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# DEVELOPMENT OF LDS HUMANITARIAN AID

CRAIG JAMES OSTLER AND BRADY BURNS

Today the Church and its people are known in many parts of the world due to humanitarian aid efforts. For Latter-day Saints, helping the poor and needy is a sacred work and has become a symbol of who they are as a people in the world community. This work received sharper focus in 2009. While the Church built on its threefold mission to preach the gospel, perfect the Saints, and save the dead, it also announced a fourth emphasis in its mission—caring for the poor and needy.<sup>1</sup> President Thomas S. Monson explained, “The guiding principles of the Church Welfare program and humanitarian service efforts are based on the teachings and example of Jesus Christ. The holy scriptures leave no doubt concerning the responsibility to care for the poor, the needy, and the downtrodden.”<sup>2</sup> This article focuses on the foundations, developments, and contributions of Latter-day Saint

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humanitarian efforts. These efforts include: (1) the underpinnings of caring for the poor within the Church, (2) the Benson Agriculture and Food Institute and Corporation, and (3) what has become known as LDS Charities, the humanitarian arm of The Church of Jesus Christ of Latter-day Saints.

Philosophically, the Church's initial efforts to provide temporally for its members are tied to present-day humanitarian efforts. In a revelation given in 1831, the Lord commanded his people to esteem others as themselves and to not be respecters of persons (see D&C 38:24–27). Consequently, efforts were made under the laws of consecration, stewardship, and tithing to provide for the poor.<sup>3</sup> In addition, community organizations, sometimes referred to as cooperatives or united orders, were developed to carry out that command throughout the nineteenth century in settling areas in the Western United States.<sup>4</sup> Later, welfare programs were developed to meet the financial



*The Newel K. Whitney store in Kirtland, Ohio, served as the first storehouse for the poor, which provided a foundation for later humanitarian efforts. (All photos courtesy of authors.)*

crisis of the mid-twentieth century and focused the hearts and minds of the Saints on caring for one another. In time, the Saints joined in united humanitarian efforts to reach out to the poor and needy not of their faith. The development of the Saints' efforts to care for those in need has grown from a bishop's storehouse in one small room of the Newel K. Whitney store in Kirtland, Ohio, to large storehouses and accumulations of funds to meet welfare and humanitarian needs in many parts of the earth.

### **1831–1936: Laying the Foundation**

Today, Church welfare and worldwide humanitarian programs are administered separately. However, the Church's ability to extend emergency humanitarian aid to populations throughout the world and to prepare individuals to care for their own needs had their genesis in efforts to care for Church members. Indeed, Church efforts to care for the poor and needy in or out of the Church have been twofold: first, to encourage and organize employment opportunities for individuals so they can provide for themselves and their families; and second, to provide emergency relief for those in need. Less than a year after the organization of the Church, the Lord revealed the laws of consecration and stewardship, in which he commanded, "And behold, thou wilt remember the poor, and consecrate of thy properties for their support" (D&C 42:30). Formal establishment of the first storehouse for the poor was located within the Newel K. Whitney store in Kirtland, Ohio. An additional storehouse was added in Independence, Missouri. The storehouses were administered by one Church entity when the Lord commanded Church leaders to organize what became known as the United Firm "in regulating and establishing the affairs of the storehouse for the poor of my people . . . for a permanent and everlasting establishment and order unto my church" (D&C 78:3–4). The Lord gave responsibility to the Church's first

bishops, Edward Partridge and Newel K. Whitney, to oversee the specific labors of providing stewardships of property and goods, which gave opportunity for members to provide for themselves and their families, as well as responsibility to care for the poor (see D&C 41:9; 42:31–34; 51:1–8; 72:1–22).

