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 VISTING 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.

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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
would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him” (TPJS, p. 357).

Lucifer and his followers, who were “a third part of the hosts of heaven” (Rev. 12:4; D&C 29:36), made open warfare against the Father, the Son, the Holy Ghost, and the eternal Plan of Salvation and were cast down to earth (cf. Jude 1:6), eternally deprived of being born into mortality with physical bodies, and never to have salvation (TPJS, pp. 181, 297–98). So tragic was the fall of Lucifer that “the heavens wept over him” (D&C 76:26).

Known on earth as Satan or the devil, Lucifer and his followers still continue the war against the work and the people of God, being permitted to do so to give people opportunity to exercise agency, being “enticed by the one or the other” (2 Ne. 2:16–25). They will persist until the day of judgment, when Michael, the archangel, and his armies will ultimately prevail and cast them out forever (D&C 88:111–15).

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WAR AND PEACE

LDS ideas about war and peace are complex. They synthesize a number of basic values. First are the ideals of finding peace in Christ (John 14:27), turning the other cheek and loving one’s enemies (Matt. 5:39, 44), repeatedly forgiving one’s enemies (D&C 64:10; 98:23–27, 39–43), and renouncing war and proclaiming peace (D&C 98:16). Next are the goals of establishing a perfect community of righteous, harmonious people (see ZION) and of welcoming the millennial reign of Jesus for a thousand years of peace. Third is a fundamental aversion to any use of force or violence that denies personal agency (D&C 121:41–44). Next is the recognition that war was the tactic Satan used in the premortal existence (see WAR IN HEAVEN) and that he continues to reign with violence on this earth (Moses 6:15). Then there is acknowledgment that it is appropriate and sometimes required to take up arms in defense of one’s family, religion, and freedom (Alma 43:45–47; 46:12). Next are the ethical and legal distinctions between deliberate murder and the killing of opposing soldiers in the line of combat duty. There is an obligation of all citizens to honor and obey the constitutional law of their land (see CIVIC DUTIES), together with the belief that all political leaders are accountable to God for their governmental administrations (D&C 134:1). And finally, there is the role of the UNITED STATES OF AMERICA as a nation of divine destiny with a mission to lead the way in establishing international peace and individual freedom on earth.

Under the extreme pressures and agonies that may arise from differing circumstances, an individual must have personal faith, hope, charity, and revelation to implement all these principles in righteousness.

Countries may define their interests differently and hence make reliance on force more or less salient, with various political and ethical consequences. For example, a group may adopt a radical pacifist position, but its survival then depends on the attitudes of others. Thus, in the Book of Mormon, the survival of the converted Lamanites who vowed never to shed blood was vouchsafed by the Nephites and by their own sons, who were not bound by their oath of pacifism (Alma 27:24; 56:5–9).

War also has some legal status in international law: “War is a fact recognized, and with regard to many points regulated, but not established by International Law” (L. Oppenheimer, International Law, London, 1952, p. 202). In the exercise of their sovereignty, states may limit the initiation or conduct of war, but the present political system of self-help grants the right to make war as one’s safety, vital interests, or sense of justice may dictate. Over time peaceful conditions may emerge, but as long as separate independent entities exist, the likelihood of resort to armed conflict remains, and in any sovereign state wherein LDS citizens reside they are pledged to “being subject to kings, presidents, rulers, and magistrates, etc., obeying, honoring, and sustaining the law” (A of F 12).

TEACHINGS OF THE BOOK OF MORMON AND THE DOCTRINE AND COVENANTS. The LDS response to the political realities of war is largely con-
