

VERSIONS OF GOVERNING PRINCIPLES

ORIGINAL VERSION (WITH SOME EDITS)

GOVERNING PRINCIPLES

This work began as an assignment to Jeff Savage from the Scripture Committee on December 31, 2016, written over the course of 3 days, beginning on the 17th of February. The material was then edited, organized, and added to by the scripture committee and members of the body, resulting in the following:

A SET OF GOVERNING PRINCIPLES IS PRESENTED TO THOSE WHO AGREE TO FOLLOW THE DOCTRINE OF CHRIST AS SET FORTH IN THE BOOK OF MORMON AND THE TEACHINGS AND COMMANDMENTS, AND TO JOIN IN FELLOWSHIP. THESE ARE PRESENTED AS SUGGESTIONS OF WISDOM AND NOT BY WAY OF COMMANDMENT [D&C 28; 30].

Concerning the Doctrine of Christ

Christ stated:

And again I say unto you, ye must repent and be baptized in my name and become as a little child or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil and is not built upon my rock. [3 Nephi 5]. Full acceptance of this doctrine is the primary governing principle of followers of Jesus Christ.

Concerning Baptism and the Sacrament

Baptize and administer the Sacrament as set forth in the Book of Mormon [Mosiah 9, 3 Nephi 5; Moroni 4-5]. None should be received unto baptism unless they have understood and accepted the Doctrine of Christ, and none, except little children, are considered worthy to partake of the sacrament if they have not repented and been baptized. Baptisms should be performed in living water if possible. Baptism should be offered freely to all willing souls, their names recorded, and, if possible, they should be liberally welcomed into a fellowship.

Provided it is performed with the proper prayer and position, [Moroni 4-5], the Sacrament may be administered to the body of the church in a number of ways. The officiator may break and bless the bread, immediately blessing the wine, so that all may partake of the sacramental emblems together, or the emblems may be blessed and consumed separately; either is acceptable so long as it is done with an eye single to God's glory. If the priest and the congregation desire to make an oath that they will always remember him, then let all who so desire raise the right arm to the square as a signal

that they are holding themselves to the sharp corner of truth and squareness in their commitment to God to always remember His Son. The Lord, in turn, promises to reciprocate, filling us with His Spirit. The Lord provides these ordinances as the means by which He may fill us with His Spirit. These are the words to be used when blessing the Sacrament:

The manner of administering the flesh and blood of Christ unto the church:

O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine. Behold they took the cup and said:

O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Concerning the Government of Fellowships

The principles required to elevate a body of believers into the body of Christ are found within the Book of Mormon and the former commandments. *Therefore verily I say unto you my friends, Call your solemn assembly as I have commanded you, and as all have not faith, seek ye diligently, and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith [D&C 30].*

Repentance is the guiding principle of God's house. To produce fruit meet for the Father's kingdom, groundwork must be provided by God. One part of the preparation includes gathering as family and friends into independently governed fellowships. A fullness of charity, the greatest of all virtues, can only be gained as we reach outside ourselves and our families to become one through the love of God.

Fellowships of saints should be patterned after the order of heaven. Thus, there should be no compulsion or contention, nor strife, envy, or malice in our meetings, but they should be full of long-suffering, meekness, gentleness, love unfeigned and pure knowledge [D&C 47]. All are free to organize as best suits the needs of the group, seeking not only to accurately say, but also to do what the Lord commands [D&C 27]. Therefore, organize so as to reflect determination to serve God; trust in the scriptures, bear one another's burdens, and associate with others as equals.

It is not necessary to set up a lasting supervisory structure among believers when all are animated by the Mind of God. Let there be no permanent hierarchy, but let our decisions be made in councils, guided by the scriptures, and governed by common consent. If a job needs to be filled within the fellowship, people may volunteer and be accepted. When people cooperate with one another and

willingly agree, they are free and are acting according to their own agency to bring to pass great things without compulsion and without command. That is required if we are to become equal and remain free. It is ever thus with the Lord.

Temporary councils may be formed to carry out initiatives extending in scope outside of fellowships. These should be organized, and run, according to common consent. This means that while men or women may be invited to join, they are given the latitude to determine their level of involvement and should always be free to leave. Above all, agency should be preserved and individuals should be allowed to bring their gifts and talents to the project as they feel directed by the Mind of God. Voluntary participation is necessary in the work of the Lord. Coercing help from friends and loved ones violates the pattern of Heaven and results in hurt and loss [D&C 47]. When beginning an initiative, cast a net widely to allow all who feel so inspired to join. Once formed, take the time to come to an agreement about how the group will be run, make a commitment to see the project through, and then plead for Heaven's guidance and support. If the people in that group will work with an eye single to His glory and the welfare of Zion, rather than their own name and reputation, the Lord can take their weak effort and give it His strength. Once a project has gained momentum, and the group has achieved a shared vision, it is best to refrain from quickly and unwisely adding others who were not inspired to do the work in the first place. Rather, trust in the Lord; a small unified group working with the Lord is more powerful than a thundering crowd.

Once the initiative has been completed, the group may take its work and present it to the body of the church. While it is a righteous principle to not seek credit or glory of men, accountability is also a true principle. Therefore, let there be both a spokesman and a witness for the council to the body. If the general body of believers do not vote to accept the product, they are not obligated to do so. Time must be given to the body to deliberate before a vote can be requested.

Among existing councils, or in decisions among saints, votes should be taken openly. Let each stand as a witness of what he or she believes. Do not let any one member speak too much and dominate the discussion; members should share their opinions to the best of their ability, then trust the Lord with the final outcome. Decisions need not be made in haste, but must be built upon righteous principles for God to carry out His work with this people. It is better to defer for a time than to reach a hasty decision because the Lord condemns haste, which brings pestilence, including confusion [D&C 18, 37].

Every man and every woman is given gifts born of the Spirit, and all are called to build up the kingdom of God upon the earth. Let there be no covetousness in or among the fellowships, for each gift is needed. Talents and gifts are given to allow us to emulate the Lord, to serve and lift our neighbor, and to forward the cause of Zion. However, the earth is full of lying spirits. To avoid deception, study the thoughts and impressions you receive: if they fill with pride, vain glory, laziness, an ambition to control and lead, or suggest that you alone are faithful while all around you are in error, they are not of me, but are of the devil. I the Lord tell you truly that the humility and meekness required for those who would be my servants is hardly found on the Earth. Repent, therefore, and adopt the ways of your Lord.

The Lord's name must not be invoked in vain [Exodus 4]. This means that unless He has explicitly directed to preface a message as coming from the Lord's directive, we are obliged to persuade only

by pure knowledge [D&C 47]. Pure knowledge should be shared through the medium of scripture. Grounded on the bedrock of scripture, personal revelations may lift and inspire the body, resulting in further light and truth. Man's thoughts and ways are lower than God's. If led by the Spirit, one may be led to share an experience, but it should not be used as a trump card to compel agreement; rather, inspiration by way of dream, vision, messenger, or His Spirit should be shared and judged by what is found in scripture, that we may remember not only to say, but also to do what was given us by God. Persuasion rather than domination is necessary to bring harmony between us [D&C 47].

Fellowship among saints must be guided by the underlying principle of sacrifice [LoF 6]. It is the nature of almost all men to stand as sentinels, looking outwards to see what another may sacrifice, but the focus should be within our own hearts, asking God what more we can do. In fellowships we have the opportunity to do that, including alleviating the poor among us, bearing each other's burdens, and seeking to elevate all in our sphere.

Concerning Tithing and Sacrifice

Tithes and offerings follow the principle of sacrifice. Tithes should be gathered within the fellowship and administered by the common consent of the fellowship. Women should contribute to the process so that decisions are made in wisdom and needs are considered which women alone may recognize. Tithing is for the poor [Gen 7], and should be collected to help those in need within a fellowship, including food, clothing, housing, medical and educational costs, and for such purposes as the fellowship determines to be appropriate, on a case by case basis. While tithes should not be used to support the idle, it is better to give freely than to judge the efforts of your fellow man [Mosiah 2]. In addition to tithing, we should be willing to give offerings to those who ask of us, and not turn the beggar away from our door.

The Lord has stated that the purpose of tithing was never to establish a wealthy general fund nor to invite the wrongful accumulation of wealth that has resulted from the long abuse of this law. The law was to be a light thing, easily borne by the faithful. Tithing was always to be taken from surplus (meaning unnecessary excess property), and increase (meaning what remains after all costs of the household have been paid). It was to be drawn out of the abundance in the possession of the giver, so that there may be enough and to spare, not from property required for their necessities. The tithes of this people are to be used for the poor among this people, if they want to become Mine.

