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LESSON #6

Purpose: To teach the principle that enduring to the end means to be faithful even in times of adversity; to give ideas for using wheat; to provide suggestions for learning the skills of home maintenance; and to provide help for dealing with the psychological aspects of money management.

Teacher Preparation:

- (1) Prepare copies of handouts for each student:
 - “That They May Be One in Us,” by D. Todd Christofferson, *Ensign*, November, 2002, p. 71
 - “Endure It Well,” by Neal A. Maxwell, *Ensign*, May, 1990, p. 33
 - Gluten instructions
 - Germinating Wheat in a Jar w/ recipes
 - “Responsibility for Welfare Rests with Me and My Family,” by James E. Faust, *Ensign*, May, 1986, p. 20
 - (2) Prepare placard with President Ezra Taft Benson’s statement: “When obedience ceases to be an irritant and becomes our quest, in that moment God will endow us with power” (Donald L. Staheli, “Obedience—Life’s Great Challenge,” *Ensign*, May 1998, 81).
 - (3) Assign a class member to read Elder D. Todd Christofferson’s talk (source listed above) and tell the class the meaning of John 15:1-2.
 - (4) Prepare a bottle or tray of germinated wheat to show the class.
 - (5) If desired, prepare a food item made with germinated wheat, such as brownies.
 - (6) Prepare a batch of gluten (wheat meat).
 - (7) If desired, prepare a food item made with gluten, such as meat balls.
 - (8) Read and prayerfully study D&C: 90:24; D&C 89:10-14, 17; Mosiah 2:23-24; John 15:1-2; Alma 29:3, 6.
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Suggestions for Lesson:

Introduction:

Post a placard with President Ezra Taft Benson's statement, "When obedience ceases to be an irritant and becomes our quest, in that moment God will endow us with power" (Donald L. Staheli, "Obedience—Life's Great Challenge," *Ensign*, May 1998, 81).

Explain that we have been counseled by our church leaders throughout the history of the church to store supplies that will enable us to be self-sufficient as a people, as wards, families, and individual members. As we obey, in gratitude for the Lord's warnings that have given us ample direction and time to prepare, we will feel the Lord strengthening us and opening the way for us to accomplish our goals.

Read Mosiah 2:23-24:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are and will be, forever and ever, therefore, of what have ye to boast?

Point out that obedience to the Lord's commands always brings greater blessings and rewards beyond what we have a right to expect or hope for, and that this promise holds true as we try to increase our ability to live providently.

Spiritual:

Explain that each of us made a covenant at the time we were baptized that we would obey the Lord's commandments. Each week during the sacrament we renew that promise, and covenant again that we will always remember Him and keep His commandments so that His Spirit may be with us.

Point out that in the past lessons of this course, we've talked about the spiritual nature of preparedness and the parable of the ten virgins, with the and the spiritual principles of tithing, scripture study and feasting upon Christ's word, prayer, and temple worship.

Read D&C 90:24:

Search diligently, pray always, and be believing; and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another.

The principles we've talked about in the spiritual aspects of our lessons are all part of "walking uprightly" and work together in helping us become a **covenant people**, and give us the promise that "all things" will work together for our good—to bring about a desirable outcome in our lives, both temporally and spiritually.

Explain that we gradually learn through experience that obeying brings blessings and peace of mind, but that obedience does not necessarily free us from living in adversity.

Read John 15:1-2:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Elder D. Todd Christofferson explained in the October 2002 conference that:

Jesus achieved perfect unity with the Father by submitting Himself, both flesh and spirit, to the will of the Father. . . . Jesus said, "I do always those things that please him" (John 8:29).

Because it was the Father's will, Jesus submitted even to death, "the will of the Son being swallowed up in the will of the Father" (Mosiah 15:7).

This was certainly no small thing. That suffering, He said, "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men" (D&C 19:18–19).

Elder Christofferson then read John 15:1-2, and declared,

What form that purging may take, what sacrifices it may entail, we probably cannot know in advance. But if with the rich young ruler we were to ask, "What lack I yet?" (Matt. 19:20), the Savior's answer would be the same: "Come and follow me" (Matt. 19:21); be my disciple as I am the disciple of the Father; become "as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [you], even as a child doth submit to his father (Mosiah 3:19).

. . . At times I tremble to consider what may be required, but I know that it is only in this perfect union [of submitting to the will of God] that a fulness of joy can be found.

Explain that we have to understand that we agreed to come to this earth and accept whatever tutoring the Lord gives us, trusting him, and knowing that He does all things *for our good*.

- If we have the clear conscience that comes from knowing we're doing our best to keep God's commandments, we can have faith that the trials we are asked to endure are intended to give us experience and teach us lessons God knows we need to learn.
- Learning to trust Him during this "tutoring process" is one of our major lessons in this mortal life.
- Learning to submit our wills to His, humbling ourselves, accepting the tutoring while still expressing our love and gratitude for our blessings, are all parts of "enduring it well."

Elder Neal A. Maxwell asked a question about endurance:

On one of those rare occasions when His very voice was heard, the Father testified, "Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved" (2 Ne. 31:15.) Of all that the Father might have said, He stressed endurance. Why?

Elder Maxwell then answered the question:

First, because God has repeatedly said He would structure mortality to be a proving and testing experience. . . . Brothers and sisters, he has certainly kept His promise. He has carried out His divine intent, hasn't He? Thus, even our fiery trials, said Peter, should not be thought of as "some strange thing." . . . Hence, enduring is vital, and those who so last will be first spiritually!

By taking Jesus' yoke upon us and enduring, we learn most deeply of Him and especially how to be like Him. . . . Even though our experiences are micro compared to His, the process is the same.

There are so many things to be endured: illness, injustice, insensitivity, poverty, aloneness, unresponsiveness, being misrepresented and misunderstood, and, sometimes, even enemies. Paul reminds us that meek and lowly Jesus, though the Lord of the universe, "endured contradiction of sinners against himself." . . . Smaller variations of these contradictions or hostilities will be felt by His disciples.

We tend to think only in terms of our endurance, but it is God's patient long-suffering which provides us with our chances to improve, affording us urgently needed developmental space or time. . . .

Paul observed, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness." . . . Such "peaceable fruit" comes only in the appointed season thereof, after the blossoms and the buds.

Otherwise, if certain mortal experiences were cut short, it would be like pulling up a flower to see how the roots are doing. Put another way, too many anxious openings of the oven door, and the cake falls instead of rising. Moreover, enforced change usually does not last, while productive enduring can ingrain permanent change. . . .

