

WELFARE SERVICES, the Church's WELFARE FARMS, canneries, and BISHOP'S STOREHOUSES grow, process, and distribute commodities for consumption by those in need in the Church. These facilities maintain approximately a year's supply of inventory, in both production supplies and finished goods. Church-owned grain reserves are stored to help provide needs from harvest to harvest, with a suitable margin for some who may come into need during more prolonged economic downturns. The Church does not attempt, however, to maintain emergency storage for its entire membership. Long-term security against catastrophic emergencies depends upon the faithful preparation of individual members and families throughout the world.

Consistent preparedness has enabled the Church to participate in humanitarian projects to relieve suffering resulting from such catastrophes as World War II, the rupture of the Teton Dam in Idaho in 1976, food shortages in Poland in 1982, flooding in Brazil in 1983, earthquakes in Mexico City in 1985, hurricanes in the Caribbean and South Carolina in 1989, and other natural and man-made disasters.

Ecclesiastical units of the Church (wards, stakes, regions, and areas) are directed to prepare and maintain a written emergency response plan. The scope and level of detail contained in the plans vary, depending upon the nature and severity of emergencies likely to occur in each area. Emergency response plans generally address leadership and communication issues, reporting procedures, the location and extent of resources available for emergency response efforts, guidelines for the use of Church buildings as shelters, and the names and addresses of emergency-response specialists.

The presiding officers of all Church units are encouraged to coordinate emergency planning and response efforts with appropriate community agencies. The importance of good citizenship by all Church members in times of need is axiomatic.

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## ENDLESS AND ETERNAL

The terms "endless" and "eternal" have at least two connotations each in The Church of Jesus Christ of Latter-day Saints. They are used both as adjectives and as nouns. The adjectival forms, fitting the more traditional viewpoint, denote a concept of time without beginning or end. In a second, less familiar usage, the phrase "endless and eternal" functions as a noun, another name for God (Moses 1:3; 7:35)—in the manner of "Alpha and Omega," or "the Beginning and the End."

In a revelation dated March 1830 (now D&C 19), the Prophet Joseph SMITH learned that phrases such as "endless punishment" and "eternal life" have qualitative as well as quantitative implications. The word "endless," for example, has sometimes been employed by God for greater impact "that it might work upon the hearts of the children of men" (D&C 19:7). Consequently, the term "endless punishment" may or may not imply a duration of time—that there will be no end to such punishment—but it clearly does imply that the punishment (or blessing) is associated with the Eternal One. "Eternal punishment is God's punishment. Endless punishment is God's punishment" (D&C 19:11-12). In like manner, the concept of eternal life referred to in scripture (e.g., John 17:3) implies more than life lasting forever; it also connotes a quality of life like that of God, as well as life with God (*DS* 2:8, 228).

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## ENDOWMENT

An endowment generally is a gift, but in a specialized sense it is a course of instruction, ORDINANCES, and COVENANTS given only in dedicated TEMPLES of The Church of Jesus Christ of Latter-day Saints. The words "to endow" (from the Greek *enduein*), as used in the New Testament, mean to dress, clothe, put on garments, put on attributes, or receive virtue. Christ instructed his apostles to tarry at Jerusalem "until ye be endued with power