



Elder M. Russell Ballard

“A Conversation on Counseling Together in the Workplace”

June 9, 2010

BROTHER RALPH CHRISTENSEN: Brothers and sisters, good afternoon. My name's Ralph Christensen from the Human Resource Department, and it's a privilege to welcome you all here to this Leadership Enrichment Series session that we're going to have this afternoon, which we've entitled “A Conversation on Counseling Together in the Workplace,” with Elder M. Russell Ballard of the Quorum of the Twelve Apostles. And Elder Ballard, it really is a privilege to have you here. We appreciate your joining us. Most of us have learned from you for a lot of years in the things that you've written and said about councils, and we have much to learn here today too. So thank you for being here with us.

I want to put this conversation in the context of the pattern for leadership that we discussed at the last of these sessions. And you'll recall that the Human Resource Committee has worked over the last year in developing this to just give us a guideline as to what kinds of development we're looking for in leaders.

And as you can see, there are really nine parts of this pattern that we would lead as leaders of the workforce of the Church, as the Savior would lead—that we would lead under the direction of the Holy Ghost and in alignment with the counsel and direction of the Brethren.

And then around that we've identified six particular areas that we want to develop ourselves and build our skills and our insights and our abilities. And one of them is on counseling, and so that really is the context of today's conversation with Elder Ballard.

We invite you to do a few things to really get the most out of this. Perhaps as important as any, as Elder Ballard teaches us, we'd invite each of us to have a prayer in our heart to listen to the Spirit. I believe that the Holy Ghost will whisper things that we personally can do differently to be a better leader. And we invite all of us to listen carefully for that.

Also, to take notes—I think you had a handout that was given to you as you came in. On the back there's a couple of guiding questions that you may want to take a look at and take some notes on as you listen to the conversation today.

Also, we really invite you to go back and apply what you've learned. Our hope is that each work group would take both the written document that will come out, as well as the DVD version of this, and take time as a work group to look at it and to study it again and to talk together about what we can do as a work group.

Then to feel free to visit the Web site that now has been made available to give you information. This is where you'll be able to find the transcript and the audiovisual version of this, as soon as we get it edited and ready.

And then to feel free to contact Human Resources for any other questions that you have on how to use the principles that we're going to talk about today.

Just a quick note for your calendars. The next of these sessions will be October 13th, where we've invited President Kim Clark, president of BYU–Idaho, to come and talk to us. He's a member of the Fifth Quorum of Seventy, as you know, and former dean of the Harvard Business School.



Let me just review quickly the format that we're going to go through today. Basically I've had opportunity to talk with many of you about how councils work in our workplace. And we're going to talk a little bit today about the difference between councils in an ecclesiastical setting and really counseling together in work groups. And many of you have posed very challenging questions about how we counsel together in work groups and what we can do to do that better. So I've collected a number of questions from you and from some of my own experience, and the format will really be for me to pose questions to Elder Ballard, and we will listen and learn and have opportunity to engage later on with him as well. At the conclusion I think we're going to have at least a half hour for questions, and so we invite you to take notes of questions that you may want to ask Elder Ballard as we come to the conclusion.

So with that, I think Elder Ballard that we're ready. Oh, let me just mention now, at the conclusion of the session we've invited Doug Kohler to offer the closing prayer.

ELDER BALLARD: Fire away.

BROTHER RALPH CHRISTENSEN: Very good. Let's start with some of the easy ones maybe.

The first one would be just how do you recognize and measure a successful council or work group? And specifically, what would you see council members doing in a really effective council or work group?

ELDER BALLARD: Well, I think any council has some basic fundamentals that have to operate.

Number one, the leader of the council has to have an overview, a vision as to what the objectives need to be. But be willing to place a concern, and then be willing to invite, without hesitation, without any worry on the part of any member of the council, that they would then express themselves as to how they envision and how they see from their experience, their background, their workplace, their work effort—what they see would be things to consider in order to come to a conclusion or a decision that could then move the work forward.

Now, I think there's some misunderstanding in a lot of leaders of councils. And I'd take a minute on that, because I think it's so very important. The spirit and the attitude of the leader of a council, whether it's ecclesiastical or whether it's in the workplace, has everything to do, in my judgment, as to whether or not council members are going to be willing to respond. You have to be taken seriously as a leader of a council, that you really want the council—you really want to know.

And the best leaders of councils that I have met as I've moved over the world and had similar kind of situations like we're in here this afternoon are those who can set ego aside and never lose the dignity of being the leader and the responsible party for what a council is going to do, but then to open up a dialogue that is very creative.

Let me give an example of that, which all of you would know a little bit about. Six, seven years ago when we had the Missionary Executive Council and Elder Cook was the managing director, I was then appointed to be the chairman, along with Richard Scott and President Uchtdorf. We were the members of the Twelve. And it had been concluded earlier by Elder Oaks and Elder Holland, who had those responsibilities, that we needed to do something to adjust how to train missionaries. So we picked up where they had left off, and we were talking in council in the Missionary Department's conference room.



And after about three of those sessions, I gathered them together, and I said, “What would happen if we were starting a church today and we had nothing? We’re not trying to fix anything, we’ve got zero, and we’re going to put together a program to try to resolve the issue of missionary work. What would we do? What would your suggestions be?”

And I have to tell you, it was electric. Once they relaxed and realized that we could talk about anything, out of that came *Preach My Gospel*. And each one of the chapters was worked that way, and ultimately we had input from the Missionary Training Center, from the leaders of the Missionary Training Center, from the Missionary Department. When we got a rough draft, we said, “Now let’s go out into the world and let’s find out whether what we’ve done will work.” That’s all part of the council system. We went out and did some testing, found out that we weren’t quite as smart as we thought we were. We had to come back and make adjustments, because some of the missionaries couldn’t relate to what we had. And we tested that twice, and then took it to the First Presidency and the Quorum of the Twelve. Now that was no simple task.