Patient endurance is to be distinguished from merely being "acted upon." Endurance is more than pacing up and down within the cell of our circumstance; it is not only acceptance of the things allotted to us, it is to "act for ourselves" by magnifying what is allotted to us. (See Alma 29:3, 6.)

Point out that as we read the scriptures daily and pray morning and evening, we will receive promptings and impressions as to areas of our lives in which we need to expend more effort, remembering that it is only with God's grace that we can actually reach perfection, but that grace is offered "after all we can do."

Food Storage:

In our Relief Society Enrichment Night on July 5, there will be demonstrations and booths on using wheat to make wheat meat and gluten products. We therefore won't spend any more time of that in here, except to give you these basic instructions for making gluten by washing wheat flour, and the alternative instructions for using gluten flour.

[Hand out gluten instructions.]

I do want to point out here that the protein in wheat costs about nineteen cents per pound, compared to the cost of protein in meat, at \$1.39 per pound upward to approximately seven dollars a pound for steaks. By using meat substitutes, or eliminating meat altogether from your daily menus for six days of the week, you can drastically cut your food bill.

Read D&C 89:10-14, 17. The Lord has given us a Word of Wisdom that puts great emphasis on the use of wholesome herbs (grains), the sparing use of meats, and the dictum of "wheat for man." But in keeping with our commandment to use moderation in all things, remember that he who forbiddeth to eat meat is not ordained of God (D&C 49:18), and that "every moving thing that liveth shall be meat for you" (Gen. 9:3).

Please also remember that wheat is *not* a complete protein; it is missing at least ten of the essential amino acids necessary for health. But God compensated for that in the creation of beans: beans also are missing amino acids, but the amino acids missing in beans are contained in wheat, and the amino acids missing in wheat are contained in beans, so together they make a complete protein. That's why on the food storage card you received in the first lesson, wheat and beans are listed together--both are necessary for full health and cell growth, especially for growing children. An adult can go many months with little ill effect, but in children anemia will be noticed very quickly, and body growth will be retarded within a very short time. This is why a vegetarian diet is not recommended for children, and is also why many vegetarians have problems with anemia--they're not getting enough complete protein. Milk can make up for this in part, but not fully.

Budgets: Home Maintenance. One of the major difficulties that arise in adulthood is maintenance of our property, whether we're talking about automobiles, homes, tools, clothing or any other item we use. There's an old saying, "If you can't marry rich, be sure to marry handy."

[About two years after our marriage, I commented to my mother that I was used to my father being able to fix *everything*; I don't believe that I ever saw a repairman at our house in my entire life. I think my mother thought I was comparing my husband to my father, because she replied, "Yes, but you need to remember, dear, that he *didn't* know how to do everything when we got married. He learned it all over time, with experience, and by trial and error."]

My mother was being wise in pointing out that these fix-it skills aren't given to us automatically. Brethren, just as your wife didn't necessarily learn to cook by eating dinner at your mother's table, and has had to make a conscious effort to develop those skills, you need to make the same kind of conscious effort to learn the basic skills of home maintenance. Every family needs someone who can fix a leaky faucet, replace a toilet seal, rewire a broken switch, build a simple bookcase, change the oil in your vehicles and rotate the tires, turn off the gas valve in an emergency and bleed the water lines in winter, and kill the spiders and snakes for your wife.

[I was fortunate (?) to grow up as the oldest child of an electrical engineer who liked to build, experiment, and whose father was a skilled carpenter. Therefore some of my earliest memories involve holding boards as my father sawed them, stirring cement as he built a patio, reporting whether the light went on as he tested brakes and electrical circuits, etc. Along the way I learned the difference between different kinds of wrenches and screwdrivers, vice grips and pliers, bolts and screws, Phillips and flathead screwdrivers, cotter pins and spring clips, and am reasonably handy myself. But my husband learned much more, and as a result, there is no one else I'd rather be with in an emergency, because he can do basically everything, has common sense, and makes me feel safe.]

Just as I took adult education classes to learn how to sew on knits and to do tailoring, if you don't have the good fortune to be able to learn these maintenance skills from your father or older brother or a knowledgeable friend, you need to make a point of putting in the time to master at least some of them. Even if you have to pay \$50 for an evening class in automotive maintenance, you'll recoup the cost in a year's worth of oil changes. Some of our most memorable experiences come while joining with an experienced workman to "help" him and learn some of his skills.

[One Saturday afternoon my husband went to an older gentleman, Paul Pilcher, down the street to borrow a tool. Brother Pilcher went to his workshop and began cussing when the tool was not where he expected it. He exclaimed, "Dallas must have it" and then he said to my husband, "You can have *kids*, or you can have *things*, but you can't have *both!*" That was a learning experience in itself, and helped my husband keep his cool in later years when our sons kept "forgetting" to return a borrowed item.]

Financial budgets

You had the assignment last week to work up a monthly budget that your family can live with. Have you identified any problem areas? Have the two of you brainstormed for solutions? We don't want to talk about specific problems in here, but you need to realize that there are resources for help. Read Ether 12:28. I can promise you that if you go to the Lord in humility and faith, confessing to him that the two of you have a weakness in dealing with your finances, you will receive real answers and help.

Remember that many of our attitudes about money have their roots in our childhood, and are psychological. A child who sees his parents constantly worry about money may father an adult who has a great need for security and is unable to take financial risks of any kind. A child who was indulged at every turn may become an adult who has great difficulty disciplining his/her spending. Many women who have been abused or feel unloved find relief in spending sprees--not in the items that are purchased but in the act of buying itself. These problems won't go away with wishful thinking, and they need to be addressed. Sometimes counseling is even required to help us reach the roots and dig them out. But recognizing that there *is* a problem is half the battle. If you think that any situation such as these might exist, talk to the bishop about a referral to LDS Social Services. Ignoring the problem won't make it go away, but with the grace of God you can develop the control to handle money with wisdom.

The Lord knows our problems, but He waits for us to humble ourselves sufficiently to ask Him for assistance. Then you have to remember that He isn't going to send a bag of money to dump out in your laps, but He *will* give you ideas for solutions. Sometimes, if we've been unwise in money decisions, He'll open up the way for you to find an extra job to earn a greater income. You'll have to *work* for it, but be grateful to Him for giving you the capacity to work and the opportunity for an income. And then be sure you learn from the previous mistakes and never repeat them.

[Hand out Elder Faust's talk. Read the quote from President J. Reuben Clark, "interest never sleeps."]

