

basis by the bishopric in the bishopric youth committee meeting, where youth activities and service projects are planned. Often members of a ward activities committee are called to supervise and carry out special wardwide events as requested by the bishopric.

Since 1980, when the Church adopted the consolidated meeting schedule, each ward holds three general meetings during a three-hour block of time on Sunday. In SACRAMENT MEETING family members worship together, renew covenants through partaking of the sacrament, and listen to talks and sermons based on the scriptures. During a second hour, Sunday School classes are held in age groups from twelve to adult. Each year in the adult classes, one of the standard works of scripture is studied: OLD TESTAMENT, NEW TESTAMENT, the BOOK OF MORMON, the DOCTRINE AND COVENANTS, and the PEARL OF GREAT PRICE. During a third hour Priesthood quorums, Young Women, and Relief Society meet separately, where youth, men, and women are taught how to put gospel principles into action in everyday life. Priesthood quorums and the Relief Society are the service arms of the ward. Their members provide the volunteer help necessary to implement the plans made by the bishopric and auxiliary leaders. Adult holders of the priesthood attend quorum meetings according to whether they are HIGH PRIESTS or ELDERS. Young men (ages twelve to eighteen) meet in AARONIC PRIESTHOOD quorums for DEACONS (ages twelve and thirteen), TEACHERS (ages fourteen and fifteen), and PRIESTS (ages sixteen to eighteen). The Young Women are organized in age groups similar to the Young Men: Beehives (ages twelve and thirteen), Mia Maids (ages fourteen and fifteen), and Laurels (ages sixteen and seventeen). From age eighteen, women are members of the Relief Society, a benevolent society dedicated to caring for the needy and to assisting in spiritual, social, and personal development. Relief Society lessons focus on spiritual living, home and family education, compassionate service, and social relations.

Concurrent with the Sunday School and the men's and women's activities, the PRIMARY organization holds a nursery for children from ages eighteen months to three years, and classes for those three through eleven years of age, where children are taught lessons about Jesus Christ and the scriptures and are involved in singing and speaking.

Special activities (service projects and socials) are held for the women and youth on a day other than Sunday. The Relief Society holds a monthly evening meeting in which the sisters are taught home management techniques and skills.

The bishop is responsible for the finances of the ward, and is assisted in this matter by a financial clerk. Ward activities are either financed locally by individual contributions of ward members, or by a system wherein each ward receives an operating budget from general tithing funds based on the number and level of activity of its members. There are to be no other fund-raising activities.

The ward organization is a tool to help assure that Church activities complement, rather than compete with, family activities; that social activities are inclusive, rather than exclusive; and to nurture those who feel that geographic boundaries are artificial and thus exclude them from Sabbath day association with longtime Church friends.

Ideally, the ward organization becomes the means of creating an intimate religious community where the work of the kingdom of God on earth is carried out by every member in a lay ministry. Through the ward organization members teach the gospel, perform the ordinances, provide fellowship with the saints, and in all ways nurture one another in the faith.

BIBLIOGRAPHY

- Alder, Douglas D. "The Mormon Ward: Congregation or Community?" *Journal of Mormon History* 5 (1978):61-78.
- Arrington, Leonard J., and Davis Bitton. "The Nineteenth Century Ward." In *The Mormon Experience: A History of the Latter-day Saints*, pp. 206-219. New York, 1979.

L. ROBERT WEBB

WARD WELFARE COMMITTEE

Certain officers of each WARD form the ward welfare committee, headed by the BISHOP. Through his priesthood CALLING, the bishop is entrusted with the sacred responsibility to know the temporal circumstances of his ward members and to ensure that proper care is given to those in need (D&C 84:112).