As Saints settled and developed communities, they set up buildings that served as bishops' storehouses to which goods were contributed and later distributed to those in need. For example, in the early pioneer era of Salt Lake City, the site of the Joseph Smith Memorial Building was occupied by the tithing offices, the General Bishops' Storehouse, and stockyards. On a smaller scale, local storehouses were built in Mormon communities to provide for the poor in their respective areas, each overseen by local bishops and Relief Society presidencies.<sup>5</sup> During the 1930s, "Church leaders urged every stake to take steps to ensure that enough food and clothing were available to allow bishops to care for their ward members, and to establish welfare employment and production programs."<sup>6</sup>

Admittedly, these first efforts were intended as the foundation of the Church's welfare program, not humanitarian aid. Today, a fine line between the two programs is that the welfare program is administered through fast-offering donations that provide for the poor among Church members and others as the First Presidency sees fit. On the other hand, humanitarian assistance is from voluntary donations only and is used mainly for those who are not members of the Church. Further, humanitarian assistance is usually given through other charitable agencies, such as the Red Cross or Islamic Relief, and the name LDS Charities is used in those efforts rather than The Church of Jesus Christ of Latter-day Saints. However, in many cases, both Welfare Services and LDS Charities utilize large warehouses to store goods intended for the poor and needy, a foundation that was laid early in Church history.

In addition to establishing storehouses for the poor, the early Saints had opportunities to learn how to organize to meet the challenges of

man-made and natural disasters. During the trials and persecutions of the early Saints in New York, Ohio, Missouri, and Illinois, members covenanted to care for the poor among them. For example, in the summer of 1834, following the troubles in Jackson County, Missouri, more than two hundred men organized and marched to the aid of their fellow Saints as part of Zion's Camp. In the winter of 1838–39, members of the Quorum of Twelve guided the Saints in their removal from Missouri across the Mississippi River to Illinois, following mob and military persecutions. During the decades of removal from Illinois and other points of the globe to the Great Basin in the Rocky Mountains, the Saints learned how to better organize and provide for thousands of individuals. Successful emergency humanitarian efforts require effective organization. Gail J. McGovern, president and CEO of the American Red Cross, declared, “The most critical thing about disaster response is moving large groups of people to the site of a disaster; and there is no one that can mobilize groups of people better than the LDS Church.”<sup>7</sup>

## 1936–Present: Church Welfare

Church welfare programs expanded the Saints' ability to care for the poor and needy in later worldwide humanitarian efforts. The crisis of the Great Depression in the United States prepared the Saints to provide work opportunities and to mobilize with much greater efficiency and outreach. Widespread unemployment among Church members led to the establishment of a centrally directed welfare program. The First Presidency called Harold B. Lee, then president of the Pioneer Stake in Salt Lake City, as the managing director of the Church's efforts to help those who were out of employment and had families almost destitute of clothing and suffering from hunger.

World War II caused suffering among the Saints in Europe that could not be relieved by local efforts. Much of the Church's

understanding of how to undertake emergency humanitarian efforts today—such as efforts to gather, ship, and distribute aid across the globe—originated in the Church’s efforts to provide for needy members following this worldwide conflict. Church President George Albert Smith made a visit to U.S. President Harry S. Truman in 1945 to ascertain his attitude toward the Latter-day Saints shipping food, clothing, and bedding to Europe. With both presidents’ willingness to provide help and the readiness of supplies collected by the Church, “many people received warm bedding and food without delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe.”<sup>8</sup> From that initial shipment in October 1945 to the end of 1947, “more than seventy-five carloads of food and clothing and bedding” were shipped overseas to the needy with no cost to them.<sup>9</sup>

To this point, most of the Church’s efforts had focused on providing work opportunities and caring for their own. A century earlier, the Prophet Joseph Smith taught, “We are to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or any other, or in no church at all, wherever he finds them.”<sup>10</sup> With that admonition in mind, the time approached to reach beyond Church membership.