Assignment: Your assignment this week is to study Elder Faust's talk as a couple. Pray together about any problems you may have had with incurring debt; ask for the Lord's grace and help in overcoming over-spending and unwise financial decisions. Ask Him if you need professional help in addressing spending issues, or counseling concerning money fears, or a priesthood blessing for developing self-control. Make an appointment with the bishop if you believe there are deeper, underlying issues that need to be addressed.

That They May Be One in Us

Elder D. Todd Christofferson Of the Seventy
Ensign, Nov. 2002, 71

We will not be one with God and Christ until we make Their will and interest our greatest desire.

As His mortal ministry drew to a close, knowing “that his hour was come” (John 13:1), Jesus gathered His Apostles in an upper room in Jerusalem. Following their supper and after He had washed their feet and taught them, Jesus offered a sublime Intercessory Prayer on behalf of these Apostles and all who would believe in Him. He supplicated the Father in these words:

“Neither pray I for these alone, but for them also which shall believe on me through their word;

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one:

“I in them, and thou in me, that they may be made perfect in one” (John 17:20-23).

How glorious it is to contemplate that we have been invited into that perfect unity that exists with the Father and the Son. How can this happen?

Pondering this question, it becomes clear that we must begin by becoming one within ourselves. We are dual beings of flesh and spirit, and we sometimes feel out of harmony or in conflict. Our spirit is enlightened by conscience, the light of Christ (see Moro. 7:16; D&C 93:2), and naturally responds to the whisperings of the Holy Spirit and desires to follow truth. But the appetites and temptations to which the flesh is subject can, if permitted, overwhelm and dominate the spirit. Paul said:

“I find then a law, that, when I would do good, evil is present with me.

“For I delight in the law of God after the inward man:

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7:21-23).

Nephi expressed similar feelings:

“Notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

“I am encompassed about, because of the temptations and the sins which do so easily beset me” (2 Ne. 4:17-18).

But then, remembering the Savior, Nephi stated this hopeful conclusion: “Nevertheless, I know in whom I have trusted” (2 Ne. 4:19). What did he mean?

Jesus was also a being of flesh and spirit, but He yielded not to temptation (see Mosiah 15:5). We can turn to Him as we seek unity and peace within, because He understands. He understands the struggle, and He also understands how to win the struggle. As Paul said, “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15).

Most importantly, we may look to Jesus to help restore the inner unity of our soul when we have succumbed to sin and destroyed our peace. Soon after His intercessory plea that we might become “perfect in one,” Jesus suffered and gave His life to atone for sin. The power of His Atonement can erase the effects of sin in us. When we repent, His atoning grace justifies and cleanses us (see 3 Ne. 27:16-20). It is as if we had not succumbed, as if we had not yielded to temptation.

As we endeavor day by day and week by week to follow the path of Christ, our spirit asserts its preeminence, the battle within subsides, and temptations cease to trouble. There is greater and greater harmony between the spiritual and the physical until our physical bodies are transformed, in Paul’s words, from “instruments of unrighteousness unto sin” to “instruments of righteousness unto God” (see Rom. 6:13).

Becoming at one within ourselves prepares us for the greater blessing of becoming one with God and Christ.

Jesus achieved perfect unity with the Father by submitting Himself, both flesh and spirit, to the will of the Father. His ministry was always clearly focused because there was no debilitating or distracting double-mindedness in Him. Referring to His Father, Jesus said, “I do always those things that please him” (John 8:29).

Because it was the Father’s will, Jesus submitted even to death, “the will of the Son being swallowed up in the will of the Father” (Mosiah 15:7).

This was certainly no small thing. That suffering, He said, “caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—
“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men” (D&C 19:18-19).

These statements reveal that the Savior's overarching ambition is to glorify the Father. The Father is "in" the Son in the sense that the Father's glory and the Father's will are the all-consuming occupation of the Son.

During that Last Supper with His Apostles, the Savior said:

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1-2).

What form that purging may take, what sacrifices it may entail, we probably cannot know in advance. But if with the rich young ruler we were to ask, "What lack I yet?" (Matt. 19:20), the Savior's answer would be the same: "Come and follow me" (Matt. 19:21); be my disciple as I am the disciple of the Father; become "as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [you], even as a child doth submit to his father" (Mosiah 3:19).

President Brigham Young spoke understandingly of our challenge when he said:

"After all that has been said and done, after he has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, 'Brother Brigham, do you perceive it in yourself?' I do, I can see that I yet lack confidence, to some extent, in him whom I trust.--Why? Because I have not the power, in consequence of that which the fall has brought upon me. . . .

". . . Something rises up within me, at times[,] that . . . draws a dividing line between my interest and the interest of my Father in heaven; something that makes my interest and the interest of my Father in heaven not precisely one.

"... We should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity" (*Deseret News*, 10 Sept. 1856, 212).

Surely we will not be one with God and Christ until we make Their will and interest our greatest desire. Such submissiveness is not reached in a day, but through the Holy Spirit, the Lord will tutor us if we are willing until, in process of time, it may accurately be said that He is in us as the Father is in Him. At times I tremble to consider what may be required, but I know that it is only in this perfect union that a fulness of joy can be found. I am grateful beyond expression that I am invited to be one with those holy beings I revere and worship as my Heavenly Father and Redeemer.

May God hear the Savior's prayer and lead us all to be one with Them is my prayer, in the name of Jesus Christ, amen.

Gospel topics: Holy Ghost, Atonement, humility, unity

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“Endure It Well”

Elder Neal A. Maxwell

Of the Quorum of the Twelve Apostles

Ensign, May 1990, 33

May I add my personal welcome to those brethren and sisters newly sustained today. What has happened today would not have occurred had you not married so well spiritually so many years ago.

On one of those rare occasions when His very voice was heard, the Father testified, “Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved” (2 Ne. 31:15.) Of all that the Father might have said, He stressed endurance. Why?

First, because God has repeatedly said He would structure mortality to be a proving and testing experience. (See Abr. 3:25; Mosiah 23:21.) Brothers and sisters, he has certainly kept His promise. He has carried out His divine intent, hasn't He? Thus, even our fiery trials, said Peter, should not be thought of as “some strange thing.” (1 Pet. 4:12.) Hence, enduring is vital, and those who so last will be first spiritually!

By taking Jesus' yoke upon us and enduring, we learn most deeply of Him and especially how to be like Him. (See Matt. 11:29.) Even though our experiences are micro compared to His, the process is the same.