The bishop is assisted in these efforts by his two counselors, the HIGH PRIESTS quorum group leader, the ELDERS quorum president, the YOUNG MEN president, the RELIEF SOCIETY presidency,

the ward executive secretary, the ward CLERK, and others. The bishop convenes the ward welfare committee at least monthly. These leaders report and confidentially discuss any welfare needs in the ward that they have become aware of, either personally or by reports from HOME TEACHERS and VISITING TEACHERS. Where possible, the priesthood quorums and the Relief Society serve as the first Church source of assistance to members who need help beyond what the family can provide (D&C 52:39–40). When these ward resources have been exhausted, the committee may suggest that additional help be sought from the “Lord’s storehouse” (D&C 51:13; 83:5–6) or from other people or services.

In addition, the committee may also help ward members in learning to provide for themselves and their families, to live the principle of the monthly fast, and to contribute a generous monetary FAST OFFERING, and in preparing for unexpected adversity, rendering service in return for Church assistance, and preparing for emergencies in the community.

BIBLIOGRAPHY

- The Church of Jesus Christ of Latter-day Saints. *Caring for the Needy*, pp. 4–5. Salt Lake City, 1986.
- Romney, Marion G. “The Role of Bishops in Welfare Services.” *Ensign* 7 (Nov. 1977):79–81.
- Welfare Services Resource Handbook*, pp. 8–10. Salt Lake City, 1980.

JOHN H. COX

WAR IN HEAVEN

When Latter-day Saints speak of the “war in heaven,” they generally mean the conflict in the PREMORTAL LIFE that began when Lucifer, in a rebellion against God the Father and his Son Jesus Christ, sought to overthrow them. The result was that Lucifer and his followers were cast out of heaven. The prophet Isaiah (Isa. 14:12–15) and John the Revelator (Rev. 12:4–9) both referred to the war, and Jesus himself spoke of having “beheld Satan as lightning fall from heaven” (Luke 10:17–18). Latter-day revelation gives additional insight, which is supplemented by the teachings of latter-day prophets.

To “bring to pass the immortality and eternal life of man” (Moses 1:39), God the Father insti-

tuted the eternal PLAN OF SALVATION, which centered on mankind’s AGENCY, anticipated the fall of man, and provided a savior. Although previously known in the heavenly realm, the plan was formally presented to the spirit children of God at a COUNCIL IN HEAVEN. “Whom shall I send?” (Abr. 3:27) was the Father’s call for someone to be the redeemer. His eldest Son (D&C 93:21; Col. 1:15), known also as JEHOVAH, one “like unto God” (Abr. 3:24), and chosen from the beginning (Moses 4:2), officially accepted this role and responded, “Here am I, send me” (Abr. 3:27). He also stated, “Father, thy will be done, and the glory be thine forever” (Moses 4:2). With this formal acceptance and selection of the future Messiah, the spirit children of God “shouted for joy” (Job 38:7). It was also a time to signify individual commitment to the Father’s plan.

Not all accepted, however. The scriptures state that Lucifer, an “angel of God who was in authority in the presence of God” (D&C 76:25), rebelled and offered himself as the proposed redeemer, saying to the Father, “Behold, here am I, send me” (Moses 4:1). His offer was not well-intentioned and was a defiance of the Father and his Only Begotten Son. Lucifer’s proposal was couched in his own interests: “I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor” (Moses 4:1). His proposal, if accepted, would have destroyed mankind’s agency (Moses 4:3). Lucifer possessed character flaws, which finally manifested themselves in jealousy of the Christ and rejection of the Father’s plan. Just how he proposed to save every soul is not explained but it apparently allowed either no opportunity for sin or, if sin did occur, no condemnation for sin. As his reward for saving everyone, Lucifer demanded that God surrender his honor and power to Lucifer (Isa. 14:13; D&C 29:36; Moses 4:3).

Although Lucifer made a false offer of salvation without individual responsibility, he gained many followers, and “war in heaven” ensued. Michael, the archangel (who later was Adam), led the “forces” of Jehovah in a battle for the loyalties of the Father’s spirit children. The exact nature of this war is not detailed in the scriptures, but there can be little doubt that it involved the principles of the gospel of Jesus Christ and how mankind was to be saved. The Prophet Joseph Smith explained, “The contention in heaven was—Jesus said there