And councils can be a large group or they can be one. I’ll give you a quick example of that. It got through the Twelve all right—just think about trying to take the Twelve through and getting them all to agree what scriptures are the right ones to use for each lesson. I mean, you know, a lot of counseling went on. And now I’ve got to get through the First Presidency. The First Presidency then was President Hinckley and President Monson, President Faust. I found a Sunday when all three of them were home. So I went to President Hinckley’s home unannounced, gave him the rough draft, told him what it was, and we counseled. Then I went to President Faust, did the same thing. Then I went to President Monson’s on Sunday evening. And I’ve known him since 1950, and I said, “I’m here for a very important reason. You’re my friend, I’ve known you for over 50 years, and I need you to read this and give it back to me in three days.” Now you don’t tell the First Presidency that and get away with it. He said, “You gotta be kidding.” I said, “No, Tom, you owe that to me. We’ve been friends all these years.” We counseled with a little jostling. To his credit, he stayed up all night and read every word in *Preach My Gospel*, and made his suggestions and corrections. And we came away in a matter of three days with the approval of the First Presidency.

Now all I’m saying is that counselors can be together in a group, or they can be one-on-one. But the main thing of it is that you’re willing to be taught, you’re willing to listen, you’re willing to receive input. And to me, if the council doesn’t have that environment to begin with, it’s not really a council meeting.

BROTHER RALPH CHRISTENSEN: You know, one of the things that you mentioned there that I’d be interested in your thoughts on is the notion of what I wrote down is sort of a blank-sheet-of-paper approach. Sometimes we get sort of stuck in saying, these are all the things that are exactly in place—and they are, and it keeps us from having that blank-sheet-of-paper thought process. I’d be interested in your counsel on how do we keep what’s real and in place in our mind and yet free ourselves up to have that kind of a conversation. I think sometimes that’s hard for us to do.

ELDER BALLARD: Well, you know, we’re operating a very complex organization. The Church is not like a corporation in a lot of ways. We have to work on issues of preparing materials and giving instruction and motivating and lifting in such a way that we touch the hearts of our Heavenly Father’s children. That includes our own hearts, in our administrative responsibilities, and in our own workplace.

But the materials that we prepare or that we’re responsible for, or the details we’re responsible for, they roll out into the world, and they’ve got to roll out into the world in a way where it’s completely understandable and doable and exciting and result oriented. You’ve got to come away with that or it’s not worth doing it.



So now, suppose you've got something and you feel you're frustrated with it. You've pushed something as far as it'll go, and you know there's some things you ought to do, and you're just not sure what they are. Well, close the door, lock yourself away with your team, and brainstorm it in such a way that you look at it and attack it from every possibility. And if you've had prayer prior to it and supplicated the inspiration of heaven, I think you'll start seeing some things that you will never ever see if you don't talk to each other.

And again I would go back to Preach My Gospel as a good example. That just unfolded in a miraculous way, and I think anybody that had anything to do with that manual would say that it was heaven guided, but with an awful lot of discussion, with an awful lot of give and take, an awful lot of willingness to be open and candid and not be threatened in the process.

So you simply have to set the environment. The biggest problem is—and I want to restate this, because as the leader of a council if you don't set the tone where we really want to know, let's really talk about this, then you don't end up with the attitude, "Don't confuse me with the facts because my mind's already made up." We have a little of that go on in council. If there's any of that kind of a spirit, you're not going to have new, fresh, exciting ideas. And it's amazing, both in industry and in the Church, and in a family, for example, what can happen just by giving an idea—it generates some thought and discussion.

BROTHER RALPH CHRISTENSEN: Let me move to a second question if I might. The world's developed effective principles in what, you know, has been called participative management. In fact, I've spent a lot of years with work teams in industry on what we call participative management. And it seemed to help a lot. But different from the world, ecclesiastical councils in the Church are generally presided over by someone with keys, or that's been set apart for that particular assignment. And one of the marvelous things in our ecclesiastical councils is that they're places where we can ask for and expect the spirit of revelation to guide and to help us.

I'd be interested in what ways our work groups can function like councils, and where they are different from the ecclesiastical councils. And in what ways should we operate, you know, the same or differently than we would in the world and in our ecclesiastical assignments?

ELDER BALLARD: That's a good question. And I'm going to be very careful how I answer it. If we have an ecclesiastical leader—and we have a little problem with this, and sometimes in developing countries—where the leader, because of the culture, starts feeling that he's the macho leader, and "I have the keys, therefore you will do what I tell you to do." If we get into that syndrome anywhere either ecclesiastically or in a team, that ward, branch, stake will not prosper, period.

A wise ecclesiastical leader will invite counsel. He will listen to the input from the sisters on the council as well as the brethren. He will then be responsible to weigh the issues and then by the power of the keys that he holds and the power of heaven, the power of inspiration, ultimately come to a decision. And the decision will rest on he who has the keys.

I don't think that's a lot different than the decision that will ultimately rest upon he who is—or she—who is responsible for the leadership of the team. You have to see the way you're trying to go; let me just bring it down to an example. Suppose you were all in a bishopric and you were calling a ward council. And you are concerned about reverence. And we have a problem with that. I don't know about your ward, but in my ward, sometimes it's very concerning. The brethren are always glad when I'm out of town and don't come to sacrament meeting. But the bishop could say, "We've got a problem with reverence, and I want you to do this, this, this, and this, and we'll solve it." Or he could say,



“We have a problem with reverence. Let’s talk about it. What’s wrong? Why are our people not reverent when they come to sacrament meeting? What can we do to make it better?” And all of a sudden you’ll get some input, and some of the best input may well come from the sisters. And so you listen to that, but ultimately the bishop has to make the decision as to what we’re going to do.

Now I want to point out something, that if the decision is made by the council, you’ve made a very important connection, and it’s called synergism. And Aesop, you know, said if you take one stick you can break it easily, take two you can break it, but you take 10, you can’t break it. And if you have the whole council on board that this is what we’re going to do to improve reverence, then what happens, they all own it, and it’s their program, not the bishop’s program.

That I think applies the same way to a team in the Church who is working at whatever level you’re working at. You’ve got a problem, you talk about the problem, you work on it, you decide. You unanimously agree, this is the way to go, always with the leader being responsible and accountable, and then you go forward in unison. And it’s like 10 sticks; you can’t break it. And it happens. That’s the way the Twelve work, and that’s the way the First Presidency work. I’ve been in the Twelve now for 25 years. And when we have an issue and all 15 of us are not settled on an issue, I have sat there many times where the President of the Church has said, “Well, we’re not really settled on this yet; let’s think about it, and we’ll come back, and let’s discuss it some more.” Because the Doctrine and Covenants makes it very clear that we need to be unified when we make a decision. And very interesting what happens.

Now, there are those occasions in Church history, and one occasion in my personal experience, where the President of the Church, after we’ve had that kind of a discussion, came and said, “Brethren, last night it came to me that this is what we should do.” The minute that’s said by the President of the Church, the hands go up. Because it’s obvious that heaven has spoken.