There are so many things to be endured: illness, injustice, insensitivity, poverty, aloneness, unresponsiveness, being misrepresented and misunderstood, and, sometimes, even enemies. Paul reminds us that meek and lowly Jesus, though the Lord of the universe, “endured contradiction of sinners against himself.” (Heb. 12:3.) Smaller variations of these contradictions or hostilities will be felt by His disciples.

We tend to think only in terms of our endurance, but it is God's patient long-suffering which provides us with our chances to improve, affording us urgently needed developmental space or time. (See Alma 42:4-5.)

Paul observed, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness.” (Heb. 12:11.) Such “peaceable fruit” comes only in the appointed season thereof, after the blossoms and the buds.

Otherwise, if certain mortal experiences were cut short, it would be like pulling up a flower to see how the roots are doing. Put another way, too many anxious openings of the oven door, and the cake falls instead of rising. Moreover, enforced change usually does not last, while productive enduring can ingrain permanent change. (See Alma 32:13-16.)

Patient endurance is to be distinguished from merely being “acted upon.” Endurance is more than pacing up and down within the cell of our circumstance; it is not only acceptance of the

things allotted to us, it is to “act for ourselves” by magnifying what is allotted to us. (See Alma 29:3, 6.)

If, for instance, we are always taking our temperature to see if we are happy, we will not be. If we are constantly comparing to see if things are fair, we are not only being unrealistic, we are being unfair to ourselves.

Therefore, true enduring represents not merely the passage of time, but the passage of the soul—and not merely from A to B, but sometimes all the way from A to Z. To endure in faith and doeth God’s will. (See D&C 63:20; D&C 101:35) therefore involves much more than putting up with a circumstance.

Rather than shoulder-shrugging, true enduring is soul-trembling. Jesus bled not at a few, but “at every pore.” (D&C 19:18.)

Sometimes spiritual obedience requires us to “hold on” lovingly, such as to a rebellious child, while others cry, “Let go!” Enduring may likewise mean, however, “letting go,” when everything within us wants to “hold on,” such as to a loved one “appointed unto death.” (D&C 42:48.)

Patient endurance permits us to cling to our faith in the Lord and our faith in His timing when we are being tossed about by the surf of circumstance. Even when a seeming undertow grasps us, somehow, in the tumbling, we are being carried forward, though battered and bruised.

Enduring temptation is one of the greatest challenges. Jesus endured temptation but yielded not. (See Mosiah 15:5.) Christ withstood because He gave “no heed” to temptations. (D&C 20:22.) You and I tend to dally over and dabble in temptations, entertaining them for a while, even if we later evict them. However, to give temptations any heed can set the stage for later succumbing.

The customized challenges are often the toughest and the most ironical. For instance, King Mosiah was venerated of his people, yet, ironically, his sons became damaging enemies of the Church for a season. Nevertheless, his discerning people still esteemed Mosiah.

Will we have that same perceptive tolerance for those being wrenched by a cruel irony? When, for the moment, we ourselves are not being stretched on a particular cross, we ought to be at the foot of someone else’s--full of empathy and proffering spiritual refreshment. On the straight, narrow path, which leads to our little Calvarys, one does not hear a serious traveler exclaiming, “Look, no hands!” (See 1 Cor. 10:13.)

With enduring comes a willingness, therefore, to “press forward” even when we are bone weary and would much rather pull off to the side of the road. (See 2 Ne. 31:20.) Hence, one prophet was especially commended by the Lord for his unwearyingness. (See Hel. 10:4; see also Hel. 15:6.)

Paul wrote of how, even after faithful disciples had “done the will of God,” they “[had] need of patience.” (Heb. 10:36.) How many times have good individuals done the right thing initially only to break under subsequent stress? Sustaining correct conduct for a difficult moment under extraordinary stress is very commendable, but so is coping with sustained stress subtly present in seeming routineness. Either way, however, we are to “run with patience the race that is set before us” (Heb. 12:1), and it is a marathon, not a dash.

When you and I are unduly impatient, we are suggesting that we like our timetable better than God’s. And thus, while the scriptural phrase “in process of time” means “eventually,” it also denotes an entire spiritual process:

“The Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven.” (Moses 7:21; see also D&C 38:13; Gen. 4:3; Gen. 38:12; Ex. 2:23; Judg. 11:4; 2 Chr. 21:19.)

By itself, of course, the passage of time does not bring an automatic advance. Yet, like the prodigal son, we often need the “process of time” in order to come to our spiritual senses. (Luke 15:17.) The touching reunion of Jacob and Esau in the desert, so many years after their sibling rivalry, is a classic example. Generosity can replace animosity. Reflection can bring perception. But reflection and introspection require time. So many spiritual outcomes require saving truths to be mixed with time, forming the elixir of experience, that sovereign remedy for so many things.

We find that experience can produce a high spiritual yield. (See D&C 122:7.) Laban, for instance, was reluctant for Jacob to leave his employ, “for I have learned by experience that the Lord hath blessed me for thy sake.” (Gen. 30:27.) The modern Church even today is instructed to “wait for a little season” to build up central Zion. Why? So that we “may be prepared ... and have experience.” (D&C 105:9-10.) We gain knowledge through particular experiences, but only incrementally, “in that thing.” (Alma 32:34.) Hence the ongoingness of it all, and perhaps we can be forgiven for wondering, “Is there no other way?” Personal, spiritual symmetry emerges only from the shaping of prolonged obedience. Twigs are bent, not snapped, into shape.

Without patient and meek endurance we will learn less, see less, feel less, and hear less. We who are egocentric and impatient shut down so much of our receiving capacity.

In any case, brothers and sisters, how could there be refining fires without enduring some heat? Or greater patience without enduring some instructive waiting? Or more empathy without bearing one another’s burdens—not only that others’ burdens may be lightened, but that we may be enlightened through greater empathy? How can there be later magnification without enduring some present deprivation?

The enlarging of the soul requires not only some remodeling, but some excavating. Hypocrisy, guile, and other imbedded traits do not go gladly or easily, but if we “endure it well” (D&C 121:8), we will not grow testy while being tested.

Moreover, we find that sorrow can actually enlarge the mind and heart in order to “give place,” expanded space for later joy.

Thus, enduring is one of the cardinal attributes; it simply cannot be developed without the laboratory time in this second estate. Even the best lectures about the theory of enduring are not enough. All the other cardinal virtues—love, patience, humility, mercy, purity, submissiveness, justice—they all require endurance for their full development.

