

Instructional Resources for Welfare Trainers

Area Welfare Managers, Area Welfare Specialists,
Coordinating Councils, Stake and Ward Councils



THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Cover: *Christ Healing the Sick at Bethesda*, by Carl Heinrich Bloch
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Introduction

Using This Manual

This manual is an instructional resource for coordinating councils, stake and ward councils, and stake bishops' welfare councils. The lessons in this manual teach spiritual and temporal welfare principles and the responsibilities of bishops, Melchizedek Priesthood leaders, and Relief Society leaders. As prompted by the Spirit, leaders should plan and teach these lessons to help address the spiritual, emotional, and temporal needs of the members in their stake, district, ward, or branch.

The DVD *In the Service of Your God* (54645) is suggested for use in some of the lessons. This DVD may be ordered through Church Distribution Services. Other teaching helps provided in this manual include a list of materials for each lesson, guidelines from Church handbooks, scriptural references, possible discussion questions, and other suggestions for class participation. Additional suggestions for teaching can be found in the *Teaching Guidebook* (34595) and in *Teaching, No Greater Call* (36123).

Encouraging Class Discussion

Rather than presenting these lessons as lectures, help class members participate meaningfully in discussing the lesson's key points, scriptures, and guidelines from Church handbooks. As class members participate, they more effectively learn the lesson's key points and better understand how to apply gospel principles. Seek the Spirit's guidance in deciding which questions to ask, how to organize them, and how to discuss them. Class discussions should center on matters that help members come unto Christ and live as His disciples. Redirect discussions that do not accomplish these purposes. For more ideas on teaching with questions, see *Teaching, No Greater Call* (1999), 68–70.

Use the following guidelines to encourage class discussion:

1. After asking a question, give class members a scripture reference so they can find the answer.
2. Ask questions that require thought and discussion rather than *yes* or *no* answers. Questions that begin with *why*, *how*, *who*, *what*, *when*, and *where* are usually most effective for encouraging discussion.
3. Encourage learners to share their feelings about what they are learning from the lesson. Also encourage them to share experiences that show how welfare principles can be applied to their callings. Make positive comments about their contributions. However, if anything contrary to Church doctrine or policy is said, be sure that the misinformation is corrected. These important welfare principles are divine and must not be diluted, changed, or misunderstood. Redirect statements or discussions that do not invite the Spirit, using love and meekness, towards correct principles (see *Teaching, No Greater Call*, 84–87).
4. Be sensitive to the needs of each learner. Although all learners should be encouraged to participate in class discussions, some may hesitate to respond. You may wish to speak privately with them to find out how they feel about reading aloud or participating in the lesson. Be careful not to call on those who might be embarrassed.

1 Spiritual and Temporal Well-Being

Objective

Each participant will commit to begin improving his or her spiritual and temporal well-being.

Materials for This Lesson

In the Service of Your God DVD (54645)

Guidelines from Handbook 2

Invite a participant to read the following statement:

“Church members are responsible for their own spiritual and temporal well-being. Blessed with the gift of agency, they have the privilege and duty to set their own course, solve their own problems, and strive to become self-reliant. Members do this under the inspiration of the Lord and with the labor of their own hands” (*Handbook 2: Administering the Church* [2010], 6.1.1).

Ask participants: How do the principles of welfare help us become more like our Heavenly Father and Jesus Christ?

Key Points: Defining the Essence of Welfare

Help participants understand the following principles, and discuss them as necessary. Explain that these principles are the essence of Church welfare:

1. All things belong to the Lord (see D&C 104:14).
2. All things are spiritual unto the Lord (see D&C 29:34–35).
3. Temporal well-being includes food, clothing, shelter, health, education, work, and emotional strength.
4. Spiritual well-being includes worshipping God, studying the gospel, obeying the commandments, praying daily, and giving service (see *Handbook 2*, 6.1.1).
5. Spiritual and temporal well-being result from doing the will of the Lord as revealed through His prophets.

Video Presentation: Elijah and the Widow of Zarephath

Show “Elijah and the Widow of Zarephath” (part of the DVD *In the Service of Your God*), if available, or read or tell the story of Elijah and the widow of Zarephath, found in 1 Kings 17:2–24 (see also Jeffrey R. Holland, in Conference Report, Apr. 1996, 38–39; or *Ensign*, May 1996, 29).

Ask participants: What can we learn from this widow’s example? What did she do to save herself and her son spiritually and temporally? What have modern prophets counseled us to do to improve our spiritual and temporal well-being? (Answers may include: pay a full tithe; give generous fast offerings; get our houses in order; be modest in expenditures; avoid debt; pay off financial obligations, including mortgages; save a little; put aside food storage; and reach out a helping hand to others [see Gordon B. Hinckley, in Conference Report, Oct. 1998, 69–72; or *Ensign*, Nov. 1998, 52–54; see also Gordon B. Hinckley, in Conference Report, Oct. 2001, 89–90; or *Ensign*, Nov. 2001, 73–74].)

Additional Teachings from Church Leaders

Share the following statements with participants as desired:

“Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves” (First Presidency, in Conference Report, Oct. 1936, 3).

“To every man and woman . . . in this Church who pays an honest tithing, be it large or small, I express gratitude for the faith that is in your hearts. . . . I express appreciation to those who pay a fast offering. This costs the giver nothing other than going without two meals a month. It becomes the backbone of our welfare program”

(Gordon B. Hinckley, in Conference Report, Oct. 2001, 90; or *Ensign*, Nov. 2001, 74).

“Let us have some food set aside that would sustain us for a time in case of need. But let us not panic or go to extremes. Let us be prudent in every respect” (Gordon B. Hinckley, in Conference Report, Oct. 2001, 89; or *Ensign*, Nov. 2001, 73).

“Too many in the Church have failed to avoid unnecessary debt. They have little, if any, financial reserve. The solution is to budget, to live within our means, and to save some for the future” (Thomas S. Monson, “Guiding Principles of Personal and Family Welfare,” *Ensign*, Sept. 1986, 3).

“The purpose of the welfare program is to care for the poor and the needy and make the members of the Church, by their obedience to gospel principles, strong and self-reliant” (James E. Faust, in Conference Report, April 1986, 24; or *Ensign*, May 1986, 20).

Practice

Invite participants to evaluate personally how well they are following the counsel that prophets or other Church leaders have given about spiritual and temporal well-being. Invite them to select one or two areas in which they could improve and to make and implement specific plans to begin improving immediately.

Testify that the blessings of following the prophets’ counsel are both spiritual and temporal.

2

Self-Reliance

Objective

Each participant will commit to become more self-reliant.

Materials for This Lesson

Copies of the Self-Reliance Exercise (accompanying this lesson), one for each participant

Guidelines from *Handbook 2*

Invite a participant to read the following statement:

“Self-reliance is the ability, commitment, and effort to provide the spiritual and temporal necessities of life for self and family. As members become self-reliant, they are also better able to serve and care for others” (*Handbook 2: Administering the Church* [2010], 6.1.1).

Ask participants: How does becoming self-reliant make us better individuals, better family members, better friends, better Church members, better citizens, and better disciples of Christ?

Scripture

Invite a participant to read the following scripture:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Timothy 5:8).

Ask participants: Why do you think Paul says that a person who does not provide for his own has denied the faith?

Key Points

Help participants understand the following points, and discuss them as necessary:

1. Agency is fundamental to the plan of our Creator (see D&C 58:26–28; 2 Nephi 2:27).

Ask participants: What is the relationship between agency and self-reliance?

2. Self-reliance is essential to caring for our families and ourselves. “Church members are responsible for their own spiritual and temporal well-being. Blessed with

the gift of agency, they have the privilege and duty to set their own course, solve their own problems, and strive to become self-reliant. Members do this under the inspiration of the Lord and with the labor of their own hands” (*Handbook 2*, 6.1.1).

3. Self-reliance is essential to caring for others. President Marion G. Romney, a counselor in the First Presidency, taught: “Without self-reliance one cannot exercise these innate desires to serve. How can we give if there is nothing there? Food for the hungry cannot come from empty shelves. Money to assist the needy cannot come from an empty purse. Support and understanding cannot come from the emotionally starved. Teaching cannot come from the unlearned. And most important of all, spiritual guidance cannot come from the spiritually weak” (in Conference Report, Oct. 1982, 135; or *Ensign*, Nov. 1982, 93). Even so, we do not have to wait until we are fully self-reliant to serve others.

Ask participants: How is self-reliance different from materialism or the pursuit of wealth? (see Jacob 2:18–19).

4. The Church encourages its members to become self-reliant in these six areas: health, education, employment, home storage, finances, and spiritual strength (see *Handbook 2*, 6.1.1).

The Story of the Castañeda Family

Read (or ask a participant to read) the story that accompanies this lesson. Discuss with participants how living the gospel helped this family become self-reliant.

Discuss how this example relates to the participants’ own circumstances.

Additional Teachings from Church Leaders

Discuss the following statements as desired:

“We all should be looking to greater self-sufficiency, a greater spirit of self-reliance, a greater desire to take care of ourselves and our own” (Gordon B. Hinckley,

in Conference Report, Oct. 1982, 111; or *Ensign*, Nov. 1982, 76).

“The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature” (Ezra Taft Benson, in Conference Report, Oct. 1985, 5; or *Ensign*, Nov. 1985, 6).

“No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family’s well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and temporal necessities of life” (Spencer W. Kimball, *Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 116).

“We have succeeded fairly well in establishing in the minds of Latter-day Saints that they should take care of their own material needs and then contribute to the welfare of those who cannot provide the necessities of life. If a member is unable to sustain himself, then he is to call upon his own family, and then upon the Church, in that order.” (Boyd K. Packer, “Self-Reliance,” *Ensign*, Aug. 1975, 85).

Practice

Give participants a copy of the Self-Reliance Exercise that accompanies this lesson, and ask them to complete it. Encourage the participants to commit to becoming more self-reliant by making specific plans to implement the ideas they wrote during the exercise.

Bear testimony of the benefits of becoming self-reliant.

The Story of the Castañeda Family

Let me tell you a story that I heard recently in Mexico. In Torreón I was driven about in the fine automobile that belonged to the man of whom I speak. His name is David Castañeda.

Thirty years ago he, his wife, Tomasa, and their children lived on a dry little run-down ranch near Torreón. They owned 30 chickens, 2 pigs, and 1 thin horse. The chickens provided a few eggs to sustain them and the means whereby to earn an occasional peso. They walked in poverty. Then the missionaries called on them. Sister Castañeda said, "The elders took the blinders from our eyes and brought light into our lives. We knew nothing of Jesus Christ. We knew nothing of God until they came."

She had two years of schooling, her husband none. The elders taught them, and they were eventually baptized. They moved into the little town of Bermejillo. They were fortuitously led into the junk business, buying wrecked automobiles. This led to association with insurance companies and others. They gradually built a prosperous business in which the father and his five sons worked. With simple faith they paid their tithing. They put their trust in the Lord. They lived the gospel. They served wherever called to do so. Four of their sons and three of their daughters filled missions. The youngest son is presently serving in Oaxaca. They have now built a very substantial business and have been prospered therein. They have been taunted by their critics. Their answer is a testimony of the power of the Lord in their lives.

Some 200 of their family and friends have joined the Church due to their influence. Over 30 sons and daughters of family and friends have served missions. They donated the land on which a chapel now stands.

The children, now grown to maturity, and the parents take turns going to Mexico City each month, there to work in the temple. They stand as a living testimony of the great power of this work of the Lord to lift and change people. They are typical of thousands upon thousands throughout the world who experience the miracle of Mormonism as a testimony of the divinity of the work comes into their lives. (Gordon B. Hinckley, in Conference Report, Apr. 1998, 91–92; or *Ensign*, May 1998, 70)

Self-Reliance Exercise

As Church members, we should become self-reliant in the following six areas: (1) health, (2) education, (3) employment, (4) home storage, (5) finances, and (6) spiritual strength (see *Handbook 2: Administering the Church* [2010], 6.1.1). Commit to becoming more self-reliant by applying them in your life.

Select one of these six areas, and list below five ways that you could become more self-reliant in that area.

Area of self-reliance: _____

Things you could do to become more self-reliant:

1. _____

2. _____

3. _____

4. _____

5. _____

3

Caring for the Needy

Objective

Each participant will be more committed to care for the poor and needy.

(Note: Remind participants not to disclose confidential information as they discuss this topic.)

Materials for This Lesson

In the Service of Your God DVD (54645)

Guidelines from *Handbook 2*

Invite a participant to read the following statements:

“Through His Church, the Lord has provided a way to care for the poor and needy. He has asked Church members to give generously according to what they have received from Him. He has also asked His people to ‘visit the poor and the needy and administer to their relief’ (D&C 44:6). Church members are encouraged to give personal compassionate service to those in need” (*Handbook 2: Administering the Church* [2010], 6.1.2).

“The Lord’s storehouse is not limited to a building used to distribute food and clothing to the poor. It also includes Church members’ offerings of time, talents, compassion, materials, and financial means that are made available to the bishop to help care for the poor and needy. The Lord’s storehouse, then, exists in each ward” (*Handbook 2*, 6.1.3).

Ask participants to share examples of how they have been blessed as they have consecrated their time and means to care for the needy.

Scriptures

Invite a participant to read the following scriptures, and discuss how they apply to participants’ callings as ward and stake leaders:

“And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of

your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants” (Mosiah 4:26).

“Remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple” (D&C 52:40).

“Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness” (D&C 58:27).

Key Points

Help participants understand the following points, and discuss them as necessary:

1. The needy are not always monetarily poor.

Ask participants: What types of needs, other than financial needs, might an individual have? (Answers may include: spiritual, physical, educational, emotional, and social.)

2. The Lord answers the prayers of the needy by prompting others to righteous deeds: “God does notice us, and he watches over us. But it is usually through another person that he meets our needs. Therefore, it is vital that we serve each other. . . . So often, our acts of service consist of simple encouragement or of giving mundane help with mundane tasks, but what glorious consequences can flow from mundane acts and from small but deliberate deeds!” (Spencer W. Kimball, *Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 82).

Ask participants to share experiences in which God has cared for them by working through another individual.

Discuss specific ways that participants could help care for the poor and needy (see *Handbook 2*, 6.1.2).

3. We should directly serve others on our own and at the request of the bishop or other Church leaders.

We should also participate in priesthood quorum and Relief Society efforts to care for those in need (see lessons 6 and 7 in this manual).

If desired, read or tell the story accompanying this lesson. Ask participants to share experiences in which they helped carry another's burdens as individuals, families, priesthood quorums, or members of the Relief Society.