If there is an excess of funds gathered in a fellowship, it can donate towards a temple or by common consent decide to contribute to the needs of another fellowship. Stretching outward from one's group binds together hearts and minds with cords of love and sacrifice. It is necessary for these bonds to form within and between fellowships, so that the Lord may transform individual members into a unified body.

Concerning Priesthood Ordination and Administering Blessings

A man is free to perform ordinances in his own family. But outside his own family, the ordinances of the gospel require the process described below:

Before a man can perform a public ordinance, such as baptism or the Sacrament, he must be ordained, receive authority from Christ, and be properly sustained. This allows the person to perform ordinances with authority given by Jesus Christ, not merely by taking the authority upon himself, and is the way we can have men called of God, as was Aaron [Heb 3], in our day. A man need not be re-ordained if he was ordained a priest before April 2014 and can trace his line of authority back to Christ through Joseph Smith. If ordained after, he should be ordained in a fellowship, and a proper record kept of his line of authority stemming from the fellowship's proceedings. In all cases, the ordination is not the end, but the means to which the end may be received; that is, to receive an errand from the Lord. Power in the Priesthood can only come from Christ. Therefore, a man should follow the pattern laid out in the Book of Mormon and get authority from Christ's word, spoken to him by the power of the Spirit, to ratify the ordination before acting.

As only men are to hold priesthood for public ordinances, only women are to vote to sustain them. As soon as an ordinance is needed, women are qualified to vote. They are in need of the ordinance, and they ought to be entitled to vote in order to receive that ordinance. The Lord has said, "There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them." If his wife will not sustain him, he is unworthy to provide priesthood service outside his family and in the fellowship. If a young man lives at home, with his mother, she must be the first of those to sustain him; she shall be his advocate with the women. His sisters, if of an appropriate age to understand these things, may also vote for him. If that young man's mother will not sustain her son, her view should be considered as better informed than the view of any other seven women, even if they would consent. A young man should have his mother's confidence before he is allowed to perform priestly functions for others outside his family.

When it is proposed that a man be sustained by at least seven women, before that sustaining vote is taken, there should be a discussion as to whether there are any opposed to the man being sustained. If there are, those opposing should be allowed to first express any concerns about the man, and the women should hear the reasons before they decide whether to proceed with sustaining the man. After the vote, all of the women who vote to sustain should follow the pattern of the early church by providing a written certificate. The women should not only sign a certificate, but also write about their sustaining vote in their personal records so that there may be an abundance of witnesses.

Sustaining is by women, and removing authority to act within a community or fellowship, is likewise to be done by the vote of women [CR-Seven Women]. If a man's worthiness to function is called into question, then a conference can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote of the women present, with at least 12 votes against a man to end his authority to act in the fellowship community. If a woman is present and cannot judge the matter she may abstain, and the vote of remaining women, if unanimous and there are 12 votes, will be sufficient.

Blessings of healing and of relief may be given by men and women according to their faith. Blessings should be given meekly, not to support a craft, or for money, or to receive the praise of

men, and should freely be given when solicited by the beneficiary or the beneficiary's family. The administration of these blessings should follow the dictates of prudence, skill, and the Spirit.

Concerning Marriage and Sealings

Marriage is to be between one man and one woman, as originally established by God between Adam and Eve. The children of Adam and Eve likewise were married as two, a man and a woman. The taking of multiple wives is not considered a reflection of the image of God, as originally revealed to Adam. The image of God was in the couple, Adam and Eve, which were one man and one woman. Likewise, the apostle confirmed that neither the man without the woman, nor the woman without the man, is approved of the Lord. The ceremony for contracting marriage should be as directed by the Spirit. We anticipate a fuller understanding of marriage, sealings and other ordinances to be revealed with the acceptance of the temple by the Lord.

JUNE 30TH VERSION PRODUCED BY A COMMITTEE OF FELLOWSHIPS

GOVERNING PRINCIPLES

A group of representatives nominated from 23 fellowships gathered in Sandy, Utah on June 10th, 2017 to finalize a document written for those who desire to follow the doctrine of Christ, to be submitted to the entire body of believers for inclusion in the scriptures. The group voted to start with a document drafted by Jeff Savage as a base text and spent the day in review of said document. Those in attendance made various proposals to edit, add to, or delete from the language of the document and everyone present voted on each proposal. The labor took many hours, and several individuals had to leave prior to the conclusion of the editing process. While not all of the original participants could come to unity on the result, those who stayed petitioned the Lord and received an outpouring of the Spirit that both unified them and confirmed to them that the Lord was pleased with the results of their labor. These principles are presented given by way of wisdom rather than commandment and serve as an example to the believers to be applied internally to each individual and fellowship.

PREAMBLE

Our Lord and Savior Jesus Christ has declared that today is once again a day of salvation. He has set His hand to gather His sheep from the four corners of the earth, to free them from the bonds of Babylon, to re-enthroned the agency of man, to free the believing captives from the chains of false religion, and to reestablish the New and Everlasting Covenant with a people who will have Him to be their God. His invitation to His sheep is to awake and arise, to repent and return, and to organize

themselves, accepting the Lord's invitation to come to Him and ascend back into the presence of the Father. Fellowships are a means the Lord has given to prepare a people for this great undertaking. Unlike rules that only preoccupy, principles ennoble, inviting people to learn higher truths, develop wisdom, and govern themselves after the pattern of Heaven and according to the dictates of their own conscience. Those who labor in this work with all their heart, might, mind, and strength will become glorious in the eyes of the Lord.

Concerning the Doctrine of Christ

Christ stated:

And again I say unto you, ye must repent and be baptized in my name and become as a little child or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil and is not built upon my rock. [3 Nephi 5].

Full acceptance of this doctrine is the primary governing principle of followers of Jesus Christ.

Concerning Baptism and the Sacrament

Baptize and administer the Sacrament as set forth in the Book of Mormon [Mosiah 9, 3 Nephi 5; Moroni 4-5]. None should be received unto baptism unless they have understood and accepted the Doctrine of Christ, and none, except little children, are considered worthy to partake of the sacrament if they have not repented and been baptized. Baptisms should be performed in living water if possible. Baptism should be offered freely to all willing souls and their names recorded. If possible, they should be liberally welcomed into fellowship.

Provided the proper prayer, and if possible, position and emblems are used [Moroni 4-5], the Sacrament may be administered to the body of the church in a number of ways. The officiator may break and bless the bread, immediately blessing the wine, so that all may partake of the sacramental emblems together, or the emblems may be blessed and consumed separately; either is acceptable so long as it is done with an eye single to God's glory. The Lord, in turn, promises to reciprocate, filling us with His Spirit. The Lord provides these ordinances as the means by which He may fill us with His Spirit.

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The principles required to elevate a body of believers into the body of Christ are found within the Book of Mormon and the former commandments.

Therefore verily I say unto you my friends, Call your solemn assembly as I have commanded you, and as all have not faith, seek ye diligently, and teach one another words of wisdom, yea,

seek ye out of the best books words of wisdom, seek learning even by study and also by faith [D&C 30].

Repentance, which includes turning from error and ignorance to face God, is the guiding principle of God's house. To produce fruit meet for the Father's kingdom, groundwork must be provided by God. Part of the progression toward that end is fellowshipping as family and friends into independently governed groups. A fullness of charity, the greatest of all virtues, can only be gained as we reach outside ourselves and our families to become one through the love of God.

Fellowships of saints should be patterned after the order of heaven. Thus, there should be no compulsion or contention, nor strife, envy, or malice in our meetings, but they should be full of long-suffering, meekness, gentleness, love unfeigned and pure knowledge [D&C 47]. All are free to organize as best suits the needs of the group, seeking not only to accurately say, but also to do what the Lord commands [D&C 27]. Therefore, organize so as to reflect determination to serve God; trust in the scriptures, bear one another's burdens, and associate with others as equals.

It is not necessary to set up a lasting supervisory structure among believers when all are animated by the Mind of God. Let there be no permanent hierarchy, but a group of equals, and let decisions be made in councils, guided by the scriptures, and governed by common consent [D&C 111]. If a job needs to be filled within the fellowship, people may volunteer and be accepted. When people cooperate with one another and willingly agree, they are free and are acting according to their own agency to bring to pass great things without compulsion and without command. That is required if we are to become equal and remain free. It is ever thus with the Lord.