Puzzlement, for instance, is often the knob on the door of insight. The knob must be firmly grasped and deliberately turned with faith. The harrowing of the soul can be like the harrowing of the soil to increase the yield with things being turned upside down. Moses experienced such topsy-turvy change. A lesser individual couldn't have forsaken Egypt's treasures and privileged status only to be hunted and later resented as a prophetic presence in the royal courts which he had doubtless known earlier, but as an insider. Yet we are told Moses endured by faith. (See Heb. 11:24-29.)

George Macdonald has said that God is easily pleased, but hard to satisfy. As a Father, God is delighted with our first and further steps, but He knows how straight, how narrow, and how long the ensuing path is. Again, how vital endurance!

Happily, while the Lord has promised us a tutoring mortality, He has also promised us glorious things as well!

“And all they who ... endure in faith ... shall ... partake of all this glory.” (D&C 101:35.)

Eternal life brings to us, brothers and sisters, the full bestowal of all the specific promises made in connection with all the temple's holy ordinances. John declared that the “called, and chosen, and faithful” shall “inherit all things.” (Rev. 21:7; see also Rev. 17:14.) Modern scriptures confirm that these special souls will eventually receive “all that [the] Father hath.” (D&C 84:38.) “All”! You and I cannot even imagine such bounteous blessings.

Meanwhile, with spiritual endurance there can be felicity amid poverty, gratitude without plentitude. There can even be meekness amid injustice. One never sees the “root of bitterness springing up” in the enduring meek. (Heb. 12:15.)

While in the midst of all these things, if we are wise like Job, we will avoid charging God foolishly. (See Job 1:22.)

As with every virtue, Jesus is the Exemplar. While shouldering Jesus' yoke, we, too, can better come to “know according to the flesh how to succor [each other].” (Alma 7:12.)

Likewise, by seeing life's experiences through to the end, on our small scale, we can finally say, as Jesus did on the cross, “It is finished.” (John 19:30.) We, too, can then have “finished [our] preparations,” having done the particular work God has given each of us to do. (D&C 19:19; see

also John 17:4.) However, our tiny cup cannot be taken from us either. For this reason have we come unto the world. (See John 12:27.)

In a small, but nevertheless sufficient way, we will experience what it is to suffer “both body and spirit.” (See D&C 19:18.) Some afflictions are physical, others mental, or so begin. Often, however, they are interactive, forming a special pain.

Therefore, one of the most powerful and searching questions ever asked of all of us in our sufferings hangs in time and space before us: “The Son of Man hath descended below them all. Art thou greater than he?” (D&C 122:8.) Jesus plumbed the depths and scaled the heights in order to comprehend all things. (See D&C 88:6.) Jesus, therefore, is not only a fully atoning but He is also a fully comprehending Savior!

Jesus’ few dozen words describing the agonies of the Atonement reveal that He was determined that He “not drink the bitter cup, and shrink” (D&C 19:18) or pull back. Instead, submissive Christ reminded us that He both “partook” and “finished.” (See D&C 19:19.) Each act was so essential! No wonder Paul called Jesus the “finisher of our faith.” (Heb. 12:2.)

After describing the agonies of the Atonement, Jesus urged us to “walk in the meekness of my Spirit, and you shall have peace in me.” (D&C 19:23.) This is the only way, brothers and sisters, that you and I can avoid shrinking while achieving that peace which “passeth all understanding.” (Philip. 4:7)

You and I see in those who “endure it well” a quiet, peaceful majesty, an unspoken, inner awareness that, like Paul, they have “kept the faith.” And they know it, though they do not speak of it.

Now, as this lovely Primary chorus will sing, our task is “trying to be like Jesus” and remembering the “lessons He taught.” (“I’m Trying to Be Like Jesus,” *Children’s Songbook*, p. 78.)

For the eloquence and for the exquisiteness and the elegance of Christ’s everlasting example of enduring, I express again my public gratitude, my undying gratitude to the Father for the gift of His Son, and I so express it in the name of Jesus Christ, amen.

Gospel topics: adversity, endurance, faith
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Responsibility for Welfare Rests with Me and My Family

Elder James E. Faust Of the Quorum of the Twelve

Apostles

Ensign, May 1986, 20

I wish to speak of the basic principles that keep our feet on the ground economically. This is important to our happiness. Let us examine ourselves and, like pilots in the sky, take our bearings to see if we are on course financially. We must build upon sound principles. The bedrock principle of which I speak is that the responsibility for welfare rests with me and my family. In 1936 the First Presidency said in a great statement of purpose, “The aim of the Church is to help the people to help themselves.” (in Conference Report, Oct. 1936, p. 3.)

Some of us are children of the Great Depression in the United States over fifty years ago. Most of us who passed through that period will never forget the difficult economic times almost everyone experienced. At that time many banks failed; people lost their life’s savings; a great many were unemployed, and some of them lost their homes because they could not pay the mortgage. Many went hungry. If we didn’t eat our oatmeal cereal for breakfast, we would often have it fried for lunch or dinner. Such widespread economic problems could come again. But any of us, at any time, could meet with a personal calamity, such as sickness or an accident, which could limit or destroy our income.

The purpose of the welfare program is to care for the poor and the needy and make the members of the Church, by their obedience to gospel principles, strong and self-reliant. At the center of caring for the poor and the needy in a worldwide church is a generous contribution to the fast offerings, and personal and family preparedness. At the very heart of taking care of our own needs is our own energy and ability, with help to and from our own families.

I should like to discuss five prescriptions which, if followed, will make each of us better able to control our destinies.

First prescription: Practice thrift and frugality. There is a wise old saying: “Eat it up, wear it out, make it do, or do without.” Thrift is a practice of not wasting anything. Some people are able to get by because of the absence of expense. They have their shoes resoled, they patch, they mend, they sew, and they save money. They avoid installment buying, and make purchases only after saving enough to pay cash, thus avoiding interest charges. *Frugality* means to practice careful economy. (See *Webster’s New World Dictionary*, 2d. college edition.)

The old couplet “Waste not, want not” still has much merit. Frugality requires that we live within our income and save a little for a rainy day, which always seems to come. It means avoiding debt and carefully limiting credit purchasing. It is important to learn to distinguish between wants and needs. It takes self-discipline to avoid the “buy now, pay later” philosophy and to adopt the “save now and buy later” practice.

There are some investment counselors who urge speculative credit practices described as “leverage,” “credit wealth,” and “borrow yourself rich.” Such practices may work successfully

for some, but at best they succeed only for a time. An economic reversal always seems to come, and many who have followed such practices find themselves in financial ruin and their lives in shambles.

