the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim. 4:14). On another occasion Paul admonished him to “stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim. 1:6).

BESTOWAL OF THE GIFTS AND RIGHTS OF AN OFFICE. Moses ordained Joshua as his successor by the laying on of hands (Num. 27:18, 23; Deut. 34:9). Jesus’ apostles used this procedure in authorizing seven men to manage practical economic matters in the early church (Acts 6:1–6). Paul and Barnabas were ordained to a missionary journey by the laying on of hands of the “prophets and teachers at Antioch” (Acts 13:3).

The Book of Mormon reports that Jesus conferred upon his disciples the power to give the Holy Ghost by laying his hands upon them (3 Ne. 18:37; Moro. 2:3). The Aaronic Priesthood was conferred on the Prophet Joseph Smith and Oliver Cowdery by the hands of the resurrected John the Baptist (JS—H 1:68–69). All subsequent transmission of authority comes from the President of the Church by the laying on of hands. A revelation on priesthood states: “Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church . . . From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands” (D&C 107:65–67). Accordingly, all men and women are installed in any Church office or calling by a setting apart by the laying on of hands of those in authority.

HEALING THE SICK. The laying on of hands to heal the sick was a common practice of Jesus (Mark 5:23; 6:5; 16:18; Luke 13:12–13). Luke records that “all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them” (Luke 4:40). Jesus did not use this method exclusively. Sometimes a touch was sufficient, or his word only. In the case of a man who was deaf and had a speech impediment, Jesus touched his tongue and his ears (Mark 7:33).

Jesus conferred the power of healing on his followers: “And these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover” (Mark 16:18). Ananias laid hands on Paul that he might regain his sight (Acts 9:17–18). Paul thus healed the father of Publius in Malta (Acts 28:8). The Lord commanded that this practice should be continued in the Latter-day Church (D&C 42:43–44).

IMPARTING A BLESSING. Blessings in addition to those for health are given by the laying on of hands. Among these are patriarchal blessings (as when Jacob blessed Ephraim and Manasseh [Gen. 48:14]), blessings for the Lord’s protecting care, blessings for success in the Lord’s work, blessings of counsel, and the blessing of children. (Matt. 19:15; Mark 10:13, 16; cf. Acts 8:12–20; Moro. 2:2).

C. Kent Dunford

LAY PARTICIPATION AND LEADERSHIP

One of the important defining characteristics of The Church of Jesus Christ of Latter-day Saints is lay participation and leadership. The scope of volunteer service in the Church is extensive, both in the number of people involved and in the amount of their service.

In practice, the building up of the kingdom of God on earth is accomplished by individuals serving in numerous lay assignments, or callings. They speak in Church meetings and serve as athletic directors, teachers, family history specialists, financial secretaries, children’s music directors, and women’s and men’s organization presidents. The goal of many leaders is to make sure that each member has a calling, reflecting the belief that personal growth comes through service. Millions of people serve in the Church, and that service represents a significant time commitment. In one study, researchers found that on average a bishop, the leader of a local ward (congregation), spends approximately twenty-seven hours weekly in his duties; the president of the relief society, or women’s organization, thirteen hours; the ward clerk, eight hours; and so on. As of 1990, there were nearly 50,000 full-time missionaries contributing one and a half to two years of service. Lay members and leaders are organized and assisted through an extensive Church organization, including a substantial staff of employees located primarily at Church headquarters in Salt Lake City, Utah.
The scriptures indicate that to serve in a priesthood office, a man must be called of God (Heb. 5:4; A of F 5). Likewise, men and women are called, by prophecy and by the laying on of hands, to serve one another in a variety of settings. No Church calling requires extensive formal training. The Lord outlined the requirements of service when speaking about missionary work: "Faith, hope, charity and love, with an eye single to the glory of God, qualify [members] for the work" (D&C 4:5).

Though not formal in nature, training for leadership is provided in a variety of ways. First, and very important, members are given early and repeated opportunities to serve, thereby learning from experience. Beginning at age twelve, young men and women can serve as teachers for children or as members of class presidencies or of youth activities committees. In addition, teacher development courses and in-service lessons assist teachers, and LEADERSHIP TRAINING meetings instruct leaders of various organizations. Manuals and handbooks outline the responsibilities of individuals serving in different organizations at both ward and STAKE levels.

Lay participation and leadership have several implications for the Church and its members. Part of the mission of the Church is to perfect the Saints (Eph. 4:12), to sponsor growth in individual members. Utilizing volunteer members at all levels of the organization may not ensure peak efficiency, but it does provide the experiences and interactions that will help members progress. Volunteer staffing also means that in most of the callings members work part-time and that this service is in addition to regular employment and other responsibilities. This provides the opportunity for learning to SACRIFICE and to balance commitments. In general, members who serve maintain a high level of commitment to the Church, in part because of their awareness that they are responsible for making a contribution and because they take satisfaction from doing so. Because professional training is not required, lay leadership lessens the sense of hierarchy and increases feelings of UNITY. The children's music leader may have more formal education than the bishop. After being released in a few years, that bishop may serve as children's music leader. Opportunities to serve in a variety of callings and to be served by people in different capacities can increase the sense of BROTHERHOOD and SISTERHOOD shared by Church members.