But I think the Lord expects us to work it out. I think He wants us to do the very best we can, then take it to Him for confirmation and we’ll get it. And I think you get it in the ecclesiastical side, and you get it in the employment side. I think the principle works both ways.

BROTHER RALPH CHRISTENSEN: That’s great. You know, one of the things that you emphasized there was the seeking for revelation and receiving revelation. But what counsel would you give us as leaders of the employees and the workforce in terms of seeking and expecting also the spirit of inspiration or even revelation in guiding us in our roles?

ELDER BALLARD: Well I think that’s a good question, and I think every faithful son or daughter of God wherever they are in the world is entitled to revelation. We’re entitled to think things through, we’re entitled to pray, and we’re entitled to receive inspiration and divine guidance. I think that’s one of the great gifts of the Holy Ghost. In fact, the Lord in the 14th chapter of John when He’s preparing the disciples, He’s going to leave them, said He would send to them the Holy Ghost, which would be another comforter, and He would “teach you all things, and bring [back] to your remembrance, whatsoever I have said unto you” (John 14:26). Now that’s a great blessing, and every member of the Church has had hands laid upon their head and been confirmed a member of the Church in language that said, “Receive the Holy Ghost.” So that’s a great gift. And I think all of us have that gift. And I think you’re entitled to inspiration, revelation, and you’re entitled to share that if you’re on a subject in your council system that is relevant and that that revelation might be of assistance and helpful to the whole council to solve a problem.



BROTHER RALPH CHRISTENSEN: Thank you. You know, you've talked a couple of times about the important role that the leader himself or herself plays in this work group or council setting. And in my experience I've seen that to be really crucial. But in my experience, I've seen some leaders that seem to teach—inadvertently—their council members to be great followers but not great leaders. And they do that in a couple ways, in my experience. I mean they control the agenda, they control the conversation, and you've referenced a few of those things. I'd like to come back and get a few more thoughts on what leaders can and need to do to really teach council members to come to a council or a work group ready to be a leader with them. Now, they're not in the same position, they may not be the bishop presiding in a ward or in one of our work groups. But my premise is that council members were assigned or called as leaders and that we want them to come to council ready to lead. What can the leader do to help that?

ELDER BALLARD: Well, ecclesiastically, that's an easier answer than it is in the workplace. Because ecclesiastically we try to teach every leader that one of your primary responsibilities is to raise up those that'll be a better leader than you ever were, so when we come to release you, our biggest dilemma will be which of all these people you've prepared to take your place.

I think that applies to, in some degree, the workplace. Leaders are developed, in my judgment, by being able to have a freedom of expression and then in some instances an opportunity to test. Given a chance, one of the things that the Twelve, above all of the leaders of the Church, would say if you strongly—as a mission president, a stake president, or a bishop—have an impression to do something, you do this: you go ahead and do what you're prompted to do. And we recognize that you may make a mistake once in a while. Mistakes are—as long as they're not big ones—are part of learning.

So I think there's a factor in here, Ralph, that within the team, learn, hopefully from your leader, how to become a leader. Now if your leader isn't leading the council along the lines we're talking about, that's pretty hard to do. Because if you don't generate the enthusiasm to be creative and to think and to make contribution and then to collectively go out and see if your idea is the idea that'll work—if that doesn't ultimately work its way through—then the leader himself can stifle the capacity to grow into becoming a leader.

Now watch, keep your eye open. I think there's great leaders in the departments of the Church that you can study. You can learn a lot from just watching how other good leaders lead. I think you can learn a lot by watching some of the Brethren, how they try to do the affairs, how they try to lead.

I'll give you an example. I'm going to be on the airplane on Friday. I'll fly to Nashville, Tennessee. We'll hold a priesthood leadership training meeting. We've been holding these. There'll be 14 stake presidencies and all of the bishops and branch presidents in those 14 stake presidencies. We will teach them some basic fundamental principles that the First Presidency and the Twelve are concerned about for the first two hours. The second two hours, we're going to let them ask any question they want about what their frustrations are, what their problems are, what isn't working in their administration. And we're going to try to help answer those questions. When we leave, we hope that the bishops are going to be better leaders. We hope the stake presidency will be better leaders because we've had an opportunity to teach and we've had an opportunity to listen and we've had an opportunity to answer questions.

So I think it's just a process that ultimately has to be operating within the team in order for young members of a team to start learning how to become ultimately the prime leader of a team.

BROTHER RALPH CHRISTENSEN: That's great. I actually really like that notion of teaching, answering questions, and inviting them to engage in and respond. A lot of their learning, a lot of their leadership is going to come from that.



You know, it's interesting, not all of the issues in work groups come as a result of how the leader himself or herself works. A lot of it has to do with just the attitude that the council member brings to their assignment. So I may not be the leader of the council, but I'm a member of the council. And what can we do in your mind to encourage council members that aren't the leader but members of a council to come to the council ready to lead with their peers, if you will, and even with their boss, but to come in as leaders, as opposed to coming in strictly as followers?

ELDER BALLARD: Well, preparation is everything. If you're just a member of the council to come to the council meeting to listen, you're not going to make much of a contribution. I think if you're going to want to make a contribution, you're going to have to pray about it, you're going to have to think about it, you're going to have to write down your own feelings, you're going to have to study it out—like Oliver Cowdery was told to do. I think each council member needs to do that, so that you have pre-thought very carefully what it is you would like to recommend.

I don't think it's a good idea to come into a council meeting and just let things fly off the top of your head, unless you really are zapped by the Spirit in the process of being in the council meeting. Think about it, pray about it. How can we make this, our department, better, how can we make this team more effective? Make notes, hone those notes. That's exactly the same work that we have to do.

Let me maybe use this kind of an example for you. Suppose tomorrow one of you was called upon to come in and make a presentation to the Quorum of the Twelve and the First Presidency. What would you do? I'll tell you what I would suggest you do. See yourself in your preparation in front of the First Presidency and the Quorum of the Twelve. And all of a sudden fluff disappears, and you start getting right down to the key point, because you know they gave you 10 minutes. And only 10 minutes—how come? Because this is a big church. We've got all these things happening, and we've got to keep it moving. So see yourself always in front of the council before you come to the council, with preparation well thought, and then make your suggestions. And I think that way you become a very meaningful contributor. But you didn't just leave it all up just to come in and gab about it. There was some real effort on your part before you came into the council meeting.