Among existing councils, or in decisions among saints, votes should be taken openly. Let each stand as a witness of what he or she believes. Individuals should exercise self-restraint and humility and not speak too much and dominate the discussion; members should share their opinions to the best of their ability, then trust the Lord with the final outcome [D&C 30]. Decisions need not be made in haste, but must be built upon righteous principles for God to carry out His work with this people. It is better to defer for a time than to reach a hasty decision because the Lord condemns haste, which brings pestilence, including confusion [D&C 18, 37].

Every man and every woman is given gifts born of the Spirit, and all are called to build up the kingdom of God upon the earth. Let there be no covetousness in or among the fellowships, for each gift is needed. Talents and gifts are given to allow us to emulate the Lord, to serve and lift our neighbor, and to forward the cause of Zion. However, the earth is full of lying spirits. To avoid deception, study the thoughts and impressions you receive: if they fill with pride, vainglory, laziness, an ambition to control and lead, or suggest that you alone are faithful while all around you are in error, they are not of me, but are of the devil. Yea, the humility and meekness required for those who would be my servants is hardly found on the earth. Repent, therefore, and adopt the ways of your Lord.

The Lord's name must not be invoked in vain [Exodus 4]. This means that unless He has explicitly directed to say, "Thus saith the Lord," we are obliged to persuade only by pure knowledge [D&C 47]. Pure knowledge should be shared through the medium of scripture. Grounded on the bedrock of scripture, personal revelations may lift and inspire the body, resulting in further light and truth.

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When it is hoped that the endeavor will be adopted by the body of believers, let the group take its work and present it to the body. While it is a righteous principle to not seek credit or glory of men, accountability is also a true principle. Therefore, let there be a spokesman and a witness for the council to the body. If the general body of believers do not vote to accept the product, they are not obligated to do so. Time must be given to the body to deliberate before a vote can be requested.

Fellowship among saints must be guided by the underlying principle of sacrifice [LoF 6]. It is the nature of almost all men to stand as sentinels, looking outwards to see what another may sacrifice, but the focus should be within our own hearts, asking God what more we can do. In fellowships we have the opportunity to do that, including alleviating the poor among us, bearing each other's burdens, and seeking to elevate all in our sphere.

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[Mosiah 2]. In addition to tithing, we should be willing to give offerings to those who ask of us, and not turn the beggar away from our door.

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When it is proposed that a man be sustained by at least seven women, before that sustaining vote is taken, there should be a discussion as to whether there are any opposed to the man being sustained. If there are, those opposing should be allowed to first express any concerns about the man, and the women should hear the reasons before they decide whether to proceed with sustaining the man. After the vote, all of the women who vote to sustain should follow the pattern of the early church by providing a written certificate. The women should not only sign a certificate, but also write about their sustaining vote in their personal records so that there may be an abundance of witnesses.

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Blessings of healing, counsel, and relief may be given by men and women according to their faith and the exercise of the gifts of the Spirit [D&C 35, 46, 84 LE; Moroni 10]. Blessings should be given meekly, not to support a craft, or for money, or to receive the praise of men, and should freely be given when solicited by the beneficiary or the beneficiary's family. The administration of these blessings should follow the dictates of prudence, skill, and the Spirit.

Concerning Marriage and Sealings

Marriage is to be between one man and one woman, as originally established by God between Adam and Eve. The children of Adam and Eve likewise were married as two, a man and a woman. The taking of multiple wives is not considered a reflection of the image of God, as originally revealed to Adam. The image of God was in the couple, Adam and Eve, which were one man and one woman. Likewise, the apostle confirmed that neither the man without the woman, nor the woman without the man, is approved of the Lord (1 Cor 11:11). Families already practicing plural marriage and wishing to join a fellowship can do so as long as they understand that they should not take another wife, nor abandon any wife they currently have and teach their children to end the practice (Hyrum's epistle; 1 Cor 7:10-16). The ceremony for contracting marriage should be as directed by the Spirit. We anticipate a fuller understanding of marriage, sealings and other ordinances to be revealed with the acceptance of the temple by the Lord.

JULY 10TH VERSION PRODUCED BY A COMMITTEE OF FELLOWSHIPS

GOVERNING PRINCIPLES

WRITTEN ON JULY 2, 2017 BY A GROUP OF INDIVIDUALS REPRESENTING 23 FELLOWSHIPS OF BELIEVERS IN CHRIST. AFTER MIGHTY PRAYER, ALL CAME TO ONE HEART AND MIND ON THE PURPOSE OF THE WORK. INDIVIDUALS THEN SELF-SELECTED INTO GROUPS TO WRITE THE SECTION THAT THEY FELT CALLED TO WRITE. EACH GROUP WROTE AS INSPIRED BY THE HOLY SPIRIT, THEN ALL CAME TOGETHER TO REVIEW THE ENTIRE WORK. OVER THE NEXT WEEK, EACH GROUP PRAYERFULLY REVIEWED THEIR CONTENT AND THE COMMENTS OF THE BODY BEFORE COMPILING THEIR FINAL VERSION ON JULY 9, 2017 FOR THE VOTE OF THE BODY OF BELIEVERS. THE LABOR WAS PERFORMED BY COMMON CONSENT, WITH ALL STANDING AS EQUAL PARTICIPANTS.

THESE ARE GIVEN BY WAY OF WISDOM RATHER THAN BY WAY OF COMMANDMENT AND ARE DESIGNED TO BE APPLIED INTERNALLY TO EACH INDIVIDUAL AND FELLOWSHIP.

PREAMBLE

Our Lord and Savior Jesus Christ has declared that today is once again a day of salvation. He has set His hand to gather His sheep from the four corners of the earth, to free them from the bonds of Babylon, to re-enthroned the agency of man, to free the believing captives from the chains of false religion, and to reestablish the New and Everlasting Covenant with a people who will have Him to be their God. His invitation to His sheep is to awake and arise, to repent and return, and to organize themselves, accepting the Lord's invitation to come to Him and ascend back into the presence of the Father. Fellowships are a means the Lord has given to prepare a people for this great undertaking. Unlike rules that only preoccupy, principles ennoble, inviting people to learn higher truths, develop wisdom, and govern themselves after the pattern of Heaven and according to the dictates of their own conscience. Those who labor in this work with all their heart, might, mind, and strength will become glorious in the eyes of the Lord.

The Doctrine of Christ

We seek to have an eye single to the glory of God by following the Doctrine of Christ. The Doctrine of Christ begins with the faith to believe in Jesus Christ, then to act by repenting from sin and following the example of your Lord and Savior by going down into the water to be baptized by immersion, and then you will receive the Holy Ghost. If you remain diligent in acting in this labor, then comes the baptism of fire and the Holy Ghost. Then you can speak with the language of angels, for angels speak by the power of the Holy Ghost the words of Christ, which will tell you all things you should do. This leads to salvation, or in other words, coming unto Christ. And if you will persist in this straight and narrow path, you shall receive grace for grace, yea you shall receive eternal life. (RE 2 Nephi 13-14 / LE 2 Nephi 31-32)

Repentance

Therefore, only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. Therefore may God grant unto you my brethren that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you. Yea, cry unto him for mercy, for he is mighty to save. Yea, humble yourselves and continue in prayer unto him. (Alma 16 RE/Alma 34:16-19 LE)

Abraham 1:2 explains, '... I sought for the blessings of the fathers ... having been myself a follower of righteousness, desiring also to be one who possessed great knowledge.' Repentance is related to knowledge. Ignorance damns us. Abraham explained redemption and possessing great knowledge went hand-in-hand. -Denver Snuffer, Preserving the Restoration, p. 118.

A man is saved no faster than he gets knowledge, for if he does not get knowledge he will be brought into captivity by some evil power in the other world as evil spirits will have more knowled[g]e & consequently more power than many men who are on the earth. [H]ence it needs Revelation to assist us & give us knowledge of the things of God. -Joseph Smith, Words of Joseph Smith, April 10, 1842, pp. 113-114.

When the souls of women and men are sent to the Eternal world they reap their rewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they chose to obey, whether it be a good spirit or a bad one. For every person receives either reward or condemnation from the spirit they choose to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. For I came into the world to redeem all mankind if they will but come unto me and be baptized, that I may pour out my Spirit more abundantly upon them. (Alma 1 RE/Alma 3:26-27 LE, Mosiah 9 RE/Mosiah 18:10 LE)

Baptism

Baptism is a mandatory sign of penitence and walking in a new path.

