or an engaged couple seek permission to be married by priesthood authority in the temple, they first answer questions of a Church leader (usually a bishop or stake president) in a confidential worthiness interview regarding their honesty, integrity, moral cleanliness, and overall obedience to the gospel of Jesus Christ.

Church leaders are expected to seek inspiration as they determine worthiness, extend callings, and give counsel to members who are having difficulties. Members may seek an interview for counsel regarding matters of personal anguish, spiritual concerns, moral transgression, marital disharmony, financial welfare, and family functioning. They may come feeling anxious and bearing burdens of guilt. Although Church leaders are not given specific training in the techniques of interviewing, they are encouraged to be supportive and nonthreatening and to create an atmosphere in which the Spirit of the Lord can be present to provide guidance, comfort, and discernment. N. Eldon Tanner, counselor in the First Presidency of the Church, offered the following advice to Church interviewers: "It is important that those we interview realize that they are spirit children of God and that we love them . . . and are interested in their welfare and in helping them succeed in life" (p. 41).

Interviews are also used to issue callings and report service rendered. For example, most adult men and women accept calls to visit specific members of the congregation monthly (see HOME TEACHING; VISITING TEACHING) and then discuss these visits in an interview with their supervisor. Members in any calling report on their performance and provide their supervisors with nonconfidential information concerning those they are called to serve (see STEWARDSHIP). They report any confidential matters directly to the bishop.

Interviews are regularly scheduled to maintain lines of communication between Church leaders and members. Bishops and their counselors are asked to interview youth twelve to eighteen years of age frequently to encourage obedience to the gospel, the development of talents, the pursuit of education, and preparation for service in the Church and community. These interviews should support family goals and commitments and supplement parental guidance (which often includes appropriate father's and mother's interviews and counsel with their children).

Successful interviews invite unity and build faith. Leaders who conduct worthiness interviews are to remember that they are "representatives of the Lord and [therefore they] must conduct the interviews as the Lord himself would conduct them" (Tanner, p. 42).

BIBLIOGRAPHY


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IOWA, LDS COMMUNITIES IN

[LDS refugees first settled in southeastern Iowa along the Mississippi River in 1839, after their expulsion from Missouri (see Missouri Conflict). The towns of Montrose, Keokuk, and Augusta had numerous LDS settlers. Latter-day Saints established Ambrosia, about three miles west of Montrose; Nashville (now Galena), three miles south of Montrose; and Zarahemla, their principal settlement, immediately west of Montrose. Because of anti-Mormon feelings, questionable land titles, and the desire to live closer to Church headquarters, most members eventually moved across the Mississippi River to Nauvoo, Illinois. See generally History of the Church: c. 1831–1844.

In 1846, Latter-day Saints moving west from Illinois established way-station settlements at Garden Grove and Mount Pisgah to raise crops for those who would follow. The Mormon Battalion was recruited first at Mount Pisgah. Also in 1846, numerous temporary settlements were established in the vicinity of Council Bluffs. In 1848 most Latter-day Saints remaining at the Missouri River withdrew from Winter Quarters, today part of Omaha, Nebraska, and settled across the river in present-day Council Bluffs, which they called Kanecville. LDS population in Pottawattamie County, Iowa, including Kanecville, may have reached as high as 9,000 in about forty settlements before the massive effort to move them to the Salt Lake Valley in 1852.

In 1856–1858, Iowa City was the outfitting point for church emigrants, including Handcart Companies. See Immigration and Emigration; Mormon Pioneer Trail; and, more generally, History of the Church: c. 1844–1877.]

ISAIAH

[It is the emphasis on Isaiah’s words in LDS scripture that necessitates a treatment of his writings under four titles: ]