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The Family

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The Family

HENRY B. EYRING

Since the restoration of the gospel of Jesus Christ through the Prophet Joseph Smith until September 23, 1995, The Church of Jesus Christ of Latter-day Saints has issued a proclamation only four times. It has been more than fifteen years since the last one, which described the progress the Church had made in 150 years of its history. Thus you can imagine the importance our Heavenly Father places upon the subject of this most recent proclamation.

Newspapers and television flood us with words and pictures about issues and events to think about and worry about. One of the great blessings of having faith in living prophets is that we can know what really matters, what is worth our attention in this confusing world and in our crowded lives.

Because our Father loves his children, he will not leave us to guess about what matters most in this life concerning where our attention could bring happiness or our indifference bring sadness. Sometimes he will tell us directly, by inspiration. But he will, in addition, tell us through his servants. In the words of a prophet named Amos, recorded long ago, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). He does that so that even those who

cannot feel inspiration can know, if they will only listen, that they have been told the truth and been warned.

The title of the proclamation reads: "The Family: A Proclamation to the World—The First Presidency and Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints" (see *Ensign*, November 1995, p. 102).

Three things about the title are worth our careful reflection. First, the subject: the family. Second, the audience, which is the whole world. And third, those who proclaimed are those we sustain as prophets, seers, and revelators. That means that the family must be as important to us as anything we can consider, that what the proclamation says could help anyone in the world, and that the proclamation fits the Lord's promise when he said, "Whether by mine own voice or by the voice of my servants, it is the same" (D&C 1:38).

Henry B. Eyring was a member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints when this fireside address was given at Brigham Young University on 5 November 1995.

Before we start to listen to the words of the proclamation together, the title tells us something about how to prepare. We can expect that God won't just tell us a few interesting things about the family; he will tell us what a family ought to be and why. And we know at the outset that we could be easily overwhelmed with such thoughts as "This is so high a standard, and I am so weak that I can never hope for such a family." That feeling can come because what our Heavenly Father and his Son Jesus Christ want for us is to become like them so that we can dwell with them forever, in families. We know that from this simple statement of their intent: "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39).

Eternal life means to become like the Father and to live in families in happiness and joy forever, so of course what he wants for us will require help beyond our powers. That feeling of our inadequacy can make it easier to repent and to be ready to rely on the Lord's help.

The fact that the proclamation goes to all the world—to every person and government in it—gives us assurance that we need not be overwhelmed. Whoever we are, however difficult our circumstances, we can know that what our Father commands we do to qualify for the blessings of eternal life will not be beyond us. What a young boy said long ago when he faced a seemingly impossible assignment is true:

I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. [1 Nephi 3:7]

We may have to pray with faith to know what we are to do, and we must pray with a determination to obey, but we can know what to do and be sure that the way has been prepared for us by the Lord. As we read of what the proclamation tells us about the family, we can expect, in fact we must expect, impressions

to come to our minds as to what we are to do, and we can be confident it is possible.

The proclamation begins this way:

We, the First Presidency and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

Try to imagine yourself as a little child, hearing those words for the first time and believing that they are true. This can be a useful attitude whenever we read or hear the word of God because he has told us, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

A little child would feel safe hearing the words that marriage between a man and woman is ordained of God. The child would know that the longing to have the love of both a father and a mother, distinct but somehow perfectly complementary, exists because that is the eternal pattern, the pattern of happiness. The child would also feel safer knowing that God would help mother and father resolve differences and love each other, if only they ask for his help and try. Prayers of children across the earth would go up to God, pleading for his help for parents and for families.

Read in that same way, as if you were a little child, the next words of the proclamation:

All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

In the premortal realm, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly

experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

Understanding these truths ought to make it easier for us to feel like a little child, not just as we read the proclamation, but throughout our lives, because we are children—but in what a family and of what parents! We can picture ourselves as we were, for longer than we can imagine, sons and daughters associating in our heavenly home with parents who knew and loved us. But now we can see ourselves home again with our heavenly parents in that wonderful place, not only as sons and daughters but as husbands and wives, fathers and mothers, grandfathers and grandmothers, grandsons and granddaughters, bound together forever in loving families. And we know that in the premortal world we were men or women, with unique gifts because of our gender, and that the opportunity to be married and to become one was necessary for us to have eternal happiness.

