

## **“Endowed with Priesthood Power”**

Sister Jean B. Bingham, Sister Sharon Eubank, Sister Reyna I. Aburto  
Relief Society General Presidency

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For further information, write:  
BYU Women’s Conference  
253 Harman Continuing Education Building  
Provo, Utah 84602  
801-422-7692  
Email: [womens\\_conference@byu.edu](mailto:womens_conference@byu.edu)  
Website: [womensconference.byu.edu](http://womensconference.byu.edu)

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2019 BYU Women’s Conference Theme:

*Ether 12:41 – “And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.”*

Session Statement:

*How do we invite God’s priesthood power into our lives? President M. Russell Ballard reminds us, “Those who have entered the waters of baptism and subsequently received their endowment in the house of the Lord are eligible for rich and wonderful blessings. The endowment is literally a gift of power...[and] our Father in Heaven is generous with His power.” President Russell M. Nelson promises, “More regular time in the temple will allow the Lord to teach you how to draw upon His priesthood power with which you have been endowed in His temple.” How can we more consistently draw on God’s priesthood power? How will God’s priesthood power help us as daughters of God, sisters, wives and mothers? How can we help our children know that, as Sister Sheri Dew taught, “The blessings of the priesthood are available to every righteous man and woman” and that “we may all receive the Holy Ghost, obtain personal revelation. and be endowed in the temple, from which we emerge ‘armed’ with power”?*

### **SISTER JEAN B. BINGHAM**

In preparation for the Sister to Sister event tomorrow, we asked women to send in their questions. We were more than surprised when upwards of 3,000 questions came in, many of them very articulate and sincere. Thank you, sisters, for loving the gospel enough to ask questions, and for the faith and patience to keep working to understand. A few of those questions we will get to answer in tomorrow’s Sister to Sister session, many of them we will take back to the councils we sit in for future study and work, and we will try to find ways to

answer other questions you've asked. Of course, we encourage you to seek answers from the Lord through the scriptures and teachings of the living prophets.

One particular question we wanted to address here today. It reads:

*“As a mother of daughters and as a Young Women leader, I see the need more than ever before for women to understand how loved they are by Heavenly Father and that they...have the same opportunities and blessings that their male counterparts do now and in the hereafter. I don't think the vast majority of women feel the need to hold Priesthood offices; [but] they want to know how the Priesthood fits into their personal lives.*

*“I would like to know how to answer some questions from my young single adult daughters such as:*

- 1. What does it mean for a woman to be endowed with priesthood power?*
- 2. Do women access that priesthood power through keeping covenants or through someone else, or both?*
- 3. What is the “before” and “after” difference of receiving that power?*
- 4. What is the Church teaching now about the priesthood and how it applies to women?*

We are going to try to answer these questions, recognizing that we are all continuing to learn. These are topics we have each thought about and discussed with others and have researched in order to better understand ourselves.

So, here goes! The first question:

### **What does it mean for a woman to be endowed with priesthood power?**

Let's start with some simple definitions. To *endow* is “to enrich or furnish with any ‘gift,’ quality, or power of mind or body.”<sup>1</sup>

Today, the word “endowment” is often used to refer to a financial gift to an organization that is large enough that the interest alone can be used in perpetuity to fund an effort the organization values. The interest from the endowment will pay all the associated costs and still not touch the original gift. When we are endowed with priesthood power, it is an infinite source that constantly renews and can never be exhausted. Each woman must qualify to receive the gift and can then continue to draw on that power as she faithfully keeps the covenants she has made.

So, more simply, to be *endowed* means being given the gift of a quality or an attribute—and in this case, the gift of priesthood power—that enables you to become more than you were before the gift was given.

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<sup>1</sup> *Compact Oxford English Dictionary*, 2<sup>nd</sup> Ed. 1991, p. 234

Now, what is *priesthood power*?