4. The effort of lifting another brings an increase of charity in our own lives. President Marion G. Romney, a counselor in the First Presidency, said, "I am persuaded . . . that one can [acquire] charity, the pure love of Christ, in building up the unfortunate, quicker than in any other way" (in F. Burton Howard, *Marion G. Romney: His Life and Faith* [1988], 125). President Gordon B. Hinckley, the fifteenth President of the Church, taught, "In remembering . . . the poor, the needy, and the oppressed, there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others" (in Conference Report, Apr. 1963, 127).

Testify of the blessings that come from caring for the needy.

Video Presentation: Example of the Good Samaritan

Show "The Good Samaritan" (part of the DVD *In the Service of Your God*), if available, or invite a participant to read the parable of the good Samaritan in Luke 10:25–37.

Ask participants: What principles of caring for the poor and needy did the Savior teach in this parable? What do you think kept the priest and the Levite from helping the wounded man? What do you think motivated the good Samaritan to help him?

Practice

Ask participants to think of a time they did or did not follow a prompting of the Holy Ghost to help someone. Encourage them to honestly assess the things that prompted them to help or the obstacles that hindered them from helping when they could have. Suggest that they ask a friend or family member to help them think of ways to better respond to promptings to help or overcome obstacles that hindered them from helping.

Bear testimony of the blessings and joys that come to those who care for the poor and needy.

To Build a House in Ecuador

Among the people of Otavalo, Ecuador, lives a man who used to hate the Church. He hated everything about the Church: its members, its doctrines—everything it stood for. Whenever the members wanted to build a new meetinghouse, this man opposed it. When graffiti appeared on Church property, it was rumored that he had taken part in it.

No one knew why he hated the Church. All they knew was that any time opposition or persecution arose, this man was at the foundation of it.

Then last summer an earthquake hit the Otavalo area and the man's house toppled over. He had no place to stay, nowhere to live. He appealed for help first here, then there. He appealed to the city, then to the churches. But Otavalo is a humble community and few had the resources to do anything. Although some wanted to help, it was a case of too many needs and too few resources.

And so it happened that late in October, this man who hated the Church did something he thought he would never do—he knocked on the door of Rafael Campo, the high priests group leader of the [local ward].

“There is something I would like to talk with you about,” he said. “It’s just that my house fell down and I don’t have the money to fix it. I know we haven’t seen eye to eye in the past and that I have no right to ask anything of you, but the fact remains, I have no house for my family and I wondered if there was some small way your Church could help?”

Brother Campo had joined the Church 30 years earlier. He was one of the first to be baptized in all of Otavalo. He had personally witnessed the man's often vindictive words and actions towards the Church. Numerous thoughts passed through Brother Campo's mind that day. But, ultimately, the words that struck him with the greatest power were those of the Savior, “but whosoever shall smite thee on thy right cheek, turn to him the other also.” (Matthew 5:39.)

“We have been teaching this for 30 years,” he told himself. “Perhaps it is time to practice what we have been taught.” Later, Brother Campo explained the situation to his son-in-law, Mario German Cacuango, the bishop of the ward. Bishop Cacuango felt the same way.

The next Sunday, during a combined high priests and elders quorum meeting, the bishop and the high priests group leader explained the situation to the priesthood brethren.

“We all know this man,” the bishop said. “We all know what has happened in the past. But the man does not have a home and he has come to us seeking help.”

The bishop passed around a list and asked the brethren who desired to help to indicate what they were willing to donate. There were 23 men in the meeting that day. When the list had finished circulating, 23 names appeared on it. One offered to bring 5 pounds of nails. One said he had some framing wood. Another could bring 50 cement blocks. One offered sand, another labor.

After reviewing the list, Bishop Cacuango proposed that the brethren meet at 7 a.m. the next day to help build the new house.

When Brother Campo returned to the man and told him what the members of the Church were willing to do, his heart melted. He fell upon the shoulder of Brother Campo and wept.

Brother Campo wept as well.

On Monday, Nov. 6, the combined priesthood quorums of the [ward] assembled at 7 a.m. and built a modest but sturdy home for a man who only a few days before had been their greatest enemy.

By the time they finished, they had not only built a house, but in the process they had also erected a bridge of understanding that may never erode—a bridge of service, compassion and forgiveness. (Neil Newell, “To Build a House in Ecuador,” *Church News*, Jan. 20, 2001, 11; paraphrasing altered)

4

The Law of the Fast and Fast Offerings

Objective

Each participant will be more committed to live the law of the fast and give generous fast offerings.

Guidelines from *Handbook 2*

Invite a participant to read the following statement:

“The Lord has established the law of the fast and fast offerings to bless His people and to provide a way for them to serve those in need (see Isaiah 58:6–12; Malachi 3:8–12). . . . Blessings associated with the law of the fast include closeness to the Lord, increased spiritual strength, temporal well-being, greater compassion, and a stronger desire to serve” (*Handbook 2: Administering the Church* [2010], 6.1.2).

Ask participants to share examples of how fasting has helped them spiritually and temporally.

Scripture

Invite a participant to read the following scripture:

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” (Isaiah 58:6–7; see also Isaiah 58:8–12).

Discuss how obeying the law of the fast can “loose the bands of wickedness,” “undo the heavy burdens,” “let the oppressed go free,” and “break every yoke.”

Key Points

Help participants understand the following points, and discuss them as necessary:

1. Many welfare challenges could be prevented by proper adherence to the law of the fast. President Spencer W. Kimball, the twelfth President of the Church, taught that “upon practicing the law of

the fast, one finds a personal well-spring of power to overcome self-indulgence and selfishness” (in Conference Report, Apr. 1978, 121; or *Ensign*, May 1978, 80).

Ask participants to name some of the welfare challenges that result from self-indulgence. (Answers may include: debt; substance abuse and addictions; emotional, physical, or sexual abuse of others; poor health from overeating or improper diet.)

Discuss how fasting may help prevent these challenges (see Isaiah 58:6–12).

2. Giving a generous fast offering blesses both the giver and the receiver. “Think . . . of what would happen if the principles of fast day and the fast offering were observed throughout the world. The hungry would be fed, the naked clothed, the homeless sheltered. . . . The giver would not suffer but would be blessed by his small abstinence. A new measure of concern and unselfishness would grow in the hearts of people everywhere” (Gordon B. Hinckley, in Conference Report, Apr. 1991, 73; or *Ensign*, May 1991, 52–53).
3. A generous fast offering may be much more than the value of two meals. President Kimball explained: “Sometimes we have been a bit penurious [stingy] and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. . . . I think we should . . . give, instead of the amount we saved by our two meals of fasting, perhaps much, much more—ten times more where we are in a position to do it” (in Conference Report, Apr. 1974, 184).

Case Study

Read or have a participant read the following case study, and discuss what this young family is doing to follow a prophet’s counsel:

Brandon and Emily have a young family. They fast the first Sunday of each month and prayerfully seek the blessings of heaven in important personal and family matters. They are aware of President Kimball's counsel to be generous in giving a fast offering and want to be faithful and to help those in need around them. They try to decide what would be a generous fast offering for them. They carefully review their financial circumstances, discuss the matter in a family council, and prayerfully consider the matter. They decide that in their circumstances, they could donate significantly more than the value of two meals. While

no exact formula is given for determining a generous offering, they feel that this approach, undertaken prayerfully, is acceptable to the Lord.

Practice

Invite participants to think of ways they can encourage members of their ward or stake to be generous in their offerings when they are in a position to do so. Ask them to make specific plans to implement the ways they can encourage more generous giving.

Bear testimony of the blessings that come from obeying the law of the fast and giving generous fast offerings.

5

Welfare Duties of the Bishop

Objective

Each bishop will commit to fulfill the welfare responsibilities of his office more diligently.

(Note: Remind participants not to disclose confidential information as they discuss this topic.)

Guidelines from *Handbook 1* and *Handbook 2*

Invite a participant to read the following statements:

The Lord has given bishops a special mandate to care for the poor and needy (see *Handbook 1: Stake Presidents and Bishops* [2010], 5.2.3; see also D&C 84:112; 107:68).

“In some locations the Church has established buildings called bishops’ storehouses. When members receive permission from their bishop, they may go to the bishops’ storehouse to obtain food and clothing. But the Lord’s storehouse is not limited to a building used to distribute food and clothing to the poor. It also includes Church members’ offerings of time, talents, compassion, materials, and financial means that are made available to the bishop to help care for the poor and needy. The Lord’s storehouse, then, exists in each ward. These offerings are ‘to be cast into the Lord’s storehouse, . . . every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God’ (D&C 82:18–19). The bishop is the agent of the Lord’s storehouse” (*Handbook 2: Administering the Church* [2010], 6.1.3).

To fulfill his calling effectively, the bishop should seek out the poor, the needy, the single parent, the aged, the disabled, the fatherless, the widowed, and others who have special needs. The bishop can identify needy ward members through promptings of the Spirit; during meetings of the ward priesthood executive committee and the ward council; through interviews with the elders quorum president, high priests group leader, and Relief Society president; and through home teachers and visiting teachers. (See *Handbook 1*, 5.2.3 and 5.2.4.)

The bishop uses fast offerings to provide necessities to needy members. He also directs the use of other ward resources, including the time, talents, and skills of ward members. (See *Handbook 1*, 5.2.4.)

Ask bishops: What ward resources other than fast offerings have you used to provide for the needy?

Scripture

Invite a participant to read the following scripture:

“And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors” (D&C 42:31).

Ask bishops: How have members of your ward been blessed as they have imparted of their substance and resources to the poor?

Key Points

Help participants understand the following points, and discuss them as necessary:

1. “To the bishop is given all the powers and responsibilities which the Lord has specifically prescribed in the Doctrine and Covenants for the caring of the poor. . . . No one else is charged with this duty and responsibility, no one else is endowed with the power and functions necessary for this work” (J. Reuben Clark Jr., in *Caring for the Needy* [study guide, 1986], 4).
2. President James E. Faust, a counselor in the First Presidency, taught: “Who determines who is poor in Utah, Peru, Nigeria, Samoa, Germany, and elsewhere? Conditions are so different around the world that the local bishop in each area determines which of his people according to their local circumstances are poor” (in welfare message for April 1991 general conference).

3. The stake president trains bishops in their welfare duties and ensures that correct principles are being applied (see *Handbook 1*, 5.1.1).
4. The bishop presides over the ward council and ensures that ward leaders are instructed in their welfare duties. With the help of the ward council, he also ensures that members are taught to provide for themselves and their families, to fast and give a generous offering, and to care for the needy. (See *Handbook 1*, 5.2.1.)

Ask participants: How can bishops fulfill this responsibility to ensure that members and leaders understand their welfare duties?

5. The bishop is to seek out the poor and needy and discern by the Spirit how the Church should assist (see *Handbook 1*, 5.2.3; *Caring for the Needy*, 4; lesson 7 in this manual). President Marion G. Romney, a counselor in the First Presidency, taught this principle: “Who should I assist? How much assistance should I give? How often and how long should I assist? No hard-and-fast rule will ever be given in answer to these questions. As the common judge, you [the bishop] must live worthy to get the answers for each case from the only source provided—the inspiration

of heaven” (in Conference Report, Oct. 1979, 140; or *Ensign*, Nov. 1979, 96).

Ask bishops to share experiences in which the Spirit has helped them to seek out the poor and needy and to know how to fulfill their welfare duties.

6. The bishop should follow basic welfare principles for rendering assistance (see *Handbook 1*, 5.2.3):
 - Seek out the poor.
 - Promote personal responsibility.
 - Sustain life, not lifestyle.
 - Provide commodities before cash.
 - Give work opportunities.
7. The bishop should wisely use the ward council, priesthood quorums, and the Relief Society to do much of the work of caring for the needy, preventing welfare needs, gathering fast offerings, fostering self-reliance, and resolving long-term needs (see *Handbook 1*, 5.2.4; *Handbook 2*, 6.2.1 and 6.2.4; lessons 6 and 7 in this manual).

“Mein Bruder”

Read or tell the story accompanying this lesson. Bear testimony of the sacred nature of the bishop’s welfare duties and of the blessings that come from such service.

“Mein Bruder”

On a cold winter’s night in 1951, there was a knock at my door. A German brother from Ogden, Utah, announced himself and said, “Are you Bishop Monson?” I answered in the affirmative. He began to weep and said, “My brother, his wife, and family are coming here from Germany. They are going to live in your ward. Will you come with us to see the apartment we have rented for them?”

On the way to the apartment, he told me he had not seen his brother for many years. Through the holocaust of World War II, his brother had been faithful to the Church. . . .

[The apartment] was cold and dreary. The paint was peeling, the wallpaper soiled, the cupboards empty. A forty-watt bulb, suspended from the living room ceiling, revealed a linoleum floor covering with a large hole in the center. I was heartsick. I thought, “What a dismal welcome for a family which has endured so much.”

My thoughts were interrupted by the brother’s statement, “It isn’t much, but it’s better than they have in Germany.” . . . The family would arrive in Salt Lake City in three weeks—just two days before Christmas.

Sleep was slow in coming to me that night. The next morning was Sunday. In our ward welfare committee meeting, one of my counselors said, “Bishop, you look worried. Is something wrong?”

I recounted to those present my experience of the night before, revealing the details of the uninviting apartment. There were a few moments of silence. Then Brother Eardley, the group leader of the high priests, said, “Bishop, . . . I am an electrical contractor. Would you permit the high priests of this ward to rewire that apartment? I would also like to invite my suppliers to contribute a new stove and a new refrigerator. Do I have your permission?”

I answered with a glad “Certainly.”

Then Brother Balmforth . . . responded, “Bishop, as you know, I’m in the carpet business. I would like to invite my suppliers to contribute some carpet . . . and eliminate that worn linoleum.”

Then Brother Bowden, the president of the elders quorum, spoke up. He was a painting contractor. He said, “I’ll furnish the paint. May the elders paint and wallpaper that apartment?”

Sister Miller, the Relief Society president, was next to speak. “We in the Relief Society cannot stand the thought of empty cupboards. May we fill them?”

The three weeks which followed are ever to be remembered. It seemed that the entire ward joined in the project. . . . The family arrived from Germany. . . . We walked up the staircase leading to the apartment. . . .

The door opened to reveal a literal newness of life. We were greeted by the aroma of freshly painted woodwork and newly papered walls. Gone was the forty-watt bulb, along with the worn linoleum it had illuminated. We stepped on carpet deep and beautiful. A walk to the kitchen presented to our view a new stove and new refrigerator. The cupboard doors were still open; however, they now revealed every shelf filled with food. As usual, the Relief Society had done its work.

. . . The father, realizing that all of this was his, took me by the hand to express his thanks. His emotion was too great. He buried his head in my shoulder and repeated the words, “Mein Bruder, mein Bruder, mein Bruder.”

It was time to leave. As we walked down the stairs and out into the night air, snow was falling. Not a word was spoken. Finally, a young girl asked, “Bishop, I feel better than I have ever felt before. Can you tell me why?”

