

SLIDE	NOTES
1	In this module we discuss principles related to Provident Living and the Welfare System of the Church.
2	<p>Q: Which has primacy as the moral ideal: Charitable Giving or Provident Living?</p> <p>Anim1: Providing in the Lord's Way</p> <ul style="list-style-type: none"> * Provident Living is in Ethics ... Even though Robinson Crusoe is on the island all by himself, he must practice provident living. He must cultivate crops, gather harvests, build shelter, prepare for storms, etc. * Charitable Giving is in Politics. When anyone else shows up on the island, this enters the realm of politics. Crusoe must then decide what he will do with the limited resources on the island in light of another person there who has needs as well. * This is also true for our own society as well. Instead of focusing our thinking on what is commonly called "welfare" or "caring for the poor", we should be always first be thinking about how we can make our society full of self-reliant individuals. * Instead of a welfare mentality which plays into the destructive politics of socialism and the rise of the welfare state, what we are to discuss in this module is "Providing in the Lord's Way" as it relates to eternal flourishing, <p>Aristotle described the difficulty and importance of the way of giving to others. He said</p> <p>Anim2: Quote Aristotle</p> <p>Q: Is the WAY we provide help to others really that important?</p> <p>Q: Suppose I had great wealth and decided to just give it all away to the poor? Would that be healthy for society or would it cause any problems?</p> <p>Christ declared that the way it is done is important.</p> <p>Anim3: Quote D&C 104:15-16</p> <ul style="list-style-type: none"> * Notice The Lord explicitly states that all of this around us is His...We are only stewards of what is here. * Notice also that His language doesn't say "Selfless Giving", "Charitable Giving", or "Donating to the Poor". He emphasizes "Providing...In The Lord's Way" <p>The Church has a publication called "Providing in The Lord's Way"</p> <p>Anim3: Quote</p> <p>Notice that learning proper welfare principles is for everyone... Leaders, Members, Families.</p> <p>Anim4:</p> <p>Q: What is the Lord's WAY of providing?</p> <p>Q: What are these welfare principles?</p>
3	<p>Provident Living</p> <p>The foundation of all welfare principles is found first in "Provident Living". Welfare principles are the applications designed to move towards self-reliance.</p> <p>Anim1: Quote President Spencer W. Kimball said:</p> <p>Anim2: Quote Elder Robert D. Hales said:</p> <p>Anim3: Handbook 2 Section 6.1 ... Describes these principles of Provident Living such as:</p> <p>Anim4: Finance</p> <p>Anim5: Education</p> <p>Anim6: Health</p> <p>Anim7: Spiritual</p> <p>Anim8: Caring for the Poor</p> <ul style="list-style-type: none"> * Notice that these 5 areas of Provident Living are much broader than just talking about "caring for the poor" in a "welfare" sense that we are used to.
4	<p>Lord's Stewards</p> <p>Let's first talk about the Lord's Stewards</p> <p>Anim1: Quote D&C 104:15-16</p>

	<p>Anim2: Quote Elder Marion G. Romney</p> <ul style="list-style-type: none"> * Any means of caring for the poor (spiritually or physically) has to first come from someone's labor. * Deposits have primacy before withdrawals * This means that Provident Living must have primacy over all else including caring for the poor. <p>Anim3: Quote President Brigham Young was not apologetic about his stewardship. Neither should we.</p>
5	<p>Various Types of Poor</p> <p>Brigham Young described some early lessons he learned about applying his stewardship to caring for the poor saints emigrating to Zion. He said:</p> <p>Anim1: Quote Brigham Young</p> <p>Apparently, early Church leaders financially helped many saints emigrate to Zion, but found that many of them after arriving soon abandoned their covenants and left the church. That is discouraging. What's worse is that it impacted other poor saints who continued to suffer as a consequence. He said:</p> <p>Anim2: Quote Brigham Young</p> <p>Q: So what is he saying?</p> <ul style="list-style-type: none"> * He is teaching us the hard-earned lesson that it is a mistake to lump "all poor" into a single category and assume they are all the same.
6	<p>Lord's Poor, Devil's Poor</p> <ul style="list-style-type: none"> * The first thing to recognize is that not all poor are the same. Using President Brigham Young's terminology, in general, the poor can be divided into two distinct categories: The Lord's Poor and The Devil's Poor. * Early church leaders learned to be more than willing to help the Lord's poor but also learned to refuse to provide help in the same way to the devil's poor. <p>Q: So what is the separator between these two types of poor?</p> <p>Anim:</p> <p>The Lord's poor, are those who are worthy (meaning personally righteous, willing to make and keep covenants).</p> <p>The Devil's poor, are those who are unworthy (or personally unrighteous, not willing to make or keep covenants).</p>
7	<p>4 Quadrants</p> <p>We can further describe the Lord's Poor and the Devil's Poor with two additional attributes:</p> <p>Anim1: Willing</p> <p>The major separator between the Lord's Poor and The Devil's poor is between those who are potentially WILLING to keep covenants, work, and provide for themselves compared to those who are UNWILLING to do so.</p> <p>Anim2: Able</p> <ul style="list-style-type: none"> * When it comes to actually Providing in The Lord's way, the attribute of ability must be taken into account. * Welfare principles must take into account those who are ABLE to care for themselves compared to those who are UNABLE to do so.
8	<p>4 Quadrants</p> <p>In the Upper Right Quadrant, we have the Industrious Poor. These who are WILLING to keep covenants, work, and provide for themselves ... and who are also ABLE to do so.</p> <p>Anim2: In the Lower Right Quadrant, we have the Hapless Poor. These who are WILLING to keep covenants, work, and provide for themselves ... but who are UNABLE to do so.</p>