Whosoever will come unto me may come and partake of the waters of life freely, for this is my doctrine-whosoever repents and comes to me is my church. (see RE Alma 19/LE Alma 33:34, RE D&C 4/ LE D&C 10:66-67)

Before baptism, we teach the Doctrine of Christ. Christ taught:

Verily I say unto you that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen. And then shall ye immerse them in the water and come forth again out of the water. And after this manner shall ye baptize in my name. (3 Nephi 5 RE / 3 Nephi 11:23-27 LE)

It is recommended that, if possible, a living ordinance be performed in living water, such as a lake, river or ocean.

O then my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel and he employeth no servant there. And there is none other way save it be by the gate for he cannot be deceived, for the Lord God is his name. And whoso knocketh, to him will he open. (2 Nephi 6 RE/2 Nephi 9:41-42 LE)

Baptism is to be performed by one having authority from Jesus Christ. Outside the family it is performed by a priesthood bearer who has been sustained by seven women, one being his wife if he is married. (CR-Seven Women) Before performing the ordinance, ask for and obtain from Christ the power to baptize.

Baptism is to be offered freely to all willing souls who have understanding, and who are accountable and capable of committing sin, and no one should be refused who asks. (Moroni 8 RE/Moroni 8:10 LE) No one should seek to profit or set themselves up for a light as a result of baptizing or being baptized. (James 1 RE/James 1:9-10 LE) Following baptism their names are to be recorded by the Central Recorder.

Sacrament

Every time you partake of the Sacrament it is a reminder of the promise there will at last be some great wedding feast. It is not just in remembrance of the blood and of the body, but it is also a preliminary to the final feast the Lord intends to offer in which His blood and His body achieve success in redeeming some few! His atonement was to redeem. -Denver Snuffer, Preserving the Restoration, Sept. 10, 2014, p. 37.

Christ said:

Behold, there shall one be ordained among you and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do even as I have done, even as I have broken bread and blessed it and gave it unto you. And this shall ye do in remembrance of my body which I have shewn unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. And it came to pass that they did so and did drink of it and were filled. And they gave unto the multitude, and they did drink and they were filled. (3 Nephi 8 RE/3 Nephi 18:5-9 LE)

The manner of administering the flesh and blood of Christ unto the church: One who has been ordained, sustained by seven women, and having power from Christ, shall administer it according to the commandments and example of Christ. He shall kneel down with the church, and pray to the Father in the name of Christ, saying:

O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Then, again kneeling with the church, one will take the wine and pray to the Father in the name of Christ saying:

O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

After performing the ordinance, those blessing and receiving the ordinance partake of the bread and wine. The only requirements in the scriptures are the words of the prayer and that all kneel. However, red wine or grape juice are to be used when possible as a symbol of Christ's blood. (3 Nephi 8 RE/3 Nephi 18:1-9 LE, Moroni 4-5 RE/Moroni 4-5 LE)

Principle of exactness in ordinances

The ordinances have been the same since Adam. According to Joseph Smith: *[Jesus] set the ordinances to be the same forever and ever.* -Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 168. Also: *Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed.* -*Id.*, p. 308. This is why Joseph "restored" the Gospel, but did not bring anything new. It was a return to the earlier, forgotten truths.

The Earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance[s], broken the everlasting covenant. (Isaiah 7 RE/Isaiah 24:5 LE)

Covenants come from God, we either accept or reject what he offers, everything God ordains is by law, it is lasting, it won't be thrown down like things men ordain; his house is established by law, or in other words, by covenant. Everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by the Lord or by His word shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection. For whatsoever things remain are by the Lord; and whatsoever things are not by Him shall be shaken and destroyed.

Blessed are ye

And after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost. Therefore blessed are ye if ye shall believe in me and be baptized after that ye have seen me and know that I am. (3 Nephi 5 RE/3 Nephi 12:1)

Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do. (2 Nephi 14 RE/2 Nephi 32:6 LE)

Sacrifice and Tithing

Sacrifice has always been an element of true worship. Sacrifice may be temporal, spiritual, or emotional. An individual's journey back to God begins with the initial acceptable sacrifice of a broken heart and a contrite spirit (LE 3 Nephi 9:20). Sacrifice in the Lord's way helps soften our hearts toward the needs of others and leads to unity of hearts among those involved. As your hearts start to become knit together in one, you will be more apt to recognize the needs of those around you, thereby increasing your desire to help while your love and compassion for others grow.

Balance and equality can only be achieved within a fellowship when individuals willingly share out of their God-given abundance, as directed by the Holy Ghost, with those in need. The Lord has stated: *If ye are not equal in earthly things ye cannot be equal in obtaining heavenly things. (LE D&C 78)* Tithes follow the principle of sacrifice (LE D&C 64:23). Tithes should be gathered within the fellowship and prayerfully administered by the common consent of the fellowship. All are invited to contribute to this process. It is necessary for bonds to form within and among fellowships so that the Lord may transform individual members into a unified body. There should be no poor among us. While tithes should not be used to support the idle, it is better to give freely than to judge the efforts of your fellow man (LE Mosiah 2). Outside of the commandment to pay tithing—and in addition to it—we should be willing to give alms to those who ask of us, and not turn the beggar away from our door: *For thereby some have entertained angels unawares. (LE Heb 13:2)*

The Lord has stated:

The purpose of tithing was never to establish a wealthy general fund nor to invite wrongful accumulation of wealth that has resulted from the long abuse of this law. The law was to be a light thing, easily borne by the faithful. Tithing was always to be taken from surplus (meaning unnecessary excess property), and increase (meaning what remains after all costs of the household have been paid). It was to be drawn out of the abundance in the possession of the giver, so that there may be enough and to spare, not from property required for their necessities. The tithes of this people are to be used for the poor among this people, if they want to become Mine.

After the individual needs of each of the members of a fellowship are met and when the excess funds are gathered, they should be donated to the temple, or, by common consent, contributed to the needs of another fellowship (LE D&C 97:8-12).

Concerning Obtaining the Powers of Heaven by Faith, Blessings, Priesthood, and Sustaining

The power of God is in part a function of faith and is available to both men and women [LoF 1]. Through repentance, the Powers of Heaven are accessed and the priesthood's power becomes real. This power of heaven must ratify priestly power or it is nonexistent.

Power is given for the purpose of blessing His children and is obtained from an association between a man or a woman and the Powers of Heaven. *The rights of the priesthood are inseparably connected with the Powers of Heaven, and the Powers of Heaven cannot be controlled nor handled only upon the principles of righteousness.* (LE D&C 121:36) Therefore, having desire, having faith, repenting, and acting on the laws of heaven are central to receiving God's power. If you have a desire to serve God, you are called to the work and can receive this power to accomplish His will.

His work is enabled through faith and associating with this power, which can include, but is not limited to, prophesy, revelation, and blessings of healing, counsel, and relief, which may be given by women and men according to their faith and through exercising the gifts of the Spirit [LE D&C 35, 46, 84 LE; Moroni 10]. Blessings should be given meekly, not to support a craft, or for money, or to receive the praise of men, and should be given freely when solicited by the beneficiary or the beneficiary's family. The administration of these blessings should follow the dictates of prudence, skill, and the Spirit.

Every man and every woman is given gifts born of the Spirit, and all are called to build up the kingdom of God upon the earth. For a group to form Zion, there should be no covetousness in or among the fellowships, for each gift is needed. Talents and gifts are given to allow us to emulate the Lord, to serve and lift our neighbor, and to forward the cause of Zion. Voluntary participation is necessary in the work of the Lord. Above all, agency should be preserved and individuals should be allowed to bring their gifts and talents to the fellowship as they feel directed by the Mind of God. If led by the Spirit, any may share their spiritual experience for the group, but it should not be used as a trump card to compel agreement; rather, inspiration by way of dream, vision, messenger, or His Spirit should be shared and judged by what is found in scripture, that we may remember not only to say, but also to do what was given us by God. Persuasion, rather than domination, is necessary to bring harmony between individuals. The Lord invites believers to use Godly principles like persuasion and pure knowledge, grounded on the bedrock of scripture, rather than compulsion by way of an experience, to attempt to persuade. The Lord's name must not be invoked in vain. The earth is full of lying spirits. To avoid deception, study the thoughts and impressions you receive: if they fill you with pride, vainglory, laziness, an ambition to control and lead, or suggest

that you alone are faithful while all around you are in error, they are not of me, but are of the devil. I the Lord tell you truly that the humility and meekness required for those who would be my servants is hardly found on the earth. Repent, therefore, and adopt the ways of your Lord.