I responded with the words of the Master: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40). (Thomas S. Monson, in Conference Report, Apr. 1986, 81–82; or *Ensign*, May 1986, 64–65)

6

Welfare Duties of Priesthood Quorums

Objective

Priesthood quorum and group leaders will understand their duty to foster self-reliance and resolve long-term welfare needs.

Guidelines from *Handbook 2*

Invite a participant to read the following statements:

“Welfare is central to the work of the high priests group, the elders quorum, and the Relief Society. In meetings of the high priests group leadership, the elders quorum presidency, and the Relief Society presidency, leaders plan ways to teach principles of self-reliance and service and to address welfare needs. Under the direction of the bishop, these leaders help members become self-reliant and find solutions to short-term and long-term welfare concerns” (*Handbook 2: Administering the Church* [2010], 6.2.4).

Ask participants: How have you seen priesthood quorums, bishoprics, and the Relief Society work together to meet welfare responsibilities? (Remind participants not to disclose confidential information.)

Key Points

Help participants understand the following points, and discuss them as needed:

1. As members of the ward council, priesthood quorum and group leaders help plan ways to prevent and meet welfare needs of ward members (see *Handbook 2*, 6.2.2).
2. Priesthood quorums teach doctrines, principles, and skills related to welfare in Sunday meetings and through home teachers (see *Handbook 2*, 6.2.4).
3. Melchizedek Priesthood and Relief Society leaders have a special responsibility to help members address long-term concerns. Their goal is to address these concerns in ways that lead to lasting change. (See *Handbook 2*, 6.2.4.) President Gordon B. Hinckley, the fifteenth President of the Church, explained these

responsibilities: “It is the responsibility of the bishop to give emergency help to see that neither the individual nor his family suffers. It is the obligation of the priesthood quorum to set in motion those forces and facilities which will equip the needy member to provide on a continuing basis for himself and his family” (“Welfare Responsibilities of the Priesthood Quorums,” *Ensign*, Nov. 1977, 86).

Ask participants: What resources or abilities do your ward’s priesthood quorums have that they can use to help members find long-term solutions to their problems?

If desired, review the following safety precautions that leaders should exercise when making a visit to members’ homes:

- Make an appointment for the visit, and take someone with you.
- Tell someone where you are going.
- Be aware of possible unsafe or dangerous conditions.

Additional Teachings from Church Leaders

If desired, share the following statements by Church leaders:

“I am satisfied, my brethren, that there is enough of expertise, of knowledge, of strength, of concern in every priesthood quorum to assist the troubled members of that quorum if these resources are properly administered” (Gordon B. Hinckley, “Welfare Responsibilities,” 85–86).

“Over in Colorado once, I was at stake conference, and I asked one of the elders quorum presidents how his elders were getting along as a quorum. I said, ‘Do you do anything to help one another?’

“‘Oh, yes, we don’t do bad.’

“I said, ‘Well, what are you doing?’

“He said, ‘Well, I can tell you this, we’ve got a member of our quorum in the hospital down in Santa Fe, New Mexico. He was a strong, vigorous young man, buying a

beautiful farm, a hard worker with a lovely little family. He was going ahead, paying off his bills and his mortgage when all of a sudden he was stricken.' Ordinarily that would have been the end of the farm, the end of security of the family. The elders quorum president said to me, 'That was our loss as much as it was a loss for his wife and children. So we took over, and we've gone out and operated that farm. It doesn't take much time with all of our tractors and all our equipment. The mortgage is paid off, and the family has a good income from the farm. All the man has to worry about is getting well, down there in that hospital'" (Matthew Cowley, *Matthew Cowley Speaks* [1954], 308–9; paragraphing altered).

Case Study

Present the following case study for participants to discuss. If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

The Miller family has been in the ward for three years. They have been receiving financial and commodity assistance from the bishop since they moved in. John, the father, claims that he cannot work because of a back injury. He graduated from high school but doesn't like school and doesn't want to go back. The Millers express a desire to be self-reliant but just don't see how that is possible. Mary, the wife, doesn't drive (as a result of poor vision and fear of getting in an accident), uses poor grammar, and suffers health

challenges because of poor nutrition. She has no work experience and feels she needs to be at home taking care of her four children, who create discipline problems in Primary and who do poorly in school. The bishop has been helping with the family's short-term needs for three years. He is at a loss as to what to do.

Ask participants: What could Brother Miller's priesthood quorum do to help the family help themselves? (Answers could include: the quorum leader, with the assistance of the Millers' home teachers, could visit Brother Miller and discuss the needs of the family, express their support, and offer help; the quorum leader may inform the bishop and the Relief Society of the situation; Brother Miller could be given help learning about different types of educational opportunities other than traditional schools and help enrolling in school to gain new job skills; the quorum members could teach him new job skills, inform him of job openings, or simply be listening, caring friends.)

Read or invite a participant to read the following scripture: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D&C 107:99).

Challenge the participants to diligently fulfill the welfare responsibilities and duties of their offices. Bear testimony of the good that can be accomplished when ward leaders work together to care for the poor and needy.

7

Welfare Duties of the Relief Society

Objective

Relief Society leaders will understand their responsibility to teach principles of self-reliance and to assist in resolving temporary and long-term welfare needs.

Materials for This Lesson

In the Service of Your God DVD (54645)

Guidelines from *Handbook 2*

Invite a participant to read the following statements:

“The Prophet Joseph Smith . . . taught that the Relief Society was organized for ‘the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes’ (*Teachings of Presidents of the Church: Joseph Smith* [2007], 452)” (*Handbook 2: Administering the Church* [2010], 9.1.2).

“Welfare is central to the work of the high priests group, the elders quorum, and the Relief Society. In meetings of the high priests group leadership, the elders quorum presidency, and the Relief Society presidency, leaders plan ways to teach principles of self-reliance and service and to address welfare needs. Under the direction of the bishop, these leaders help members become self-reliant and find solutions to short-term and long-term welfare concerns” (*Handbook 2*, 6.2.4).

Ask participants: How have you seen Relief Society leaders, priesthood quorum leaders, and bishoprics work together to meet welfare responsibilities? (Remind participants not to disclose confidential information.)

Key Points

Help participants understand the following points, and discuss them as needed:

Stake Relief Society Presidency

“Members of the stake Relief Society presidency ensure that ward Relief Society presidents understand welfare principles and that they understand their role to help bishops in welfare matters” (*Handbook 2*, 9.8.2).

They work with ward Relief Society presidents to identify vulnerable populations such as widows, women in poverty, unemployed women who are heads of their households, and so on. The stake Relief Society presidency may also help ward presidents identify resources to meet welfare needs in their wards.

Ward Relief Society Presidency

1. As a member of the ward council, the ward Relief Society president helps plan ways to prevent and meet welfare needs of ward members. The Relief Society president should suggest agenda items for ward council and be prepared to discuss issues and concerns. (See *Handbook 2*, 6.2.2.)
2. The ward Relief Society presidency assists the bishop by teaching sisters the doctrines, principles, and skills related to welfare in Sunday meetings, in additional Relief Society meetings, and through visiting teachers (see *Handbook 2*, 6.2.4, 9.4.2, 9.5, 9.6). For example, Relief Society leaders should help sisters understand:
 - a. That “the Lord’s storehouse is not limited to a building used to distribute food and clothing to the poor. It also includes Church members’ offerings of time, talents, compassion, materials, and financial means that are made available to the bishop to help care for the poor and needy” (*Handbook 2*, 6.1.3; see also D&C 42:29–36; 78:3–7, 13–14; 82:14–19).
 - b. That organized Church welfare assistance does not replace personal, compassionate caring of individuals for one another.

Invite participants to share examples they have seen of these principles being taught effectively in a Relief Society setting.

3. The Relief Society president assists the bishop in assessing needs of families and individuals in the ward and suggesting ways to respond. President Gordon B. Hinckley, the fifteenth President of the Church,

taught, “It is imperative that bishops work closely with Relief Society presidents in administering Church welfare.” This can usually be done in ward council meetings (see *Handbook 2*, 6.2.2). However, as President Hinckley observed, “emergencies arise, or there may be circumstances where greater confidentiality is required, in which case the bishop and the Relief Society president should consult together. Wherever there is material need in a family, the Relief Society president is best qualified to go into the home and assess the family’s needs” (“Standing Strong and Immovable,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 21).

4. To assess welfare needs, the bishop may assign the Relief Society president to visit needy families or individuals in their homes. In making these visits, called “family-needs visits,” the president should follow the guidelines in *Handbook 2*, 9.6.1, including the following:
 - a. “To prepare for a family-needs visit, the Relief Society president considers information the bishop provides about the family and seeks guidance from the Lord.”
 - b. “She provides this service with sensitivity and understanding, helping those who receive assistance to maintain their self-respect and dignity.”

If needed, review the following safety precautions that leaders should exercise when making a visit to members’ homes:

- Make an appointment for the visit, and take someone with you.
 - Tell someone where you are going.
 - Be aware of possible unsafe or dangerous conditions.
5. The Relief Society president may prepare Bishop’s Order for Commodities forms (33585 or 31422) for his review and signature. Problems she encounters in working with those receiving assistance should be referred back to the bishop for resolution.

Video Presentation

Show all three parts of “Administering Welfare through the Relief Society” (part of the DVD *In the Service of Your God*), if available.

Invite the participants to discuss what they saw and heard in the video that impressed them. Emphasize that the bishop and the Relief Society president worked together to help the sister in need become more self-reliant.

Additional Teachings from Church Leaders

If desired, share the following statements by Church leaders:

“[The Relief Society] will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan and make the widow’s heart to rejoice” (Joseph Smith, *Teachings of Presidents of the Church: Joseph Smith* [2007], 452).

“If one member suffer all feel it; by union of feeling we obtain power with God” (Joseph Smith, *Teachings: Joseph Smith*, 393–94).

“Let me share with you the story of a dear Relief Society sister named Kim Hak who lives in the Ta Khmau branch in Cambodia. Her rural branch has about 280 members who live in a community with dirt roads, no sewers, no running water, and *very* few homes with electricity. . . . Her branch president asked her to deliver rice and money to several families in the branch. Elder Lindmark, a senior missionary who, along with others from the branch, accompanied her, wrote of this experience: ‘. . . We went to fourteen homes that day. Each home had its own set of problems and we knew we could not solve all of them with a bag of rice and 10,000 riel. But Sister Kim did know that the rice would feed the family for seven, maybe even ten days. And the 10,000 riel, about \$2.50 in U.S. dollars, could help buy some vegetables or maybe some fish. . . . Now the really good part—she knew each sister by name, she knew the names of the children, and while we were in the home her conversation with the family was pleasant and inviting. It was the conversation of a friend. You could see by her countenance that she cared for her sisters and these sisters—without exception—knew she cared for them’” (Bonnie D. Parkin, “Welfare, ‘The Crowning Principle of Christian Life,’” in *The Power of His Redemption: Talks from the 2003 BYU Women’s Conference* [2004], 126–27).

Video Presentation

Show part 1 of “Caring for the Needy” (part of the DVD *In the Service of Your God*), if available. Ask participants: What did these Relief Society leaders do to help prevent ward welfare needs? How did they help meet welfare needs?

Case Study

Present the following case study for participants to discuss. If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

Sister Jones, age 36, was raised in a small rural town. In her last year of high school she worked part-time in a fast-food restaurant at minimum wage. After graduating from high school she attended college for one semester before getting married, after which she did not return to college. Soon after their marriage, Brother and Sister Jones started having children. Brother Jones, a member of the elders quorum, had provided fairly well for the family, so Sister Jones never had to work, but now he has abandoned her and their six children.

Ask participants: What can the Relief Society do to help this sister help herself? (Answers could include: the Relief Society president could visit Sister Jones, permitting her to express her feelings and her needs; the Relief Society president may request welfare assistance from the bishop, if appropriate; Sister Jones could be given help

enrolling in school to gain new job skills; Relief Society sisters could teach her new job skills, inform her of job openings, help her with child care, or simply be listening, caring friends.)

Conclusion

Read or invite a participant to read the following statement by Julie B. Beck, general Relief Society president:

“As leaders of Relief Society, you can help every sister in every home in every ward and branch become self-reliant. They should be laying up a store of money, food, and skills, which will sustain them and their families in perilous times. The Church has provided you great helps, such as self-reliance pamphlets, to get you started. This is part of your work.

“You have the privilege to counsel in unity with priesthood leaders to plan a defense and refuge against those storms and tailor a relief effort for the specific needs of your people. The friendship and sociality that make life so much sweeter will be a natural by-product of our efforts. Focusing on relief will always build sociality, whereas focusing on sociality may not always bring relief” (“What Latter-day Saint Women Do Best: Stand Strong and Immovable,” *Ensign*, Nov. 2007, 112).

Challenge the participants to diligently fulfill the welfare responsibilities and duties of their callings. Bear testimony of the good that can be accomplished when ward leaders work together to seek out and to care for the poor and needy.

8

Providing Effective Welfare Assistance

Objective

Bishops, priesthood leaders, and Relief Society leaders will be inspired to provide effective welfare assistance in the Lord's way.

Guidelines from *Handbook 2*

Invite a participant to read the following statement:

“When Church members are doing all they can to provide for themselves but cannot meet their basic needs, generally they should first turn to their families for help. When this is not sufficient or feasible, the Church stands ready to help” (*Handbook 2: Administering the Church* [2010], 6.1.1).

“Through His Church, the Lord has provided a way to care for the poor and needy. He has asked Church members to give generously according to what they have received from Him. . . .

“Providing in the Lord's way humbles the rich, exalts the poor, and sanctifies both (see D&C 104:15–18)” (*Handbook 2*, 6.1.2).

Ask participants to share examples they have seen of providing effective welfare assistance in the Lord's way. (Remind them not to share confidential information.)

Scripture

Invite a participant to read the following scripture:

“Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief” (D&C 44:6).

Remind participants that the Lord has commanded that this relief be administered in His “own way” (D&C 104:16).

Key Points

Help participants understand the following points, and discuss them as needed:

1. In 1854 the First Presidency taught, “True charity to a poor family or person consists in placing them

in a situation in which they can support themselves” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 2:134). Years later the First Presidency reaffirmed this principle: “The aim of the Church is to help the people to help themselves” (in Conference Report, Oct. 1936, 3).

Ask participants for examples of how ward leaders can place needy members “in a situation in which they can support themselves.”

2. The bishop should give members opportunities to work to the extent of their ability for the assistance they receive. The First Presidency explained in 1936: “Relief is not to be normally given as charity; it is to be distributed for work or service rendered. . . . The spiritual welfare of those on relief must receive special care and be earnestly and prayerfully fostered. A system which gives relief for work or service will go far to reaching these ends” (in Clark, *Messages of the First Presidency*, 6:11–12).