With that picture before us, we can never be tempted even to think “Maybe I wouldn’t like eternal life. Maybe I would be just as happy in some other place in the life after death. I’ve heard that even the lowest kingdoms are more beautiful than anything we have ever seen.”

We must have the goal not just in our minds but in our hearts. What we want is eternal life in families. We don’t just want it if that is what works out, nor do we want something approaching eternal life. We want eternal life, whatever its cost in effort, pain, and sacrifice. Whenever we are tempted to make eternal life our hope instead of our determination, we might think of a building I took a look at a few weeks ago.

I was in Boston. For a little nostalgia, my wife and I walked up to the front of the boarding house I was living in when I met Kathleen, who is now my wife. That was a long time ago, so I expected to find the house a little more dilapidated than it was, since I seem to be a little more dilapidated. But to our surprise it was freshly painted and much renovated. A university has purchased it from the Sopers, the people who owned it and ran it as a boarding house.

The building was locked, so we couldn’t get in to see the back room on the top floor, which once was mine. Costs have changed, so this will be hard for you to believe, but this was the deal the Sopers gave me: My own large room and bath, furniture and sheets provided, maid service, six big breakfasts and five wonderful dinners a week—all at the price of twenty-one dollars a week. More than that, the meals were ample and prepared with such skill that we called our landlady with some affection “Ma Soper.” Just talking about it with you makes me realize that I didn’t thank Mrs. Soper often enough, nor Mr. Soper and their daughter, since it must have been some burden to have twelve single men to dinner every weeknight.

Now, you aren’t tempted by that description of a boarding house, and neither am I. It could have the most spacious rooms, the best service, and the finest eleven men you could ever know as fellow boarders and we wouldn’t want to live there more than a short while. If it were beautiful beyond our power to imagine, we wouldn’t want to live there forever, single, if we have even the dimmest memory or the faintest vision of a family with beloved parents and children like the one from which we came to this earth and the one that is our destiny to form and to live in forever. There is only one place where there will be families—the highest degree of the celestial kingdom. That is where we will want to be.

A child hearing and believing those words would begin a lifetime of looking for a holy temple where ordinances and covenants perpetuate family relationships beyond the grave and would begin a striving to become worthy, and to find a potential mate who has become worthy, of such ordinances. The words of the proclamation make it clear that to receive those blessings requires some sort of perfecting experiences. A child might not sense at first, but soon would learn, that all the making of resolutions and trying harder can produce only faltering progress toward perfection. With age will come temptations to acts that create feelings of guilt. Every child will someday feel those pangs of conscience, as we all have. And those who feel that priceless sense of guilt and cannot shake it may despair, sensing that eternal life requires a progress toward perfection that seems increasingly to be beyond them. So you and I will resolve to speak to someone who doesn't yet know what we know about how that perfection is produced. We will do that because we know that someday they will want what we want, and will then realize that we were their brother or sister and that we knew the way to eternal life. Tonight and tomorrow it won't be hard to be a member missionary if you think of that future moment when they and we will see things as they really are.

Some other words in the proclamation will have special meaning for us, knowing what we know about eternal life. They are in the next two paragraphs:

The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

We declare the means by which mortal life is created to be divinely appointed. We affirm the

sanctity of life and of its importance in God's eternal plan.

Believing those words, a child could spot easily the mistakes in reasoning made by adults. For instance, apparently wise and powerful people blame poverty and famine on there being too many people in some parts of the earth or in all the earth. With great passion they argue for limiting births as if that will produce human happiness. A child believing the proclamation will know that cannot be so, even before hearing these words from the Lord through his prophet, Joseph Smith: "For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves" (D&C 104:17).

A child could see that Heavenly Father would not command men and women to marry and to multiply and replenish the earth if the children they invited into mortality would deplete the earth. Since there is enough and to spare, the enemy of human happiness as well as the cause of poverty and starvation is not the birth of children. It is the failure of people to do with the earth what God could teach them to do, if only they would ask and then obey, for they are agents unto themselves.