## Worldwide Humanitarian Efforts and Initiatives

*Benson Agriculture and Food Institute and Corporation.* In 1975, the Ezra Taft Benson Agriculture and Food Institute was organized at Brigham Young University as part of the college of Biological and Agricultural Sciences. It was named in honor of Ezra Taft Benson and his service as U.S. secretary of agriculture from 1953 to 1961.<sup>11</sup> “The institute’s pioneering research in applied nutritional and agricultural development was aimed at lifting families with small farms in the developing world.”<sup>12</sup> Families learned to grow vegetables and



*The Benson Agriculture and Food Institute and Corporation helps families in developing nations to establish small farms, such as this one in Ecuador.*

fruits while also raising small animals appropriate to their circumstances in order to better provide for themselves. Since 2008, The Benson Institute has helped hundreds of thousands of individuals and families with more than 160 Benson Food Initiative projects in over 36 counties.<sup>13</sup> Elder Ezra Taft Benson spoke at the inauguration of the institute, stating:

Throughout the world—and I have seen most of it—there are vast resources waiting to be used for the betterment of mankind. The objective of this institute is to use the human, physical, and spiritual resources of BYU to help the people of the world help themselves improve their quality of life. In so doing, it is well to remember what the Lord has said in regard to the way this should be done. These statements are the basis of the Church Welfare Program:

“For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if every man shall take of the abundance which I

have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment” (D&C 104:17–18).<sup>14</sup>

“The Ezra Taft Benson Agriculture and Food Institute (Benson Institute) integrated into LDS Charities in 2008, expanding its global outreach to better accomplish its mission to help families become more self-reliant.”<sup>15</sup> The lessons learned at the Benson Institute have been incorporated into a program that is now used all over the world to help families produce their own food, improve nutrition, and better provide for themselves. In 2014, 24,800 individuals in seventeen countries benefited from the knowledge gained in this program.<sup>16</sup>

*LDS humanitarian services organized.* The LDS Church began institutionally participating in humanitarian work during the devastating Ethiopia famine in 1985. Patrick Reese, previous manager of Planning and Administration for Humanitarian Services for the Latter-day Saint Charities, explained, “Church leaders asked us to hold a special fast, and the money that was collected during that time period helped to provide goods that relieved suffering in Ethiopia. The amount of money raised was significant. There were actually two collections; one that we did on our own, and then again when Pres. Reagan asked the country to donate. From that point, the church leaders made the decision that they would have an ongoing program to support this kind of work.”<sup>17</sup> One year later, the Church officially organized the LDS Humanitarian Services in order to fully bring help to the poor and needy worldwide.

On November 2, 1996, “the First Presidency announced the establishment of Latter-day Saint Charities, a charitable, nonprofit corporation designed to help the Church deliver humanitarian aid to poor and needy people of the world.”<sup>18</sup> Before and after that time, many varieties of projects were initiated to provide for needs as they were discovered. For example, projects were initiated to provide hearing aids for hearing-impaired teenagers and tools for hearing-impaired

students in vocational schools in Romania.<sup>19</sup> A project was sponsored to provide piglets to needy farmers in Croatia.<sup>20</sup> Full-time service missionaries were called to train and provide technical support at a dental school in Peru, and through Church Humanitarian Services “LDS dentists and hygienists traveled to Peru to offer services to the poor.”<sup>21</sup> At a Women’s Conference at Brigham Young University in 1999, those participating “helped make, compile or sort 31,000 hygiene kits, 2,500 newborn kits, 2,500 education kits, 2,500 school bags, 31,000 sewing kits, 372,000 buttons, 407 quilts and 1,200 surgical drapes. In addition, women took home materials to crochet 2,000 bandages for leprosy patients.”<sup>22</sup> Although many individuals and stake units continue with separate projects and programs,<sup>23</sup> today LDS Charities focuses on six major initiatives: wheelchair projects, neonatal resuscitation training, clean water projects, vision care, immunizations, and humanitarian aid and emergency response. Further, LDS Charities is involved in production and distribution of atmit, a nutritional supplement.