Ask participants: How do members benefit from working for the assistance they receive? What are some examples of work assignments that needy ward members can be given? Bear testimony of the importance of work in the Lord's welfare plan.

3. To foster greater self-reliance on the part of those being assisted, the bishop uses the Needs and Resources Analysis form (32290), which includes suggestions for developing a self-reliance plan. This form is explained in more detail in lesson 17, “Using the Needs and Resources Analysis Form,” and in lesson 10, “Helping Others Become Self-Reliant.”
4. Bishops should follow the guidelines below to ensure that assistance is a blessing to those who receive it:
 - Seek out the poor.
 - Promote personal responsibility.
 - Sustain life, not lifestyle.

- Provide commodities before cash.
 - Give work opportunities.
 - Make appropriate use of community resources.
 - Use the services of Church welfare operations (such as employment centers, Deseret Industries stores, canneries, bishops' storehouses, and so on) where they exist.
 - Keep needs and assistance confidential.
5. Bishops should follow approved financial policies when administering financial assistance.

Briefly review some of these policies (see *Handbook 1: Stake Presidents and Bishops* [2010], 5.2.3).

6. The bishop may involve the Relief Society president in assessing family needs and planning how to respond (see *Handbook 2*, 6.2.4 and 9.6.1). The bishop should teach welfare principles and resolve challenges that arise when assistance is given.

Case Study

Present the following case study for participants to discuss. If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

A young woman in her early 20s came to the bishop asking for help to make a car payment that was due the following day. She was a member of the ward but had never attended church. She told the bishop that she and her husband were separated and that he had left her with the burden of the debt. If the payment

was not made, the car would be repossessed, leaving her without transportation to get to work. The bishop asked her if any family members could help. She replied that only her parents lived near, and she had asked for their help, but they had refused. The bishop called her father, who said that he had helped many times before and the young woman failed to learn the needed lessons about money management, staying out of debt, and so on.

Ask participants: What could be done to provide effective welfare assistance for this young woman? (Answers could include: the bishop should complete a Needs and Resources Analysis form [see lessons 10 and 17 in this manual] with the young woman to determine her exact needs and make a plan to become self-reliant; the Relief Society president could visit with the young woman, permitting her to express her feelings and her needs; the bishop could provide commodities, such as food, which would allow the young woman to use her available cash to make the car payment; the bishop could contact her husband's bishop and ask him to counsel with the husband concerning his responsibility to properly support his family; the bishop should assign the young woman work for the assistance she receives; the bishop could call a welfare specialist [see lesson 12 in this manual] to work with the young woman to help her help herself.)

Bear testimony that when the poor and needy are provided for in the Lord's way, the givers and receivers are blessed.

9 Church Welfare Operations

Objective

Members of stake and ward councils will better understand how Church welfare operations can help care for the poor and needy and help members become more self-reliant.

Guidelines from *Handbook 1*

Invite a participant to read the following statement, and talk with the group about the welfare operations that exist in their area:

Welfare operations (where available) provide resources that bishops can use to help the poor and needy (see *Handbook 1: Stake Presidents and Bishops* [2010], 5.2.4).

Key Points

Help participants understand the following points, and discuss them as needed:

1. More good works can be accomplished by concerted effort than by individual effort. The Prophet Joseph Smith taught that “the greatest temporal and spiritual blessings which always flow from faithfulness and concerted effort, never attended individual exertion or enterprise” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 278).

Ask participants: Why is it true that more blessings come from “concerted effort” than from “individual exertion”?

2. Since the early days of the Church, members have combined their efforts to care for their less-fortunate neighbors (see D&C 136:8).
3. Before the Great Depression of the 1930s, various wards and stakes operated storehouses, employment offices, and grain storage efforts independently. In 1936 the modern welfare program began to combine these efforts together to make the services of welfare operations available to help more bishops care for the poor.

4. Various welfare operations now provide food, clothing, employment assistance, work training, adoption services, and counseling services.
5. The purposes of welfare operations are to:
 - Help people become self-reliant.
 - Provide commodities and services that bishops can use to help the poor.
 - Provide opportunities for people to work for assistance they receive.
 - Provide opportunities for people to serve others.
 - Provide production capacity and inventories for Church preparedness.

Using the information accompanying this lesson (“Types of Welfare Operations”), review with the participants the functions of the welfare operations that exist in their area.

Invite participants to share an experience in which a member of their ward or stake benefited from the services of welfare operations. (Remind them not to disclose confidential information.)

Case Study

Present the following case study for participants to discuss. If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

Several years ago, Brother DeSilva passed away, leaving Sister DeSilva a widow with six children. They lived very modestly on his income. She has worked since that time in a small shop that retails nonperishables to tourists (hats, purses, sandals, jewelry, and so on).

By combining all their efforts, the family barely gets by. The children wear clothing that is tattered but clean. They can afford no entertainment outside the home. They often take turns riding public transportation to Church meetings because they do not have enough money to go together. Sister DeSilva sends

the two smallest children to school when she can afford the tuition. At other times they stay with a grandmother.

Sister DeSilva is hardworking, thrifty, and faithful in Church attendance. She is concerned that her boys are becoming discouraged and embittered by their continuing struggles, seeing no reason for hope in the years ahead.

The Church welfare operations in the city where they live include a home storage center (dry pack), a Church employment resource center, and a small surplus clothing distribution center.

Ask participants: What could be done to provide effective welfare assistance for this family? How could the local Church welfare operations be used to help this family? (Answers could include: this bishop should use a Needs and Resources Analysis form to help Sister DeSilva make a plan to become more self-reliant; the Relief Society

president could visit Sister DeSilva, permitting her to express her feelings and her needs; the bishop could discuss Sister DeSilva's needs in a ward council meeting, if appropriate; Sister DeSilva could be given help in strengthening her business; the bishop could refer her to the employment resource center for help learning how to grow her business and gain new business skills; the bishop could provide temporary, short-term assistance from fast offerings and the clothing distribution center to meet any immediate needs of the family.)

Practice

As desired, arrange for participants to visit and tour local welfare operations to become better acquainted with the services and products they provide.

Bear testimony that Church welfare operations are an important resource in helping members become self-reliant, caring for the poor and needy, and encouraging service to others.

Types of Welfare Operations

The following information describes the various Church welfare operations. Not all of the operations described here are available in every area of the Church. Further information about welfare operations can be obtained from the area welfare manager.

Employment Centers

Employment centers help members with their employment needs. They help Church leaders and employment specialists coach members in planning careers and accessing resources that will provide employment, vocational training, or assistance in self-employment.

Bishops' Storehouses

Bishops' storehouses distribute commodities to the poor and needy as requested by bishops. Storehouses stock only approved items. Some commodities may be purchased in bulk and repackaged by the storehouse. Storehouses do not sell commodities. Where a storehouse is not available, needed commodities are purchased from local merchants using fast offerings, under the direction of the bishop.

Home Storage Centers

Home storage centers are established to help members package food for home storage and use and to teach members basic food-storage skills. Home storage centers are typically established in conjunction with bishops' storehouses. Individuals, families, and groups may use home storage centers to package basic commodities such as grains and legumes.

Clothing Distribution Centers

Clothing distribution centers distribute clothing to the poor and needy through the contributions and service of others. Donated clothing is processed by volunteers and is given to those in need as requested by bishops.

Canneries and Processing Plants (United States and Canada Only)

The Church establishes canneries and other facilities to process welfare commodities for distribution to the needy through bishops' storehouses. In some canneries, families may use the facilities to process, package, and purchase basic, life-sustaining commodities such as meats, vegetables, and fruits for home use.

Deseret Industries (United States Only)

Deseret Industries is a nonprofit vocational rehabilitation facility and thrift store. Deseret Industries provides individuals the opportunity to work, receive training, and find long-term employment. It also provides the public with inexpensive, quality merchandise in a clean, safe retail environment. To those in need, merchandise is provided at no cost. In addition, Deseret Industries provides people the opportunity to give meaningful service by donating their time and merchandise.

LDS Family Services

LDS Family Services is a private, nonprofit corporation that provides adoption, unwed parent, and counseling services and referrals to Church members in accordance with gospel principles. LDS Family Services also provides consultation services to priesthood leaders to help assess the social and emotional needs of individuals and families in the leaders' wards and stakes.

10 Helping Others Become Self-Reliant

Objective

Stake and ward council members and welfare specialists will be better able to help others become self-reliant.

Materials for This Lesson

Copies of the Needs and Resources Analysis form (32290, accompanying this lesson), one for each participant

Guidelines from *Handbook 2*

Invite a participant to read the following statement:

“When Church members are doing all they can to provide for themselves but cannot meet their basic needs, generally they should first turn to their families for help. When this is not sufficient or feasible, the Church stands ready to help” (*Handbook 2: Administering the Church* [2010], 6.1.1).

Scripture

Invite a participant to read the following scripture, and discuss how self-reliance brings joy:

“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

“For every man shall bear his own burden” (Galatians 6:4–5).

Key Points

Help participants understand the following points, and discuss them as needed:

1. Members have the primary responsibility for their own spiritual, material, and social well-being. President Spencer W. Kimball, the twelfth President of the Church, taught: “No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family’s well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and

temporal necessities of life” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 116).

2. When helping members in need, we should not remove the responsibility they have to solve their own problems. Elder Marvin J. Ashton of the Quorum of the Twelve Apostles gave this counsel to those who would help others: “One who really understands and practices empathy doesn’t solve another’s problems, doesn’t argue, doesn’t top his story, make accusations, or take away [his] agency. He merely helps the person build his self-reliance and self-image so he can try to find his own solutions” (in Conference Report, Oct. 1981, 128–29; or *Ensign*, Nov. 1981, 91).
3. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught: “The [individual] growth required by the gospel plan occurs only in a culture of individual effort and responsibility. It cannot occur in a culture of dependency. Whatever causes us to be dependent on someone else for decisions or resources we could provide for ourselves weakens us spiritually and retards our growth toward what the gospel plan intends us to be” (in Conference Report, Oct. 2003, 42; or *Ensign*, Nov 2003, 40).
4. “The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership” (First Presidency, in Conference Report, Oct. 1936, 3).
5. The bishop or stake president can call a variety of welfare specialists to assist in helping members achieve self-reliance (see *Handbook 2*, 6.2.5 and 6.3.3).

Ask participants how they or the welfare specialists in their ward or stake have helped members achieve self-reliance. (Remind them not to disclose confidential information.)

6. One of the most powerful ways of helping the poor and needy is to become a friend and mentor. It takes time, love, and patience to help others develop new habits; build faith; and make goals, plans, and daily progress to achieve them.
7. The key principles in helping others become self-reliant are:
 - Build a trusting relationship.
 - Build faith.
 - Encourage personal responsibility.
 - Provide guidance.
 - Help identify resources.
 - Follow up and offer continued encouragement.
8. The bishop and those he asks to help may use the Needs and Resources Analysis form (accompanying this lesson) to help needy members begin making plans that lead to self-reliance. Distribute copies of the form and briefly review and explain it with the group.

Ask participants: How can leaders help needy members make plans for self-reliance? How can they help members carry out their plans?

Case Study

Distribute copies of the Needs and Resources Analysis form, and read the following case study:

You are a ward welfare specialist. The bishop has asked you to assist a member of the ward who has come to him in need. You are to help her become more self-reliant.

She is single, in her early 40s, with no children. She has a degree in education and a teaching certificate. However, she has not been employed full-time for many years because of persistent health problems. She has asthma, and the resulting lack of activity has put her in poor health. She now receives disability payments through the government, but they are too little for her to live on. She has asked the bishop to provide additional financial assistance. When you ask her what her plans for the future are, she tells you that she is already doing all she can.

Ask participants to use the Needs and Resources Analysis form to help this person make plans that will lead to self-reliance. Then invite them to discuss how they would approach the task of helping this person become self-reliant. (If necessary, remind them of the key principles in helping others become self-reliant listed above.) If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

Practice

Ask participants to divide into groups of two or more and discuss ways they could help others become self-reliant. Invite them to note what they will try to do as a result of this lesson.

Bear testimony of the blessings that come when individuals live the principles of self-reliance.

Needs and Resources Analysis

Name of member _____

Address _____ Telephone _____

Ward _____ Stake _____

Where employed _____ Occupation _____ Telephone _____

Names and ages of dependent family members _____

Instructions

The bishop helps the individual with immediate needs as the ward welfare committee, including the priesthood quorum and Relief Society leaders, assists with a plan leading to self-reliance.

1. Determine individual and family needs.
2. Identify individual, family, Church, and other resources.
3. Help the member develop a self-reliance plan.
4. Make work assignments so the recipient can work to the extent of his or her ability.

Immediate Needs

Determine with the member his or her immediate needs. Needs should be listed below and may include: food, clothing, and housing; money for medical or utility bills; or other needs.

Resources to Meet Immediate Needs

Resources from individual, family, ward welfare committee, other Church resources, and community.

1. Individual resources

2. Family members and how they can help (parents, children, siblings, others)

3. Other resources and how they can help

Self-Reliance Needs

Determine with the member what is needed to become self-reliant. Needs should be listed below and may include housing, employment, job training, education, and so on.

Plan to Meet Self-Reliance Needs

Determine with the member a self-reliance plan which includes how to obtain needed resources and timelines.

Work or Service to Be Performed Note below the assignments accepted by family members to work to the extent of their abilities for commodities or services received.

Signatures

Signature of member

Date

Signature of bishop

Date

Note: The terms *bishop* and *ward* on this form refer also to branch president and branch.

11 Strengthening the Welfare Work of Church Councils

Objective

Members of Church councils will commit to strengthen their councils in the work of helping members and families become self-reliant and caring for the poor and needy.

Guidelines from *Handbook 1*

Invite a participant to read the following summary:

The stake president directs the welfare work of the stake council as it meets to receive instruction, give reports, and coordinate stake welfare matters. The bishop directs the welfare work of the ward council as it meets to receive instruction and plan how to help prevent and meet welfare needs in the ward. (See *Handbook 1: Stake Presidents and Bishops* [2010], 5.1.1 and 5.2.1.)

Scripture

Invite a participant to read the following scripture, and discuss how it applies to the welfare work of ward and stake councils:

“And the church did meet together oft, . . . to speak one with another concerning the welfare of their souls. . . . And their meetings were conducted by the church after the manner of the workings of the Spirit” (Moroni 6:5, 9).