We would also see that the commandment to be chaste, to employ the powers of procreation only as husband and wife, is not limiting but rather expanding and exalting. Children are the inheritance of the Lord to us not only in this life, but also in eternity. Eternal life is not only to have forever our descendants from this life. It is also to have eternal increase. This is the description of what awaits those of us married as husband and wife by a servant of God with authority to offer us the sacred sealing ordinances. Here are the words of the Lord:

It shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when

they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting. [D&C 132:19–20]

Now you can see why our Father in Heaven puts such a high standard before us in using procreative powers whose continuation is at the heart of eternal life. He told us what that was worth this way: “And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God” (D&C 14:7).

We can understand why our Heavenly Father commands us to reverence life and to cherish the powers that produce it as sacred. If we do not have those feelings in this life, how could our Father give them to us in the eternities? Family life here is the schoolroom in which we prepare for family life there. And to give us the opportunity for family life there was and is the purpose of creation. That is why the coming of Elijah was described this way:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming. [JS—H 1:39]

For some of us, the test in the schoolroom of mortality will be to want marriage and children in this life with all our hearts, but to have it delayed or denied. Even such a sorrow can be turned to a blessing by a just and loving Father and his Son, Jesus Christ. No one who strives with full faith and heart for the blessings of eternal life will be denied. And how great will be the joy and how much deeper the appreciation then after enduring in patience and faith now.

The proclamation describes our schooling here for family life in the presence of our Eternal Father:

Husband and wife have a solemn responsibility to love and care for each other and for their children. “Children are an heritage of the Lord” (Psalms 127:3). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

Those two paragraphs are filled with practical implications. There are things we can start to do now. They have to do with providing for the spiritual and the physical needs of a family. There are things we can do now to prepare, long before the need, so that we can be at peace knowing we have done all we can.

To begin with, we can decide to plan for success, not for failure. Statistics are thrown at us every day to persuade us that a family composed of a loving father and mother with children loved, taught, and cared for in the way the proclamation enjoins is going the way of the dinosaurs, toward extinction. You have enough evidence in your own families that righteous people sometimes have their families ripped apart by circumstances beyond their control. It takes courage and faith to plan for what God holds before you as the ideal rather than what might be forced upon you by circumstances.

There are important ways in which planning for failure can make failure more likely and the ideal less so. Consider these twin commandments as an example: “Fathers are to . . . provide the necessities of life . . . for their families” and “mothers are primarily responsible for the nurture of their children.” Knowing how hard that might be, a young man might choose a career on the basis of how much money he could make, even if it meant he couldn’t be home enough to be an equal partner. By doing that, he has already decided he cannot hope to do what would be best. A young woman might prepare for a career incompatible with being primarily responsible for the nurture of her children because of the possibilities of not marrying, of not having children, or of being left alone to provide for them herself. Or she might fail to focus her education on the gospel and knowledge of the world that nurturing a family would require, not realizing that the highest and best use she could make of her talents and her education would be in her home. Because a young man and woman had planned to take care of the worst, they might make the best less likely.

They are both wise to worry about the physical needs of that future family. The costs of buying a home, compared to average salaries, seem to be rising, and jobs seem harder to hold. But there are other ways the

young man and the young woman could think about preparing to provide for that future family. Income is only one part of it. Have you noticed husbands and wives who feel pinched for lack of money, then choose ways to make their family income keep rising, and then find that the pinch is there whatever the income? There is an old formula you’ve heard that goes something like this: Income five dollars and expenses six dollars: misery. Income four dollars and expenses three dollars: happiness (see Charles Dickens, *David Copperfield*, chapter 12).

Whether the young man can provide and still be in the home and whether the young woman can be there to nurture children can depend as much on how they learn to spend as how they learn to earn. Brigham Young said it this way, speaking to us as much as he did to the people in his day:

If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage. Then go to work, and save everything, and make your own bonnets and clothing. [JD 11:301]

In today’s world, instead of telling you to make bonnets, he might suggest you think carefully about what you really need in cars and houses and vacations and whatever else you will someday try to provide for your children. And he might point out that the difference in cost between what the world tells you is necessary and what your children really need could allow you the margin in time that a father and a mother might need with their children to bring them home to their Heavenly Father.

Even the most frugal spending habits and the most careful planning for employment may not be enough to ensure success, but it could be enough to allow you the peace that comes from knowing you did the best you could to provide and to nurture.