The *priesthood* is the eternal power and authority of God. Through the priesthood, He created and governs the heavens and the earth. By this power the universe is kept in perfect order. Through this power He accomplishes His work and glory, which is “to bring to pass the immortality and eternal life of man (Moses 1:39).”<sup>2</sup>

What is the purpose of our having this power from God? The purpose of priesthood power is, first of all, to help us access the grace and power of Jesus Christ’s Atoning sacrifice and become more like Him, and then to use what we have learned to assist others to progress on that same journey. When we understand and use it appropriately, His power allows us to receive revelation to make decisions that lead us back to Him and helps us accomplish the work of salvation, which includes helping one another live the gospel of Jesus Christ, gathering Israel on both sides of the veil in missionary as well as temple and family history work, and caring for those in need. Here are just a few of the potential benefits of being endowed with priesthood power. We have:

- Power to keep the covenants we make under priesthood authority
- Power to fulfill our foreordained mission and our priesthood-assigned work on earth
- Power to build and strengthen covenant relationships within families, wards, Relief Societies, priesthood quorums, Young Women classes, presidencies, and councils<sup>3</sup>
- Power to speak and act in the name of God, come into His presence, and be resurrected with His glory
- Power to influence and empower others for good eternally, especially those we love<sup>3</sup>

Being endowed with *priesthood power*—God’s power—means having greater power to press forward in fulfilling God’s purposes. It enables us to progress and advance in life. We have the power—through the gifts of the Holy Ghost and in the name of Jesus Christ—to use our agency to influence others for good in authorized priesthood purposes, more than we are already doing. It magnifies us to be more than we could be on our own.

In a succinct phrase, “Priesthood power is spiritual power used for priesthood purposes.”<sup>4</sup>

So, if I am sitting in ward council as a YW president, how will I act differently because I have been endowed with priesthood power? What does it mean in my marriage to be endowed with priesthood power? What will it mean when my child is leaving the church? Or if we are faced with serious illness? Or if I live in a home that does not have a husband who holds an office in the Melchizedek priesthood? I have been given a gift of power – power to receive revelation, power to act. How do I act differently? What difference does it make for me?

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<sup>2</sup> “Chapter 13: The Priesthood,” *Gospel Principles*, (2011)

<sup>3</sup> Wendy Ulrich, *Live Up to Our Privileges*, Deseret Book, 2019, 10

<sup>4</sup> Wendy Ulrich, *Live Up to Our Privileges*, Deseret Book, 2019, 9

Often, we women don't realize that the power through which we accomplish "much good" in our callings and in our homes is an expression of priesthood power. As a matter of fact, *all* the good that is done in the world is done through God's power. As the Lord told Moroni, "good cometh of none save it be of me."<sup>5</sup> God uses His priesthood power to accomplish all His purposes.<sup>6</sup> Knowing that women have access to that priesthood power strengthens us to be able to do what is asked in whatever responsibilities or assignments are ours. And sometimes those can be quite intimidating!

Maybe you've had an experience similar to mine. Some years ago, I met with Apostle Robert D. Hales who was to set me apart to be a member of the Primary general board. I don't know if it was the strong influence of the Spirit or that I felt so incredibly inadequate and overwhelmed by the upcoming responsibilities, but as the setting apart concluded, I was just weeping. I didn't express my thoughts aloud, just tried to mop my streaming eyes when Elder Hales looked at me with compassion and said with upbeat conviction, "Don't spend a nano-second thinking about your inadequacies." Elder Hales' words caught me up short; I had, indeed, been focused on what I lacked, rather than trusting in the powers of heaven for the help I needed. He helped me understand that we are given the power and capacity to do the Lord's work as we focus on seeking and doing His will. As I served in that calling, I learned for myself that if I can set my own inadequacies aside – even though those feelings are very natural -- the power of the priesthood with which I have been endowed will magnify my natural abilities, as they will yours. And this principle is true for every woman in every calling and every circumstance in life.