Elder Ezra Taft Benson stated: “A large proportion of families with personal debt have no liquid assets whatsoever to fall back upon. What troubles they invite if their income should be suddenly cut off or seriously reduced! We all know of families who have obligated themselves for more than they could pay.” (*Pay Thy Debt, and Live*, Brigham Young University Speeches of the Year, Provo: 28 Feb. 1963, p. 10.)

Owning a home free of debt is an important goal of provident living, although it may not be a realistic possibility for some. A mortgage on a home leaves a family unprotected against severe financial storms. Homes that are free and clear of mortgages and liens cannot be foreclosed on. When there are good financial times, it is the most opportune time to retire our debts and pay installments in advance. It is a truth that “the borrower is servant to the lender.” (Prov. 22:7.)

Many young people have become so hypnotized by the rhythm of monthly payments they scarcely think of the total cost of what they buy. They immediately want things it took their parents years to acquire. It is not the pathway to happiness to assume debts for a big home, an expensive car, or the most stylish clothes just so we can “keep up with the Joneses.” Payment of obligations is a sacred trust. Most of us will never be rich, but we can feel greatly unburdened when we are debt-free.

Second prescription: Seek to be independent. The Lord said that it is important for the Church to “stand independent above all other creatures beneath the celestial world.” (D&C 78:14.) Members of the Church are also counseled to be independent. Independence means many things. It means being free of drugs that addict, habits that bind, and diseases that curse. It also means being free of personal debt and of the interest and carrying charges required by debt the world over.

President J. Reuben Clark’s classic statement on interest bears repeating:

“Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never works on reduced hours; it never has short crops nor droughts; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no repairs, no replacements, no shingling, plumbing, painting, or whitewashing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you.” (in Conference Report, Apr., 1938, p. 103.)

Extended economic dependence humiliates a man if he is strong, and debilitates him if he is weak.

Payment of our tithes and offerings can help us become independent. President Nathan Eldon Tanner said: “Paying tithing is discharging a debt to the Lord. ...

“If we obey this commandment, we are promised that we will ‘prosper in the land.’ This prosperity consists of more than material goods—it may include enjoying good health and vigor of mind. It includes family solidarity and spiritual increase.” (in Conference Report, Oct. 1979, p. 119; or *Ensign*, Nov. 1979, p. 81.) It is my firm belief, after many years of close observation, that those who honestly pay their tithes and offerings do prosper and get along better in almost every way. It is my testimony that in discharging this debt to the Lord, one enjoys great personal satisfaction. Unfortunately this great satisfaction will be known only by those who have the faith and strength to keep this commandment.

Third prescription: Be industrious. To be industrious involves energetically managing our circumstances to our advantage. It also means to be enterprising and to take advantage of opportunities. Industry requires resourcefulness. A good idea can be worth years of struggle.

A friend who owned some fertile fields complained to his sister about his lack of means. “What about your crops?” asked the sister. The impoverished man replied, “There was so little snow in the mountains, I thought there would be a drought, so I did not plant.” As it turned out, unforeseen spring rains made the crops bountiful for those industrious enough to plant. It is a denial of the divinity within us to doubt our potential and our possibilities.

The great poet Virgil said, “They conquer who believe they can.” (*International Dictionary of Thoughts*, comp. John P. Bradley, Leo F. Daniels, Thomas C. Jones, Chicago: J. C. Ferguson Publishing Co., 1969, p. 661.) Alma testified, speaking of a just God, “I know that he granteth unto men according to their desire.” (Alma 29:4.)

To be industrious involves work. It involves creativity. It also involves rest. It includes both aspects of Sabbath day observance. On the one hand, we are to labor six days. On the other hand, we are to rest one day. This rest will leave us with more energy and resources to make the rest of the week more productive and fruitful.

Fourth prescription: Become self-reliant. I have always admired those who have the ability and skills to make things with their hands. When those skills were passed out in the previous world, I must have been out to lunch. The ability to make repairs around the home, to improvise, to take care of our own machinery, to keep our automobiles running, is not only an economic advantage, but it also provides much emotional resilience.

President Spencer W. Kimball counseled: “I hope that we understand that, while having a garden, for instance, is often useful in reducing food costs and making available delicious fresh

fruits and vegetables, it does much more than this. Who can gauge the value of that special chat between daughter and Dad as they weed or water the garden? How do we evaluate the good that comes from the obvious lessons of planting, cultivating, and the eternal law of the harvest? And how do we measure the family togetherness and cooperating that must accompany successful canning? Yes, we are laying up resources in store, but perhaps the greater good is contained in the lessons of life we learn as we live providently and extend to our children their pioneer heritage.” (in Conference Report, Oct. 1977, p. 125; or *Ensign*, Nov. 1977, p. 78.) This heritage includes teaching our children how to work.

Fifth prescription: Strive to have a year’s supply of food and clothing. The counsel to have a year’s supply of basic food, clothing, and commodities was given fifty years ago and has been repeated many times since. Every father and mother are the family’s storekeepers. They should store whatever their own family would like to have in the case of an emergency. Most of us cannot afford to store a year’s supply of luxury items, but find it more practical to store staples that might keep us from starving in case of emergency. Surely we all hope that the hour of need will never come. Some have said, “We have followed this counsel in the past and have never had need to use our year’s supply, so we have difficulty keeping this in mind as a major priority.” Perhaps following this counsel could be the reason why they have not needed to use their reserve. By continued rotation of the supply it can be kept usable with no waste.

The Church cannot be expected to provide for every one of its millions of members in case of public or personal disaster. It is therefore necessary that each home and family do what they can to assume the responsibility for their own hour of need. If we do not have the resources to acquire a year’s supply, then we can strive to begin with having one month’s supply. I believe if we are provident and wise in the management of our personal and family affairs and are faithful, God will sustain us through our trials. He has revealed: “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.” (D&C 104:17.)

Much of our own well-being is bound up in caring for others. Good King Benjamin, speaking through the pages of the Book of Mormon, counsels, “I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.” (Mosiah 4:26.)

You may ask, “How can I discern which of the prophetic utterances of this conference have a particular message for me?” My answer is, you can know. You can know by the whisperings of the Holy Spirit if you righteously and earnestly seek to know. Your own inspiration will be an unerring vibration through the companionship of the Holy Ghost. As the Lord spoke to Elijah, this will come, not in the great strong wind, nor in the earthquake, nor in the fire, but in a still, small voice. (See 1 Kgs. 19:11-12.) This will help us, if necessary, to make the required change in our lives and life-styles to get onto a sure course.