*Wheelchair projects.* The Church of Jesus Christ of Latter-day Saints began the current wheelchair initiative in a partnership with Kenneth E. Behring’s independent Wheelchair Foundation.<sup>24</sup> This partnership began “as the Church was responding in many different ways to the crisis in the Balkans in 1996–97, and one of the requests that had been made was to provide a few wheelchairs in a particular community.”<sup>25</sup> In 2001, John Yancey—manager of LDS Church medical projects and production—participated in a twelve-day, seven-nation tour. The tour included Nigeria, Tanzania, Ethiopia, Egypt, Jordan, Romania, and Ukraine. He and Elder Ronald A. Rasband of the First Quorum of the Seventy traveled in a private jet provided by the Wheelchair Foundation. The plane’s cargo included sixty wheelchairs for ceremonies performed in the first three countries. After delivering the initial group, wheelchairs were replenished at various locations as Brother Yancey and Elder Rasband continued to the other countries.<sup>26</sup>



*LDS Charities first began supplying wheelchairs in partnership with other entities and now operates its own program, which includes developing ways to provide employment training to those restricted by use of wheelchairs.*

Chronicling the development of the wheelchair initiative, Glen Rudd stated that by 2005, “the Church began to operate the wheelchair program on its own, focusing on building self-reliance and independence.” In 2007, the Church began donating “two new styles of wheelchairs specifically made for outdoor use.” Significantly, during this time the Church began “purchasing wheelchairs from smaller regional factories in countries such as [China], Mexico, Vietnam, Kenya, South Africa, and the Philippines.” This change had the added benefit of providing jobs for disabled workers and contributing to local economies.<sup>27</sup> The Church wheelchair program now focuses on partnerships with local organizations in the countries where the wheelchairs are provided. In addition to initially providing wheelchairs, training in the fitting, use, and maintenance of wheelchairs is currently a key component of the program.<sup>28</sup> The Church is

currently developing ways to provide employment training to those who are confined to wheelchairs.<sup>29</sup>

*Neonatal resuscitation training.* In the mid-1990s the Church became aware of a lack of knowledge in neonatal resuscitation. In 2002 the Church launched an initiative to train birth attendants in this valuable skill through a train-the-trainer method. Patrick Reese explained, “Our volunteers are doctors and nurses who have the certification to do this. About five of these volunteers, will go to a place like Mozambique or the DRC [Democratic Republic of the Congo] and train 80–100 people, and certify that they understand and can train others to learn those techniques. These 80–100 professionals each commit to train 6–8 others who are in a hospital or nurses association.”<sup>30</sup>



*LDS Charities provides training for neonatal resuscitation such as shown in this photo from the Dominican Republic.*

Since the inception of this program, LDS Humanitarian Services has partnered with the American Academy of Pediatrics, the Helping Babies Breathe Global Development Alliance, and local health organizations to develop effective training materials and methods for teaching midwives and doctors the skills needed to help newborns.<sup>31</sup> The Church has been instrumental in distributing equipment and training in this field. In 2013, Church efforts resulted in over 27,000 birth attendants trained in neonatal resuscitation skills.<sup>32</sup> Through 2010, in a little over eight years, “almost 200,000 medical professionals [were] trained to save the lives of newborns” in over seventy-four countries, saving more than a million lives each year.<sup>33</sup>

*Clean water projects.* Another project that the Church established in 2002 was to provide for the approximately one billion people worldwide suffering thirst and disease because of the lack of clean water. This initiative started as a small project in Laos in order to expand and refurbish their existing water system. A unique aspect of this particular project is that it can only be accomplished with the help of the local communities and villages. They are able to locate potential water holes, help dig trenches for needed pipes, establish water committees, arrange a fee-paying system, and take the responsibility for maintaining the water system. The largest project that has been implemented thus far is in the Democratic Republic of the Congo. The eighteen-mile pipeline installed in trenches hand dug by the community has now benefited over 200,000 individuals. In 2006, the Church began providing sanitation facilities such as toilets, showers, and clothes-washing stations. This eventually gave rise to hygiene training in order to help ensure that health improvements are sustained. Consequently, the Church developed the three pillars of health: clean water, sanitation facilities, and hygiene training, which provided clean water to 7,551,312 people between 2002 and 2010.<sup>34</sup> In 2014, “Humanitarian Services provided clean water to 1,100,000 people in 33 countries.”<sup>35</sup>