There is another way we could plan to succeed, despite the difficulties that might lie before us. The proclamation sets a high hurdle for us to clear when it describes our obligation to teach our children. We are somehow to teach them so that they love one another and serve one another and keep the commandments and are law-abiding citizens. If we think of good families who have not met that test, and few meet it without some degree of failure over a generation or two, we could lose heart.

We cannot control what others choose to do, and so we cannot force our children to heaven, but we can determine what we will do. And we can decide that we will do all that we can to bring down the powers of heaven into that family we want so much to have forever.

A key for us is in the proclamation in this sentence: "Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ."

What could make it more likely that people in a family would love and serve one another, observe the commandments of God, and obey the law? It is not simply teaching them the gospel. It is in their hearing the word of God and then trying it in faith. If they do, their natures will be changed in a way that produces the happiness we seek. These words from Moroni describe exactly how that change is the natural fruit of living the gospel of Jesus Christ.

And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. [Moroni 8:25–26]

When we prepare a child for baptism, if we do it well, we prepare them for the process that will bring the effects of the Atonement into their lives and the powers of heaven into our home. Think of the change we need. We need the Holy Ghost to fill us with hope and perfect love so that we can endure by diligence unto prayer. And then we can dwell forever with God in families. How can it come? By the simple promise Mormon described to his son Moroni. Faith in Jesus Christ unto repentance and then baptism by those with authority leads to remission of sins. And that produces meekness and lowliness of heart. And that in turn allows us to have the companionship of the Holy Ghost, which fills us with hope and perfect love.

You know that is true; I know that is true from my own experience and from the experiences of those in my family. We found on our bedspread after a twenty-hour flight across the world a sign written in colors in a childish hand: "You must be so tired! Lie down and relax! You're back home where we'll take care of everything!" And in a phone call made at a stopping place on that flight home the older sister said, "Oh, I'm just vacuuming the house."

How does an eleven-year-old who has never flown across the sea know the effects of jet lag on her mother and father? How does a fifteen-year-old decide to run a vacuum without being asked? Or how does a husband know the feelings of his wife, or a wife the feelings of her husband, and so understand without being told and then help without being asked? Why does a niece give up her bed to an aunt and a nephew share his house and dinner table? How do a son and a daughter-in-law find it possible to take children into their already busy home and act as if it were a blessing? It takes the powers of heaven brought down by believing these words and acting on them:

And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. [Moroni 8:26]

And may I add the words *in families*.

The proclamation is careful in what it promises: “Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.” My heart aches a little to know that many who read those words will be surrounded by those who do not know or who deny the teachings of Jesus Christ. They can only do their best. But they can know this: Their placement in a family, however challenging, is known by a loving Heavenly Father. They can know that a way is prepared for them to do all that will be required for them to qualify for eternal life. They may not see how God could give them that gift, nor with whom they will share it. Yet the promise of the gospel of Jesus Christ is sure:

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord, have spoken it, and the Spirit beareth record. Amen. [D&C 59:23–24]

That peace will come from the assurance that the Atonement has worked in our lives and from the hope of eternal life that springs from it.

The proclamation warns that for those who fail to respond, the result will be more disastrous than simply lack of peace in this life or absence of happiness. Here is the prophetic warning and the call to action with which the proclamation ends:

We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who

fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

We call upon responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

The family unit is not only fundamental to society and to the Church but to our hope for eternal life. We begin to practice in the family, the smaller unit, what will spread to the Church and to the society in which we live in this world and what then will be what we practice in families bound together forever by covenants and faithfulness. We can start now to “promote those measures designed to maintain and strengthen the family.” I pray that we will. I pray that you will ask, “Father, how can I prepare?” Tell him how much you want what it is that he wants so much to give you. You will receive impressions, and if you act on them I promise you the help of the powers of heaven.

I testify that our Heavenly Father lives, that we lived with him as spirits, and that we would be lonely living anywhere but with him in the world to come.

I testify that Jesus Christ is our Savior, that he made possible the changes in you and me that can give us eternal life by suffering for the sins of all of us, his spirit brothers and sisters, the children of his Heavenly Father and our Heavenly Father.

I testify that the Holy Ghost can fill us with hope and with perfect love.

And I testify that the sealing power restored to Joseph Smith and now held by President Gordon B. Hinckley can bind us in families and give us eternal life, if we do all that we can do in faith. And I so testify and express my love to you, in the name of the Lord, Jesus Christ. Amen.