

men may be released from demanding Church positions in order to give appropriate time to their families. Fathers are taught to spend time with their families; to bring the family together in frequent prayer, scripture study, and family meetings; and to teach children to keep God's commandments, to work, and to respect others (Mosiah 4:14–15; 3 Ne. 18:21).

[See also Father's Blessings; Lifestyle; Marriage; Men, Roles of; Motherhood.]

BIBLIOGRAPHY

- Benson, Ezra Taft. "Worthy Fathers, Worthy Sons." *Ensign* 15 (Nov. 1985):35–37.
- Father, Consider Your Ways* (pamphlet). Salt Lake City, 1978.
- Perry, L. Tom. "Train Up a Child." *Ensign* 18 (Nov. 1988):73–75.
- "The Role of the Father in the Home." In *Seek to Obtain My Word: Melchizedek Priesthood Personal Study Guide 1989*, pp. 199–204. Salt Lake City, 1988.
- Tanner, N. Eldon. "Fatherhood." *Ensign* 7 (June 1977):2–5.
- Tuttle, A. Theodore. "The Role of Fathers." *Ensign* 4 (Jan. 1974):66–68.

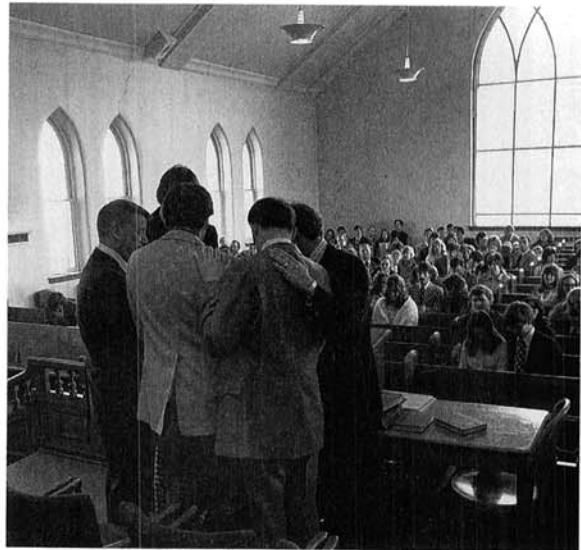
A. LYNN SCORESBY

FATHERS' BLESSINGS

Fathers' blessings are given by the power of the MELCHIZEDEK PRIESTHOOD following the pattern of the ancient PATRIARCHS, such as ADAM, NOAH, ABRAHAM, Isaac, Jacob, LEHI, MOSIAH, ALMA₂, and MORMON. All gave blessings to their children. Adam's final blessing upon several of his descendants is described in Doctrine and Covenants 107:53–57. So significant was the ORDINANCE on that occasion that "the Lord appeared unto them, and they rose up and blessed Adam" (*TPJS*, p. 38).

For the earthly blessing to be honored in heaven, it is necessary that a father has been baptized, has received the HOLY GHOST, and bears the Melchizedek Priesthood. Through these ordinances and COVENANTS, the father may claim the powers of heaven to guide his thoughts and ratify his words. To give such a blessing, the father places his hands upon the head of his child, and assures the child by word and spirit that the blessing, spoken by a loving parent, comes with divine approval and INSPIRATION.

The father may give blessings when requested by his wife or children or when he feels their need.



A father, assisted by other men who hold the Melchizedek Priesthood, gives his infant child a name and a father's blessing during a sacrament meeting (c. 1975; see D&C 20:70). Fathers may also bless their children at other times of need. Courtesy Doug Martin.

He does not force a blessing on anyone, for that would conflict both with the law of AGENCY and the spirit of LOVE. There is no ideal frequency for such blessings, only as the needs of the person and the whisperings of the Spirit suggest. A father will find performing this sacred ordinance easier if his relationships with his children are gentle and kind. If there is a conflict between father and child, it may be necessary to reconcile it before attempting the blessing.

A father's blessing is both an ordinance authorized by God and an action that draws father and child together even as it reassures a mother, who sees her husband spiritually minister to their child. It is a symbolic and official godlike act of pure love.