*Vision care.* The services involving vision care began as a request from local Church leaders who saw the need to address preventable blindness in Indonesia.<sup>36</sup> Their purpose was to create a means to help the 300 million individuals who suffer poor vision quality. Other goals included preventing avoidable blindness and visual impairment and helping to strengthen organizations providing eye-care services for the poor. From 2003 to 2010, roughly 550,000 individuals received improved sight from the help provided by the Church, which includes “surgical training, surgical equipment, supplies, eye screening training, and eyeglasses.”<sup>37</sup> Patrick Reese reported that “the Vision Care Initiative has since developed into a program in which



*More than half a million individuals have benefited from vision care provided through LDS Charities.*

U.S. doctors and local eye care professionals collaborate to alleviate specific and most-needed eye care problems in a community. 88,000 people benefited from equipment donation and collaboration efforts of the Church in 2013 alone.”<sup>38</sup>

*Atmit.* An additional response to the Ethiopian famine of 1985 was the development of atmit, an Ethiopian porridge mix based on a centuries-old recipe. The porridge is made up of a base of powdered milk and oat flour, and also contains “sugar, salt and supplemental vitamins and minerals.”<sup>39</sup> It helps malnourished children and the elderly who cannot digest whole grains and food made with coarse flour. In March 2003, the Church sent its first shipment of atmit to Ethiopia to help relieve the starvation that more than 11 million people were facing. The first shipment comprised 80,000 pounds of the mixture. An additional 120 tons of atmit, produced at Welfare Square, was shipped to Ethiopia in ocean-bound containers.<sup>40</sup> From

2003 to 2007, more than 2,000 tons of atmit were manufactured in Salt Lake City on Welfare Square and “sent to developing areas of the world plagued by malnourishment and starvation.”<sup>41</sup>

*Immunizations.* The Church’s other 2003 initiative was an immunizations campaign. It has been reported that from 2003 to 2012, more than 766,000 hours of service were donated by Church volunteers to provide immunizations and educate people of their importance.<sup>42</sup> The amount of interest generated by the Church was mainly due to the many partnerships that the Church entered into, most notably the Red Cross, led by the Centers for Disease Control and Prevention and the United Nations. Furthermore, the Church’s commitment of one million dollars a year and continued support of the Measles and Rubella Initiative of the United Nations and GAVI (the Global Alliance for Vaccines and Immunizations) has helped provide vaccines for rotavirus (diarrhea), pneumonia, and polio—contributing to 9.9 million people being immunized in 2013 alone.<sup>43</sup> LDS Charities may be the only organization worldwide that can do social mobilization in such a significant way. Because of their affiliation with The Church of Jesus Christ of Latter-day Saints, they have Church units in nearly all nations in which members speak the local language. In many political and government areas in which the Church is not officially recognized, they have representatives that can help carry out humanitarian efforts. Thus they can send people in an organized manner into local communities and dispel myths about immunizations, etc.

*Humanitarian aid and emergency response.* Perhaps the best-known aspect of humanitarian aid is emergency response to natural disasters, civil unrest, or famine. Neil K. Newell, welfare media representative for the Church, described the scene following Hurricane Katrina in late August 2005:

Immediately afterward, people from all over the United States arrived and rolled up their sleeves. Among them were thousands of members

of The Church of Jesus Christ of Latter-day Saints. . . . This army of Mormons descended upon the hardest hit areas—sometimes driving for more than six hours to get there. And armed with chain saws, shovels, and pruning shears, they worked 14 hour days, giving their help free of charge to any and all who needed it.

One woman, who had been desperately trying to organize a relief effort in her community center, watched as several vans drove up spilling out dozens of men and women dressed in their distinctive yellow shirts.