BROTHER RALPH CHRISTENSEN: That's very helpful. In Human Resources they hear me talk often about framing the question, framing the issue, and to be able to do that in a way that is concise and pretty clear and gets to the point as quickly as possible.

ELDER BALLARD: You know, working with missionaries, they're 19 years old. Some of you have been mission presidents, I would guess, sitting out here. That's a real exercise in training. And what's a zone conference? A zone conference is a council meeting. What's a district meeting? It's a council meeting in the mission sense. And boy, if you don't keep it really simple and clear, you lose. You can go through a lot of motions and you can say a lot of things, but you're not going to make much of a change. And I'm not so sure that we can keep things too simple.

And whatever department you're in, we have to move forward today with decision and power and strength of the Spirit, beyond anything we've ever been faced with perhaps in the history of the Church. Because Lucifer is unleashing every resource he has against the human family.

So how good do we have to be? We gotta be really good. We gotta be top notch. Our materials have to be top notch; our presentations have to be; what it is we're trying to get done has to be better than ever. And that's why I think you're concerned and worried—not concerned, worried. I shouldn't use the term worried, but concerned about how do we really get the council system to be more effective in bringing about those kinds of results in the various teams that are working together in the Church. We're at war.



BROTHER RALPH CHRISTENSEN: Elder Ballard, we believe in and teach and strive for the principle of obedience. We want to be an obedient people and need to be. Sometimes, in my experience, in the name of obedience, we may sit by and wait for the leader to tell us everything to do. I'd be interested if you could offer some advice on how to balance the principle of obedience with having a point of view that may be different from other council members, may even be different from the council or work group leader. That's not easy to do.

ELDER BALLARD: Well, I wouldn't worry about that. I would just be content that if you've got this great idea and you present it, and if the rest of the council think it's not a very good idea and they have good reasons why it isn't a good idea, they'd be content that you've done your best and leave the responsibility up to them.

Not all of your ideas, not all of my ideas, see daylight. Sometimes I feel like I'm a voice in the wilderness on certain things. But you don't quit, you don't give up, you don't get turned down and then go off and sulk in the corner and say, "Well, I'm never going to do that again, and my safety is to sit right here and not be an active participant." That's exactly what Lucifer would like you to do. He'd like to knock you out of the game. Don't let him do that. But be prepared to accept rejection. Because maybe some of your ideas really are nuts, and if they are, it's great to have the councils point out why you're not thinking straight on it. And be in a position—say, "You know, I didn't realize that. You're right, but at least I had an opportunity to say what I had on my mind." Just let it work. Don't let egos and position frustrate direction and accomplishment and results. Results ultimately are what we have to see in everything that we do.

In a lot of ways, if we take a look at those that are active in the Church, those that are temple worthy, those that are being converted, and we look at all of those statistics, we've got a lot of work to do. We've got to be really good on what we think through and what we prepare and what we suggest in order to do what we are on the earth to do and the purpose of the Church, to bring to pass the immortality and eternal life of man. And we do that one by one, and we're a little handful of God-fearing people that know about the Restoration, living in a world of six and a half billion. We've got to be really good, in every one of your teams.

BROTHER RALPH CHRISTENSEN: Thank you. As we were coming over here, you made a few comments about how you came to write the book that you did. And I'd be interested in maybe your just sharing that story, and it kind of leads to the next question that I have. In your book you talk about the importance of women in councils, in our ecclesiastical councils. Could you speak about the dynamics of an effective council or a work group made up of men and women, and particularly in our setting here, when we will have women not only as members but as leaders of work groups?

ELDER BALLARD: Well, I got a great lesson which really motivated the purpose of writing *Counseling with Our Councils*. I was in England, and I was walking into the stake center to hold a stake conference. And a sister was coming out of the stake presidency's office. She had a tray in her hands and some things on the tray. And I was there alone and I said to her, "I'm Elder Ballard, what's your name?" She told me, and I said, "What do you do in the Church?" She said, "I'm the Relief Society president." I said, "Oh that's wonderful. You're the stake Relief Society president?" "Yes." "Well how are you enjoying your work?" With which she responded, as only the British can—I served my mission there—she said, "Do you really want to know?" And I thought, "Uh-oh." I said, "Yeah, I really want to know." She said, "When will the Brethren learn that the women can do more than wait on tables?" That was a weight on me for a long time.

It wasn't long after that, I was in charge, chairman of the Priesthood Executive Council. We're together and talking about how we can get more young men on missions. And Elaine Jack raised her hand. She was then Relief Society president. She said, "Elder Ballard, why don't you ask the women? Perhaps we could help; after all, we are their mothers."



So the role of women in the Church is very wise. The wisest bishops, the wisest stake presidents and leaders of councils involve the input and the insight of women. Now women have to be very careful that you don't—some women get the idea that they would run the ward a lot better than the bishop. And that may be true. But you don't say it. You come in and you make your suggestions.

If you're a woman leader of a team, lead with the same principles we talked about earlier. Have your objective, have the vision, see what the needs are, invite participation, invite discussion. Try to bring consensus, develop the synergism so that you go out of the room and it's not your program or it's not your thing that you're trying to push down to get done, but it's our effort, our trust that we're trying to get done. All the difference in the world. When everybody has bought in, everybody agrees, it's a whole different result. And that's true ecclesiastically, and it's true here in the Church departments.

BROTHER RALPH CHRISTENSEN: Thank you. We've talked a lot about the principles of an effective council or a work group. What could a person do if they're a member of a work group where the group isn't practicing the kind of principles that we've discussed here? And particularly if they say, "Frankly, our leader is not leading in this way." In different settings I've had people come and say, "I love these principles; they make sense to me, but I sit in a council that just, boy, it just doesn't run this way." What can we do as a member of the council and particularly to influence our leader if our assessment is they're not practicing some of these principles? That's a very tough place to be.

ELDER BALLARD: We lead by long-suffering and persuasion and love, and I think you have to encourage. And then if for some reason it's just a blank wall, I think you have a supervisor that would be above you, somebody you would have that you're reporting to even though you're leading a team. And you have access to share your concern there.

As a member of a ward council who would have a bishop who would not listen, if everything is done to try to help make the council work and it's just not working, it's not out of order for a member of the Church to express a concern to a member of the stake presidency or a member of the high council. So there are some ways to—if the efforts that you and the others are using are just not making it—bring a leader around to lead in the spirit of the council system. I think then you may have to solicit some help.