BIBLIOGRAPHY

- "Fathers Blessings and Patriarchal Blessings." *Melchizedek Priesthood Personal Study Guide*, p. 43. Salt Lake City, 1988.

VICTOR L. BROWN, JR.

FAYETTE, NEW YORK

The township of Fayette, New York, is located in Seneca County between Seneca and Cayuga lakes.

The Church of Jesus Christ of Latter-day Saints was organized in the log cabin of Peter Whitmer, Sr., approximately 4.7 miles northwest of the village of Fayette and 3 miles southwest of modern Waterloo, New York (see ORGANIZATION OF THE CHURCH [1830]).

Joseph SMITH first came to Fayette in the spring of 1829, when David WHITMER, who knew Oliver COWDERY, invited him and the Prophet to come to his father's house from HARMONY, PENNSYLVANIA, to complete the translation of the Book of Mormon. They arrived in Fayette the first week of June and completed the translation by the end of June. They also preached occasionally in the area, baptizing many converts. Joseph Smith received five REVELATIONS in Fayette during that month (D&C 14–18). Soon after the translation was completed, Whitmer, Cowdery, and Martin HARRIS testified that they were shown the plates by a heavenly messenger near the Whitmer home (see BOOK OF MORMON WITNESSES).

In April 1830, the Prophet received a revelation instructing him to organize the Church on APRIL 6, which was accomplished in the home of Peter Whitmer, Sr. (D&C 20–21). In the days and months that followed, many meetings were held in the general area of Fayette and more converts were baptized. The first general conference of the Church was held in Fayette on June 9, 1830.

Because of renewed opposition in Harmony, Pennsylvania, where Joseph and his wife, Emma, had returned after the Church was organized, they moved again to the Whitmer home in Fayette, living there from August 1830 to January 1831. In those months, Joseph continued the work of his inspired translation of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), part of which was later published as the BOOK OF MOSES; he also received thirteen additional revelations (D&C 28–40). The second general conference was held in Fayette on September 26, 1830.

In December 1830 and January 1831, revelations were received instructing the Latter-day Saints to move to Ohio to a more friendly environment (D&C 37:1–3; 38:31–32), where LDS missionaries had made many converts. Joseph and Emma Smith left Fayette in the latter part of January 1831, and most of the remaining members left later that spring and summer.

Today the Church has built a VISITORS CENTER, a chapel, and a replica of the Whitmer log cabin on the old Whitmer farm.



Reconstructed log home at the site of the Peter Whitmer, Sr., home in Fayette, New York. Here the Book of Mormon translation was completed, the testimony of the Three Witnesses was signed (June, 1829), and the Church was organized on April 6, 1830. Twenty revelations in the Doctrine and Covenants were received here. Courtesy LaMar C. Berrett.

BIBLIOGRAPHY

Porter, Larry C. "A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania, 1816–1831." Ph.D. diss., Brigham Young University, 1971.

LAMAR E. GARRARD

FEAR OF GOD

In ancient SCRIPTURE the phrase "fear of God" typically signified faith, reverence, and trust. Fear of God, so defined and felt, tends to diminish other forms of fear that arise in the absence of genuine faith. Thus, modern REVELATION admonishes against fearing to do good (D&C 6:33), fearing enemies (D&C 122:9; 136:17), fearing Satan (Moses 1:20), and fearing death (D&C 101:36). An undergirding principle permeates Latter-day Saint practice: "If ye are prepared ye shall not fear" (D&C 38:30). In the spiritual realm, unpreparedness can lead to what the scriptures call "a certain fearful looking for of judgment" (Heb. 10:27).

Latter-day Saints are sometimes described, because of an assumed overemphasis on works, as living in "fear and trembling." The phrase is Paul's (Phil. 2:12). Actually, Mormons aspire to follow Paul's teaching and practice to be "anxiously engaged in a good cause," but that anxiety is related to freedom and responsibility (see D&C 58:27).