“Everybody! Everybody!” the woman exclaimed, her cheeks wet with tears, “The Mormons are here!”<sup>44</sup>



*As part of the emergency response of LDS charities, over 22,000 Church-sponsored volunteers participated in providing relief following the 2011 earthquake and tsunami in Japan and more than 250 tons of supplies were distribute during the first few months following the disaster.*

Such response is not accomplished through a haphazard group providentially arriving to provide needed aid. Rather, this example demonstrates a well-coordinated effort by an efficient organization of resources and man power. LDS Charities has organized the world into fifteen international areas, each with an area welfare manager appointed to oversee humanitarian aid. In addition, there are ten areas within the United States whose managers are located in Salt Lake City and help respond to humanitarian needs. Each area welfare manager receives direction and resources from the Area Seventy or Presidency of the Seventy, who are under the direction of the First Presidency. Working under the direction of the area welfare managers are 80–85 humanitarian missionary couples serving throughout the world.<sup>45</sup>

“When local resources are strained or nonexistent, LDS Charities provides short-term, life-sustaining resources such as food, water,

shelter, and clothing, as well as medical, school, and hygiene supplies. This response is accomplished in partnership with local relief organizations and sometimes with other major international organizations. Under the direction of local leadership, LDS Charities volunteers distribute supplies and participate in clean-up efforts to help disaster victims recover.”<sup>46</sup>

In addition to the formal world organization and administration of humanitarian aid, most, if not all, full-time proselyting missionaries are encouraged to provide service to those among whom they live, at least on a weekly basis. Further, they, along with members in worldwide congregations, are called upon in time of need. This provides a type of minuteman response to needs across the globe wherever LDS missionaries or congregations are located.

## Conclusion

Today, comments from those that are helped through LDS humanitarian aid focus on the fact that “even though we are not members of the Mormon Church, we always receive their support.”<sup>47</sup> In Church humanitarian work, LDS Charities gives to those in need regardless of nationality, political standing, race, or religion. There is an emerging emphasis not to ship goods from Church headquarters in Salt Lake City, Utah, but instead to purchase needed supplies near the disaster site. This ensures that the supplies are familiar to the people, helps build up local (and sometimes shattered) communities, and allows LDS Charities to build bridges with people of influence that can assure future opportunities to reach those in need.<sup>48</sup> Through humanitarian efforts, the Church’s influence for good is not restricted to areas in which it is officially recognized. Due to initiatives and emergency-relief efforts that are offered through LDS Charities, help is welcomed into areas of the world across the globe that might have been closed to Christian church organizations.

Recently, LDS Charities has garnered more attention internationally. On February 27, 2014, the Church's humanitarian efforts were the focus of a United Nations meeting titled "Discovering Mormonism and Its Role in Humanitarian Assistance."<sup>49</sup>

Along with missionaries serving in many parts of the world, humanitarian programs have provided opportunities for members of the Church to become better acquainted with other peoples and cultures and their needs. Similarly, people in many nations have been able to see the Church in additional light beyond missionary efforts or reports of strange beliefs and practices. Indeed, proselyting missionaries often temporarily forgo their work of teaching the gospel to serve those that are in need of humanitarian assistance. It is not unusual to hear returned missionaries declare that some of the most fulfilling experiences of their missionary service were at times of providing humanitarian aid. Further, joining in efforts with other individuals, programs, and institutions to provide care for the needy increases the opportunities for cooperation and goodwill between Church members and those of other faiths or no faith.<sup>50</sup> Church leaders and members have voiced sentiments such as, "This was an opportunity to show we are a caring people and desire to fit into the community."<sup>51</sup>

Efforts to provide for the poor and needy that began with an 1831 revelation and establishment of a storehouse have continued since that time. The most recent data regarding the amount of cash and materials that have been provided report that through 2011 over \$1.4 billion have been donated through LDS humanitarian assistance. Quantifying the volunteer hours involved in the worldwide humanitarian efforts is beyond human abilities. Contributions have come from countless individuals to save lives and improve living conditions. Those that received and those that gave both rejoiced in the effort. However, it is worthwhile to note that this effort reflects more than generosity; it demonstrates faith of the Latter-day Saint

people. President Gordon B. Hinckley explained, “From the beginning this Church has moved forward with faith. Faith was the strength of the Prophet Joseph. . . . And so it has been with each of the Presidents of the Church. In the face of terrible opposition, they have moved forward with faith. . . . More recently, whether it was an urgent need to extend humanitarian aid to victims of the tsunami, or earthquakes, or floods in divers places, it has all been the same. Welfare shelves have been emptied. Cash by the millions has been dispatched to those in need, regardless of Church membership—all in faith.”<sup>52</sup>