The parable of the ten virgins, five wise and five foolish, has both a spiritual and a temporal application. Each of us has a lamp to light the way, but it requires that every one of us put the oil

in our own lamps to produce that light. It is not enough to sit idly by and say, “The Lord will provide.” He has promised that they who are wise and “have taken the Holy Spirit for their guide” will have the earth given unto them. (D&C 45:57-58.) It is further promised that “the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.” (D&C 45:59.) May it ever be so I pray humbly in the name of Jesus Christ, amen.

Gospel topics: self-reliance, welfare

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Use it up.

Wear it out.

Make it do.

Or do

without!

HOW TO MAKE GLUTEN (from Esther Dickey)

7 cups whole-wheat flour

2 cups cold water

Mix together, knead into a ball. Knead or stretch the ball of dough for ten minutes. This process will develop rubber-like gluten.

Cover the ball of dough with cold water and let it stand for one hour.

Place the dough in a small strainer and run hot water from a kitchen faucet over it, catching the water in a larger bowl beneath the strainer. Work the dough with your hands in the water, to wash out the milky-colored starch. As the water becomes milky, pour it off. Keep adding clear water and working the dough until the water you pour off is clear.

After this washing process you will have about 1-1/2 cups of raw gluten. Drain it well and knead it into a smooth ball.

Process the raw gluten in any **one** of the following ways:

1. Roll or stretch paper-thin and bake on a cookie sheet until nicely brown; cool, then cut in meat-like pieces and simmer in salted water for 1 to 3 hours.

2. Roll into ropes and cut in 2-1/2 inch lengths for sausages; bake until brown, cool, and simmer as above.

3. Press down one inch thick into a small loaf pan; bake at 350° for about an hour. Then slice about 1/8 inch thick, or cut in 1/2-inch cubes for stew.

4. Bake in small juice cans at 350° for about 1-1/2 hours, for round slices. Gluten is done when it is baked through like bread.

5. Drop several teaspoons of raw gluten (before all the starch is washed out) into boiling salted water like dumplings; simmer for one hour or longer. (These small dumplings will expand, so don't overcrowd the pan.)

6. For mush or gruel, first make a fine meal from gluten that has been dried in the oven. Crush the gluten with a rolling pin or grind in a grinder until it has the consistency of corn meal. Stir 1/3 cup of this gluten meal into a cup of boiling water with 1/4 tsp. salt. Cook until thick. Use milk or cream instead of water, if desired.

7. Make small round hors d'oeuvres by rolling the dough 1/2 inch thick and cutting with a melon-ball cutter. Roll to marble size; bake at 350° for about 30 minutes, then simmer in salted water as above. Insert toothpicks and serve.

OLD-FASHIONED GLUTEN

10 c. whole-wheat flour

6-8 cups lukewarm water

Stir while adding enough water to moisten flour. Let rest 1/2 hour or more, then rinse to separate the gluten from the flour and water mixture.

QUICK RAW GLUTEN FROM GLUTEN FLOUR

2 cups gluten flour

1/3 cup whole grain or bean flour

2 cups hot water

3-5 Tbs. soup base or seasoning mix (onion soup mix, taco seasoning, etc.)

Stir liquid into flour mixture.

Raw gluten (made using either method) can now be cooked using any of the following methods (spray pans first with a non-stick cooking spray):

1. Steam in a vegetable steamer (30 minutes or until firm)
2. Double boiler (30 minutes or until firm)
3. Pressure cooker (15 minutes at 15 lbs. pressure, with or without broth seasoning)

Cut cooked, firm gluten into slices (for steaks or chipped beef), strips (for stir-fry or gravies), cubes (for chicken dishes), or grind (for hamburger or candy recipes).

Simmer unflavored cut gluten (not the ground) for 3 to 5 minutes in 1/4" to 1/2" seasoned broth (beef, chicken, ham, crab, or herb seasoning mixes).

Bread and pan-fry the steaks, top with sauce; add (just before serving) cubes to soups, gravies, seafood dishes; include strips in stir-fry or for making jerky. Season ground gluten and add just before serving to chili, taco sauce, on pizza.

**“MILLING
GRAINS,
DISCARDING THE
NOURISHMENT,
AND THEN
ENRICHING, WHICH
MEANS ADDING
SOME THIAMIN,
RIBOFLAVIN,
NIACIN AND IRON,
IS MUCH THE SAME**

**AS HAVING A
ROBBER TAKE
YOUR CAR, STEAL
YOUR WALLET
CONTAINING
\$500.00, TAKE
YOUR WATCH AND
DIAMOND RING,
AND THEN,
FEELING SORRY
THAT HE HAS**

**MISTREATED YOU,
HAND YOU A BUS
TOKEN TO GET
BACK HOME ON.”
(CATHY ELWOOD,
*FEEL LIKE A
MILLION*, DEVON &
ADAIR Co., NEW
YORK, NY 1972.)**

GERMINATING WHEAT IN A JAR

1. Measure 1/3 cup of whole wheat berries into a straight-sided jar. Do not overfill the jar, as the berries need to be exposed to air.
2. Rinse the wheat by filling and draining the jar into a strainer, two or three times.
3. Fill the jar half full of room-temperature water. Place a cover (such as a paper towel or napkin) over it, and sit the jar upright in a cupboard or on a countertop, and let soak for 8 to 12 hours (overnight is great).
4. Pour the water out of the jar through a strainer. Refill the jar with water a couple of times and pour out again through the strainer, to rinse the wheat.
5. Empty all water from the jar. Cover the jar with cheesecloth or paper towel, secured in place with a screwband or rubber band. Tip the jar to the side and roll it around so that the moistened wheat clings to all sides of the jar. Then lay the jar on its side, in a cupboard or on the countertop. (It is not necessary to keep the jar in darkness, and leaving it on the countertop will help you to remember it!)
6. Repeat this process of rinsing, draining, and rolling the jar every 12 hours. The wheat needs to be kept moist but well drained.
7. In 36 to 72 hours, the wheat will be germinated. The shoots should be as long as the original kernel of wheat, on average (some will be longer, some will be shorter). If allowed to continue growing in length (such as the length of alfalfa sprouts), the germinated wheat will become bitter in taste.
8. The wheat is now ready for use. To store it, give it a final rinse and drain. Replace the cheesecloth with a lid or plastic wrap (or transfer the wheat to a plastic container), and store in the refrigerator. Germinated wheat will save well and can be stored up to five days.
9. Start another batch of germinated wheat!

IDEAS FOR USING GERMINATED WHEAT

Add 1/4 cup germinated wheat per person to casseroles (any variety).

Sprinkle a tablespoon of germinated wheat over cold cereal or yogurt.