Many callings require men and women to serve as administrators, doing practical tasks to enable the organization to run smoothly. While the role of administrator is a necessary one, it is not the most vital aspect of leadership, which is to minister. Christ’s admonition “Feed my sheep” (John 21:15–17) applies to latter-day DISCIPLESHIP. The characteristics of effective spiritual leadership are those that enable individuals to minister to their brothers and sisters in the gospel, including a willingness to seek and follow the counsel of the Lord as manifested through the HOLY GHOST, on one’s own behalf and on behalf of those in need of direction. In addition, leaders are to understand the nature of their STEWARDSHIPS and seek to fulfill their responsibilities in meekness and humility. Good leaders understand their roles as servants to others (Matt. 20:27). Thus, doubly benefited, persons gain from leadership experiences through unselfishly serving in a Christlike way and, through such service, come to know the Lord (Mosiah 5:13).

The gospel teaches that this life is a preparatory state for the life to come and that all people are on a course of ETHERAL PROGRESSION. Lay participation plays an important role in that progression by providing opportunities for service and learning. Church callings offer many opportunities to develop practical skills and spiritual qualities that contribute to continued service and fulfillment throughout life. Individuals may hold many different callings over a period of time and sometimes those callings increase in complexity or scope of influence. However, Latter-day Saints are encouraged not to view such changes as promotions. Callings of greater visibility or apparent influence are of no greater importance than humble and unseen service. The progression that is important, to the individual and to the Lord, is not evidenced by the different callings held by a person, but by the increase in Christlike characteristics developed through years of prayerful and thoughtful service. The potential for personal growth and righteous influence is as great for a nursery leader as for a STAKE PRESIDENT.

Latter-day SCRIPTURES encourage widespread participation, declaring that men and women "should be anxiously engaged in a good cause, [doing] many things of their own free will" (D&C 58:27). King Benjamin in the Book of Mormon taught that “when ye are in the service of your fellow beings ye are only in the service of your
God” (Mosiah 2:17). Though he was the Master in all things, Christ stressed his role as servant, setting an example for others to follow (John 13:15). The emphasis on service as a mode of worship, as a requirement for becoming like Christ, and as a means of establishing the unity that distinguishes the people of God is a major reason for the commitment of the Church and its members to lay participation and leadership.

PAUL H. THOMPSON

LDS BUSINESS COLLEGE

The LDS Business College, located in Salt Lake City, Utah, is a fully-accredited, two-year institution of higher learning owned by the Church, and operated and partially funded through the CHURCH EDUCATIONAL SYSTEM (CES). The 800-plus students receive training for careers in business and industry.

Its forerunner, the Salt Lake Stake Academy, was founded in 1886 under the direction of Karl G. Maeser. Church leaders originally intended to establish the Academy as the Church’s leading institution of higher learning, and the name of the school was changed to LDS College in 1889. When Young University (later the Church University) replaced LDS College as the “flagship” of the educational system of the Church, LDS College declined in significance. However, the Church University was closed in 1894, contributing to the subsequent growth of both LDS College and Brigham Young Academy in Provo, later Brigham Young University (1903). An early emphasis on business courses at LDS College led to the creation of a department of business in 1895. When LDS College closed in 1931, the departments of business and music continued to function separately as the LDS Business College and the McCune School of Music.

After a long period in which Church policy required the college to be financially self-sufficient, CES resumed partial funding in 1986. At that time, a project to upgrade programs and facilities was begun. LDS Business College currently offers one- and two-year programs plus short courses and professional seminars in accounting, marketing/management, computer information systems, office administration, health services, fashion merchandising, and interior design. In all courses of study along with imparting information and developing skills, a major emphasis is placed on the importance of morality and ethics in the business profession.

BIBLIOGRAPHY


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LDS FOUNDATION

The LDS Foundation is the department of The Church of Jesus Christ of Latter-day Saints that encourages and facilitates voluntary charitable contributions to the CHURCH EDUCATIONAL SYSTEM and other charities of the Church.

Although it originated in the BRIGHAM YOUNG UNIVERSITY development office, it now operates under the direction of the PRESIDING BISHOPCRI in serving a full Churchwide mission. Since 1972 the Foundation has assisted thousands of donors to contribute to the students and programs of Church institutions.

Support is received both from Church members and from individuals who are not members but who recognize the ability of Church institutions to assist humanity. Funding sources include corporations, private foundations, alumni of Church institutions of higher education, and private individuals.

The Foundation employs full-time professionals who help donors prepare contributions in the form of trusts, estates, planned gifts, and cash donations and accounts for all charitable donations to the Church other than the tithes and offerings of members (see TITHING and FINANCIAL CONTRIBUTIONS). Main offices are in Salt Lake City and Provo, Utah.

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