## Notes

1. “Mormon Church to Emphasize Care for Poor and Needy,” KSL.com, December 10, 2009; *Handbook 2: Administering the Church* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2010), 9.
2. Julie Dockstader, “Six Decades Later, Welfare Program Still Restores Hope,” *Church News*, February 27, 1999.
3. Craig James Ostler, “The Laws of Consecration, Stewardship, and Tithing,” *Sperry Symposium Classics: The Doctrine and Covenants* (Provo, UT: Religious Studies Center, 2004), 155–75; Craig James Ostler, “Consecration,” *Doctrine and Covenants Reference Companion*, ed. Dennis L. Largey (Salt Lake City: Deseret Book, 2012), 106–12.
4. *Church History in the Fulness of Times* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 402–5.
5. “Before 1936 there were at least 135 bishops’ storehouses throughout the Church.” Glen L. Rudd, *Pure Religion: The Story of Church Welfare Since 1930* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995), 4.
6. Mike Cannon and Frank Richardson, “Roots of the Modern Church Welfare System Tap Into Early Stakes,” *Church News*, May 26, 1990.

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7. "Humanitarian Visitor Center Film," LDS Media Library, LDS.org.
8. George Albert Smith, in Conference Report, October 1947, 5–6.
9. George Albert Smith, in Conference Report, October 1947, 6.
10. Joseph Smith, *Times and Seasons*, March 15, 1842. See also Alma 1:30, in which all that were in need were succored: "Whether out of the church or in the church, having no respect to persons as to those that stood in need."
11. "Benson Institute Integrated into LDS Charities," LDS Charities Updates, ldscharities.org. <http://ldscharities.org/news/benson-institute-integrated-into-lds-charities?lang=eng>.
12. Glen Rudd, *Pure Religion Epilogue: The Story of Church Welfare from 1995 to 2010* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2011), 65.
13. "Benson Institute Integrated," ldscharities.org.
14. Copy of Elder Ezra Taft Benson's inaugural address in author's possession, courtesy of Benson Institute.
15. "Benson Institute Integrated," ldscharities.org.
16. <http://ldscharities.org/what-we-do?lang=eng#benensonfood>.
17. "A Discussion with Patrick Reese, Manager, Humanitarian Services, Church of Jesus Christ of Latter-day Saints," interview on June 18, 2009, Berkley Center for Religion, Peace, and World Affairs, Georgetown University, <http://berkleycenter.georgetown.edu/interviews/a-discussion-with-patrick-reese-manager-humanitarian-services-church-of-jesus-christ-of-latter-day-saints>.
18. R. Scott Lloyd, "1996: Year in Review," *Church News*, December 26, 1996.
19. Gerry Avant, "LDS Humanitarian Relief in Romania," *Church News*, August 18, 1990.
20. Shawn Stahle, "Pig Project in Croatia Restore Hope, Dignity," *Church News*, June 1999.
21. Sarah Jane Weaver, "LDS Dentists Are 'Teaching the Teachers,'" *Church News*, December 23, 2000.
22. Julie Dockstader, "'Sky's the Limit' Massive Project Called 'Largest Humanitarian Event the Church Has Ever Been Involved with in One Setting,'" *Church News*, May 8, 1999.