Mix germinated wheat into a rice entree or side-dish (1/4 cup per person) just before serving.

Add a tablespoon of germinated wheat per each serving of hot cereal (like oatmeal, cracked wheat, nine-grain cereal, creamed or rolled wheat).

Use germinated wheat as a meat extender by adding to chili, tacos, sauces, soups, meatloaf, etc.

Toss 1 tablespoon of wheat into sandwich fillings such as tuna fish, or sprinkle onto ham, grilled cheese, etc.

Use germinated wheat as croutons on salads, as crunch in potato salads, as topping on baked or mashed potatoes, and add to omelets and scrambled eggs as you would bacon bits.

Add 1/2 cup germinated wheat to carrot cakes and zucchini or banana bread, muffins, biscuits, like adding raisins or nuts (but much cheaper and healthier).

Add 1/2 cup germinated wheat to pancake or waffle batter, cookies, or bread dough before cooking. (Adding wheat to cookies is a good way to sneakily introduce it to fussy eaters and children.)

GLORIA FOSTER'S WHEAT BREAD

	1 loaf	2 loaves	6 loaves
Warm water	½ cup	1 cup	3 cups
Sugar	1/3 cup	2/3 cup	2 cups
Yeast	2 tsp.	1-1/3 tbs.	4 tbs.
Warm milk	½ cup	1 cup	3 cups
White flour	1 cup	2 cups	6 cups
Whole-wheat flour	2 cups	4 cups	12 cups
Oil	2 tbs.	1/4 cup	3/4 cup
Salt	2 tsp.	1-1/3 tbs.	4 tbs.

Place warm water, sugar, and yeast in mixing bowl; stir together and let stand for ten minutes. Add warm milk and white flour; mix on high speed for 2 minutes. Add oil, salt, and one-fourth of the wheat flour; mix on medium speed for 2 minutes. Add one-half of the original amount of flour; mix in. (Add 1/4 cup germinated wheat per loaf, at this stage, if desired.) Add remaining flour a little at a time, as needed, until dough begins to pull away from the side of the bowl. Turn out on floured surface and knead for about 10 minutes, until dough is satiny and elastic.

Place dough in oiled bowl, cover with a wet, warm cloth, and place in a warm area away from drafts. Let rise until double; punch down. Let dough rest for 10 minutes; shape into loaves and place in greased pans. Cover as before and let rise until over the edge of the bread pan. Bake at 325° for 30 minutes. Turn loaves out of pans immediately and let cool on wire rack.

VARIATIONS: Add 1 egg per loaf and shape into dinner rolls. Add 1 egg per loaf and double the amount of sugar for cinnamon rolls, raisin bread, or other sweet breads. This same recipe works in a breadmaking machine; change the order in which the ingredients are placed in the machine, as manufacturer directs.

WHOLE WHEAT HOTCAKES

1 cup wheat flour (may use part white flour, if desired)	
1 tsp. baking powder	4 tbsp. sugar
1/4 t. salt	1 cup milk
2 tbsp. oil	1 egg

Mix dry ingredients. Add milk and oil at one time. Stir until dry ingredients are moistened (do not stir too thoroughly--like muffins). Cook on preheated griddle or in cast-iron skillet.

Home-made syrup: Place 2 c. sugar and 1 c. water in saucepan and bring to a full, rolling boil. Cook until sugar is completely dissolved (about 1 minute). Remove from heat. Add 1 or 2 tsp. maple flavoring, according to taste.

SLOPPY JOES

1 pound ground beef	1 small onion, chopped
1/4 cup green pepper, chopped	Pepper to taste
1 can tomato soup, or tomato sauce thinned with 1 cup tomato juice	1 teaspoon chili powder
1-1/2 cups cooked wheat berries	1 teaspoon salt

Saute ground beef, onions, and green peppers. Add soup or sauce/juice, salt, pepper, and cooked wheat. Add chili powder and simmer 20 to 30 minutes until desired thickness is reached. Serve on buns or over rice.

CHOCOLATE CHIP COOKIES

1 c. shortening	1-1/2 cups sugar
1 t. vanilla	2 eggs
2 cups flour (half white, half whole wheat)	1 t. soda

1 t. salt
One 11-1/2 oz. pkg. of chocolate chips

1 c. nuts (optional)
1/2 c germinated wheat, chopped

Cream together shortening, sugar, vanilla, and eggs. Add flour, soda, and salt; mix well. Add chocolate chips, nuts, and germinated wheat. Spoon out on ungreased cookie sheets. Bake at 375° for 10-12 minutes. Do not overcook!

BISCUITS

2 cups flour
2 tablespoons sugar
1 teaspoon baking powder
1/2 cup shortening

1 teaspoon salt
1/2 teaspoon baking soda
1/4 cup germinated wheat, chopped
2/3 to 1 cup buttermilk

*If you're not used to whole wheat, make this recipe first with white flour and then gradually increase the ratio of white flour to whole wheat flour each time you make it.

Mix together flour, salt, sugar, baking soda, and baking powder in a medium bowl. Cut germinated wheat and shortening into flour mixture with a pastry blender or two knives. Add buttermilk to mixture a little at a time, until dry ingredients are moistened. Turn out onto a lightly flour surface and knead (no more than 10 times). Pat or roll out to 3/4-inch thickness. Cut with 2-inch cookie cutter and place on ungreased cookie sheet. Bake at 350° for 15-20 minutes, or until lightly browned.

CHINESE FRIED WHEAT

3 cups cooked cold wheat berries
1/4 cup cooking oil
1/4 teaspoon soy sauce
2 eggs

1/4 pound diced ham or bacon
4 green onions, sliced (or 1 medium
onion, minced)

Place meat in hot, heavy skillet and stir-fry about 5 minutes until browned and cooked thoroughly. Add oil, wheat, green onions, salt, and soy sauce. Cook and stir until heated through. Hollow a center in the wheat and break in eggs. Scramble until eggs are cooked, then stir into the balance of the mixture.

WHEAT BROWNIES

1 cube butter or margarine, melted
1 cup sugar
1/2 teaspoon salt
1 teaspoon vanilla
1/2 cup chopped pecans, walnuts, almonds, or germinated wheat

1/4 cup cocoa
2 eggs
1/2 teaspoon baking powder
1 cup whole wheat flour

Melt butter in microwave and add remaining ingredients one at a time, beating with each addition. Stir nuts in last. Pour batter into greased 8x8" pan and bake at 350° for 25 minutes. (This recipe can be doubled and baked in a 9x13" pan.)