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“Forever Prepping for the Unexpected:
Lessons Learned from the Prepper Church in the Age of Climate Change”

Introduction

In approximately 1820, Joseph Smith, the founding prophet of the Church of Jesus Christ of Latter-day Saints (LDS Churchⁱ), experienced his first revelation.ⁱⁱ Transmitted from the Church’s Abrahamic God to Smith, that first revelation and many other early revelations are contained within *Doctrine and Covenants*.ⁱⁱⁱ In this book of LDS scripture, LDS Church members (Saints) are compelled by their God to “Organize [them]selves; prepare every needful thing...” (*Doctrine and Covenants*, 88:119).

Believers in any religion choose to emphasize certain aspects of their tradition and deemphasize others. I contend that the LDS Church has transformed prepping into a religious act by repeating this preparation revelation in official church doctrine and developing and maintaining preparation programs in the aftermath of this revelation.^{iv} Supported by the Church doctrine and programs, I outline how Saints throughout LDS history have integrated these divine commands into their daily lives and inspired preppers^v beyond the LDS community. Whether planning for Jesus Christ’s Second Coming, U.S. federal government invasions and mob violence, nuclear fallout, or climate catastrophe, the LDS Church has built prepping into the very structure of the church. It supplies Saints with guidance on authority structures, food and water reserves, financial

resources, community-scale power generation, communications platforms, emergency shelters, and spiritual preparation.^{vi, vii, viii, ix, x} Thus, the LDS community offers many prepping lessons and warnings for those living in the age of climate change, from teaching the value of proactive preparation in combatting collective fear to the pitfalls of prioritizing disaster preparation when, to some degree, prevention is still possible.

LDS Interpretations of Founding Period

During the religion's founding period, Saints experienced several conflicts with non-LDS communities as well as local, state, and federal governments. LDS historian and Joseph Smith biographer Richard Lyman Bushman characterized the founding period as such:

The Church [in its early years] suffered one debilitating setback after another. Skepticism and ridicule escalated into physical attacks, expulsion, and finally murder. Contention could have broken the Church...but Joseph [Smith] never waived, and the Church survived...every year of [Smith's] fourteen years as head of the Church, he faced opposition from within and without...conflict and anxiety.^{xi}

Consequently, LDS Church institutions and individual Saints, historically and presently, have infused a sense of collective vulnerability into the faith's central narratives.

Grounded in what the church views as sacred land dispossession^{xii} and the murder of the faith's founder perpetrated by non-LDS actors, Saints did not begin to settle as a community until they entered the Salt Lake Valley. Even after settlement, the LDS community felt embattled, dealing with ongoing entanglements with local Indigenous peoples, other settlers, and federal incursions. Most notable among these entanglements was the Edmunds-Tucker Act, which sought to disband the LDS Church.^{xiii} These initial circumstances have shaped the individual, familial, and communal emphasis on the unexpected and on disaster preparedness—natural and unnatural—within the LDS community.

LDS Church Preparedness Doctrine and Climate Change

The LDS Church leadership plays an active role in guiding the day-to-day lives of the church's membership. Through many communications channels, leaders speak directly to their communities, anticipating and answering questions about how to live as a Saint in Mormon Country and the broader world. In recent decades, preparedness teachings on natural disasters, weather conditions, and climate events have regularly surfaced in Church communiqués. In 1995, Elder L. Tom Perry, an LDS Church leader, stated:

On a daily basis we witness...national disasters; variances in weather conditions...The need for preparation is abundantly clear. The great blessing of being prepared gives us freedom from fear, as guaranteed to us by the Lord in the *Doctrine and Covenants*: 'If ye are prepared ye shall not fear.'^{xiv}

In this speech, first delivered and video recorded in person and now posted on the official LDS Church website with an unabridged transcription, Perry invoked the most common preparation refrain used in LDS communications: "If ye are prepared ye shall not fear" (*Doctrine and Covenants*, 38:30). He links preparation to a lack of fear or, perhaps, the presence of safety from disasters and weather variances. This idea continues to hold a lot of currency in the LDS community.^{xv}

In 2004, Elder Dallin H. Oaks, Apostle of the LDS Church's First Presidency (then and now in 2022), acknowledged that:

... signs of the Second Coming are all around us...the [2004] list of major earthquakes...shows twice as many earthquakes in the decades of the 1980s and 1990s as in the two preceding decades...The list of notable floods and tidal waves and the list of hurricanes, typhoons, and blizzards worldwide show similar increases in recent years...the accelerating pattern of natural disasters in the last few decades is ominous.^{xvi}