Sheri Dew, former counselor in the Relief Society general presidency, asked, "What does it mean to have access to priesthood power? It means that we can receive revelation, be blessed and aided by the ministering of angels, learn to part the veil that separates us from our Heavenly Father, be strengthened to resist temptation, be protected, and be enlightened, and made smarter than we are—all without any mortal intermediary."<sup>7</sup>

What strikes me is that these blessings are almost all out of proportion to the small acts required of us to receive them. Our Father in Heaven is liberal and generous with His power and anxious to share it with those who are willing to do His work in His ways.

Sister Aburto will help us understand how each of us gains access to these generous blessings from the Lord.

### **SISTER REYNA I. ABURTO**

Now that we have a better understanding of priesthood power, a related question to what Sister Bingham discussed is **"How do women receive priesthood power? Through keeping covenants or through someone else, or both?"**

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<sup>5</sup> Ether 4:12

<sup>6</sup> "Chapter 13: The Priesthood," *Gospel Principles* (2011), 67–71.

<sup>7</sup> Sheri L. Dew, *Women and the Priesthood: What One Mormon Woman Believes* (2013, 12)



Let me share a couple of stories that illustrate the answer. The first one is about a widow I met in the DR Congo. Kinshasa is a vibrant city, but there is a lot of poverty. To get to her house you had to leave the main road and then walk through a little alley between homes. Her house was very small. She has four girls. She tried to get support from her family when her husband died but they were poor themselves and could not help her. She had to go out and do it by herself. She could not afford to send all her daughters to school because she couldn't afford the uniforms. She felt bad they all couldn't go to school. Then she heard about a school run by Latter-day Saint service missionaries and started sending her daughters there.



This family eventually joined the Church, but the woman still wasn't self-reliant. The ward council suggested she might start a business. The Kinshasa temple was under construction at that time, so she began a little business

selling food to the workers building the temple. That made such a difference in her life. She had just a tiny refrigerator and a few pots. She went to the temple construction site every day to sell food. Her business grew enough that she made sufficient money to support her girls in school. The bishop told me that now her oldest daughter is in college.

It caught my attention when I visited her that she had a long mirror in the corner of her living room. She had that mirror, some plastic chairs, a table, and a small book case. When I saw the mirror, I knew she had bought it for her daughters so they could see themselves, how beautiful they are and who they could become. Our covenants are like a mirror. They help us see ourselves, but also our future; where we are now, and also where the Lord wants us to go. Just imagine what will happen to this woman and all the blessings that will come to her. Her covenants changed everything about her life. The baptismal covenant and the gift of the Holy Ghost gave her power to pull her family together. Temporally and spiritually, she found power when she had none. Now that the Kinshasa temple has been dedicated, she has the opportunity to be endowed with greater "power from on high" (D&C 95:8).

The second story is about a couple from Argentina living in Orem. The wife was baptized but her husband wasn't. He was a good man and attended church with her for many years. People thought he was already a member. Finally, after many years, he was baptized too. My husband, Carlos, and I couldn't go to the baptismal service, but we saw the man the next day. Carlos asked me with surprise, "Did you see him? He looks so different! What happened to him?" He *was* a different person. He just shined. Even though he had been going to church, when he finally made his own baptismal covenant, priesthood power began to operate in his life. This couple received their endowments and were sealed to each other before going back to Argentina. We heard a year later that he had been called as a bishop. His life and his growth were accelerated dramatically when he made covenants, but it took patience and time.

So, how do we receive priesthood power? Just as the individuals in these two stories, *every woman receives priesthood power as she participates in priesthood ordinances and keeps the related covenants*. These include the covenants made at baptism and in the temple.<sup>8</sup> We learn in the Doctrine and Covenants that access to priesthood power also requires personal righteousness, "gentleness, meekness, and love unfeigned."<sup>9</sup>

Each woman has access to priesthood power according to her covenants and her personal righteousness. No one can take it from her, but no one can give priesthood power to her outside of the covenants and her individual striving to live true to those covenants.