As identified by the Lord, the performance of priesthood ordinances given in public, such as baptism and the Sacrament, are to be performed only by men. However, before a man can perform a priesthood ordinance outside of his own family, he must be ordained, receive authority from Christ, and be properly sustained. This allows the person to perform ordinances with authority given by Jesus Christ, not merely by taking the authority upon himself, and is the way we can have men called of God, as was Aaron [RE Hebrew 3], in our day. A man need not be re-ordained if he was ordained a priest before April 2014 and can trace his line of authority back to Christ through Joseph Smith. If ordained after, he should be ordained in a fellowship, and a proper record kept of his line of authority stemming from the fellowship's proceedings. In all cases, the ordination is not the end, but the means to by which the end may be received; that is, to receive an errand from the Lord. When ordaining anyone to any priesthood as part of a community, ordain them to "the Holy Order" and leave it to God and the angels to decide how far the individual is permitted to progress in their association with the Powers of Heaven. Power in the Priesthood can only come from God. Therefore, a man should follow the pattern laid out in the Book of Mormon and get authority from Christ's word, spoken to him by the power of the Spirit, to ratify the ordination before acting.

As only men are to hold priesthood for public ordinances, only women are to vote to sustain them. As soon as an ordinance is needed, women are qualified to vote. They are in need of the ordinance, and they ought to be entitled to vote in order to receive that ordinance. The Lord has said: *There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them.* (CR-Seven Women) If his wife will not sustain him, he is unworthy to provide priesthood service outside his family or in the fellowship. If a young man lives at home, with his mother, she must be the first of those to sustain him; she shall be his advocate with the women. His sisters, if of an appropriate age to understand these things, may also vote for him. If that young man's mother will not sustain her son, her view should be considered as better informed than the view of any other seven women, even if they would consent. A young man should have his mother's confidence before he is allowed to perform priestly functions for others outside his family.

When it is proposed that a man be sustained by at least seven women, before that sustaining vote is taken, there should be a discussion as to whether there are any opposed to the man being sustained. If there are, those opposing should be allowed to first express any concerns about the man, and the women should hear the reasons before they decide whether to proceed with sustaining the man. If he is sustained, the power of seven women who individually obtain the mind of the Lord and combine their united witness and faith to sustain him can provide great strength and confidence. After the vote, all of the women who vote to sustain should follow the pattern of the early church by providing a written certificate. The women should not only sign a certificate, but also write about their sustaining vote in their personal records so that there may be an abundance of witnesses.

Sustaining is by women, and removing authority to act within a community or fellowship, is likewise to be done by the vote of women (CR-Seven Women). If a man's worthiness to function is called into question, then a temporary council of women can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote of the women present, with at least 12 votes against a man to end his authority to act in the fellowship community. If a woman is present and cannot judge the matter, she may abstain, and the vote of remaining women, if there are 12 unanimous votes, will be sufficient (PTR, p. 511-12, with footnote 1391).

Concerning Marriage and Sealings

Marriage is to be between one man and one woman, as originally established by God between Adam and Eve. The children of Adam and Eve likewise were married as couples, a man and a woman. The taking of multiple wives is not considered a reflection of the image of God, as originally revealed to Adam. The image of God was in the couple, Adam and Eve, which were one man and one woman. Likewise, the apostle confirmed that neither the man without the woman, nor the woman without the man, is approved of the Lord (LE 1 Cor 11:11). Families already practicing plural marriage and wishing to join a fellowship can do so as long as they understand that they should not take another wife, nor abandon any wife they currently have, and teach their children to end the practice (Hyrum's epistle; LE 1 Cor 7:10-16). The ceremony for contracting marriage should be as directed by the Spirit. We anticipate a fuller understanding of marriage, sealings and other ordinances to be revealed with the acceptance of the temple by the Lord.

A Standard for All Fellowships

The first great commandment is to love God. Worship God. *I am the Truth, the Way, and the Life. No man cometh to the Father but by me, and all things testify of me...If you love me keep my commandments...All who keep my commandments and obey my voice shall see my face and know that I am...My sheep hear my voice and hearken to the voice of my servants.*

The second commandment is like unto the first, love your neighbor as yourself. Every member of a fellowship has equal value. Who can measure the worth of a soul? Who can place a value on a child of God? Are not all my children? Did I not come to save every man and woman? Treat others my way. I am no respecter of persons. Let all things be done in charity.

Unity and love within a fellowship will create a connection with God. We are all broken parts of a greater whole—God's family. The purpose of gathering together is to repair the family of God. Fellowships are where God can put the pieces back together. When we come together to worship

with an eye single to the glory of God, then it is God who unites. Progression is rapid when labor is performed by mortals who work together.

Should the Lord send an angel to govern the affairs of men? Why should I send an angel when a group of broken individuals can come to the same understanding by joining together in love and meekness? Fear stops the flow of communication with God and destroys all relationships. Abuse is rampant and fosters fear. All are broken; only love, true forgiveness, and the Atonement can break the chain. Implementing the Atonement of Jesus Christ in ourselves, our families, and our fellowships, overcomes fear and heals all wounds.

The glory of God is intelligence, or in other words light and truth. Light, like a candle, can pass God's glory to others. Just as the sun rises to warm all the earth, light shared through love proceeds from within our hearts to draw in and unite all people. Light is given to all fellowships liberally that they may bring forth fruit meet for their Father's kingdom. Otherwise there remains a scourge and judgment poured out upon the children of Zion.

When we lean on our own understanding we fail to connect with God and fail to fulfill the measure of our creation. Christ animates us as individuals and fellowships if we allow Him to do so. The words of Truth flow when the Spirit of God is animated in believers who speak and act according to the power of godliness. Faith is a principle of action and power. Unified actions, like prayer, ordinances, worship, song, coordinated dance, and physical labor can help a group achieve the flow of the Spirit. Revelation is God's experience given to animate action in us—giving mere mortals the power to progress in their ascension to godhood.

Be of good cheer! The Lord will provide; do not fear. Have joy. Fellowships exist for the purpose of restoring the family of God and to prepare us for Zion. Our oneness testifies to the world that God is REAL. If you are not one, you are not mine.

Principles of Reconciliation and Unity

The Lord seeks a people who are unified and willing to live in peace one with another. (LE D&C 38:27) He desires that if we have been offended or hurt by another, that we speak with him or her privately and attempt to be reconciled. To do otherwise is gossip, which is not pleasing to the Lord. (LE D&C 42:88; 3 Nephi 12:24) The Lord also commands that we not engage in lying, backbiting, evil-speaking, and finding fault with others. (LE D&C 20:54; D&C 88:124). Contending with others in anger is not of God, but originates from the devil (LE 3 Nephi 11:29). When the love of God dwells in the hearts of men, contention ceases (LE 4 Nephi 1:15-18; Moroni 7:48).

Jarrings, contentions, envyings, strifes, and ambitious and covetous desires impede hearing the voice of the Lord and pollute the inheritances of a people of God. (LE D&C 101:6)

To be forgiven, Christ not only requires us to forgive others (LE Col. 3:13; D&C 64:10), but to plead for mercy for those who have offended us. The role of accusing is left to "the accuser of the brethren", or Satan. (LE Rev. 12: 10) When we accuse others we interfere with their salvation. If we

are the one who was offended, and we make no accusation against them, then the Lord will make no accusation against us. Satan's right to accuse is inferior to ours as victims of the offense, because it is us who suffer in the flesh the wrongs of others. If we make no claims for justice, surrender such, and seek instead for mercy on behalf of others, then Satan's accusations can have no claim upon them. We mimic Christ, follow His example, and in our own limited way, also atone for the sins of others.

Therefore, ...see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again. For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all. (LE Alma 41:13-14)

Concerning Principles of Godly Influence

God is no respecter of persons. God desires to have a covenant people upon the earth that are of one heart, one mind, and dwell in righteousness together regardless of their mortal differences. Agency, Pure Love Of Christ, and Purity in Heart are the foundational principles which can make a people of one heart and one mind.

In governing the children of men, the Lord uses persuasion, long-suffering, gentleness, meekness, unfeigned love, kindness, and pure knowledge, which enlarges the soul without hypocrisy and without guile. He implores us to do the same in our relationships with one another. These are the only principles of influence to be used among God's people. This foundation respects individual agency (self-selection) to decide their level of involvement without an overseer. Only when moved upon by the Holy Ghost can you censure another, and even then, it should be done in a timely manner with exactness, then showing an increase in love toward that person. This allows him to recognize that you are not his enemy and that your faithfulness toward him is stronger than the cords of death. Exercise of compulsion, coercion, control, or unrighteous dominion is not of God and is not to be used as a means of influencing or government (LE D&C 121:41-44).

