

elected Joseph Smith and Oliver Cowdery as teachers and first and second elders of the newly organized Church of Christ. Smith ordained Cowdery as an elder of the Church, and in turn Cowdery ordained Smith, even though they had previously ordained each other to the priesthood office of ELDER (*see* MELCHIZEDEK PRIESTHOOD: RESTORATION). The second ordination signified that the two elders were empowered to act in the new Church. They blessed and shared the bread and wine of the Lord's Supper with those present in honor of the special occasion, bestowed the GIFT OF THE HOLY GHOST on each individual member present by the LAYING ON OF HANDS, and confirmed each of those previously baptized as members. Smith and Cowdery called and ordained men to different offices of the PRIESTHOOD. Those present at the meeting enjoyed an unusual outpouring of the Spirit of the Lord. After the spiritual feast, they dismissed the formal meeting. Having authority bestowed upon them, the newly appointed Church officers baptized several persons, including Joseph SMITH, Sr., Martin HARRIS, and Orrin Porter Rockwell. On this day the Prophet Joseph Smith also received revelations to guide the Church (*cf.* D&C 21).

Important events such as the restoration of priesthood AUTHORITY and the translation and publishing of the Book of Mormon preceded this date, and subsequent revelations and administrative changes defined and expanded Church organization, but Latter-day Saints consider April 6, 1830, as the birthday of the Church.

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JOHN K. CARMACK

ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES

Latter-day Saints "believe in the same organization that existed in the Primitive Church, namely,

apostles, prophets, pastors, teachers, evangelists, and so forth" (A of F 6). They believe that Jesus Christ bestowed his PRIESTHOOD on those he called and appointed to positions of responsibility in the church he organized. They believe that in the "Primitive Church" a person had to be "called of God, by prophecy, and by the laying on of hands, by those who [were] in authority, to preach the Gospel and administer in the ordinances thereof" (A of F 5, *cf.* John 15:16; 20:22–23; Acts 6:6; 13:1–3). The Church established by Christ provided for a general leadership composed of apostles and prophets, with each local congregation under the direction of an "overseer," a bishop. The apostles were charged to bear the good news of the GOSPEL OF JESUS CHRIST to all the world and to organize converts into churches or mutually supportive communities of saints.

The latter-day restoration of this administrative structure is distinctive, but shares some features retained also by Protestant and Catholic traditions. It resembles Protestantism in its attempt to return to the basic doctrines and procedures of the early Church. However, it shares a more Catholic conviction of the need for authoritative church leadership and a centralized organization. The Church of Jesus Christ of Latter-day Saints is particularly distinctive in its belief in the leadership of living PROPHETS who guide it through REVELATION.

The LDS position is in agreement with the several allusions to Church structure in the NEW TESTAMENT. In 1 Corinthians 12:28, Paul describes the organization of the Church as "first apostles [*apostoloi*, "sent ones," *i.e.*, representatives, agents], secondarily prophets." In Ephesians 2:20, the Church at Ephesus is said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Three of the apostles—PETER, JAMES, and JOHN—are clearly a leading group (like a FIRST PRESIDENCY), and Peter seems to lead this group in initiating authoritative action and receiving revelation (Matt. 16:18; Acts 1–5; 8–10). Latter-day Saints regard Peter as the prophet or president of the Church in New Testament times.

The early church also had BISHOPS (*episkopoi*, "overseers, supervisors," 1 Tim. 3:1), ELDERS (*presbúteroi*, Acts 15:22; 16:4; 20:17, where a council of elders is grouped with the apostles), TEACHERS (*didaskaloi*, 1 Cor. 12:28, here men-

tioned just after the apostles and prophets; Eph. 4:11), DEACONS (*diákonoi*, “servants, helpers,” Philip 1:1), and a group of SEVENTY (Luke 10:1) who gave missionary service. All of these offices have LDS equivalents.

However, Latter-day Saints do not claim an exact, one-to-one correspondence between the primitive Church and the restored Church. Continuing revelation provides for continual adaptations of the basic ecclesiastical pattern. For instance, in the early New Testament Church the three leading apostles were part of the council of the twelve, while in the latter-day Church they generally are a separate quorum. In the early Church, elders appear to have been older members of a congregation, while in the LDS Church they are often, or usually, younger men. Deacons and teachers were adults in the primitive Church (1 Tim. 3:12) and in the early LDS Church. In the twentieth-century Church, however, young men ordinarily receive these priesthood offices at the ages of twelve and fourteen. The LDS Church has no officer entitled EVANGELIST (*euaggelistēs*, “good-message announcer”) or pastor (*poimēn*, “shepherd,” Eph. 4:11–14); but Joseph Smith taught that the evangelist was a PATRIARCH, an official who gives revelatory “fatherly” blessings (see *TPJS*, p. 151); and a pastor, although not an ordained officer in the priesthood, could well be any leader who serves as a “shepherd of the flock” (*MD*, p. 557).

[See also Apostasy.]

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TODD COMPTON

ORGAN TRANSPLANTS AND DONATIONS

Because the transplanting of body parts raises some concerns regarding ethics and moral issues, the Church has issued the following statement: “Whether an individual chooses to will his own bodily organs or authorizes the transplant of organs from a deceased family member is a decision for the individual or the deceased member’s family. The decision to receive a donated organ should be made with competent medical counsel and confirmation through prayer” (*General Handbook of Instructions*, 11–6).

The transplanting of certain organs is now being done with increasing success. For example, transplantation of the cornea has been done for many years, and now a better than 90 percent chance of vision restoration is expected in cases of blindness due to corneal disease. As successful replacements increasingly occur, more people become aware of the various diseases and disorders that can be treated and cured by transplantation, and more people want to become recipients. According to the American Council on Transplantation, more than 50,000 people benefited from organ transplants in 1989. And according to the Intermountain Transplant Program, “more than 100,000 could benefit if enough organs and tissue were available.”

Organs and tissue that can now be transplanted include the cornea, kidney, pancreas, heart, liver, skin, bone, veins, tendons, lung, bone marrow, and blood. Heart and liver donations are immediate matters of life and death. Donated kidneys replace thrice-weekly dialysis treatments. A donated pancreas may “cure” someone’s diabetes. Donated eyes provide not only corneas for sight-restoring corneal transplants but also vital eye tissue for other surgical procedures and for research into blinding eye disorders.

According to organizations handling organs for transplantation, only those who meet strict criteria are considered for donors. These criteria include careful testing for infectious diseases, including AIDS. Because of these procedures and advances in transplant techniques, donors and recipients do not face the risks faced a few years ago.

In some instances, as where a kidney is needed, a close relative can serve as a donor. (A healthy person can continue a normal life with one