When we keep the commandments, there are specific blessings and promises given by the Lord. A few examples from the scriptures are:

- When you pay tithing, the Lord says: "I will...open you the windows of heaven...and pour you out a blessing, that there shall not be room enough to receive it."<sup>10</sup>
- When you keep the Word of Wisdom you "shall find wisdom and great treasures of knowledge."<sup>11</sup>
- When you participate actively in Relief Society and minister to others, "the angels cannot be restrained from being your associates."<sup>12</sup>
- And when you keep your baptismal and temple covenants "the doctrine of the priesthood shall distill upon [your] soul as the dews from heaven."<sup>13</sup>

I always feel sad when I hear a woman say: "I don't have the priesthood in my home." She generally means there is no one holding a priesthood office living in her home. Be assured that a single woman or a woman whose husband does not hold a priesthood office doesn't need to feel she is cut off from priesthood power and blessings. These sisters have access to priesthood

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<sup>8</sup> See M. Russell Ballard, "Let Us Think Straight," BYU Education Week Devotional, Aug. 20, 2013; See Doctrine and Covenants 84:20.

<sup>9</sup> D&C 121:41

<sup>10</sup> Malachi 3:10

<sup>11</sup> D&C 89:18-21

<sup>12</sup> *History of the Church*, 4:604–5; from a discourse given by Joseph Smith on Apr. 28, 1842, in Nauvoo, Illinois; reported by Eliza R. Snow

<sup>13</sup> D&C 121:45-46

power through their covenants, and the faithfulness with which they keep those covenants can bless every member of their household. And while they will call on brothers who hold a Melchizedek priesthood office for blessings of health or comfort, they are nevertheless themselves a source of priesthood power for their own homes. President Ballard said this:

“...All men and all women have access to this power for help in their lives. All who have made sacred covenants with the Lord and who honor those covenants are eligible to receive personal revelation, to be blessed by the ministering of angels, to commune with God, to receive the fulness of the gospel, and, ultimately, to become heirs alongside Jesus Christ of all our Father has.”<sup>14</sup>

Some confusion arises because there is a difference between priesthood *power* and priesthood *authority*.

Priesthood *power* is God's power in the lives of men and women who keep their covenants. Priesthood *authority* is the permission or license to perform specific priesthood duties and comes from ordination to priesthood office and from being set apart for callings in the church.<sup>15</sup>

Priesthood authority is conferred by the laying on of hands under the direction of those who have priesthood keys. Women receive this authority in the form of a calling. Men receive this authority in the form of a calling or an office in the priesthood. President Dallin H. Oaks made that clear when he said, “Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties.”<sup>16</sup>

A man or woman with priesthood *authority* will have no priesthood *power* if he or she is unworthy or seeks to exercise control, dominion or compulsion upon others in any degree of unrighteousness.<sup>17</sup>

Priesthood power is not the same as worldly power. The worldly view of power is that “I can do whatever I want, I can tell you what to do, I am in charge and you have to obey.” I like how one insightful sister expressed this thought:

“In the world, having power generally [involves] amassing money, goods, knowledge, and authority, and using those things to gain influence, approval, status, or control over other people. By contrast, in the kingdom of God, the purpose of having power, resources, knowledge, and authority is to pass them on, using them to empower others to get power of their own, become more like God, and enter His presence.”<sup>18</sup>

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<sup>14</sup> M. Russell Ballard, “Men and Women and Priesthood Power,” *Ensign*, September 2014.

<sup>15</sup> See Dallin H. Oaks, “The Keys and Authority of the Priesthood,” *Ensign*, May 2014.

<sup>16</sup> *Ibid.*

<sup>17</sup> See Doctrine and Covenants 121:34-45.

<sup>18</sup> Wendy Ulrich, *Live Up to Our Privileges*, Deseret Book, 2019, 7.

As Linda K. Burton, former general Relief Society president expressed it, “Righteousness is the qualifier for each of us to invite priesthood power into our lives.”<sup>19</sup>

Sisters, I invite you to pay close attention to the words expressed in every priesthood ordinance. Listen for every time the word “priesthood” is spoken in the temple. How does that apply to you? How does it bless you? I know that we receive power through making and keeping covenants, and our personal righteousness, and I know that we can use that power to bless our life and the life of others.