There is no central organization, regulation, or control over any individual or fellowship. Fellowships vary and no two are exactly alike. Their course, frequency, and scope is determined by the common consent of the participants. They are organic and, like living things, expand, contract, divide, and can sometimes come to an end. Some fellowships are large and others are very small, perhaps consisting of only a few individuals or even one or two families. Where two or three are gathered together in Christ's name, He will be in the midst of them.

When decisions need to be made within a fellowship, it is wisdom that they be guided by prayer, scripture, and common consent. Individuals should exercise self-restraint and humility and refrain from dominating the discussion; members should share their opinions to the best of their ability, then trust the Lord with the final outcome (LE D&C 30). Above all, each member of the fellowship is free to act according to the dictates of their own conscience. Prior to making a decision by vote, fellowships should take into consideration the opposing views and deliberate openly. Decisions need not be made in haste, but must be built upon righteous principles for God to carry out His work with this people. It is better to defer for a time than to reach a decision rapidly, as haste leads to confusion.

When beginning an endeavor that is intended to impact many fellowships, consider casting a wide net to allow all who feel so inspired to join. After bringing in all those who desire to labor, take time to reach unity in heart and mind about the endeavor, make a commitment to see the project through, and then plead for Heaven's guidance and support. If that group will work with an eye single to His glory and the welfare of Zion, rather than their own name and reputation, the Lord will take their weak effort and give it His strength. Just as it is wise to refrain from *quickly* adding in others to the group who were not originally called to labor (as much labor is required to bring individuals to a unity of heart and mind without compulsory means), it is equally important to remember that the Lord is Master of the vineyard, and *He* will call servants throughout the day to labor. Do not turn those away who feel called to labor; the laborer is worthy of his hire. While it is a righteous principle to not seek credit or glory of men, accountability is also a true principle. Therefore, let there be a spokesman and a witness of the endeavor for the body of believers. If a vote is needed for the body to accept the product, then time must be given to the body to deliberate before a vote can be requested. Labor in the Lord's vineyard is not confined to completing the product, project or endeavor at hand; in the Lord's eyes, the labor is inextricably tied to working together in unity. A small group, if unified with each other and the Lord, is more terrible than an army with banners.

ALTERNATIVE 1 – PRODUCED BY A SINGLE FELLOWSHIP

Guiding Principles for Fellowships

We will obey every word that proceeds forth from the mouth of the Lord. The scriptures, as well as teachings from Christ's authorized servants, should be the source by which any individual as well as any body of believers govern themselves. While redemption is individual, it takes a community to bring about the purpose of Zion. The following principles from the Lord, Jesus Christ were given to us today through His servant, Denver Snuffer, Jr.

*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”
Matthew 22:37-40 (KJV)*

Getting Started:

True religion, when it is present on earth, always exists as a community of believers. We need to be willing to mourn with those that mourn, comfort those that stand in need of comfort, stand as a witness to one another of God at all times and in all places, and bear one another's burdens that they may be light as is required by the Gospel and by the covenant of baptism. (Mosiah 18: 8-9 LE) None of this can be done without fellowship between believers. However, we do not need a new church. The only thing we need is a community of fellowship, not an organization, not a hierarchy, but a group of equals.

Every denomination in the world may be represented among our fellowships. This is not designed to limit the possibilities of shared faith, but to greatly expand them.

Part of the preparation by God's house for coming social chaos is likely to include some preliminary preparations by families and friends to fellowship with one another in local gatherings. Only by independently functioning can we hope to prepare for what has been prophesied to accompany Zion and precede the Lord's return.

Priesthood Ordination, Sustaining and Confirmation:

Priesthood is confined to men because of the Fall and the conditions ordained by God at that time. Until we reverse things in the Millennium that is the way it is going to remain, as to the ordinances thus far given in public. A man has the right to perform any ordinances for his family if he has been ordained and received confirmation from Heaven. If a man desires to serve in performing ordinances outside of his family in a fellowship it requires additional steps of receiving a sustaining vote of seven women.

Ordination: Any man holding priesthood can ordain another man. When you ordain someone to serve in these fellowships you should ordain no one to an office, only confer the priesthood. Let everyone be equal. Be without ranks. Keep your lines of authority. It will reckon through the one ordaining.

If someone is ordained to priesthood for the first time within your fellowship after April 2014, they should reckon their line of authority from the proceedings for your fellowship.

Sustaining of seven women: In your conferences attended by a minimum of seven women at least seven women must vote to sustain one to be a priest to the community. Let the fellowship respect a balance between the obligations of the men and the rights of the women. All seven who vote to sustain should sign a certificate. If the man is married, his wife should be one of them. Before sustaining, in any fellowship group, first ask if any are opposed. If there are people who are opposed, they should be given the opportunity to explain the reasons before there is any further vote taken, so that they know why there is opposition. Those who vote to sustain should consider the opposing views and the opposition's reasons, and deliberate about that before they go forward.

All of the women who vote to sustain should not only sign the man's certificate, but also put it in their journals. Let the records be kept so that if anyone questions, there will be an abundance of witnesses.

Confirmation from Heaven: Power can only come from Christ. Wait until the Spirit ratifies your ordination before you act.

The men should keep a record of the line of authority from the one who does the ordination and have in their possession a written certificate signed by the seven women proving the sustaining vote and record it in their personal records, particularly the day when the Lord confirms the authority to the man.

Sustaining is by women and removing authority to act within a community or fellowship is likewise to be done by the vote of women. If a man's worthiness to function is called into question, then a conference can be convened to deal with the question. In removing authority, at least two witnesses should speak against the accused, and he should be allowed to speak on his behalf and call such witnesses as he chooses. Men can be witnesses, but only women are allowed to vote. Removal should be by unanimous vote of the women present, with at least 12 votes against a man to end his authority to act in the fellowship community. If a woman is present and cannot judge the matter she may abstain, and the vote of remaining women, if unanimous and there are 12 votes, will be sufficient. As for his family, he is free to do as he chooses, but he cannot act in the community until restored by the vote of a conference of that community.

Baptism:

Baptism has always been required from the days of Adam until the present. Baptism is always the sign of acceptance of what God is doing in each generation. Baptism is a mandatory sign of penitence; turning and facing God, and then walking in a new path. From the days of Adam, it will continue through the end of the millennium. Whenever there has been believing people upon the earth, they have always been invited to perform the ordinance of baptism as a sign of their faith.

Any who desire to be baptized, should be baptized. If you have this power given to you by Christ and *anyone* comes to you, baptize them. Refuse no one. Freely give what you received from God. Before baptism, teach the Doctrine of Christ. *"Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine and it is the doctrine which the Father hath given unto me, and I bear record of the Father and the Father beareth record of me and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men everywhere to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved, and they are they who shall inherit the kingdom of God. And whoso believeth not in me and is not baptized shall be damned. Verily, verily I say unto you that this is my doctrine and I bear record of it from the Father"*
3 Nephi 5 (RE)

*"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: *Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you thus shall ye baptize."* 3rd Nephi 5 (RE)

If at all possible a living ordinance can be performed in living water using the things God created.

Recording of Baptism:

After a man has complied to have power to baptize, and taught an individual the Doctrine of Christ and the individual has repented, and been baptized, their name must be recorded. Choose a recorder in your fellowship and have them submit the names to a single central record keeper on an annual basis. Do not record their email addresses, vital statistics, phone numbers, or any contact information, only their name. There is being annually compiled a single volume containing the names of those baptized that will be deposited in a temple.

Sacrament:

When you get together, even if it is only in your own family, partake of the Sacrament together. Let no one forbid you from partaking in remembrance of Christ. He commanded that you do it. Follow the pattern that is given in scripture. You can use wine. Or, if you are opposed to alcohol, alternatively you have some medical condition that prevents you from using wine, then use grape juice. Use the symbol of the blood of our Lord. Red wine is bitter for a reason. Partaking of that bitter wine in remembrance of the blood that was shed is appropriate.

Moroni 4 (RE): "...Kneel down with the church and pray to the Father in the name of Christ, saying, *O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.*"

Moroni 5 (RE): "The Manner of administering the wine. Behold, they took the cup, and said, *O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.*"

Tithing:

Organize yourselves, collect your own tithing and manage it yourselves, to assist the poor who are among you, and do this by the voice of your own local group. Do it by common consent. Provide for those who need housing, food, clothing, healthcare, education and transportation. Do it by the voice of united agreement in small groups in which all know one another.

Tithing is for the poor. It is not designed to pay for a professional clergy class. No general fund exists between fellowships. Each fellowship is independent in their funds. No general fund is collected even at conferences. The relief of the "poor among you" refers to the individual fellowships. If there are "no poor among you" then excess donations should go to the temple but may be shared as your fellowship determines by common consent.