Key Points

Help participants understand the following points, and discuss them as needed:

1. Leaders at each level of Church administration foster the spiritual and temporal well-being of the Saints in the following committees and councils:
 - General Welfare Committee
 - Welfare Executive Committee
 - Area council
 - Coordinating council
 - Stake council
 - Stake bishops’ welfare council

- Ward council
 - Family council
2. Though the specific responsibilities of these committees and councils vary, they all have essentially the same purposes with regard to welfare work:
 - Identify spiritual and temporal welfare needs, including self-reliance needs.
 - Instruct leaders and members in welfare duties.
 - Coordinate efforts to help the needy.
 - Administer resources.
 - Plan welfare events and activities.
 - Prepare for emergencies.
 - Evaluate the effectiveness of welfare events, activities, and operations.
 3. Committees and councils are key sources of teaching and inspiration. President Thomas S. Monson, the sixteenth President of the Church, said: “I am grateful my welfare roots go deep into the soil of the Pioneer Stake and the Pioneer Welfare Region, where giants of our time . . . taught, testified and inspired. There is currently a pressing need for members of . . . councils to assume their full responsibility and be similarly taught and inspired” (in Mike Cannon and Frank Richardson, “Roots of the Modern Church Welfare System Tap into Early Stakes,” *Church News*, May 26, 1990, 8).

Invite a participant to read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles. (Point out that the “committee” referred to by Elder Ballard is the ward welfare committee, which no longer exists. The responsibilities of this committee have been transferred to the ward council, to whom Elder Ballard’s comments may be applied.) “While the bishop alone is responsible for the allocation of welfare funds, the committee plays a significant role in caring for the poor and needy by planning and coordinating the use of other ward resources, including the time, talents, skills,

materials, and compassionate service of ward members. . . . Committee members should assist the bishop in administering welfare assistance, ensuring that families understand and are able to apply welfare principles, and helping to find solutions to long-term welfare needs” (*Counseling with Our Councils: Learning to Minister Together in the Church and in the Family* [1997], 101).

Invite participants to share something they learned regarding welfare work at a recent ward council meeting.

4. A Church council is functioning properly in its welfare responsibilities if:
 - It is fully organized.
 - Its members understand welfare principles.
 - It meets regularly.
 - It addresses real needs.
 - It makes and follows up on assignments.
 - It involves priesthood and auxiliary leaders.

Case Study

Ask participants: How can the presiding officers of Church councils assess the council’s effectiveness in

fulfilling its welfare responsibilities? What steps can they take to strengthen the council?

Read the following case study:

The Ojo Caliente ward council is organized but meets only occasionally. When they do meet, members of the bishopric usually give instructions with others just listening. Any discussion mostly centers on correlating upcoming events and activities. Some of the leaders on the council feel their ideas are seldom heard.

Ask participants: What can the presiding officer or others do to strengthen this council? (If necessary, use the information in Key Point 4 above to guide the discussion.)

Practice

Invite participants to think of ways they can strengthen their own Church councils, especially with regard to fulfilling welfare responsibilities. Challenge them to make specific plans to improve their councils.

Bear testimony of the divinity of the work to which they are called as members of Church councils.

12 Using Welfare Specialists

Objective

Members of stake and ward councils will better understand how welfare specialists can help members achieve self-reliance.

(Note: Remind participants not to disclose confidential information as they discuss this topic.)

Materials for This Lesson

In the Service of Your God DVD (54645)

Guidelines from Handbook 2

Invite a participant to read the following statements:

“The bishopric may call an employment specialist to help members prepare for and find suitable employment. The bishopric may also call other welfare specialists to help members with needs such as education, training, nutrition, sanitation, home storage, health care, family finances, and the Perpetual Education Fund” (*Handbook 2: Administering the Church* [2010], 6.2.5).

“A member of the stake presidency or an assigned high councilor may call a stake employment specialist and other welfare specialists. These stake specialists serve as resources for bishops and other ward leaders” (*Handbook 2*, 6.3.3).

Invite participants to share examples they have seen of ward or stake welfare specialists successfully fulfilling these responsibilities.

Scripture

Invite a participant to read the following scripture, and discuss how it applies to a ward or stake’s welfare needs:

“If any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also” (D&C 84:106).

Key Points

Help participants understand the following points, and discuss them as needed:

1. “The Lord’s storehouse includes the time, talents, skills, compassion, consecrated material, and financial means of faithful Church members. These resources are available to the bishop in assisting those in need” (Thomas S. Monson, “Guiding Principles of Personal and Family Welfare,” *Ensign*, Sept. 1986, 5). Welfare specialists use their talents and skills to help others resolve their welfare challenges and become self-reliant.

Ask participants: What talents or skills should a welfare specialist have?

2. If ward councils cannot identify individuals in the ward with the needed skills to serve as welfare specialists, they can ask for assistance from stake welfare specialists.
3. Welfare specialists should become familiar with the principles and techniques of helping others plan for and achieve self-reliance (see lesson 10, “Helping Others Become Self-Reliant,” and lesson 17, “Using the Needs and Resources Analysis Form”).
4. Welfare specialists can help needy members gain access to resources in the community and, through the bishop, to the services and commodities of Church welfare operations.
5. Because most stakes and wards have members who need help to find jobs or improve their employment, each should have a stake or ward employment specialist. Many employment specialists also have the skills to help with other kinds of needs.

Ask participants to share examples of how employment specialists have helped unemployed or underemployed members of their ward or stake.

Video Presentation

Show the video segment about compassionate service from “Applying Welfare Principles in Our Lives” (part of the DVD *In the Service of Your God*), if available. Ask participants: What steps did the neighbors take to help the needy family? Point out that welfare specialists can take essentially these same steps to help ward or stake members in need.

Case Studies

Read the list of possible needs below, and ask participants to think of a person or couple in their ward or stake who could be called as a welfare specialist to help in each situation:

- A family may soon lose their home to repossession because they are behind on payments.
- A man with a wife and four daughters has lost his job.
- A widow in her early 60s works full-time but does not earn enough to pay for prescription medications.
- A single mother cannot work because she has no one to care for her children while she works.
- A father wants to increase his income but does not have a high school diploma and reads poorly.
- A young girl’s personal hygiene is so bad that other children shun her.

Ask participants:

In what ways could you use welfare specialists to help the needy members in these situations become more self-reliant? What kind of instructions would you give welfare specialists about these situations? (Use the information found in lesson 10, “Helping Others Become Self-Reliant,” to help guide this discussion.)

How could the ward or stake council support the efforts of the specialist? (Answers may include: helping identify other people and resources in the ward or stake that could be used to help; coordinating the efforts of the home and visiting teachers with those of the specialists; teaching the doctrines, principles, and skills related to welfare and self-reliance in Sunday and other Church meetings.)

To whom would the specialist report? (The bishop and stake president and, if appropriate, the ward or stake council.)

Practice

Challenge the participants to make plans in their next ward or stake council meeting to call and effectively use welfare specialists to help those who are in need.

Testify of the value of assistance from welfare specialists in caring for the poor and needy and helping others become self-reliant.

13 Aaronic Priesthood in Welfare

Objective

Stake and ward council members will better understand how Aaronic Priesthood holders can assist in caring for the poor and needy.

Guidelines from *Handbook 2*

Invite a participant to read the following statement:

“[A deacon] assists the bishop in ‘administering . . . temporal things’ (D&C 107:68). This responsibility may include gathering fast offerings, caring for the poor and needy, caring for the meetinghouse and grounds, and serving as a messenger for the bishop in Church meetings” (*Handbook 2: Administering the Church* [2010], 8.1.1).

Ask participants: How do teachers and priests also assist the bishop in administering temporal things?

Scripture

Invite a participant to read the following scripture, and discuss how this responsibility of Aaronic Priesthood holders allows them to become involved in welfare:

“Visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties” (D&C 20:51).

Key Points

Help participants understand the following points, and discuss them as needed:

1. The bishop presides over the Aaronic Priesthood (see *Handbook 2*, 8.3.1).
2. The Aaronic Priesthood provides opportunities for young men to learn and practice all basic welfare principles, including work, service, sacrifice, self-reliance, helping to care for the needy, and participating in the fast.
3. Aaronic Priesthood holders play a key role in ensuring that all ward members are given an opportunity to contribute a fast offering (see *Handbook 2*, 8.5).

4. Through individual, quorum, and joint service activities with the Young Women, Aaronic Priesthood holders learn the joy of service and carry out their duty to help care for the needy. Elder Robert L. Backman of the Seventy taught: “Please give our young men the opportunity to stretch their souls in service. Too often we only entertain, leaving our young men in the role of spectators. They will grow as they are involved, and they will develop love for their fellowmen, at the same time forgetting their own weaknesses and frailties as they serve. The sooner our young men have experiences in meaningful service, the sooner they will understand their priesthood responsibilities and their own capacity to truly be their brother’s keeper” (in Conference Report, Oct. 1982, 57; or *Ensign*, Nov. 1982, 40).

Ask participants: What does it mean for young men to “stretch their souls in service”? How does service in the ward’s welfare work prepare Aaronic Priesthood holders for their future responsibilities? Bear your testimony of the value of service in the lives of young men.

Ways to Involve Aaronic Priesthood Holders

Read or tell the story that accompanies this lesson. Ask the participants: How did the trip to Welfare Square impact how these Aaronic Priesthood holders fulfilled their welfare duties? What are some other activities that could have a similar impact on Aaronic Priesthood holders?

Discuss the following list of ways to involve Aaronic Priesthood holders in welfare activities. Ask participants to note which actions are suitable to their circumstances, which actions they apply consistently in their stake or ward, and which they could begin to apply to enhance the experience and abilities of Aaronic Priesthood holders.

- Where a ward is geographically concentrated, assign Aaronic Priesthood holders, especially deacons, to contact member households each month to give members the opportunity to contribute fast offerings.
- If members are not home when Aaronic Priesthood holders visit, encourage follow-up visits.

- If members do not contribute, instruct priesthood holders to continue to give them the opportunity to do so.
- Assign priests and teachers as home teaching companions with Melchizedek Priesthood holders to visit households where they can assist with temporal challenges.
- Encourage young men to participate in the Duty to God program, which includes requirements that focus on assisting the bishop in administering temporal things and on giving service.

- Involve Aaronic Priesthood holders regularly in meetinghouse upkeep, helping elderly or disabled members with house or yard work, and other activities that teach the joy of work.

Ask participants what other things they do to help Aaronic Priesthood holders apply welfare principles in their own lives and give effective service to the needy.

Bear your testimony about the importance of involving Aaronic Priesthood holders in the Lord's work of caring for the poor and needy.

A Story of Aaronic Priesthood Service

[Fast] offerings are collected each month by the boys who are deacons as they visit each member's home . . . on the Sabbath day. I recall that the boys in the congregation over which I presided had assembled one morning, . . . mildly complaining about [having] to fulfill their assignment. Not a word of reproof was spoken, but during the following week, we escorted the boys to Welfare Square for a guided tour. They saw firsthand a lame person operating the telephone switchboard, an older man stocking shelves, women arranging clothing to be distributed—even a blind person placing labels on cans. Here were individuals earning their sustenance through their contributed labors. A penetrating silence came over the boys as they witnessed how their efforts each month helped to collect the sacred fast offering funds which aided the needy and provided employment for those who otherwise would be idle.

From that hallowed day forward, there was no urging required by our deacons. On fast Sunday mornings they were present . . . , dressed in their Sunday best, anxious to do their duty as holders of the Aaronic Priesthood. No longer were they simply distributing and collecting envelopes. They were helping to provide food for the hungry and shelter for the homeless—all after the way of the Lord. Their smiles were more frequent, their pace more eager, their very souls more subdued. Perhaps now they were marching to the beat of a different drummer; perhaps now they better understood the classic passage, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) (Thomas S. Monson, in Conference Report, Oct. 1977, 10; or *Ensign*, Nov. 1977, 8)

14 Preparing for Emergencies

Objective

Members of stake and ward councils will be better able to prepare for and respond to emergencies.

Materials for This Lesson

Copies of the Stake and Ward Emergency Planning Guide (accompanying this lesson), one for each participant

Guidelines from *Handbook 1*

Invite a participant to read the following:

Under the direction of the stake president, the stake council prepares a simple written plan for the stake to respond to emergencies. Leaders should coordinate this plan with similar plans of other stakes that are part of the coordinating council and with community plans. During an emergency, bishops report to the stake presidency on the condition of Church members and Church property. The stake presidency then reports to the Area Presidency or a member of the Presidency of the Seventy. Church leaders make the services of the Church available to civil authorities during an emergency. As needed, they also take independent action to provide help for Church members. (See *Handbook 1: Stake Presidents and Bishops* [2010], 5.1.3 and 5.2.11.)

Scripture

Remind participants that the Lord has promised, “If ye are prepared ye shall not fear” (D&C 38:30). Discuss how being prepared can bring peace.

Key Points

Help participants understand the following points, and discuss them as needed:

1. Widespread and severe emergencies include disasters caused by forces of nature, war, civil unrest, and economic failures.
2. Like many other prophets, President Gordon B. Hinckley, the fifteenth President of the Church,

warned of possible disasters and counseled members to prepare: “There is a portent of stormy weather ahead to which we had better give heed. . . . No one knows when emergencies will strike. . . . May the Lord bless you . . . to set your houses in order. If you have paid your debts, if you have a reserve, even though it be small, then should storms howl about your head, you will have shelter for your wives and children and peace in your hearts. That’s all I have to say about it, but I wish to say it with all the emphasis of which I am capable” (in Conference Report, Oct. 1998, 70–72; or *Ensign*, Nov. 1998, 53–54).

Ask participants: What does it mean to “set your houses in order”? How have members of your ward or stake been blessed by following the counsel of prophets?

3. Each stake and ward council has the responsibility to plan how it will respond to the most likely emergencies or disasters the people in the area may face (see *Handbook 2: Administering the Church* [2010], 6.2.2 and 6.3.2).

Ask participants: What emergencies are most likely in your area?

4. Stake and ward leaders have the responsibility to teach and encourage members to prepare for emergencies.
5. If emergencies affect more than one stake, the Area Presidency or a member of the Presidency of the Seventy designates one stake president to coordinate response activities.
6. The Church cooperates with civil authorities both in planning and in responding when disasters occur.

Ask participants to discuss how their ward or stake can coordinate emergency preparation and response efforts with their community.

Emergency Response in Beaumont Texas Stake, USA

Read the following account:

Hurricane Katrina hit the Gulf Coast on August 29, 2005, southeast of Louisiana, with the eye of the storm passing near Waveland, Mississippi. A week after the storm hit, President Petersen of the Beaumont Texas Stake received the assignment to organize a crew of members to help in the recovery efforts in Waveland. For three days, the volunteers helped clean out houses, removed trees, taped roofs, and offered comfort wherever possible.

Although the Beaumont Texas Stake already had an emergency response plan in place, the experience in Waveland helped stake and ward leaders realize what it takes to be really prepared before, during, and after a hurricane. Stake leaders used the lessons learned during that experience to improve their planning. Those lessons came into play less than three weeks later when Hurricane Rita (the fourth most intense hurricane ever recorded) hit the state of Texas, with the eye of the storm passing over the Beaumont Texas Stake.