Now, Sister Eubank will speak about the difference receiving priesthood power can make in our lives.

### **SISTER SHARON EUBANK**

#### **What is the “before” and “after” difference of receiving that power?**

So, knowing that priesthood power does not have the same characteristics as worldly power, let’s take a look at the difference priesthood power makes in a life. Let’s say we are sitting in a room speaking with the sister who wrote today’s question and her daughters. The question is “What is the difference of power between a kind, moral, charitable woman who has not made covenants and one who has? What is the difference of “before” and “after” receiving priesthood power?”

This is a very good question those young single adult daughters asked. First of all, let’s frankly admit there is already a level of power in that kind, moral woman’s simple goodness. When a person resists the negative influences in their surroundings and keeps the two great commandments to love God and love their neighbor -- whether or not this person has made formal covenants to do so -- there is already godly power at work in that individual’s life.

But let’s say that same good woman encounters the restored gospel and makes a covenant that promises her she can receive priesthood power – as did the woman Sister Aburto told about from the DR Congo. Is her life and power vastly different than before? I suggest that her good power is greatly magnified by her covenants in three concrete ways.

**The first magnification is by knowledge.** When she encounters truths that are unique to the restored gospel of Jesus Christ, she learns she is literally the child of Eternal Parents and their goal is to help her to eventually become like Them. She learns that Jesus Christ not only saves her from her own sins when she repents, but He will share his enabling power to help her overcome, step by step, all her circumstances and limitations. She learns there is a meaningful plan for her time on the earth and that opposition is part of powerful lessons for her experience. She learns that in the existence after this life people are still learning about the gospel and growing. She learns that in the temple it is possible for her to connect to her family who has preceded her as well as bless her family who comes after her.

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<sup>19</sup> Linda K. Burton, “Priesthood: ‘A Sacred Trust to Be Used for the Benefit of Men, Women, and Children,’” Brigham Young University Women’s Conference address, May 3, 2013, 1.



With this understanding of expanded doctrine, she receives the invitation to make specific formal covenants with God. This is the nature of covenants. They almost always involve learning new truths about God and His plan, then formally promising to bend our wills and desires to help with that plan, and finally, God grants to us a gift of power not only to help us accomplish His work but a personal, redemptive power that changes our natures. It's a covenant sandwiched by knowledge on one side and power on the other. This new knowledge comes to us in learning about the gospel before baptism, through the gift of the Holy Ghost, in the temple endowment, in the sealing, and in all the personal tutoring we receive from the Spirit of the Lord. It is, at its heart, the power of ongoing revelation.

Covenants are, in a sense, like going to university. The “graduate degree seeking student” isn't better than one who has a high school degree -- God loves and values them the same -- but with an opportunity to sacrifice and become more disciplined, the one student is qualified to do more. She cultivates useful skills, she has access to institutions and knowledge, she belongs to an academic community who can spark new findings and research. Making covenants with God is similar in a way. It includes discipline and sacrifice as we learn about and try to qualify for a higher law. And the beautiful thing is that covenants are open to the most humble of people with no requirement for money, position or worldly education. By making our most sacred covenants, the Spirit opens up great treasures of knowledge to us as we sacrifice, consecrate, obey the law of the gospel by living it in hard circumstances, and staying faithful in our relationships.

**The second magnification is by community.** The good woman who has not yet made covenants with God has the power of her convictions and her righteous actions, but she is often alone. When the Lord organized quorums and Relief Societies after a priesthood pattern, He was giving community to His sons and daughters. Think about what this means for you and me specifically. We are here today unified in a great women's conference, broadcast across the world to other women who are also like us because they have made similar covenants. We are all seeking for greater knowledge about how to bless those we love with power and supporting each other in the process. We draw strength and sisterhood from one another because of the Relief Society. We teach each other. We comfort one another. We accept one another—or we should. A worldwide sisterhood is a great gift.