In addition to preparation language, euphemisms for climate change-driven events (i.e., "the accelerating pattern of natural disasters") are explicitly deployed in many LDS

messages. The Second Coming of Jesus Christ and climate disaster events are frequently referenced together, as Oaks has done in this passage. Climate disasters are not viewed as manifestations of the Second Coming per se, but the Second Coming can be seen as a driving force behind climate events. Therefore, some LDS members may interpret preventing climate disasters as less important than preparing for them.^{xvii}

Often, though not absolutely, LDS prepping is focused on the disaster period before the Second Coming of Jesus Christ and the aftermath, a renewal period during which Saints think Zion will return from heaven to earth. There are many LDS renderings of Zion's return, though. In each of these depictions, there is a period of earthly cleansing, disaster, and renewal.^{xviii} According to LDS Scholar and LDS Church member, Jeffrey S. O'Driscoll, Saints believe that a pattern of disaster and renewal was set in ancient times: "In Enoch's day the earth was cleansed by water, and after the earth is again cleansed, that city [of Zion] will return." 10th LDS President Joseph Fielding Smith, the great-nephew of founder Joseph Smith, further detailed the Second Coming's process of disaster and renewal when he claimed, "The earth will die and be purified and receive its resurrection...[d]uring this cleansing period."^{xix}

For the LDS community, preparation for the Second Coming supersedes the prevention of climate events that may negatively impact the LDS and other communities. As evidenced by the Church's lack of an official public position on climate change, the LDS Church is more interested in the arrival of the Second Coming. It views prepping, spiritual and practical, as the path through the destruction of the world to God's Kingdom, American Zion.^{xx, xxi}

While speaking to Brigham Young University-Hawaii graduates during a 2017 commencement ceremony, Oaks expanded on his preparation thinking and stressed self-reliance in the face of:

...challenging times, filled with big worries...droughts, floods and global warming...Seacoast cities are concerned with the rising level of the ocean, which will bring ocean tides to their doorsteps or over their thresholds. Global warming is also affecting agriculture and wildlife.

The LDS Church's sanctioning of Oaks's public comments is noteworthy. Moreover, these comments signal to Saints that the church leadership has, at least to some degree, begun to factor climate change into its institutional thinking. To what extent the LDS Church is planning for climate change remains unclear, but, in the years to come, the church will be able to build on its robust community disaster planning resources and programs.^{xxii}

“Prepare every needful thing”: Community Disaster Planning

In the *All Is Safely Gathered In* preparation pamphlet series, the LDS Church's First Presidency encourages Saints to “prepare every needful thing” so that when “adversity come[s], we may care for ourselves and our neighbors and support bishops as they care for others.”^{xxiii} 12th LDS President Spencer W. Kimball, in his 1969 book, *The Miracle Of Forgiveness*, wrote at length about creating a "positive program of preparation" within the LDS community. The LDS Church expects Saints to individually, collectively, and collaboratively survive natural and unnatural disasters. To do so, multi-level planning has been built into the very structure of the LDS Church with clear guidance on authority structures, food and water reserves, financial resources, community-scale power generation, communications platforms, emergency shelters, and spiritual preparation. The Provident Living program is, possibly, the best example of this planning. Providing

online and offline support, Provident Living is a multilayered initiative, tracing its roots to the “man-made” and natural disasters of the Great Depression, when the LDS Church announced its “Church security plan.”^{xxiv}

Central to the Provident Living program is the “Stake and Ward Emergency Preparedness Planning Guide.” The guide’s webpage opens with a passage from Ezekiel 38:7 (Old Testament/The Hebrew Bible): “Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” This biblical admonishment outlines five steps that Saints and their local leadership ought to take prior to a “natural or man-made” disaster:

Step 1: Identify Likely Disasters...List the disasters (natural or man-made) that are most likely to occur in your area...

Step 2: Gather Critical Information...Contact data for all members and missionaries living within stake or ward boundaries.

Step 3: Outline Assignments and Procedures...

Plan how the council will organize...Designate a primary and an alternate central location where council members will gather after an emergency to direct relief efforts.

Prior to a disaster...

Immediately after a disaster... Assess needs and arrange for the supply of basic provisions and services—such as food, temporary shelter, sanitation, and clothing...

In the period following a disaster...