Using priesthood lines of communication, the members of the stake were quickly accounted for after the hurricane passed. Local work teams were out the next day helping members and neighbors in the recovery effort.

In spite of all the preparation, Church leaders never anticipated that hurricane-force winds would be felt over 100 miles inland. Members of the Jasper Branch

planned to sit out the storm over 100 miles from the coast. As the storm drew closer, it was too late for them to evacuate, and the branch leaders asked the stake presidency if they could use the Jasper Branch meetinghouse as a shelter. With permission having been given, the building sheltered over 100 members during the storm. At the height of the storm, one of the older members called from his home and said he and his family had lost electricity and because of medical needs needed to be evacuated. Two priesthood brethren braved the storm to rescue this older couple and more than likely preserved their lives.

Since Hurricane Rita, three other hurricanes have hit the Beaumont Texas Stake. As President Petersen put it, “The lessons learned from Hurricane Katrina have served us well.”

Discuss how the steps taken by local leaders in this situation helped to save and bless lives. Ask participants what else local leaders could have done to prepare for or respond to this emergency. Use the Stake and Ward Emergency Planning Guide (accompanying this lesson) to direct the discussion.

Practice

Give participants a copy of the Stake and Ward Emergency Planning Guide (accompanying this lesson). Invite participants to use the guide to create or update their own plan. Encourage bishops and stake presidents to make assignments in their next council meeting to ensure that these plans are carried out during an emergency. Remind them to plan ways to teach members how to prepare themselves for emergencies.

Stake and Ward Emergency Planning Guide

Stake and ward councils can use this planning guide to create or update emergency response plans (see *Handbook 1: Stake Presidents and Bishops* [2010] 5.1.3 and 5.2.11). Stake and ward plans should be coordinated with plans in the community. Leaders may consider calling welfare specialists to assist with emergency response efforts. The most effective plans are brief and not overly complex. It is recommended that councils review and update plans regularly.

Step 1: Identify Likely Disasters

List the disasters (natural or man-made) that are most likely to occur in your area. For each type of disaster, identify specific response actions that would be needed. (*For example:* In a disaster that can damage homes—such as an earthquake, fire, flood, or hurricane—a key action would be to find temporary shelter for displaced families.)

Step 2: Gather Critical Information

Compile and maintain the following information:

- Contact data for all members and missionaries living within stake or ward boundaries.
- A map of the area, including the locations of member and missionary residences.
- A list of members with special needs, such as the disabled and the elderly.
- A list of members with equipment or skills (such as medical or emergency response training) that would be critical in a disaster.
- Contact information for public safety agencies (e.g., police, fire, medical).
- Contact information for community organizations (e.g., the Red Cross or Red Crescent) that provide emergency services, such as food, shelter, and medical care.
- Contact information for area welfare leaders and, where available, local Church welfare operations.

Step 3: Outline Assignments and Procedures

Plan how the council will organize and carry out each of the tasks listed below, identifying who will be responsible for each and what procedures they will follow. Designate a primary and an alternate central location where council members will gather after an emergency to direct relief efforts.

Prior to a disaster

- Develop working relationships with civil authorities and other community relief organizations.

Immediately after a disaster

- Determine and report the condition of members and missionaries.
Reports on member needs generally come from home teachers to quorum leaders, who then report them to the bishop. Bishops, in turn, report them to the stake president.
- Help to locate and reunite family members who have become separated.
- Obtain medical care for those who have been injured or who have other health challenges.
- Coordinate response efforts with civil authorities and community relief organizations.
- Assess needs and arrange for the supply of basic provisions and services—such as food, temporary shelter, sanitation, and clothing—for members and others.
Area welfare leaders and, where available, Church welfare operations can be called upon to assist with provisions and services.
- Determine and report the condition of Church buildings and property.

In the period following a disaster

- Provide assistance to members who have suffered damage to homes or belongings, emotional trauma, or loss of livelihood.
- Work with civil authorities and relief organizations to identify and respond to opportunities for the Church to assist with community needs.

Stake and Ward Emergency Planning Guide

Step 4: Identify Emergency Communication Methods

Identify and plan for alternative communication methods that can be used in case phone lines, cellular phone service, or vehicle transportation routes are disrupted during a disaster. Such methods may include:

- Internet communications (including e-mail, social media, and Internet telephony).
- Text messaging via cellular phone (which may be available even if voice service is not).
- Amateur radio.
- Personal contact via foot, bicycle, etc. (Full-time missionaries can also help.)

As needed, priesthood leaders may call members of their units to be communication specialists. Qualified specialists often own communications equipment and possess valuable experience.

Step 5: Encourage Member Preparation

Regularly encourage members to engage in preparedness efforts and to follow the counsel outlined in the pamphlets *All Is Safely Gathered In: Family Home Storage* (04008) and *All Is Safely Gathered In: Family Finances* (04007).

Channels for doing this might include:

- Quorum and Relief Society meetings.
- Sacrament meeting or stake conference talks.
- Home and visiting teaching messages.

15 Social and Emotional Needs

Objective

Members of stake or ward councils will be motivated to reach out and help members with social and emotional needs.

(Note: Remind participants not to disclose confidential information as they discuss this topic.)

Guidelines from *Handbook 1*

Invite a participant to read the following summary:

Church members who seek spiritual guidance or have weighty personal problems should make a diligent effort, including earnest prayer and scripture study, to find solutions and answers themselves. If help is still needed, members should first turn to the bishop for counsel. He may refer them to the stake president if necessary. Because these leaders are entitled to discernment and inspiration, they can serve as spiritual advisers and temporal counselors to members in need of such help. (See *Handbook 1: Stake Presidents and Bishops* [2010], 7.2.1.)

Scripture

Invite a participant to read the following scripture, and discuss how it applies to helping those with emotional and social needs.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:28–29).

Key Points

Help participants understand the following points, and discuss them as needed:

1. The principles of self-reliance apply to emotional needs as well as to temporal needs. As individuals come to Christ through righteous and provident living, social and emotional problems will improve. As

President Boyd K. Packer, President of the Quorum of the Twelve Apostles, taught, “Fortunately, the principles of temporal welfare apply to emotional problems as well” (in Conference Report, Apr. 1978, 136; or *Ensign*, May 1978, 91).

2. When members have used all of their own resources, they should not feel shame or embarrassment in seeking welfare assistance to help with social and emotional problems.
3. Bishops and ward councils have responsibilities to help members who are struggling with social and emotional problems.
4. Some of the social and emotional issues that deserve the attention of ward leaders include the following:
 - Adoption and unwed pregnancies
 - Pornography and sexual addictions
 - Physical, emotional, and sexual abuse
 - Same-gender attraction
 - Substance abuse and addictions
5. Members facing social and emotional problems require increased sensitivity, understanding, compassion, and confidentiality.
6. Spouses and family members of those with social and emotional problems may be adversely affected as well. The bishop and others he asks to help should meet with and extend support and comfort to these individuals.
7. Professional counseling through LDS Family Services or other licensed professionals can be a resource to help those with emotional and social needs (see *Handbook 1*, 5.2.10 and 7.2.6).

Invite participants to discuss the resources available in their community that can provide help and professional counseling.

Case Study

Present the following case study for participants to discuss. If the group is large, divide participants into smaller discussion groups; then invite participants to report on the ideas generated in their discussions.

Amy, a recent high school graduate, approached her bishop, requesting an interview. The bishop quickly discerned that Amy was in trouble and saw her that same evening. As they sat down, she immediately started to cry and soon disclosed that she was pregnant. She told the bishop she had been dating a boy she knew in school for the past few months and they had become progressively intimate. She said she never intended to “go all the way” with this boy and still hoped to marry in the temple someday. When the bishop asked Amy if she thought there was a possibility of a future with this young man, she quickly responded she could never marry him. Her family would never approve; besides that, he didn’t attend church and had no goals for the future. Amy said she was scared and didn’t know what to do.

Ask participants: What could be done to help a young woman experiencing the crises of an out-of-wedlock pregnancy? What could be done to help this young woman understand and follow the counsel of Church leaders regarding these situations?

Explain to the participants that LDS Family Services is available as a resource to help with out-of-wedlock pregnancies as well as a wide range of other social and emotional problems. It is important that counsel and information on social and emotional topics be consistent with gospel teachings. LDS Family Services can assist leaders in identifying appropriate resources in the community.

Information about local LDS Family Services agencies can be found at their website, ldsfamilyservices.org. In areas where an LDS Family Services office is not accessible, bishops should consult with stake presidents when counseling unwed parents.

Additional Teachings from Church Leaders

Share the following statements with participants as desired:

“The prepared family has developed social-emotional strength through righteous living, gospel study, and loving family relationships. They can deal resiliently with life’s inevitable opposites of sorrow and joy, deprivation and abundance, failure and success, through their faith in the Lord Jesus Christ and conversion to the reality of eternal life. As each family in the Church strives to accomplish this degree of family preparedness, many of the problems of life will be solved. The [Latter-day Saint] family that develops this kind of family preparedness will experience serenity in the midst of upheaval, security in the midst of uncertainty, and sustenance in the midst of want” (Victor L. Brown, “An Overview of Church Welfare Services,” *Ensign*, Nov. 1975, 115).

“In areas where LDS [Family] Services agencies do not exist, bishops should maintain a list of reputable professional personnel who provide similar services and who conform to the standards of the Church. With regard to licensed services, priesthood leaders should be careful to conform to local, state, and federal laws when adoption, unwed parent, or foster care services are provided. When professional counseling is being given, the bishop should remain close to the individual to be aware of progress being made or any additional problems” (Victor L. Brown, “Rendering Assistance in the Lord’s Way,” *Ensign*, May 1977, 80).

Practice

Ask participants to take a few minutes to think of members for whom they have responsibility who may need help with social and emotional issues. Invite them to discuss these matters in their next stake or ward council meeting or other appropriate setting where confidentiality will be maintained. (Remind participants about using care in discussing names of people with serious social or emotional problems. Serious offense can occur if this kind of personal information is inappropriately disclosed in a stake or ward council meeting.)

Encourage participants to more diligently search out and help those who are in need of social and emotional help. Bear testimony of the blessings that come from serving those in need in the Lord’s way.

16 Duties of Agent Stakes for Welfare Operations

Objective

Members of agent stake operating committees will better understand their roles in providing guidance and support to Church welfare operations.

(Note: For more information on welfare operations, see lesson 9, “Church Welfare Operations.”)

Materials for This Lesson

A copy of “Duties of Agent Stakes for Welfare Operations” (accompanying this lesson) for each participant

A copy of “Sample Agenda: Agent Stake Operating Committee Meeting” (accompanying this lesson) for each participant

Guidelines from *Handbook 1*

Invite a participant to read the following:

The Area Presidency or a member of the Presidency of the Seventy assigns an agent stake to each welfare operation (storehouse, cannery, employment center, production project, or Deseret Industries) with paid or volunteer managers. When a stake is assigned to oversee a Church welfare operation, the stake president organizes an agent stake operating committee composed of himself or an assigned counselor, the stake bishops’ welfare council chairman, the stake Relief Society president, the manager of the operation, and other specialists as needed. The stake president or the assigned counselor is the chairman of this committee, which should meet regularly (preferably quarterly) to provide priesthood guidance and support to the operation by: (1) ensuring that the operation serves needy members appropriately, (2) arranging for the needed volunteer labor for the operation, (3) assisting with the maintenance of the operation’s physical facilities, and (4) representing the operation in coordinating council meetings. (See *Handbook 1: Stake Presidents and Bishops* [2010], 5.1.1.)

Ask the participants the following questions:

- What does it mean to “provide priesthood guidance and support to the operation”? (Answers may include: ensuring that the operation serves needy members appropriately, arranging for the needed volunteer labor for the operation, and representing the operation in coordinating council meetings.)
- How can the agent stake operating committee make sure that the operation serves needy members appropriately?

Key Points

Help participants understand the following points, and discuss them as needed:

1. The Lord revealed to the Prophet Joseph Smith that the Saints should be organized to regulate and establish the affairs of a storehouse for the poor of His Church (see D&C 78:3).
2. Church welfare operations are part of the storehouse established to care for the poor and needy. These operations may have either paid or volunteer managers.

Invite participants to share an experience in which a member of their ward or stake benefited from the services of a Church welfare operation. (Remind participants not to disclose confidential information.)

3. The agent stake operating committee should meet at least semiannually but preferably quarterly or more often as needed. The committee is responsible to:
 - Ensure that the operation is serving needy members appropriately.
 - Arrange for needed volunteer labor.
 - Assist with facility maintenance.
 - Represent the operation in coordinating council meetings.

Give a copy of “Duties of Agent Stakes for Welfare Operations” (accompanying this lesson) to each

participant, and review with participants the specific duties of the agent stake.

If desired, give a copy of “Sample Agenda: Agent Stake Operating Committee Meeting” (accompanying this lesson) to each participant, and review with participants the items that should be discussed during a committee meeting.

4. The stake bishops’ welfare council chairman, who serves on the operating committee, should regularly discuss the welfare operation’s management and services during stake bishops’ welfare council meetings (see *Handbook 1*, 5.3). He shares with the agent stake operating committee the input received from the bishops regarding the operation.
5. The stake Relief Society president, who serves on the operating committee, should regularly discuss the welfare operation’s management and services during stake Relief Society presidency meetings and stake Relief Society leadership meetings. She provides the Relief Society’s input regarding the operation during agent stake operating committee meetings.
6. Many welfare operations have equipment and machinery that can cause injury if improperly used. The agent stake operating committee should ensure the safety of those who work in or patronize the operation. (See *Handbook 1*, 17.1.40.)

As needed, explain the following points:

7. A stake may be assigned to support a welfare production project. The stake president calls and organizes a project committee. The committee reports to the stake president and is composed of the following members:
 - A chairman
 - A financial clerk
 - A coordinator of volunteer labor
 - Other specialists as needed to ensure efficiency and financial success of the project
8. An agent stake is not assigned to LDS Family Services agencies. Each agency has an advisory board chaired by a local stake president who is appointed by the LDS Family Services board of trustees, with concurrence of the Area Presidency or a member of the Presidency of the Seventy. The chairman of the stake bishops’ welfare council and the stake Relief Society president are members of the advisory board.

Practice

Arrange for participants to visit and tour their assigned welfare operation to become better acquainted with the services and products it provides.

Bear testimony that the work they do as members of the agent stake operating committee helps their assigned Church welfare operation be an effective resource in helping members become self-reliant, caring for the poor and needy, and encouraging service to others.

