dency, additionally serve on various other administrative, executive, and policy-determining committees and councils, such as the Appropriations Committee, General Welfare Services Committee, Priesthood Executive Council, Temple and Family History Executive Council, and the Missionary Executive Council (see ORGANIZATION: CONTEMPORARY).

In 1977 a major organizational restructuring took place within the Church under the direction of the First Presidency. With the significant growth in Church membership the Presiding Bishopric was assigned much broader responsibilities for temporal administration throughout the world. Under the direction of the Presiding Bishopric, directors for temporal affairs were sent to a number of international locations to supervise the administration of the construction of meetinghouses and temples, the maintenance of membership records, and the preparation and distribution of scriptures and other curriculum materials. Departments at Church headquarters responsible for temporal operations were also assigned to the Presiding Bishopric for their direction. Since that time, the Presiding Bishopric has appointed managing directors for the various departments that support activities of the directors of temporal affairs, which include finance and records, LDS FOUNDATION, printing services, distribution of curriculum materials, purchasing, scripture and curriculum translation, temple clothing production, transportation, information systems and communications, security, investments, temples and special project construction and remodeling, real estate acquisitions and sales, meetinghouse construction, welfare production and processing, LDS SOCIAL SERVICES, and property management.

In 1986 the First Presidency called AREA PRESIDENCIES to give supervision to ecclesiastical activities within defined geographical areas of the world. These area presidencies presently give direct supervision to directors for temporal affairs in international areas and to welfare and physical facilities activities in the United States and Canada. The Presiding Bishopric, along with headquarters departments, provides training, evaluation, manpower planning, technical support, and program design to assist area presidencies in their roles.


H. DAVID BURTON
WM. GIBB DYER, JR.

PRESIDING HIGH PRIEST

"Presiding high priest" is a phrase sometimes used in The Church of Jesus Christ of Latter-day Saints to refer to the priesthood officer in charge of a particular unit of Church organization (e.g., D&C 106:1). When used without qualification, it ordinarily refers to the PRESIDENT OF THE CHURCH.

Local congregations or WARDS are presided over by a BISHOP, who may also be spoken of as the presiding high priest in his ward. Similarly, a STAKE PRESIDENT presides over a STAKE, and an AREA president presides over the stakes of a major geographical area. All of these preside as ordained high priests, even though the bishop and area president function on the basis of an additional ordination as a bishop or seventy, respectively.

Only the President of the Church, by right of his ordination to this office, is designated the presiding high priest of the whole Church (D&C 107:91). His calling includes being "President of the High Priesthood of the Church; or, in other words, the Presiding High Priest over the High Priesthood of the Church" (D&C 107:65–66). In 1832 the Prophet Joseph SMITH was sustained as President of the High Priesthood and ordained to that office by Sidney RIGDON. An 1835 revelation further directed that a FIRST PRESIDENCY of three men be chosen, "appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church" (D&C 107:22). The President’s counselors may preside in his absence, and are also called presiding high priests (D&C 107:22), but do not function independently in this role.

ROY W. DOXEY

PRESS, NEWS MEDIA, AND THE CHURCH

Early press coverage of The Church of Jesus Christ of Latter-day Saints was shaped by the traditions of the partisan press. Some journalists treated the Latter-day Saints with a degree of fairness, but the
more common approach was ridicule and hostility. Outside media took a rather dim view of the Church, and when the LDS media were confrontational, non-Mormon media responded with a hostility that increased as the nineteenth century continued. Joseph Smith's arrest and martyrdom grew partly out of the Nauvoo City Council's suppression of the Nauvoo Expositor, an opposition press. In the latter part of the century, developing technology and urbanization fostered unprecedented big-city newspaper circulation battles and the rise of yellow journalism. Among those vilified were the Latter-day Saints, particularly their practice of PLURAL MARRIAGE.

The press's perception of the Church began to change slowly after the practice of polygamy was officially suspended in 1890 and Utah was granted statehood in 1896. Then in the early twentieth century press coverage continued to improve as the Church began to be recognized as an influential American institution, and the public began listening to MORMON TABERNACLE CHOIR BROADCASTS. Still later, Latter-day Saints in government and business such as George Romney, governor of Michigan; Ezra Taft Benson, secretary of agriculture in the Eisenhower cabinet; and J. Willard Marriott, president of the Marriott Corporation, also helped the press view the Church with an air of greater approval and commendation. The creation of the Church's PUBLIC COMMUNICATIONS OFFICE in 1970 has further helped with media relations throughout the world. Although there are still occasional flare-ups of sensational news about the Church and individual members, the general view of Mormons provided by the mainstream media in the last decades of the twentieth century has been more accurate and better balanced.

BIBLIOGRAPHY


PAUL ALFRED PRATTE

PRESS AND PUBLICATIONS

[From its beginning, The Church of Jesus Christ of Latter-day Saints was frequently attacked and abused by the press. For a concise statement on the relationship of the press and the Church, see Press, News Media and the Church. At the same time, the Church has used the printed word to convey its message to the world. For a fuller study of the Church's use of the printed word to produce books, pamphlets, broadsides, newspapers, and magazines, see Publications. For a listing of the periodicals and newspapers published by the Church, see Magazines; and Newspapers, LDS. For separate articles on several different publications see Almanacs; Bible, LDS Publication of; Bulletin; Conference Reports; Journal of Discourses; Juvenile Instructor; Liahona the Elders' Journal; Messenger and Advocate; Millennial Star; Nauvoo Neighbor; New Era; Relief Society Magazine; Times and Seasons; Utah Genealogical and Historical Magazine; Woman's Exponent; and Young Woman's Journal.]

PRIDE

In an address drawing together Book of Mormon and other scriptural teachings regarding pride, President Ezra Taft Benson called it "the universal sin, the great vice" (1989, p. 6). He characterized its central feature as "enmity—enmity toward God and enmity toward our fellowmen" and defined "enmity" as "hatred toward, hostility to, or a state of opposition." He observed that "pride is essentially competitive in nature," arising when individuals pit their will against God's or their intellects, opinions, works, wealth, and talents against those of other people (p. 4). He warned that "pride is a damming sin in the true sense of that word," for "it limits or stops progression" and "adversely affects all our relationships" (p. 6).

The scriptures abound with admonitions against pride. "Pride goeth before destruction" (Prov. 16:18). Pride felled Lucifer (cf. Moses 4:1–3; 2 Ne. 24:12–15; D&C 29:36; 76:28) and destroyed the city of Sodom (Ezek. 16:49–50). In the closing chapters of the Book of Mormon, the prophet Mormon wrote, "Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction" (Moro. 8:27). Three times in the Doctrine and Covenants the Lord uses the phrase "beware of pride," including warnings to Oliver COWDERY, the second elder of the Church, and to Emma SMITH, the wife of Joseph Smith (D&C 23:1; 25:14; 38:39). The Lord has said that when he cleanses the earth by fire, the proud shall burn as stubble (3 Ne. 25:1; D&C 29:9; Mal. 4:1).

While most consider pride a sin of the rich, gifted, or learned looking down on others, President Benson warned that it is also common among those looking up—"faultfinding, gossiping . . . liv-