I wouldn't write letters, and I wouldn't be critical. I wouldn't be accusatory. All of those kinds of things are very negative, and it will not serve anybody well. But I think you're in a position of being rational and sensible, reasonable, and you have a way to appeal that we really need some help if this team is really going to work.

BROTHER RALPH CHRISTENSEN: Thank you.

ELDER BALLARD: I don't know any other way to get that done. You can pray. That'll help. Pray hard.

BROTHER RALPH CHRISTENSEN: And to your point, this may be one of the opportunities to learn some patience and long-suffering as well.

In your book, one of the things I recall is you focus very much on our focusing on what's most important, people, and not on programs and some of the activities and that type of thing, particularly in an ecclesiastical setting. What advice would you give us as leaders on how to focus on what's most important in our organization, whether it's an ecclesiastical council or a work group, without getting lost in just the unrelenting administration and activities that really can become a distraction? They're very real. And this balance of staying focused on whether it's people or the most important purposes. It's tough. What have you learned?



ELDER BALLARD: Well, it's tough. Probably the best thing you could do that's worked for me in the various assignments I've had is to try to identify four or five very key things that you would like to talk to the council about, that you think would make some difference. Then get the council to buy in that those four or five things really are priority. And then if you've got that resolved and feel well about it, then you move forward with your resources to try to take care of those things that you've identified as priorities. Sometimes if you have 20 priorities, your chances of really getting something done where you're going to move something will be greatly lessened, in my judgment, than they will be if you bring it down to two or three that are really doable.

Let's say, for example, that you are the Relief Society president in a ward, and you are worried about the 85 inactive Relief Society sisters. If a Relief Society presidency looks at the 85, it's almost overwhelming to decide, "How do I get from anywhere with that?" But if you look at the four or five best possibilities and start working at it, recognizing that over two or three years if we work systematically off priorities, in a year's time we can make a tremendous difference. We can fix some things and get them done, and now we can go to the next thing and fix it.

So I think you almost have to learn how to prioritize those things that matter most and then focus on them and deal with them, and then go to the next one. If you try to do too much at once, it'll get confusing and you won't have the same success, I do not believe.

BROTHER RALPH CHRISTENSEN: You know, relating to that, I have appreciated the counsel of several of the Brethren. The term that comes to my mind is, therefore what? We are great in some of our council meetings, discussing and talking and sort of hashing through some issue, and then we move to the next issue to talk and discuss and hash through. And I'd be interested in what you have observed, you know, with the brethren or in other settings, you know, that would build our skill in taking the discussion and moving it to something that really makes a difference.

ELDER BALLARD: Well that's a sifting process. I think there's a pretty good example when we think about how the Lord created the world. All of you, I think, hold temple recommends. Just let your mind go to the temple for a minute. There's no question God knew where He wanted to be. He knew what needed to be done, didn't He? He could have told Jehovah and Michael to do the whole thing. But He didn't choose to do it that way. He gave them an assignment, and then He told them to return and report. He gave them another assignment, and then to come and return and report. And that went on until the earth was created, and then He was willing to turn it over to man. And He gave us commandments and teachings and a Redeemer and a Savior, and it's very clear—the road back to our Heavenly Father is very clear. And the more we're able to keep people focused on that pathway and spending the energies and time on helping our Heavenly Father's children stay on the path that leads them back into the presence of our Father in Heaven and the Savior of the world, that's His work.

And so, do it in bites. Don't try to take the whole world on at once. And be really good at what you do, each time. And it's an art, and it's something that councils, as you really work in that environment, start to become really good at. And you start to see some really positive results occur as you move in that direction.

BROTHER RALPH CHRISTENSEN: Thank you for your responses to my list of questions. I'll tell you what I think I'd like to do is open it up and let us counsel together as a group here if I might. I think that we've got some microphones that are placed around. Could those that are managing the microphones just let me see where you are? And what we'd like you to do is if you have a question, if you would just stand, and why don't you stay on your feet so that those with the microphones can see where you're at, and once a microphone is to one of the people, if you'll just raise your hand and—great, why don't we begin right here.



FEMALE VOICE: Elder Ballard, myself and my team work as community managers, where the community members are the ones who are preparing content for the FamilySearch research wiki and are answering questions on the FamilySearch research forums. So my question is, how would you fit this community dynamic into this leadership model? And then I have a second part of the question, which is, do you have any recommendations for helping us as community managers guide the community to prepare or create those things that are most critical, when they're not employees or missionaries?

ELDER BALLARD: Well, that's done on a community basis lovingly, with very wise counsel. That's a little different than in the Church—if you're talking about the community, is that where we are? The community wants good leaders, and they will listen to good leaders. But I think all of the things we've talked about here apply when we go out into the community. If we're going to make a difference out in the community, it has to be fairly clear what it is we want to do and why, and we have to have done our homework well enough that when we explain it to those whom we are working with, they get it. I think half of the problem we've got in the world is the inability to really communicate with each other with understanding. We talk to each other, but do we communicate with real understanding? And I think that's an art; you just have to learn to develop it. And try to get others of the same persuasion that you are to rally around a principle that you're attempting to share. I don't know of any other answer that I would have on that one.

BROTHER RALPH CHRISTENSEN: Thank you. Next question. Looks like we have one up in the back.

ELDER BALLARD: The voice from the wilderness.

FEMALE VOICE: Hello. Several times you've mentioned an ego. And I just wondered, how do we know if we have a problem with our ego, or if others are perceiving our leadership skills as egotistical? What can we do to make sure that we align with the principles?

ELDER BALLARD: Keep your sense of humor. You know, there's just nothing like telling a little something about yourself. I don't like to tell stories about others, but I have a lot of fun telling people about my own shortcomings. I've got so many stories there that I don't need to go very far.

I think people can take themselves so seriously that it sends a signal that you're not real, I mean that you're over-programmed in a sense. Let's take President Hinckley as an example. Or any of the Presidents of the Church, but particularly President Hinckley, as it relates to the community and as it relates to this matter of ego. I was with him really all over the world. And some of the things that endeared him the most to the people were when he would talk about his own experiences, about his own shortcomings. And all of a sudden he becomes real, and he doesn't project the fact, "You must listen to me because I am the President of the Church." Everybody feels that way because he had the capacity to set the stage. But you know, he's loveable and approachable and you can talk to him. And I think that's one of the great attributes of President Monson also.