Marriage:

" And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so...And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone, Wherefore, I will make an help meet for him... And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof, and the rib, which I, the Lord God had taken from man, made I a woman, and brought her unto the man. And Adam said, This I know now is bone of my bones, and flesh of my

flesh. She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Genesis 2 (RE)

The image of God includes necessarily offspring. If the commandment to multiply and replenish the earth arises within the context of marriage, necessarily it requires there be the man and the woman.

Adultery is one of the things so threatening to the foundation of society that it is forbidden in the 10 Commandments. The Lord included within the definition of the adulterous those who commit adultery in their heart, hence the need for men to reject polygamy. It is adultery in a man's heart to entertain the possibility that he will one day have multiple wives. The practice of plural wives is an abomination. "... *For there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, thus saith the Lord of hosts.*" Jacob 2 (LE)

Even in a fallen world, among a fallen people, who are proud and who are arrogant to think themselves more than they really are, if you will love your wife, and if your wife will love you, you are in the image of God and that will be preserved unto all eternity. No matter what else you may have to go through between now and then, that's what He's trying to preserve. That is the image of God.

Zion:

We must overcome "jarrings," "contentions," "envyings," "strifes," "lusts" meaning ambitions, and "covetous desires." These conflicts need to be worked out. We must be put through a refining process. We must grow; we must rise up first, before God will gather us to Zion.

Zion will include people who are willing to receive revelations from God and obey commandments. He provides a blessing to them: "*blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength. And they shall also be crowned with blessing from above, yea, and with commandments not a few, and with revelations in their time-they that are faithful and diligent before me.*" (D&C 59:3-4 LE)

Zion can only come about as a consequence of consecration and sacrifice, and not as a result of seeking to get gain. To accomplish purity, there are absolutes that are necessary. Sacrifice is absolutely necessary, and equality is necessary as well.

Every time there is a covenant, there is always a land given to man as part of His covenant. This is the land God covenants He will give to the people who receive the covenant, including the Gentiles, in whose ears this first shall sound. Coming into the covenant is not possible because we are not yet proven. It requires more than has been given at present, but it will not be given until first we accept and act on the Doctrine of Christ. It is possible to come in and become part of His church, as He calls it. That is a heaven-recognized group, not something men control. It must be done in His way, according to His commandments, practiced in purity before Him. It is possible, if you follow as instructed today, to become part of the church He recognizes and will preserve. But coming fully into the covenant spoken of in this verse (3 Nephi 21:22 LE) will require more than can be given right now. It will require a covenant. It will require adoption. It will require sealing. In our day, we will not even learn enough about it to attempt to practice it until after we have eliminated jarrings, contentions, envyings, strifes, lusts, and covetous desires from us. Then we must become of one heart, having no poor among us. Gentiles have never accomplished that. Some few, however, are prophesied to accomplish this, and to be given the covenant spoken of here.

All the scattered remnants will be brought back again. The original unified family of God will be restored again. The fathers will have our hearts turned to them, because in that day, once it is permitted to get that far, we will be part of their divine family again.

Christ will come. Once the covenant has been renewed, the city of Zion will follow. The Lord will come, and then the final stage begins. *"...even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."* (3 Nephi 21, LE)

ALTERNATIVE 2 – PRODUCED BY ONE COUPLE

Governing Principles & Practices

A principle is a simple statement or word, plain enough for a child to understand, of a fundamental truth or proposition that establishes a belief or a practice.

PREAMBLE

For nearly 2,000 years followers of Jesus Christ have prayed that God's "will be done on earth as it is in heaven". Just as there are principles that govern the beliefs and behaviors of heavenly beings, those same principles would govern the beliefs and behaviors of those who have come down to this world or those who aspire to ascend to the heavens. While there are yet further principles, tenets, teachings, ordinances, and practices of the Gospel of Jesus Christ, the following principles and practices govern those who are (or desire to be) heirs to the kingdom of heaven in this world, and are designed by God to bring one into contact with His Mind and Will, to gain greater light & knowledge.

PRINCIPLES

Salvation

Salvation is the hope and goal of all true followers of Jesus Christ, the Son of God. It is to be redeemed by the Most High God, to ascend to His presence and receive all that He has to offer throughout the eternities, worlds without end. Salvation is only attained by following the Doctrine of Christ until one receives the promise of Life Eternal from God's own voice.

The Doctrine of Christ

The Doctrine of Christ is God the Father's instruction to all who desire to progress through the gate, the path, and along the way until they are redeemed. The objective of the Doctrine of Christ is progression through the eons. Its purpose is to change a person from who they are, to become precisely what God is. Belief in God and in His Son, Jesus Christ, including learning their correct character, attributes, perfections, and obtaining knowledge from heaven that the path one is on is acceptable to God, is essential for progression.

Faith – Faith in Jesus Christ is the principle of action and power in all intelligent beings and the motivating principle for all who desire redemption.

Repentance – Repentance is a transformative change of heart and mind which turns one to God and to forsake sin (ignorance or rebellion to God's ways).

Ordinances – True ordinances prepare men to behold the face of God and enter into His presence while in the flesh. Baptism in water is a symbolic ritual which witnesses to the Father that one has repented, is willing to take upon them the name of Christ, and walk in His Path and Way. Receiving the baptism of fire and the Holy Spirit puts one in direct contact with God to know His mind and will. Authorization given by God is required for any of His ordinances to be of effect and acknowledged by heaven.

Priesthood - An association with heavenly beings constitutes Priesthood. Power in the priesthood is given by God to administer the Gospel, holding the keys of the knowledge of God, so that in the Ordinances the power of godliness is manifest, progressing God's children to see His face and live.

Sacrifice – Sacrifice is the medium ordained by God to make one holy, by giving up or suffering the loss of worldly things for the Lord and His Kingdom. It is required by the Heavens to produce faith unto Life Eternal and Salvation. It follows the example of Jesus Christ who offered His life as a sacrifice for all who desire to be saved from sin and progress through eternity. We are to seek to always know the mind and will of God, and to offer up a sacrifice of a broken heart, contrite spirit, all our earthly possessions, even our own lives, if necessary, for the Truth's sake, in order to obtain the faith necessary to lay hold on eternal life.

Redemption – Redemption is to be brought back into the Lord's presence.

God is No Respector of Persons.

God desires to have a covenant people upon the earth that are of one heart, one mind, and dwell in righteousness together regardless of their social strata, race, or religion. Agency, Charity (the Pure Love of Christ), and Purity in Heart are the foundational principles which can make a people of one heart and one mind. Persuasion, Long-suffering, Gentleness, Meekness, Love Unfeigned, Kindness, Pure Knowledge without guile or deception are the only principles of influence to be used among God's people. This foundation respects individual will to decide one's level of involvement in any initiative without an overseer or coercion or force.

Spiritual Gifts

The gifts of God are many and are to be sought for and received by His people to bless all God's children according to His mind and will.

PRACTICES

Sacrament

The manner in which the flesh and blood of Christ is administered to the body of believers according to the commandments of Christ is to kneel down together as believers (where possible) and pray to the Father in the name of Christ, saying:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine is to take the cup and pray:

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Baptism

The Lord has spoken concerning baptism:

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then shall ye immerse them in the water, and come forth again out of the water.

And after this manner shall ye baptize in my name. (3 Nephi 11 LE)

ALTERNATIVE 3 – PRODUCED BY THREE FELLOWSHIPS

Governing Principles

THE EFFORTS OF FOUR DIFFERENT FELLOWSHIP REPRESENTATIVES IDENTIFIED THE LEAST COMMON TOPICS AND WORDS, WRITING A DOCUMENT THAT OUGHT TO BE AGREEABLE TO THE LEAST AMONG US. THIS WOULD RESPECT THE LEVEL OF DEVELOPMENT OF THE LEAST, SOWING THE SEED OF UNITY, TO ASSIST IN THE PROCESS OF ZION. THOSE THAT ARE GREATEST OUGHT TO FIND SATISFACTION IN THE SIMPLICITY OF THE DOCUMENT. WHILE THOSE WHO ARE BEGINNING CAN FIND CLARITY AS THEY BEGIN THEIR JOURNEY.

Governing Principles are prepared for the benefit of new fellowships, to maintain an eye single to the glory of God, as they navigate in a new environment of self-governance.

Salvation is individual, requiring a personal relationship with Christ. The doctrine of Christ makes this possible through faith in Christ, repentance, and baptism. The Holy Spirit is the mind and will of God. Christ and God the Father share the same mind and will. Thus, receiving the Holy Ghost provides individuals with the ability to access the mind and will of God.