Duties of Agent Stakes for Welfare Operations

Ensure that the operation is serving needy members appropriately. The agent stake president and the operating committee become familiar with all the activities performed in the welfare operation through reports from the operation manager and regular visits to the operation. They should be alert to the quality of service provided and ensure that those who are served go away edified and helped. In operating committee meetings, they regularly review the following:

- **Operational performance.** The committee receives reports and discusses ways it may assist the operation in meeting its established production, services, and fiscal goals and assignments.
- **Customer satisfaction and accessibility.** The committee discusses customer satisfaction, including ease of locating and using services by those in need and those providing volunteer labor, as reported in conversations with those being served by the operation.
- **Operating budget requests.** The committee should review the annual budget request that the operation manager submits to Church headquarters and to the assigned administrative office (where applicable) and provide input and priesthood oversight.
- **Feedback from priesthood and Relief Society leaders.** The committee members should share feedback received from coordinating councils and other leaders whose members are served by the operation.

Arrange for needed volunteer labor. The agent stake operating committee helps to arrange and coordinate the volunteer labor that the operation needs, as estimated by the manager of the operation. Through the agent stake president, the committee submits a request for volunteer labor to the area welfare manager. The area welfare manager assists in balancing the assignments among stakes in the operation's service area. Once a stake accepts an assignment, the agent stake helps to coordinate and monitor fulfillment of assignments. Sources of volunteer labor in a welfare operation may include those called as full-time or Church-service missionaries and those asked to assist as temporary or one-time volunteers. If Church-service missionary coordinators have been called, the agent stake should cooperate with them in arranging volunteer labor.

Assist with the maintenance of the operation's physical facilities. Members of the agent stake operating committee should visit the welfare operation regularly and help assess safety and maintenance needs, including care of the grounds. Facility upkeep provides many work opportunities for those who are receiving welfare assistance. The facility should be clean, orderly, and free of safety hazards.

Represent the operation in coordinating council meetings. The agent stake president represents his assigned welfare operation at coordinating council meetings. During these meetings the agent stake president may discuss and invite feedback on the available programs, services, and products of the operation; new programs, services, and products as they become available; the performance, effectiveness, and quality of the operation in serving the poor and needy; the approval and fulfillment of volunteer labor assignments among stakes; and the coordination of the services of the welfare operation in response to emergencies in the coordinating council's geographic area.

Sample Agenda
Agent Stake Operating Committee Meeting

Name of operation: _____

Date of meeting: _____

1. Welcome and conducting
2. Invocation
3. Committee members present and excused; invitees
4. Review of minutes from last meeting and follow-up on action items
5. Operational issues
 - a. Operation service plan and report
 - b. Customer satisfaction and feedback
 - c. Accessibility issues (include operating hours)
 - d. Budget
 - e. Reports on audits and other reviews
 - f. New policies and procedures
 - g. Review of programs
 - h. Success stories
6. Personnel or volunteer issues
 - a. Status of the fulfillment of labor assignments for wards and stakes
 - b. Future volunteer labor needs
 - c. Training
7. Facility issues
 - a. Safety
 - b. Maintenance
8. Items from the chairman of the bishops' welfare council
9. Items from the stake Relief Society president
10. Items from the welfare operation manager
11. Items from others
12. Summary by committee chairman
13. Action items (include schedule and name of responsible individual)
14. Time and location of next operating committee meeting
15. Benediction

Signature of committee chairman _____ Date _____

(Note: Address the above agenda items as needed. Not all items need be covered each meeting.)

17 Using the Needs and Resources Analysis Form

Objective

Ward council members will be able to help members who have long-term welfare needs develop a self-reliance plan using the Needs and Resources Analysis form.

Materials for This Lesson

Copies of the Needs and Resources Analysis form (32290, accompanying this lesson), one for each participant

Copies of “Completing a Needs and Resources Analysis Form” (accompanying this lesson), one for each participant

Copies of an example of a completed Needs and Resources Analysis form (accompanying this lesson), one for each participant

Guidelines from *Handbook 1*

Invite a participant to read the following:

A bishop considers the causes of members’ needs when determining what welfare assistance to render. He also helps needy members evaluate what they have done and may do for themselves and their families. If he feels that welfare assistance is justified, he helps needy members complete a Needs and Resources Analysis form. (See *Handbook 1: Stake Presidents and Bishops* [2010], 5.2.3.)

Key Points

Help participants understand the following points, and discuss them as necessary:

1. “When Church members are doing all they can to provide for themselves but cannot meet their basic needs, generally they should first turn to their families for help. When this is not sufficient or feasible, the Church stands ready to help” (*Handbook 2: Administering the Church* [2010], 6.1.1).
2. The Needs and Resources Analysis form (accompanying this lesson) is useful and necessary in most cases.

The primary purpose of the form is to help people make plans that lead to self-reliance.

If needed, review with the participants the information in lesson 2, “Self-Reliance.”

3. A bishop should never withhold urgent, immediate, life-sustaining care from an individual or family while awaiting the completion of the Needs and Resources Analysis form. The needy member and the bishop can complete the form after the urgent needs are met. He should not let bureaucracy stand in the way of extending aid and kindness, food and succor to those in distress. It is better to make a small mistake on the side of liberality than to leave those in need hungry and destitute. A bishop and other Church leaders must reach out in kindness and be prayerful in all that is done.

Distribute copies of the Needs and Resources Analysis form. Review it with the group, emphasizing the following:

- The bishop helps the individual with immediate, life-sustaining needs.
- The bishop may assign the Relief Society president to visit needy families or individuals in their homes to determine welfare needs. President Gordon B. Hinckley, the fifteenth President of the Church, taught, “It is imperative that bishops work closely with Relief Society presidents in administering Church welfare.” This can usually be done in ward council meetings (see *Handbook 2*, 6.2.2). President Hinckley continued: “But emergencies arise, or there may be circumstances where greater confidentiality is required, in which case the bishop and the Relief Society president should consult together. Wherever there is material need in a family, the Relief Society president is best qualified to go into the home and assess the family’s needs” (“Standing Strong and Immovable,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 21). See lesson 7, “Welfare

Duties of the Relief Society,” for more information on family-needs visits.

- Members of the ward council, including the priesthood quorum and Relief Society leaders, assist the needy member to develop and implement a plan leading to self-reliance.
- On the front of the form, the bishop (with the assistance of others he may assign) and the needy member:
 - (1) Identify the immediate needs (such as food, clothing, housing, money for medical bills, and other needs).
 - (2) Identify existing resources of the needy individual, those of his or her extended family, and other resources that could help to meet the individual’s needs.
- On the back of the form, the bishop (or others he assigns) and the needy member:
 - (1) Determine what is needed for the member to become self-reliant (such as employment, education, job training, and so forth).
 - (2) Determine a plan to obtain needed resources to become self-reliant.
 - (3) Record the assignments the bishop has given family members to work to the extent of their abilities for the assistance received.
- Work is physical, mental, or spiritual effort. There are many creative ways to provide work opportunities. The bishop strives to give work assignments that are meaningful and that help needy members serve others and learn to provide for themselves and their families. Bishops may include the ward council in compiling a list of work opportunities.

Ask participants who can help bishops seek out and care for the poor and needy.

4. The bishop should wisely use the ward council, priesthood quorums, and the Relief Society to do

much of the work of caring for the needy, preventing welfare needs, gathering fast offerings, fostering self-reliance, and resolving long-term needs.

If needed, review with the participants the information in lesson 8, “Providing Effective Welfare Assistance,” and lesson 10, “Helping Others Become Self-Reliant.”

Case Study

From the two case studies accompanying this lesson, choose the one that would be most meaningful to the participants. Present the case study for participants to discuss. If the group is large, divide participants into smaller discussion groups.

(Note: You may adapt the case studies to fit the local situation of the participants, including the money denomination and amounts.)

Invite the participants to discuss ways to help the family in the case study to develop their own self-reliance plan. Distribute copies of the handout “Completing a Needs and Resources Analysis Form,” and ask the participants to use it to guide their discussions. Ask the participants to complete the back of the Needs and Resources Analysis form as part of this exercise.

Invite participants to report on the ideas generated in their discussions.

Examples of completed Needs and Resources Analysis forms for both case studies accompany this lesson. Distribute copies of the example that corresponds to the case study you chose, and review it with the participants.

Practice

Ask participants to make specific plans to consistently use the Needs and Resources Analysis form to help people help themselves.

Bear testimony of the blessings that come to both the giver and the receiver when caring for the poor and needy in the Lord’s way.

Needs and Resources Analysis

Name of member _____

Address _____ Telephone _____

Ward _____ Stake _____

Where employed _____ Occupation _____ Telephone _____

Names and ages of dependent family members _____

Instructions

The bishop helps the individual with immediate needs as the ward welfare committee, including the priesthood quorum and Relief Society leaders, assists with a plan leading to self-reliance.

1. Determine individual and family needs.
2. Identify individual, family, Church, and other resources.
3. Help the member develop a self-reliance plan.
4. Make work assignments so the recipient can work to the extent of his or her ability.

Immediate Needs	Resources to Meet Immediate Needs
Determine with the member his or her immediate needs. Needs should be listed below and may include: food, clothing, and housing; money for medical or utility bills; or other needs.	Resources from individual, family, ward welfare committee, other Church resources, and community. 1. Individual resources
	2. Family members and how they can help (parents, children, siblings, others)
	3. Other resources and how they can help

Self-Reliance Needs

Determine with the member what is needed to become self-reliant. Needs should be listed below and may include housing, employment, job training, education, and so on.

Plan to Meet Self-Reliance Needs

Determine with the member a self-reliance plan which includes how to obtain needed resources and timelines.

Work or Service to Be Performed Note below the assignments accepted by family members to work to the extent of their abilities for commodities or services received.

Signatures

Signature of member

Date

Signature of bishop

Date

Note: The terms *bishop* and *ward* on this form refer also to branch president and branch.

Completing a Needs and Resources Analysis Form

Front of Form

Immediate Needs

Use the following questions to help the needy member identify his or her immediate needs:

- What is your most immediate need? Is this your most important need?
- What has caused this need?
- Do you and your family have a place to live?
- Do you and your family sleep warmly at night?
- Do you have the clothes you need?
- How many meals do you and your family eat each day?
- How is your health and that of your family members?

Resources to Meet Immediate Needs

1. Individual resources

Use the following questions to help the needy member identify resources he or she may have to meet the immediate needs:

- What have you done or are you doing to overcome the cause of your situation and to meet your immediate needs?
- How much cash or savings do you have available?
- What other resources are available that could be converted to cash to help meet immediate needs?
- What skills and talents do you have?
- Have you attended a Career Workshop (available through a Church employment resource center or stake or ward employment specialist)?

2. Family members and how they can help

Be sure to fill out this section of the form. You may ask the member to contact family members and report back, or you may, with the member's permission, agree to make the contact yourself. If the member refuses to provide the information, help him or her understand that family members will be blessed when they help each other.

3. Other resources and how they can help

Use the following questions to help the needy member identify other possible resources:

- Do you live in your own apartment, flat, or house?
- Do you have a garden? Could you have one?
- Does anyone owe you money?

Back of Form

Self-Reliance Needs

Explore with the member what his or her long-term self-reliance needs are. To help prompt this discussion, review the six areas of self-reliance: health, education, employment, home storage, finances, and spiritual strength.

Plan to Meet Self-Reliance Needs

- Help the member to develop a plan to solve the long-term causes of the welfare need and to become self-reliant. Help the member to focus the plan on the six areas of self-reliance.
- Identify resources required to meet the needs.
- Inform the member that priesthood quorum, Relief Society, and other ward resources can be used to develop the plan.
- Keep a detailed record of expenditures.

Work or Service to Be Performed

- Remember that work includes physical, mental, and spiritual effort.
- Assign meaningful work that will help the member learn to provide for his or her own needs and those of the family.
- Review the six areas of self-reliance for work assignment ideas.
- Assign tasks that serve other members.
- Ask the member to commit to completing the assignments. See that the member is trained to do the assignments.

Case Study 1: The Jones Family

Brother Robert and Sister Emily Jones joined the Church two years ago. They are the parents of three children: two girls, Sally (age 12) and Rachel (age 3), and a boy, John (age 8). They were preparing to go to the temple. Brother Jones was a commercial driver. However, about a year ago Brother Jones was involved in a work-related automobile accident and was left disabled. He is unable to return to work in his job.

Brother Jones received a small disability pension. The pension health benefits will provide for the medical needs of the family for the rest of his life. Sister Jones sews to supplement the pension income. Brother Jones's recuperation and therapy have been ongoing since the accident. During that time, Brother Jones has not attended any Church meetings. Sister Jones and the children have attended about half the time. Their attitude towards the Church and its members remains good.

The family has the following needs and resources:

Food and Clothing

There is less than one week's worth of food in the house. The average cost of a modest meal for the family is \$10. Sister Jones and the children have suitable clothing, although the children's shoes are badly worn. Brother Jones has only a few clothing items he can wear and no clothes that he feels are good enough to wear to church.

Housing and Utilities

The family rents a small home. Monthly rent is \$700. They own their furniture and are buying the appliances on credit. There is available land for a small family garden. Monthly electricity and water bills usually total \$300.

Transportation

They own a small 10-year-old sedan. It runs but needs some work (brakes, tune-up, and a spare tire). The average monthly cost of fuel and oil is \$75.

Brother Jones's Condition

His therapy has been helpful, but he will remain paralyzed in his legs. He needs a wheelchair. His attitude is good, and he is eager to improve his education so he can begin working again. He is interested in accounting.

Income

Brother Jones's monthly disability pension is \$1,000. Sister Jones earns about \$400 per month sewing for others. If she had a newer, heavy-duty sewing machine, she could take in more sewing and double her income. Such a machine costs \$875.

Savings

They have \$85 in savings, which they will use for their monthly appliance payment. The payment is due tomorrow. Six payments remain on the appliances. They have been using savings to carry them for the past year.

Other Family Members

Brother Jones says that his only living family member, a brother, could probably help a little bit, but he has hesitated to ask him because his brother has to deal with his own family problems. Sister Jones's extended family has been very hostile towards them since they joined the Church. She doubts they would help.

Case Study 1 Example

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Needs and Resources Analysis

Self-Reliance Plan

Name of member <i>Robert and Emily Jones</i>		
Address <i>123 Main Street</i>	Telephone <i>None</i>	
Ward <i>Oakhills 1st Ward</i>	Stake <i>Columbia Stake</i>	
Where employed <i>Unemployed (Robert); self-employed (Emily)</i>	Occupation <i>Seamstress (Emily)</i>	Telephone <i>None</i>
Names and ages of dependent family members <i>Sally (12 years old), Rachel (3 years old), John (8 years old)</i>		

Instructions

The bishop helps the individual with immediate needs as the ward welfare committee, including the priesthood quorum and Relief Society leaders, assists with a plan leading to self-reliance.