So don't get too uptight. And don't forget how to laugh. I really think that's an important part of running a good council. If there's something that's enjoyable, enjoy it and don't worry about struggling over it. Does that help you at all?



BROTHER RALPH CHRISTENSEN: You know, Elder Ballard, her question caused me to write down just a couple notes as I was thinking about your comments earlier on qualities, you know, be it ego—and then I went to kind of some scriptural qualities that I think we’ve talked about—humility, you know, recognizing that we don’t know it all, as leaders we don’t have all the answers. You know, patience with ourselves, with others. A real sense of love of those with whom we’re working. You know, repentance, when we make a mistake to not give up but to come back; that’s really the principle. Forgiveness when someone else makes a mistake. And I just started writing a list of those qualities, really I would call qualities of the heart. I’d be interested in your thoughts for us as leaders, what would be your counsel around how to change our hearts on some of these things that would make us better leaders, better people, better fathers and mothers too. But particularly, I’m convinced that better leaders have better hearts. Advice on that?

ELDER BALLARD: Well, the best leaders that I know are leaders that project the sense of really caring and are really wanting to be helpful and wanting to be real, and not projecting that I’m trying to be something other than myself. That then means that you have to take whatever attributes are necessary to be at a level where you are a real person that people can relate to, that has these kinds of attributes. But also keep in the back of mind that none of you are perfect. None of us are perfect. We’re doing the best we can. And I think we need to be able to go to bed every night and say our prayers and honestly be able to report to the Lord, “Today I did the best I could.” And I think if we can do that, our Father in Heaven smiles on that, and our hearts will become softer and warmer, and we’ll draw closer to Him just by being able to honestly report that we really have done the best that we can do.

Soft hearts come, I think, through learning to love the Lord. I think the Atonement and its true meaning to you and to me, as we keep that foremost in our minds, causes us then to be as much as we can be, to emulate the attributes of the Savior, to be like Him as much as we can, recognizing that none of us are perfect.

And being content to let people grow. Being content that people aren’t maybe where you want them to be today, but maybe I can help lead them to be more where they ought to be tomorrow. I think that’s part of leadership—the capacity to lift and inspire and bless. It’s pretty important, this matter of what you personally project.

President McKay used to say that our ability to project our spirit and our attitude is a very important part of our being. And I think that’s what it takes. And you have to have all those things. I often tell people that I want to teach you something and if you have any questions you can ask me any question, and they do. And if I have misstated, I can say, “I repent.” I understand that principle; I’m sure glad we got it; I use it quite a bit. So repentance is a refining principle that helps you grow. And instead of going away feeling sorry for yourself because you think, “Oh boy, I’ve blown it and the world’s gonna fall apart,” that’s why I say, do the best you can but don’t be afraid to be happy in your job. Don’t go around burdened, wondering every day how you’re going to get along.

BROTHER RALPH CHRISTENSEN: I think we had a question here in the middle.

MALE VOICE: I just had a question. I love what you say about how a leader should state the problem to the council and then invite the council to share their ideas and generate opinions and an approach that the council can then own. I wonder if you have a story about a leader who then was able to identify the right time to just make a decision, or if there’s some counsel that you’d give to help a leader understand when the time is right.



ELDER BALLARD: Well, I can tell you one little story. When I was a member of the bishopric a hundred years ago, we went to the stake bishop training meeting, and G. Carlos Smith was the stake president. James E. Faust was his counselor. Heber C. Peterson was the other counselor. And they had presented the stake welfare budget. And two of the bishoprics chose not to sustain it. I'd never seen anything like that before, but that's what they did. And so President Smith said, "Well, brethren, we'll think about this and we'll talk about it again next month." Then he I guess visited with those bishoprics and I think hopefully answered their questions. But they had one bishop who was just plain a little antagonistic. He wasn't quite in tune. And so we went to the next month, and he said, "Now, brethren, we have prayed about this. Most all of us are in favor of this, and it's the recommendation of the stake presidency that this is what we do. And so anyone who is here that doesn't believe that this is the way we should proceed, then I suggest to you, you write to the First Presidency and tell the President of the Church that G. Carlos Smith has fallen as the leader of the Cottonwood Stake, and then they can release me and you can get somebody that you can sustain. Now all those in favor of the program." Every hand went up.

So I think there is a point at which every council leader, after he's listened to everything, got all of the input and has got a confirmation as to what should be done, that you've come to a consensus and come to an agreement, hopefully you've come with unanimous support, and then you move it forward. It's my experience that if you've really got an open dialogue and discussion going on, you ultimately come to that point, and it doesn't take all that long if you're in the right spirit and if you're really focused on the right issue and trying to find the right answer. Not only do you have your own power, but you have the power of heaven that is with you to assist you to come to a conclusion.

BROTHER RALPH CHRISTENSEN: This question really to me raises this important issue of just how decisions are made, and particularly the role of the leader in that. And I remember a part of your book that seemed as, if I recall it, you know, that we really do want to be able to simply counsel together until it is clear that we are together, but this is not a democracy per se. At the end of the day the leader is responsible, and I'm a little hesitant putting words in your mouth, so please correct me on this, but the group does not take over that responsibility. The leader is still responsible for the decisions and choices that are ultimately made. Is that—please.

ELDER BALLARD: Oh, I think that the leader is the leader. He has a responsibility. But he also has the capacity to draw from his council members, which all help him come to a conclusion as to what ought to be done and how you ought to proceed. And I think if the spirit is right in your council meeting, you're going to come together on those things. It'll be a rare occasion where you have to overrule the council. Certainly in the case of a bishopric, the bishop has the keys, the stake president has the keys, quorum president has the keys, a father has the keys. And there's occasions when you, on the ecclesiastical side, you just have to do what President Smith did. And those things will happen individually in our own homes.

Just before we came over here, Carolyn had on her computer a little—what do they call those, Carolyn, Mormon something moments? Mormon something. And it's a little piece that they're going to put up on the Web site that talks about fathers and sons communicating with each other. And they had taken a little piece of what I used in general conference when I tried to talk to the general priesthood meeting about fathers needing to be able to talk to their sons, and sons to talk to their fathers. I can't tell you how many fathers and sons have come to me out in the world and have even written wonderful stories about how they just were living under the same roof but were not counseling with each other. And when they started the counseling process, how they drew closer together and how they almost became one in the decisions that they needed to make, both in the boy's life and in the father's life. And that's true with mothers and daughters. The home is probably the most important council center that we have in the world. And if that council system is not working, then it makes it more difficult for us to carry the right spirit into our team councils or into our ecclesiastical councils.