	<p>Anim3: In the Upper Left Quadrant, we have the Idle Poor. These who are UNWILLING to keep covenants, work, or provide for themselves even though they would be able to do so.</p> <p>Anim4: In the Lower Left Quadrant, we have the Ruinous Poor. Those poor devils who are UNWILLING to keep covenants, work, provide for themselves ... and who are UNABLE to do so.</p> <p>* All of these types of "poor" are where the principles of "Providing in the Lord's Way" are applicable. The Lord's Stewards should be aware of these classifications, and have the goal of moving each of them into the upper quadrant of self-reliant "willing and able".</p> <p>* This goes back to Aristotle's statement that it is easy to give but hard to do it right. If we do it wrong we can ruin our community.</p> <p>* Supporting the idle in their idleness ruins those individuals and the community by setting up them up for continual dependency instead of freedom and independence.</p> <p>* Let's briefly go through each category.</p>
9	<p>Lord's Industrious Poor</p> <p>First we talk about the Lord's Industrious Poor... Those who are WILLING and ABLE to care for themselves.</p> <p>Anim1: Quote Elder Erastus Snow</p> <p>Anim2: Quote President Brigham Young</p> <p>The Lord's poor make covenants and keep them (in contrast to those who do not keep their promises)</p> <p>Anim3: Quote President Brigham Young</p> <p>* The way assistance is given is crucial in keeping those helped to remain independent.</p> <p>* Otherwise it is ruinous to the community because it sends them the opposite direction from the healthy quadrants</p>
10	<p>Lord's Hapless Poor</p> <p>We never know what the future holds... Even with our best efforts and planning, at some point in our life, we ourselves could be hit with unforeseen troubles beyond our control, rendering us incapable of fully caring for ourselves.</p> <p>President Spencer W. Kimball described the primacy between the entities potentially providing assistance in these situations.</p> <p>Anim1: Quote He said:</p> <p>* Notice the Church's CONDITIONAL responsibility describing how worthiness enters into the calculation.</p> <p>Anim2: Quote Providing in the Lord's way</p> <p>If at some point in our lives we become The Lord's Hapless Poor ourselves, we show gratitude for the wonderful Church we belong to, we use the assistance to again become self-reliant, and we reach out to help others do likewise.</p> <p>Anim3: Quote President Brigham Young said:</p> <p>Ronald Reagan described the purpose of welfare from a political perspective. His views on welfare seem to align well with Latter-day Saint teachings.</p> <p>Anim4: Quote He said:</p> <p>* Notice that all welfare principles involved in helping people are to move them to willing and able if possible. In the political realm we should hold government officials accountable for how they use our taxes in implementing welfare principles.</p>
11	<p>Devil's Idle Poor</p> <p>Next, we talk about the Devil's Idle Poor... Those who are UNWILLING to provide for themselves but are actually ABLE to do so.</p> <p>Elder Erastus Snow described a key difference between the Lord's Poor, and the devil's idle poor.</p> <p>Anim1: Quote He said:</p>