**The third magnification is that with priesthood power we act in His name in our callings or assignments.** When we serve in *any* calling or leadership position—when we are set apart to preach the gospel as a missionary, or when we are part of a ward or stake council, or serving as a Primary teacher—we are not just acting with our own measure of power. These are authorized positions of authority in the work of God and there are specific spiritual gifts that accompany one who has been set apart to function with priesthood authority in a specific calling. If the first magnification was “going to school,” this third magnification is “qualified for the job” because you have experiences and discipline that give you credentials to do the Lord's work. And I say that last phrase, knowing that those called of God to do His work – like you and me – are still learning, making mistakes, repenting, and trying again to be better and do better.

Let me share an example. The good woman we are hypothetically discussing could be my own mother. My mom was raised in a good but non-religious home in Southern California. She and her little sister sometimes walked to a Protestant Sunday School because they liked learning about Jesus. She was honest, helped her neighbors, worked hard, didn't drink alcohol or party.



She and my dad got married in a Baptist church because it was pretty. If the missionaries had never come along, my parents would have lived a good life. But because my mother was baptized and endowed in the temple and received priesthood power through those covenants, her life turned outward.



She delayed her own plans for 30 years to raise seven kids. She helped build up the wards where she lived, she ministered as a visiting teacher to sometimes sad and difficult people, she taught Primary and Activity Days and Cub Scouts. She served a series of church service and full-time missions. She completed the temple work for 3000 of her ancestors from Norway. That list is simply her personal take on the work of salvation.



My mom poured her life's energy into making other lives better. That is the essential nature of priesthood power. And, most importantly, her covenants built progressively to give her access to greater knowledge of the divine, a global community of consecrated people like her, and authorized work to do that impacts well beyond this mortal life. She would not have had any of those if she had remained simply a good woman of the earth.



I wish I could quote all of Doctrine and Covenants 121 here, because it is specifically for us – a divine handbook on what it means to be endowed with priesthood power. But if you boil it down, it basically says this: it can't be used to control unrighteously, it can only be used to love. Here are just a few highlights from the last part of Section 121.

*“God shall give unto you knowledge by his Holy Spirit...What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints...[But,] no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; ...then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul...The Holy Ghost shall be thy constant companion...thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.”*

Sister Aburto spoke earlier about promises. This is one of the most transcendent promises in all scripture. It is about priesthood and it is for all of God's daughters and sons. My testimony is that the difference of “before” and “after” starts off small but, in the end, it will make an

eternal difference – not in our own magnification, but in the way we magnify and lift others. This is the priesthood power we are called to receive: Help other people with their problems. Do it gently and meekly. Be long-suffering and patient. Love them without seeking anything in return. This is the power Jesus Christ shares with us and I testify it pours down on us like a mighty rain if we will turn our faces to it.

Sister Bingham will address the last question in the series.

### **SISTER JEAN B BINGHAM**

And the last question: **What is the Church teaching now about the priesthood and how it applies to women?**

While the latter-day roles of men in the priesthood have steadily developed since the 1830 organization of the Church, many of us do not understand as clearly the roles of women relating to the priesthood. A clearer understanding of doctrine can lift our vision and inform our interactions as brothers and sisters work together to build the kingdom of God at home and at Church.

Recently, there have been excellent talks by prophets, apostles and other general Church leaders, as well as several books written by trusted authors, on the interdependent priesthood roles of women and men and the blessings that come from fully receiving priesthood power and righteously exercising priesthood authority. As a sample, here are statements from the First Presidency in just the last few years:

President Henry B. Eyring

“Part of the Lord’s current sharing of knowledge relates to accelerating His pouring out eternal truth on the heads and into the hearts of His people. He has made clear that the daughters of Heavenly Father will play a primary role in that miraculous acceleration.”<sup>20</sup>

President Dallin H. Oaks

“We are not accustomed to speaking of women having the authority of the priesthood in their Church callings, but what other authority can it be? ...Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties.”<sup>21</sup>

President Russell M. Nelson

“More regular time in the temple will allow the Lord to teach you how to draw upon His priesthood power with which you have been endowed in His temple.”<sup>22</sup>

In addition, M. Russell Ballard, Acting President of the Quorum of the Twelve has spoken clearly on the topic of being endowed with priesthood power:

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<sup>20</sup> Henry B. Eyring, “Women and Gospel Learning in the Home,” *Ensign*, Nov. 2018.

