hood offices such as apostles, teachers, seventies, bishops, deacons, priests, and high priests (Luke 10:1, 17; Eph. 4:11–16; 1 Tim. 3:1–13; see ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES).

Following the restoration of priesthood authority in modern times, Joseph Smith and Oliver Cowdery were ordained elders on April 6, 1830 (HC 1:60–61, 75–78). Other ordained offices were instituted as the growth and needs of the Church required. The first ordinations to the offices of bishop and high priest took place in 1831 (D&C 41:9; HC 1:176). The first apostles and seventies were called in 1835 (HC 2:187, 201–02). In the Aaronic Priesthood, the first priests and teachers were ordained in 1830, and the first deacons in 1831. (See ORGANIZATION: ORGANIZATIONAL AND ADMINISTRATIVE HISTORY.)

All priesthood bearers belong to a quorum corresponding to their priesthood office, either within local WARDS and STAKES (deacons quorum, high priests quorum, etc.) or in the general Church organization (the quorum of the twelve apostles, etc.).

In addition to ordained priesthood offices, administrative positions in the priesthood, such as the presidency of a quorum, are sometimes referred to as offices. In this sense, the members of the first presidency, who preside over the entire Church, are sometimes spoken of as presiding high priests. Individuals are installed in these offices by setting apart rather than by ordination. Such a setting apart bestows upon the individual the rights and blessings pertaining to the leadership of that quorum.

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PRIESTHOOD QUORUMS

All bearers of any given priesthood office in The Church of Jesus Christ of Latter-day Saints are organized into priesthood quorums. A male member is ordained to a specific priesthood office when he receives the priesthood and may subsequently be ordained to other offices as he grows older and receives new Church callings.

STRUCTURE AND PURPOSE. In wards and branches where there are sufficient Aaronic Priesthood bearers, the young men twelve to eighteen are organized into three quorums: deacons (ages twelve to fourteen), teachers (ages fourteen to sixteen), and priests (ages sixteen to eighteen). All Melchizedek Priesthood bearers residing in a ward or branch who hold the office of elder are organized into an elders quorum. The maximum number of members for each of these quorums is set by revelation: twelve deacons, twenty-four teachers, forty-eight priests, and ninety-six elders (D&C 107:85–89). All Melchizedek Priesthood bearers living within a stake who hold the office of high priest are members of the high priests' quorum of that stake, which is presided over by the stake presidency. The high priests' quorum is divided into high priests' groups at the ward level. In most parts of the world, priesthood quorums and groups meet every Sunday.

The bishop is president of the Aaronic Priesthood in his ward. He also is president of the priests' quorum; two priests serve as assistants and one as a secretary. The bishop's first and second counselors in the bishopric oversee the activities of the teachers and deacons quorums, respectively. Each of these quorums has a president, two counselors, and a secretary, who are members of the quorum. Adult men, called to serve as quorum advisers, guide and help the Aaronic Priesthood quorum presidencies and members. Advisers do not preside over the quorums; they assist the presidencies in building a properly functioning priesthood quorum. In addition, advisers are expected to watch over and teach quorum members, build quorum leadership, and fellowship young men of quorum age.

Melchizedek Priesthood quorums and groups are responsible to assist quorum members, their families, and single women members in their temporal and spiritual needs. The purposes of priesthood quorum and group meetings at the local level are to conduct priesthood business, teach members their duties, study the gospel, and encourage members to use their priesthood to serve and bless others. They also provide opportunities for per-
sonal growth and leadership experiences; most members are called to serve in quorum or group leadership positions from time to time. Quorum presidencies are responsible for planning and conducting quorum meetings and activities, teaching quorum members their duties, and extending fellowship and support to each quorum member (see LAY PARTICIPATION AND LEADERSHIP).

Three other priesthood quorums preside over the entire Church. The highest is the Quorum of the FIRST PRESIDENCY, composed of the PRESIDENT OF THE CHURCH and his counselors. The second is the QUORUM OF THE TWELVE APOSTLES, composed of twelve apostles, or special witnesses, who form a quorum “equal in authority and power” to the Presidency (D&C 107:23–24); however, that power is exercised fully only with the dissolution of the First Presidency, which occurs upon the death of the President. The third quorum of priesthood bearers who have Churchwide responsibilities and authority is the SEVENTY. Seventies are organized into quorums that do not exceed seventy members each.

ORIGINS OF QUORUM ORGANIZATION. Shortly after being chosen and ordained, the Twelve Apostles gathered in Kirtland, Ohio, on March 28, 1835, before departing to the eastern states on missions. They asked the Prophet Joseph Smith to inquire of the Lord concerning their duties. In response, the Lord gave an important revelation on the priesthood and the relationship of the respective quorums to each other and to the Church (see DOCTRINE AND COVENANTS: SECTION 107).

As years passed and circumstances changed, the need arose for a reorganization of the priesthood. In 1877, Brigham Young effected such a reorganization (Hartley, 1979). Some of the main results of this historic action included (1) moving members of the Quorum of the Twelve Apostles out of stake presidencies into full-time service as General Authorities; (2) making stakes independent of one another and placing them under their own locally supervised priesthood quorums; (3) modifying the role of then-existing seventies quorums; (4) filling up elders quorums; and (5) filling Aaronic Priesthood quorums with youth. Later (1908–1922), under the direction of presidents Joseph F. Smith and Heber J. Grant, a specially appointed General Priesthood Committee instituted Churchwide priesthood changes and reorganization that eventually led to the present system (Hartley, 1973).

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SHERMAN N. TINGEY

PRIMARY
The Primary is an organized program of religious instruction and activity in The Church of Jesus Christ of Latter-day Saints for children from eighteen months of age until their twelfth birthdays. Its purpose is to teach children the gospel of Jesus Christ and help them learn to live it.

ORIGINS. In the summer of 1878, Aurelia Spencer Rogers, a Farmington, Utah, mother, who felt the need for a united effort to help parents teach their children the gospel, voiced her concerns to Eliza R. Snow, president of the RELIEF SOCIETY of the Church: "Could there not be an organization for little boys, and have them trained to make better men?” (Rogers, p. 208). Sister Snow presented the matter to President John Taylor, and he authorized establishment of the organization.

Under the direction of local Church leaders, the first Primary was organized on August 11, 1878, with Aurelia Rogers as president. On August 25, the first Primary meeting was held in Farmington, where 224 boys and girls met to be taught obedience, faith in God, prayer, punctuality, and good manners. The girls were included to make the singing “sound as well as it should” (Rogers, p. 209).

EARLY PRIMARYES. Within a short time, more Primaries were organized throughout the territory. By the mid-1880s, a Primary group had been organized in nearly every LDS settlement. The women of the Church were given the responsibility to organize and administer the Primary program. The bulk of the weekly program was devoted to songs, poems, and activities presented by children. Primary general officers did not take a controlling leadership role until the 1890s, and curricular materials were few, although most Pri-