	<p>The Lord Himself described his commandment regarding those idlers who are able but unwilling to work and provide for themselves. Anim2: Quote He said (D&C 43:42) This commandment applies to the idle rich as much as the idle poor. The idle rich can also be ruinous to society. (Being idle is not the same as seeking for leisure time as a means to refresh you from your work).</p> <p>Elder Boyd K. Packer taught the saints this principle directly: Anim3: Quote He said:</p> <p>President Brigham Young described the political consequences to a community: Anim4: Quote He said</p> <p>Anim5: To help illustrate what this looks like, we are going to invite a shamelessly idle poor to speak to us. Listen to Alfred Doolittle (from My Fair Lady) who shamelessly describes himself as undeserving poor.</p>
12	<p>Video Alfred Doolittle</p>
13	<p>Poor Devils Lastly, as a cautionary tale, we talk about the Ruinous Poor Devils...Those who are UNWILLING to provide for themselves and who have become so dependent on others for their support that they are also UNABLE to take care of themselves.</p> <p>Quote President Kimball</p> <p>Anim1: Quote (continued) President Kimball</p>
14	<p>Short Term vs Long Term * Everything we have discussed about the poor so far, assumes there is ample time available for discernment. Q: What about emergencies and natural disasters where there is no time for discernment?</p> <p>Anim1: Soup Kitchen * Natural disasters follow a different, short-term emergency model where everyone is helped to survive the <i>temporary</i> crisis. * In emergencies like this, soup kitchens and temporary shelters take over all categories, regardless of willing or able status. * This is like the parable of the Good Samaritan where an obvious disaster has occurred and there is no time for judgment.</p> <p>Anim2: The Church General Handbook differentiates SHORT-TERM vs LONG-TERM needs. * In emergency situations, soup kitchens can be a life saver, but it is a big mistake to follow a "crisis model" long-term and administer crisis mode welfare under normal economic circumstances. * Categorizing all poor as Homeless is the world's way of dealing with the poor by combining all the poor into one box and making poverty purely an "economic problem" rather than recognizing the additional need for discerning a "character problem" * The world does not differentiate between the Lord's Poor and The Devil's Poor. Politicians have turned state welfare into an economic issue between "have's" and "have more's" in an effort to garner votes and political power. * This is why the modern welfare state (socialism, communism, etc.) is so destructive to society in general. It takes from the willing and able and gives to everyone else, making no distinction between honest poor and dishonest poor.</p> <p>Anim3: Quote Joseph Grenny Giving assistance that introduces future dependency, is contrary to Providing in the Lord's Way...Whenever we help we should ask ourselves is this something I am comfortable with in the long term, sustaining it over weeks, years, and eternally. Anim4: Quote President Kimball</p>

	If we provide assistance in a way that creates dependency we have made things worse in the long run.
15	<p>The Hive President Brigham Young described his perspective in dealing with all the classifications of poor. Anim1: Quote He said:</p> <p>Early Church leaders compared their community of Zion to a bee hive (called Deseret). Anim2: Quote Brigham Young Anim3: Quote Elder Heber C. Kimball</p>
16	<p>Providing in the Lord's Way Anim1: Quote Brigham Young Anim2: Quote Providing in The Lord's Way Anim3: Quote Local stake training</p> <p>Instead of giving to panhandlers which involves very little discernment on our part, it is best to give through fast offerings and let the Bishop do his job in assisting through discernment. Anim4: Quote Elder Erastus Snow</p>
17	<p>Inside Out Quote Providing in the Lord's Way Q: In dealing with the poor, what separates the worthy from the unworthy? * It all starts with a person's attitude. Notice a simple word WILLING is all that separates the Lord's poor from the Devil's Poor. This is the nature of Justice and Benevolence each having their say. * Look how easy it for the idle poor and ruinous poor to shift from one quadrant to the other. * It isn't really about being ABLE or UNABLE. It is all just about a change in attitude from UNWILLING to WILLING. * For example, the idle poor (able but unwilling) can become the Lord's industrious poor by simply changing their attitude and being willing to put in effort to keep covenants, and work to be self-sufficient. * Likewise, the ruinous poor (neither willing nor able) can become the Lord's hapless poor by simply changing their attitude and being willing to put in effort to keep covenants and become self-sufficient as far as they are able. * In other words, no one is forcing these individuals to stay a member of the unworthy poor (the devil's poor). It is by their own choice. The moment the idle and ruinous poor change their attitude, they can become the Lord's poor at any time by simply being willing to work, and keep covenants. That is when the Lord's Stewards are willing to step in and help. Q: Whose responsibility is it to distinguish between Worthy Poor, and Unworthy Poor? * The judgment of worthiness is for the Church leader with priesthood keys to determine. The Bishop is the judge in Israel. Q: When someone is holding up a sign on a street corner asking for assistance, how do you know what quadrant they are in? You don't, and other than in disastrous emergency circumstances it is not within your authority to discern their worthiness. * This is why all welfare assistance ought to go through priesthood leadership. This Preserves the dignity and privacy of individuals involved, as well as preserving the order of Zion. * While everyone should be aware of the principles involved, our personal responsibility in actually dealing with the poor is to pay our tithing and fast offerings and let the judgment of who is worthy and who is not, be given to the Bishop. * This takes the burden off being held hostage by everyone asking for a handout. We recognize it is not our call to provide handouts. If we feel bad about it, we can always pay a generous fast offering, and send those seeking for assistance to the Bishop to provide for judiciously.</p> <p>Anim: Quote President Ezra Taft Benson</p>
18	Questions?