Fellowships exist to assist the individual on their path to becoming one with Christ. They are to govern themselves freely as the spirit dictates to them, choosing to gather when, where, and with

whom they please. Meeting in fellowships provides the opportunity to teach, serve, and learn from both the Spirit, and one another's experiences. Equality requires that no one is above another and that all individuals have value. Regional and general conferences ought to adhere to the same principles and guidelines as fellowships, and can be called and organized by anyone at any time.

Tithing is to relieve the poor among you. It can be collected and distributed as a group, a fellowship, or as individuals. If done as a group or fellowship, tithes accumulated in a common fund must be distributed by the common consent of the group or fellowship. Separate fellowships can assist one another on a case by case basis, maintaining independence and autonomy. Tithes are not to be accumulated for wealth. If there are no poor among you, excess tithes can be contributed to the needs of a temple.

Performing ordinances, such as baptism and sacrament, requires priesthood. Priesthood is confined to men because of the fall. In order to exercise priesthood in fellowships, three key elements are required of priesthood bearers: ordination, sustaining, and confirmation.

Ordination: A man with the priesthood lays hands on another man's head, calls him by name, and confers upon him the priesthood in the name of Jesus Christ.

Sustaining: A vote of seven women is required to sustain a man to the priesthood. If the man is married, his wife must be one of the seven women, or he is unauthorized to exercise priesthood among fellowships.

Confirmation: Ultimately, the man must obtain confirmation of his priesthood from heaven.

If there is not a man authorized to confer priesthood, a man may perform the ordinances of baptism and sacrament within his family, with the confirmation of heaven alone. Record of priesthood ordination, sustaining, and confirmation should be kept in the personal journals of the man given priesthood and the women who sustained him. A certificate, signed by the seven sustaining women, should accompany the man should he perform ordinances outside of his family. The man is responsible to record and know his priesthood lineage.

In the event that priesthood is abused, exercising priesthood in fellowships can be revoked by a fair trial where a unanimous vote of at least twelve women vote to end his authority among fellowships.

The ordinance of baptism is a sign to heaven of an individual's choice to receive the gospel of Christ. It does not offer membership into a fellowship or church. A man who has priesthood may baptize all those who desire as follows:

- Both go down and stand in the water.
- The man with priesthood will call the person being baptized by name, saying: *Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen.*

- And then immerse them in the water, and come again out of the water.

As circumstances allow, the ordinance of baptism should be performed in living waters. A record of the baptism ought to be kept in a personal journal and also submitted to a central recorder so that the names of those baptized will be preserved within the temple of God.

The ordinance of sacrament should be performed as prescribed in the scriptures. It instructs that all kneel. The emblems of bread and wine are to be used as symbols of the flesh and the atoning blood of Christ. If any are opposed to alcohol, or have a medical condition preventing the use of wine, red grape juice may be used as an alternative. Bitter wine, in remembrance of Christ's blood, is symbolic and appropriate. A man with the priesthood will pray to the Father in the name of Christ saying:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

The oneness of fellowships is a testimony to the world that Christ is the redeemer of all. Agency must be respected and preserved, allowing new fellowships the freedom to learn correct principles and govern themselves. Keep your eye single to the glory of God. Seek to receive God's mind and will. Bear one another's burdens that they may be light. Associate with one another as equals. God will gather his choice fruit.

ALTERNATIVE 4 – PRODUCED BY ONE COUPLE

Governing Principles

The second coming of the Lord is soon upon us and the following information is set forth as guiding principles of governance for all those who desire to gather in communities of faith to worship the Lord, their God.

- Today, as in times past, all religious organizations have become corrupt through abuse and neglect of the Doctrine of Jesus Christ (faith, repentance and baptism). Following His historical pattern, the Lord has acted again to send forth an authorized message of repentance and redemption through Jesus Christ into the world via authorized servants who have spoken with Him face to face.
- As the scriptures have clearly foretold, a community of refuge and safety (Zion) will shortly be established by those who will listen and respond to the message of repentance now being broadcast globally. The test is pass/fail and is the same in every generation. Those who will awake, arise, and act upon this message, will be saved from the coming judgments and calamities scheduled to spill out upon the world. However, those who choose to remain in a state of apathy and unbelief have no promise of protection.
- Repentance is primarily defined as the act of gaining light and truth. It means turning from whatever it is that is occupying your mind and your time and facing the Lord, making the search for a personal relationship with Him the highest priority of your life.
- Regardless of which religious faith people of the world currently identify with, the Lord has commanded all believers everywhere to witness their repentance and acceptance of the Doctrine of Christ by the ordinance of baptism, just as he has done in every dispensation of the gospel when He has set His hand to accomplish the work of the Father.
- So that there are no disputations among believers, baptism should be conducted in living waters as clearly set forth by the Lord in the scriptures (3 Nephi 11) by one having authority to administer the ordinance. If a man desires the authority to baptize, he must be ordained to the priesthood by one who has likewise been ordained and petition the heavens to receive it by the voice of God directly. A record of the baptism should be kept individually in journals and recorded by a central recorder nominated among believers.
- On account of the conditions of the fall of Adam, priesthood ordinances such as baptism and administration of the sacrament are limited to men until after the return of our Lord in the millennial era. Ordination to the priesthood can be reckoned through lines of authority established prior to April 14, 2014, the date in which the Lord removed any claims of any church to lead by virtue of the priesthood. Lines of authority for ordinations to the priesthood after April 14, 2014 should reckon only from the date of his ordination in this new dispensation.
- Due to the historical abuse of men in connection with the priesthood, the Lord has mandated that only women are allowed to vote in both sustaining and releasing men from their public service. If a man desires to officiate in the priesthood outside of his family unit, a council of 7 women must approve of the candidate and if the man has a wife, she must be included in that council. Additionally, if a man is found guilty of transgression and it is proposed that he be released from public service, a council of 12 women should be convened and furnished with witnesses as circumstance and wisdom suggest.
- In preparation for the gathering of Zion, like-minded believers should meet together often to partake of the sacrament and teach one another the gospel of Jesus Christ as contained in the scriptures. There is to be no hierarchical structure within fellowships and a spirit of equality should permeate all that takes place. The responsibility of parents to teach their own children the principles of the gospel is non-delegable and commanded by God.

- The ordinance of the sacrament should be conducted in a solemn environment with the utmost respect. The emblems of the body and blood of Christ were intended to draw your mind both to the atonement of our Lord as well as the parable of the wedding feast in which all who are worthy are invited to partake. Use red wine or grape juice as the emblem of the blood of Christ and kneel with each other during the ordinance whenever possible.
- Conferences of believers, both local and general, can be called at any time through the direction of the Spirit as a means of expanding circles of love and friendship. Men and women should coordinate together and take an equal part in conducting fellowship meetings and conferences.
- The image of God is male and female and it is the intent of the Father to preserve marital unions between one man and one woman into the eternities. Therefore, couples should proceed together in all things as they establish a house of God that will mirror on earth what is found in heaven.
- We are commanded in the scriptures to pay tithing. Families and fellowships should collect and distribute tithes to the poor among them using the principles of common consent and transparency as their guide. Although all should participate in tithing discussions among contributors, women are naturally sensitive to the needs of others and are usually best suited to administer relief directly once a decision has been reached. As a means of preparation only, excess tithing funds may be donated toward the future building of a temple in Zion through one of several avenues which have recently been set up for that purpose. Likewise, individual families and fellowships may wish to establish their own temple funds as they see fit.
- In fulfillment of prophecy (3 Nephi 21) God is once again offering a covenant of protection and peace to any and all who desire to be identified with the remnant of Jacob as His people. As a sign that the times of the Gentiles are now fulfilled and that the work of the Father in the last days has commenced, a new edition of the holy scriptures is being made available to the world which both returns the record to the state in which Joseph Smith left them and adds several key documents in connection with this dispensation. These things are of profound worth to the entire world and all those who believe that the Lord has again set His hand in our day to gather His people should make preparations and act with prudence as their conscience and the Spirit of God dictate.

The above topics are explained in clarity and specificity through a ten part talk (*40 Years in Mormonism*) delivered by Denver Snuffer Jr. in 2013-2014. This entire lecture can be found online in various text, audio and video formats at no cost. This “strange act” was designed by the Lord to preserve the restoration of the gospel through Joseph Smith and set the stage in preparation for what is now unfolding one small step at a time. For those who can wait upon the Lord, the promised blessings of Zion are about to be fulfilled.