BROTHER RALPH CHRISTENSEN: Thank you. I think we've got a question here.

MALE VOICE: We've talked about preparation and prayer and things to get ready to be able to add to a council meeting. But most of the good decisions that I have been a part of have been a combination of a bunch of people's ideas, rather than one individual's idea that they came to the meeting with. Can you speak a little to the role of active listening and how that helps with a council?

ELDER BALLARD: Well, you can't run a council if you're not a good listener. If you're the leader of a council, and you have the responsibility of clearly defining what the concern is, then you have the responsibility to be a good listener and to draw in the comments from the members of the council. And as you do that, it starts to clarify itself. It starts to clarify, what are the things that we ought to recommend, what are the things that we ought to consider, what should we try, what should we do. I think those things work themselves out. But if the council leader or the ecclesiastical leader doesn't set that tone, then it's just another meeting.

And I think what the Human Resources Department is trying to establish here—and I don't know whether I'm helping or not, I hope I am a little bit—is that you have a great capacity in your teams of making the work that you're responsible for more effective and more result-oriented if you will apply some of these principles that we've been talking about today.

And that's what we need, because the Church as a whole, as I've said now twice, repeated the third time, the Church as a whole has to be really good. We've got to be right on the things that we are advocating in what we're trying to do and what we're trying to put forward that ultimately will end up trying to be administered by the ecclesiastical and the auxiliary lines of the Church. We've got to be good, really good. And your chances of that, of being really good is going to be greatly enhanced if you're really operating the council system the way it's designed to operate.

BROTHER RALPH CHRISTENSEN: Thank you. Another question right here. Please.

MALE VOICE: Thank you. Elder Ballard, one of the truly transformative conference talks in my life was one in which you discussed the gospel or the doctrine of inclusion. And I think you said in essence, or at least I heard you say, that pure Christian service was an end unto itself, or in other words the relationship between the individuals of love was more important than the status of the neighbor's interest in the gospel at that particular time. Is there some application of that principle to good leadership, especially in the context of knowing the talents, the capabilities, the interests of the council members, even prior to coming to the council meeting?

ELDER BALLARD: Oh, I think that's very well said. In that same talk I said it's fine to disagree, there's nothing wrong with disagreeing, but it is not acceptable to be disagreeable. Now there's a big difference. I can disagree with you in a loving way, and we can dialogue and talk about it, and you can give me your point of view and I'll give you mine, and then hopefully, if we've got the spirit of love that we ought to have in what we're trying to do, we'll finally come to a conclusion. But the minute it switches over to where I start becoming disagreeable and you start losing that, then what happens? Whenever that kind of a spirit enters in, you're inviting the spirit of the devil to come in and dampen the spirit that you've prayed for and asked Heavenly Father to grant you when you came together in the council meeting.



So just work with each other, teach each other, lift each other. Find the joy of seeing that somebody's a lot better than you are and smarter than you are. You know, here I sit next to Dallin Oaks, you know, Supreme Court judge, he's a world-renowned lawyer, president of BYU, and I say to myself sometimes, "Wow. And there's Russell Nelson. You know, what am I doing here?" And then we get into a discussion, and all of a sudden my old used car business experience and the selling of the old Edsel and so forth comes in pretty handy, because we keep it pretty down to earth. So the Lord, I guess, knows what He's doing when He puts us in these various councils. I hope I'm not being disrespectful to either one of those brethren for being so bright. But they're marvelous, and we're dear friends and we talk about things and we disagree. But I don't ever remember in the 35 years I've been a General Authority where there has been any disagreement that had the spirit of—ever been an argument that turned out to be, you know, difficult. It always ends up with the arms around each other and yeah, that's something to think about, and then we come back and talk about it some more.

So love is a very important principle. And you know, the Savior said it all, "If you love me, keep my commandments." We have to love each other in the process of teaching each other and making the council system really work.

BROTHER RALPH CHRISTENSEN: Thank you. I think there was a question right in front of this last one.

MALE VOICE: Building on the principle of councils of working together, if you are a leader of the council and dealing with a very complex situation, is there ever occasion to take a member of the council aside one-on-one, and if so, how then do you incorporate the input of that one-on-one discussion back into the council?

ELDER BALLARD: Well, that's a good question. That's a hard one to answer. My answer to it would be yes. But I think it has to be done very carefully. The feelings that all of us have are pretty tender, and especially in the workplace. So if I'm the leader of a council and I've got a member of the council that's just not with it and is creating challenges and not really being part of trying to bring about the synergy, it's totally appropriate to have a one-on-one visit. But I'd begin it with something like, "You know that I really love you, John, and you're a great guy. But we need to talk about something that's happening that is affecting the council. Let's talk about this, just you and me, and see if we can't get it resolved." And what are you doing? You're in a council meeting. You're in a council meeting of two. There even can be a council meeting of one, and heaven. So sometimes when we're on our knees, if we're wise we're not ordering our Heavenly Father around the universe and not telling Him everything to do. He must have a wonderful sense of humor, the way we tell Him what to do in our prayers. But we are entitled to counsel with Him: "Heavenly Father, I've got this problem with John. Help me to know how I can help him. And when I meet with him tomorrow, put the right words in my mouth so that we can resolve this and we can have the brotherhood and the spirit we need in our team so we can move forward."

And the answer to your question is that I think it's appropriate but needs to be done along the lines of what I've just suggested. Do you want to add anything to that?

BROTHER RALPH CHRISTENSEN: No, just amen to that. Thank you. I think I saw—right over here please.

MALE VOICE: Thanks, Elder Ballard and Brother Christensen. One of the situations that seems to be really challenging and comes up a lot is when the council is faced with a series of alternatives and all of them are great. And the only way they really differentiate themselves possibly is, you know, by the way they affect different members of the council. But overall they're all great solutions, but the council needs to pick one. Could you maybe just provide some commentary on how to address some of that?