<sup>21</sup> Dallin H. Oaks, “The Keys and Authority of the Priesthood,” *Ensign*, May 2014.

<sup>22</sup> Russell M. Nelson, “Sisters’ Participation in the Gathering of Israel,” *Ensign*, Nov. 2018.



“When men and women go to the temple, they are both endowed with the same power, which by definition is priesthood power. While the authority of the priesthood is directed through priesthood keys, and priesthood keys are held only by worthy men, access to the power and blessings of the priesthood is available to all of God’s children.”<sup>23</sup>

That women are not ordained to the priesthood may be a source of frustration for some. Sheri Dew shared straightforward counsel on this topic:

“Sisters, some will try to persuade you that because you are not ordained to the priesthood, you have been shortchanged. They are simply wrong, and they do not understand the gospel of Jesus Christ. The blessings of the priesthood are available to every righteous man and woman. We may all receive the Holy Ghost, obtain personal revelation, and be endowed in the temple, from which we emerge ‘armed’ with power. The power of the priesthood heals, protects, and inoculates all of the righteous against the powers of darkness. Most significantly, the fulness of the priesthood contained in the highest ordinances of the house of the Lord can be received only by a man and woman together.”<sup>24</sup>

Receiving the blessings and priesthood power of the endowment is an attainable goal for every woman. Regardless of her circumstances, she is never without access to priesthood power as long as she is keeping her covenants. You may think others have fewer or less challenging problems—or even a perfect life—but in reality, we all have significant challenges and go through difficult times. The priesthood power with which we are endowed in the temple will help us do all that God needs us to do to build the kingdom of God and prepare us for exaltation.

This video demonstrates that principle.

Video: [Just Like You](#)

In closing, we repeat President Russell M. Nelson’s prophetic plea to the sisters of the Church:

“My dear sisters, we need *you!* We need *your* strength, *your* conversion, *your* conviction, *your* ability to lead, *your* wisdom, and *your* voices. We simply cannot gather Israel without you!”<sup>25</sup>

May we extend an invitation to each of you? To all of us who have daughters and sons, nieces and nephews, young women and young men – will you teach them this? Teach them that in church callings, temple ordinances, family relationships, and quiet, individual ministry, Latter-day Saint women and men go forward with priesthood power and authority.

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<sup>23</sup> M. Russell Ballard, “Men and Women and Priesthood Power,” *Ensign*, September 2014.

<sup>24</sup> Sheri L. Dew, Conference Report, Oct. 2001, 13; or *Ensign*, Nov. 2001, 13; quoting D&C 109:22.

<sup>25</sup> Russell M. Nelson, “Sisters’ Participation in the Gathering of Israel,” *Ensign*, Nov. 2018.

Teach them that the interdependence of men and women in accomplishing God’s work through His priesthood power is central to the restored gospel of Jesus Christ and will help prepare the world for the Savior’s second coming.

I bear my witness that each woman is a beloved daughter of Heavenly Parents, and in this latter-day has been given the opportunity to be endowed with priesthood power that will help her achieve all her righteous desires and dreams. My hope is the same as President Nelson’s, that each of us will take [our] “rightful and needful place in [our] homes, in [our] communities, and in the kingdom of God—more than [we] ever have before.”<sup>26</sup> In the name of Jesus Christ, amen.

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<sup>26</sup> Russell M. Nelson, “A Plea to My Sisters,” *Ensign*, October 2015.