1. Determine individual and family needs.
2. Identify individual, family, Church, and other resources.
3. Help the member develop a self-reliance plan.
4. Make work assignments so the recipient can work to the extent of his or her ability.

Immediate Needs	Resources to Meet Immediate Needs
<p>Determine with the member his or her immediate needs. Needs should be listed below and may include: food, clothing, and housing; money for medical or utility bills; or other needs.</p> <p><i>Food</i></p> <p><i>Shoes for the children, suitable clothes for church and school for Brother Jones</i></p> <p><i>Rent: \$ 700 monthly</i></p> <p><i>Utilities: \$ 300 monthly</i></p>	<p>Resources from individual, family, ward welfare committee, other Church resources, and community.</p> <p>1. Individual resources</p> <ul style="list-style-type: none"> - <i>Less than one week's food</i> - <i>\$ 1,000 monthly disability pension</i> - <i>\$ 400 monthly income from Sister Jones's sewing business</i> - <i>\$ 85 in savings for appliance payment, due tomorrow</i> - <i>A small plot of land for a family garden</i> <hr/> <p>2. Family members and how they can help (parents, children, siblings, others)</p> <p><i>Brother Jones's brother may help a little (Brother Jones to contact him).</i></p> <p><i>Sister Jones's extended family has been very hostile since she joined the Church (bishop to contact her extended family).</i></p> <hr/> <p>3. Other resources and how they can help</p> <ul style="list-style-type: none"> - <i>Relief Society president to make a family-needs visit to complete an order for commodities and determine other immediate needs.</i> - <i>Fast-offering assistance for clothing and shoes.</i> - <i>The family will use the disability income and the sewing income to pay rent, utilities, appliance payments, and some household and food expenses.</i> - <i>Two weeks' food from the local bishops' storehouse or purchased from fast offerings to meet immediate needs.</i>

Complete reverse side of this form

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Self-Reliance Needs

Determine with the member what is needed to become self-reliant. Needs should be listed below and may include housing, employment, job training, education, and so on.

Increased, permanent income for the family.

A new occupation for Brother Jones, possibly in accounting. Enrollment in an accounting training program, continued occupational therapy, a wheelchair.

Strengthening Sister Jones's small sewing business. A newer sewing machine, small business training courses.

Pay off the debt incurred with the appliances.

Utilities, automobile expenses, and household expenses.

Better clothes for Brother Jones. This could include material and supplies so that Sister Jones could make them.

Help in planning and planting a family garden to supplement their diet.

Home storage and savings.

Plan to Meet Self-Reliance Needs

Determine with the member a self-reliance plan which includes how to obtain needed resources and timelines.

1. With the help of the ward employment specialist, Brother and Sister Jones will contact this week the local Church employment resource center for assistance. Brother Jones will complete the employment resource center's Career Workshop and enroll in a training program that will enable him to become employed again. This may include finding a suitable part-time job while he is going to school.
2. The elders quorum president will help Brother Jones apply to receive a wheelchair from the local government agency for the disabled.
3. Sister Jones will complete the employment resource center's Self-Employment Workshop and begin work to strengthen her small business. She will consider obtaining a small business loan to buy a new sewing machine, material, and supplies for her business.
4. Brother Jones's brother's family will provide child care for the youngest child to allow Brother and Sister Jones to attend training and to work.
5. The Joneses' home teachers will help repair the family's automobile so that they will have reliable transportation.
6. Sister Jones's visiting teachers will work with her to plan and plant a small family garden in the next two weeks. The two older children will tend the garden. The bishop will use fast offerings to buy seed.
7. As the Joneses' income increases, they will make plans to obtain better clothing and transportation, save some money, and participate in home storage.
8. The bishop may continue to provide food assistance until the family's income increases sufficiently.

Work or Service to Be Performed Note below the assignments accepted by family members to work to the extent of their abilities for commodities or services received.

1. Brother and Sister Jones will visit the Church employment resource center and will attend the Career Workshop and the Self-Employment Workshop. Brother Jones will begin a training program and find part-time work. Sister Jones will improve her business.

2. Sister Jones will sew clothing for other needy members of the ward using materials purchased by the bishop with fast offerings.

3. The children will take on most of the planting and care of the family garden.

In addition to the above, the Joneses will strengthen themselves spiritually by:

- Attending church regularly.
- Having regular family scripture study, family prayer, and family home evening.
- Making plans to go to the temple.

Signatures

Signature of member

Date

Signature of bishop

Date

Note: The terms *bishop* and *ward* on this form refer also to branch president and branch.

Case Study 2: Sister Muku

Brother Emile and Sister Jane Muku joined the Church two years ago. They are the parents of three children: two girls, Alison (age 12) and Olivia (age 3), and a boy, Daniel (age 8). They were preparing to go to the temple. However, about a year ago Brother Muku died in an accident.

Sister Muku received no insurance compensation when her husband died, and she receives no government assistance. She sews to support the family. Sister Muku and the children have not attended any Church meetings since Brother Muku's death. Their attitude towards the Church and its members remains good.

The family has the following needs and resources:

Food

Four cups of flour, one small baguette of bread, one cup of sugar, and a small amount of cooking oil are in the house. The average cost of a meal for the family is 100 pesos. The family eats only about one meal a day.

Clothing

Sister Muku and the children have no suitable clothing. The children's shoes are badly worn.

Housing

The family rents a small one-room home. Monthly rent is 5,000 pesos. They have only a few furnishings in the home. The children sleep on the floor. There is available land for a small family garden.

Utilities

Monthly electricity and water expenses usually total 750 pesos. However, the family has not been able to afford them for several months. There is a public water source available about one kilometer away.

Transportation

The family does not own any means of transportation. Public transportation is available. A one-way fare to any location in town is 25 pesos.

Income

Sister Muku earns about 7,000 pesos per month sewing for others using a hand-powered sewing machine. If she had a newer, heavy-duty electric sewing machine, she could take in more sewing and double her income. Such a machine costs 20,000 pesos. She would also need electricity in her home.

Other Family Members

Sister Muku's extended family has been very hostile towards her family since she joined the Church. She doubts they would help. Brother Muku's only living family member, a brother, could probably help a little bit, but Sister Muku has hesitated to ask him for help.

Case Study 2 Example

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Needs and Resources Analysis

Self-Reliance Plan

Name of member <i>Jane Muku</i>		Telephone <i>None</i>
Address		
Ward <i>Bambata Ward</i>	Stake <i>San Rafael Stake</i>	
Where employed <i>Self-employed</i>	Occupation <i>Seamstress</i>	Telephone <i>None</i>
Names and ages of dependent family members <i>Alison (12 years old), Olivia (3 years old), Daniel (8 years old)</i>		

Instructions

The bishop helps the individual with immediate needs as the ward welfare committee, including the priesthood quorum and Relief Society leaders, assists with a plan leading to self-reliance.

1. Determine individual and family needs.
2. Identify individual, family, Church, and other resources.
3. Help the member develop a self-reliance plan.
4. Make work assignments so the recipient can work to the extent of his or her ability.

Immediate Needs	Resources to Meet Immediate Needs
<p>Determine with the member his or her immediate needs. Needs should be listed below and may include: food, clothing, and housing; money for medical or utility bills; or other needs.</p> <p><i>Food</i></p> <p><i>Clothing and shoes for Sister Muku and the children</i></p> <p><i>Rent: 5,000 pesos monthly</i></p> <p><i>Utilities: 750 pesos monthly</i></p>	<p>Resources from individual, family, ward welfare committee, other Church resources, and community.</p> <p>1. Individual resources</p> <p><i>4 cups of flour, 1 small loaf of bread, 1 cup of sugar, small amount of cooking oil</i></p> <p><i>7,000 pesos monthly income from her sewing business</i></p> <p><i>A small plot of land for a family garden</i></p> <hr/> <p>2. Family members and how they can help (parents, children, siblings, others)</p> <p><i>Sister Muku's brother-in-law may help a little (Sister Muku or bishop to contact him).</i></p> <p><i>Sister Muku's extended family has been very hostile since she joined the Church (bishop to contact her extended family).</i></p> <hr/> <p>3. Other resources and how they can help</p> <p><i>Relief Society president to make a family-needs visit to complete an order for commodities and determine other immediate needs.</i></p> <p><i>Fast-offering assistance for clothing and shoes.</i></p> <p><i>Sister Muku will use her sewing income to pay rent.</i></p> <p><i>Two weeks' food from the local bishops' storehouse or purchased from fast offerings to meet immediate needs.</i></p>

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Self-Reliance Needs

Determine with the member what is needed to become self-reliant. Needs should be listed below and may include housing, employment, job training, education, and so on.

Increased, permanent income for the family by strengthening Sister Muku's small sewing business. A newer sewing machine, small business training courses.

Utilities and a better home with furnishings.

Better clothes for family. This could include material and supplies so that Sister Muku could make them.

Help in planning and planting a family garden to supplement their diet.

Savings and home storage.

Education for the children.

Plan to Meet Self-Reliance Needs

Determine with the member a self-reliance plan which includes how to obtain needed resources and timelines.

With the help of the ward employment specialist, Sister Muku will contact the local Church employment resource center for assistance. She will enroll in the employment resource center's Self-Employment Workshop and begin work to strengthen her sewing business. This may include obtaining a microcredit loan to buy a new sewing machine, pay for utilities, and buy material and supplies. She will visit the employment resource center this week.

The family of Sister Muku's brother-in-law will provide child care for the youngest child to allow Sister Muku to attend training and to work uninterrupted at her business.

Sister Muku's visiting teachers will work with her to plan and plant a small family garden in the next two weeks. The two older children will care for the garden. The bishop will use fast offerings to buy seed.

As Sister Muku's income increases, she will make plans to obtain better clothing, housing, and schooling for her children. She will also begin saving small amounts of money for the future.

The bishop may continue to provide food assistance until the family's income increases sufficiently.

Sister Muku will meet regularly with her home teachers and the elders quorum president so that they can review her progress and offer priesthood support, blessings, and guidance as needed.

Work or Service to Be Performed Note below the assignments accepted by family members to work to the extent of their abilities for commodities or services received.

1. Sister Muku will visit the Church employment resource center, attend the Self-Employment Workshop, and take the necessary steps to improve her small business.
2. Sister Muku will sew clothing for other needy members of the ward using materials purchased by the bishop with fast offerings.
3. The two older children will care for the family garden.

In addition to the above, Sister Muku and her family will strengthen themselves spiritually by:

- Attending church regularly.
- Having regular family scripture study, family prayer, and family home evening.

Signatures

Signature of member

Date

Signature of bishop

Date

Note: The terms *bishop* and *ward* on this form refer also to branch president and branch.

18 Family Home Storage and Finances

Objective

Each participant will commit to become more self-reliant through home storage and securing financial reserves.

Materials for This Lesson

Copies of *All Is Safely Gathered In: Family Home Storage* (04008), one for each participant

Copies of *All Is Safely Gathered In: Family Finances* (04007), one for each participant

Guidelines from Handbook 2

Invite a participant to read the following statement:

“Church members are responsible for their own spiritual and temporal well-being. Blessed with the gift of agency, they have the privilege and duty to set their own course, solve their own problems, and strive to become self-reliant. Members do this under the inspiration of the Lord and with the labor of their own hands” (*Handbook 2: Administering the Church* [2010], 6.1.1).

Questions

Ask participants the following questions:

- What are some ways that Church members can become more self-reliant, individually and as families? (Answers may include: obeying the counsel of Church leaders; getting an education; staying physically healthy; obtaining good employment; storing food and water; wisely managing their financial and material resources; and increasing their spiritual, emotional, and social strength.)
- What counsel have Church leaders given concerning preparing ourselves and families for times of adversity? (Answers may include: have a supply of food and water; have a financial reserve; obtain as much education as possible.)

Ask participants what types of adversity may befall Church members in their area. (Answers may include: natural disasters; illness, injury, or death of a primary income earner; job

loss; downturn in economic conditions; unexpected increase of prices of essential items like fuel, utilities, and food.)

Key Points

Help participants understand the following points, and discuss them as needed:

1. To become more self-reliant, Church members should have a basic supply of food and water and have some money in savings. To do this they should:
 - Build a three-month supply of food that is part of their normal daily diet.
 - Store drinking water.
 - Establish a financial reserve.
 - Complete a longer-term supply of food (where permitted) that can be stored for long periods, such as wheat, white rice, and beans.
2. The Church publishes a guide, *All Is Safely Gathered In: Family Home Storage*, that outlines the principles of family home storage.

Distribute a copy of the guide to each participant, and review it together.

3. Through careful planning and faithful efforts, most Church members can gradually store a supply of food and build a financial reserve. President Gordon B. Hinckley, the fifteenth President of the Church, taught: “We can begin ever so modestly. We can begin with one week’s food supply and gradually build it to a month and then to three months. I am speaking now of food to cover basic needs. As all of you recognize, this counsel is not new. But I fear that so many feel that a long-term food supply is so far beyond their reach that they make no effort at all. Begin in a small way, my brethren, and gradually build toward a reasonable objective” (in Conference Report, Oct. 2002, 65; or *Ensign*, Nov. 2002, 58).

4. Church members should avoid panic buying or other extreme measures in their efforts to store food. President Hinckley said: “As we have been continuously counseled for more than 60 years, let us have some food set aside that would sustain us for a time in case of need. But let us not panic or go to extremes. Let us be prudent in every respect. And, above all, my brothers and sisters, let us move forward with faith in the Living God and His Beloved Son” (in Conference Report, Oct. 2001, 89; or *Ensign*, Nov. 2001, 73).
5. To become more self-reliant, Church members should wisely use their financial resources to provide for themselves, their families, and others. To do this they should:
 - Pay their tithes and offerings.
 - Avoid unnecessary debt.
 - Establish and use a budget.
 - Establish a financial reserve.
 - Teach family members the principles of financial management.
6. The Church publishes a guide, *All Is Safely Gathered In: Family Finances*, that outlines the principles of family finances.

Distribute a copy of the guide to each participant, and review it together.

7. Wise use of our financial resources brings peace of mind even in the midst of economic uncertainty. As President Hinckley promised: “If you have paid your debts, if you have a reserve, even though it be small, then should storms howl about your head, you will have shelter for your wives and children and peace in your hearts. That’s all I have to say about it, but I wish to say it with all the emphasis of which I am capable” (in Conference Report, Oct. 1998, 72; or *Ensign*, Nov. 1998, 54).
8. Additional information on family home storage and finances can be found at the Church’s welfare website, providentliving.lds.org. The website includes useful tools to help Church members store food and water, eliminate debt, and establish a family budget.

Practice

Challenge participants to:

- Evaluate the amount of home storage and financial reserve they have on hand.
- Make plans to begin or continue to build a store of essential food items and a financial reserve.

Bear testimony of the blessings that come from obeying the counsel of Church leaders to prepare ourselves and our families for times of adversity.