ELDER BALLARD: Well, you have to find out what's the greatest of the great. And that becomes the responsibility of the leader. Maybe you put the five great ideas on the blackboard and you say, "Now look, it's obvious that we can't go all five ways, so now we've got to really put ourselves to work here, and let's pray about this and when we get together tomorrow, let's see if we can't hone this down and maybe combine some way, so we come away with the one thing that we need to do now in order to enhance and move our work forward." If you try to throw five great ideas at once, it's been my experience that you may end up with confusion. So I think you have to hone it down, and that's just part of your work. It doesn't end by just having five great ideas. I'd keep those five great ideas, but I would try to bring it down to one and deal one at a time.

And sometimes you have some of the ideas that you think are great don't turn out to be great when it gets out of the ivory tower. Do you know what I'm saying? In other words, we sit here in our little team and we get this great idea, and so we decide to move it forward. Don't be disappointed if two things happen: if it gets stopped somewhere in the approval process, or if it gets out and it does not work. And we don't then feel like we've failed; we just scramble and we figure out what we did wrong, and we have to fine-tune it so that it does work.

That's the history of industry. You take almost every country, every product—you worked for Hallmark Cards for years. And they never did come out with just the one that was the only one. They did a lot of changing. The missionaries say, "Elder Ballard, what is the best door approach?" And I say, "Boy, if we had that we would have given it to you a long time ago. The best door approach is for you to have the Spirit of the Lord when you're standing in front of somebody that you feel wants to know the truth, and you're filled with the Spirit, and you know the doctrine well enough that heaven can tell you what to say." That is the silver bullet, and you use it every time. And it may be different every time.

So take the five, hone it down to one, make it happen, and hope it works.

BROTHER RALPH CHRISTENSEN: Thank you. Why don't we take one more, if we have—right here please.

MALE VOICE: Elder Ballard, there seem to be endless ways to follow up with a council or with an individual. It seems so easy to just give tasks. I'd be interested in your counsel on effective ways to follow up with people. After you've honed it down and you have the one or two, how do you go after people in a loving way and follow up in a way that doesn't seem strictly task-oriented?

ELDER BALLARD: Well, that's a good question. I'll tell you what I would do, and then we'll let Brother Christensen correct it. I would kind of have that very well understood before we ever got started. I'd say, "Now look, let's decide together what kind of guidelines we're going to use to really make this council work and if we've got to correct or we've got to adjust or whatever, let's decide on those ground rules that we're all going to feel well about." Then work off of that kind of a pattern. If it's pre-understood, it's been my experience that you don't have a misunderstanding. But if it's something that gets sprung on people, that's when they go away and say, you know, that they're not feeling as well about what your discussion was. So try to have part of your council setting up the ground rules as to how you're going to work and at what point you're going to agree and what point you're going to have to review again. Do you want to add anything?

BROTHER RALPH CHRISTENSEN: I think that's great. I won't—certainly not correct. I'll share a very quick story if I might.



ELDER BALLARD: You bet.

BROTHER RALPH CHRISTENSEN: For me the notion of follow-up was best taught personally by Bill Marriott. I had the privilege of serving on a high council where he was the stake president in the Washington, D.C., area. And he would give me a priesthood interview once a quarter, and it was in his home, and his process was identical every time we'd walk in. He'd have a little file with my name on it, he'd open it up, and he'd say, "So Brother Christensen, last time we met"—and here are his notes—"here are the things you said that you were going to do to make a difference in your assignment; how'd you do?" And then I would give a report. And then he'd say, "That's wonderful." He said, "Now in the next quarter, what are you going to do to make a difference in your assignment?" And he'd take notes, he'd close the file. And I knew that that was going to be the exact same routine, and I knew he wasn't going to think about Ralph Christensen for another minute between now and then. But he was just marvelous at being able to have a very simple way to take assignments, write them down, and then hold me accountable in a very positive way. I felt loved. But there was no way I was going to sit in front of Bill Marriott and not have done what I said I was going to do the time before.

ELDER BALLARD: And then along comes a General Authority and sits down with Bill Marriott. And he says, "Look, you've got all these high councilors doing all these things; why aren't you baptizing more?"

BROTHER RALPH CHRISTENSEN: There you go.

ELDER BALLARD: "Why aren't you, why aren't you activating more?"

BROTHER RALPH CHRISTENSEN: So that's the one that I remember most, and we came back and said, "Some General Authority has just—so Brother Christensen—"

ELDER BALLARD: Whatever it is that goes onto the pad, let's keep in the back of our mind that we're trying to help and bless and lift and inspire people. We're trying to lift them and guide them. And I think we're about out of time. I'd like to just—are we through now? Through working me over?

BROTHER RALPH CHRISTENSEN: If I can just express our love to you, Elder Ballard. We appreciate you so much in being here and sharing these thoughts. We'd love your concluding thoughts.

ELDER BALLARD: Well, I'm delighted to be here. I hope I've been helpful a little bit. I'd just like to leave you with my testimony. Brothers and sisters, we are part of the most important organization on the face of the earth. There is no other organization that I know of that is designed by the Lord to protect the principles of the gospel of Jesus Christ. I've had the privilege of being out before editorial boards all over the country, meeting with them, letting them ask questions just like you've been asking, only their questions are much more, "Why aren't you Christian, and why this and why that?" They're very tough questions that we dealt with. But I've come away in the last three or four years with the realization that this Church is divinely established under the hand of our Father in Heaven and the Lord Jesus Christ. And we have a responsibility, we have an obligation to carry it off and to accomplish its purpose, beyond perhaps what any of us will fully comprehend in our lifetime.



I bear testimony to you that it's possible for us to succeed in our calling—ecclesiastically, personally, in our own homes, and in our workplace—if we will keep foremost in our mind who it is ultimately that we will be accountable to. When all's said and done, each one of us will have the opportunity to be accountable to He who redeemed us and is our Savior and the one whom we all love, and count it, I would hope, the greatest privilege that could ever be given to us to serve in building up His Church and His cause here upon the earth.

And so I would ask our Father in Heaven to bless you, bless your families, bless you personally, that your love for the Lord will be paramount and will be ultimately the driving force in your life. And the more that you strive to serve Him and to keep His commandments and to learn and know His will and to help build the kingdom of God here upon the earth, then you will find constantly increasing in your life peace, joy, and happiness.

He lives, brothers and sisters. This is His Church. We're on His errand. And it's a great privilege to be part of it. May God bless all of you who have such heavy responsibilities in carrying off the leadership of the Church organization here at Church headquarters. And I pray for that blessing upon you and your families and leave you this testimony, and do so humbly in the name of the Lord Jesus Christ, amen.

END OF TRANSCRIPT