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23. Latter-day Saints are motivated by the Lord's instructions: "Verily I say, men should be engaged in a good cause, and do many things of their own free will" (D&C 58:27).
24. Jason Swenson, "Hundreds Receive Gift of Mobility, Independence," *Church News*, December 21, 2002. Behring is a philanthropist and former owner of the Seattle Seahawks, a National Football League team.
25. Reese, Berkley Center interview.
26. John H. Yancey, manager of LDS Medical Projects and Production, interview by the authors, February 27, 2014.
27. Rudd, *Pure Religion Epilogue*, 56.
28. Patrick Reese, personal correspondence, March 3, 2014.
29. Correspondence with LDS Charities in the peer review process.
30. Reese, Berkley Center interview.
31. Efforts and successes of the LDS Charities neonatal resuscitation program have been reported to Church members via the *Church News* and *Liahona* and *Ensign* magazines; see Eric James, "LDS Charities Project Rescues Infants," *Ensign*, October 2008; "Church Teaching Life-Saving Techniques to Health Professionals around World," *Ensign*, July 2007; "Church Helping to Save Infants around World," *Liahona*, August 2007; Heather Stock and Larry Hiller, "The Church's Humanitarian Efforts: Disciples in Action," *Liahona*, September 2010.
32. Reese, personal correspondence.
33. Marianne Holman, "'What Love Is'—Emulate Savior's Example," *Church News*, April 16, 2011; Reese, personal correspondence; <http://ldscharities.org/initiatives/neonatal-resuscitation-training?lang=eng>.
34. Reese, personal correspondence; Rudd, *Pure Religion Epilogue*, 61–62; <http://www.ldsphilanthropies.org/humanitarian-services/funds/clean-water.html>.
35. <http://www.ldsphilanthropies.org/humanitarian-services/funds/clean-water.html>.
36. Reese, personal correspondence; Sarah Jane Weaver, "Blessing Lives for Generations," *Church News*, January 10, 2004.
37. Rudd, *Pure Religion Epilogue*, 57.

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38. Reese, personal correspondence. In 2014, 81,600 individuals were helped, <http://ldscharities.org/what-we-do?lang=eng#vision>.
39. Howard Collett, "Providing Atmit, Hope," *Church News*, October 15, 2011.
40. Sarah Jane Weaver, "Ethiopian aid: 'Will literally save thousands of lives,'" *Church News*, March 29, 2003.
41. Jason Swensen, "Helping Others Yields Rich Blessings," *Church News*, January 27, 2007.
42. R. Scott Lloyd, "'Shot@Life' for children through immunizations," *Church News*, July 14, 2012.
43. Patrick Reese, personal correspondence. In recent years, the Church has donated more than one million dollars per year solely for measles vaccinations. In addition, The Church has provided additional money for other kinds of vaccinations (and NGOs that specialize in vaccination, GAVI in particular). It would be accurate to say that since 2003, the Church has given more than twenty million dollars to support immunization efforts worldwide.
44. Neil K. Newell, "Reaching Out to Those in Need," in *The Mormons: An Illustrated History of the Church of Jesus Christ of Latter-day Saints*, ed. Roy A. Prete (London: Merrell Publishers, 2013), 99.
45. John H. Yancey, interview, February 27, 2014.
46. <http://ldscharities.org/initiatives/emergency-response?lang=eng>.
47. <https://www.lds.org/media-library/video/2014-01-100-humanitarian-visitor-center-film?lang=eng>.
48. Correspondence with LDS Charities in the peer review process.
49. United Nations Webcast: [webtv.un.org](http://webtv.un.org) (organized by the NGO Relations Section, Outreach Division, Department of Public Information (DPI)), <http://webtv.un.org/search/dpingo-briefing-focus-on-faith-mormonism/3267145282001?term=mormonism>.
50. "Head of Health Organization Suggests Partnership" *Church News*, August 30, 1997; Sarah Jane Weaver, "Ambassador Calls Church a Friend, Gives Thanks for Aid," *Church News*, July 27, 1996; Sarah Jane Weaver, "Strong Partnership Shared By Church, Red Cross," *Church News*, June 6, 1998.

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51. President Gerald J. Cardon of the Fargo North Dakota Stake, "Help Came from the Mormon Church," *Church News*, June 3, 1989.
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