Step 4: Identify Emergency Communication Methods... Identify and plan for alternative communication methods...or vehicle transportation routes are disrupted during a disaster.

Step 5: Encourage Member Preparation...Regularly encourage members to engage in preparedness efforts...^{xxv}

The LDS Church developed this guide for local-level LDS stake and ward councils.

However, the Church views this guide as a living document, encouraging stake and ward councils to assess and revise disaster plans regularly.^{xxvi}

Provident Living encompasses many other aspects of LDS life; food storage and production are key elements. The program recommends that Saints build a short-term

food supply (three months) and a long-term food supply (one year) with an important caveat, “Focus on foods such as wheat, rice, pasta, oats, beans, and potatoes that can last 30 years or more.”^{xxvii} The program also directs churchgoers to visit their local Bishops' Storehouse, which sells “[f]ood and supplies...to those affected by natural disasters...or...crises at a moment’s notice.”^{xxviii} In a related section, the Church offers instructions on maintaining safe drinking water options “for circumstances in which the water supply may be polluted or disrupted,” outlining procedures for water storage and purification (“boiling method,” “bleach method,” and “commercial water filters”).^{xxix} While the Church’s language can be interpreted as a response to temporary crisis situations or the immediate aftermath of a natural disaster, the emphasis on long-term planning—from one year up to 30 years—suggests farsighted preparation. The LDS Church’s attention to disaster preparation implicitly and explicitly conveys to Saints that prepping is not simply a prudent act but a religious one authorized and promoted by church leaders and doctrine throughout the institution.

The LDS Community and Prepping

Increasingly dire climate projections and related environment disasters have contributed to an upsurge in self-identified “preppers,” a loosely affiliated emergency preparedness and self-reliance movement.^{xxx, xxxi} In *Bunker: Building for End Times* (2020), social geographer Bradley Garrett defines prepping as “[t]he practice of preparing for a range of future crises by bolstering self-sufficiency through community organization, stockpiling, skill development, and the building of defensible space.” Though preppers are motivated by a broad set of concerns, they often focus on individual, familial, and communal

preparedness for the perceived threat of impending societal changes and natural catastrophes.^{xxxii, xxxiii, xxxiv}

In 2021, prepping scholar Juli Gittinger reported that “160 million Americans (over 65%) have recently purchased or already own some kind of survival gear.”^{xxxv} In this case, purchasing survival gear is seen as a proxy for prepping. An earlier survey found that 3.7 million Americans stated they were prepping to varying degrees.^{xxxvi} While it is challenging to accurately quantify the size of the prepper movement in the U.S., I suspect the movement’s membership has increased since the beginning of the COVID-19 pandemic.^{xxxvii}

Within the prepper milieu, the LDS community has served as an inspiration to the broader prepper community. Though it has not expressed an official position on climate change^{xxxviii, xxxix}, the LDS Church’s promotion of doctrinal preparedness teachings, collection and provision of resources (food, water, shelter), and development of community disaster planning programs has been studied by preppers concerned with destabilizing societal events, including climate events and unexpected environmental events (e.g., sacred lands used for atomic bomb testing).^{xl}

LDS Preppers

LDS preppers have taken preparedness teachings in many directions. The *LDS Preparedness Manual* is arguably the best illustration of LDS prepping material produced outside of the church. The manual has been published since 1997 and is currently in its 8th edition with “Leadership” and “General Membership” versions. Christopher Parrett, the manual's compiler and publisher, an LDS convert, and creator of the website, “LDS A Voice of Warning (AVOW),” makes clear that the manual "has not been endorsed or

produced by The Church.” However, he also writes, “significant effort has been made to ensure that all materials are in accordance with general church guidelines on food storage and family preparedness.” Moreover, Parrett frames the manual by opening with a biblical reference to preparedness and a quotation from Neil H. Leash, the author of "Prophetic Statements on Food Storage for Latter-Day Saints." Since its publication and the rise of the Internet, the manual has played a significant role in the online LDS prepper discourse. The following is a representative excerpt from the manual:

What natural disasters or extreme conditions [are we] likely to face in the next five years? Make a list and rank them in order of most to least likely to impact you. Your list might look like this:

Natural Disasters Weather-related

- Hurricanes
- Tornadoes
- Heavy thunder storms
- Flash flooding
- Flooding Mud/rock slides
- High winds
- Hail
- Severe winter weather
- Avalanche
- Extreme high heat
- Drought
- Wildfire^{xli}

It is noteworthy that natural disasters of many sorts are considered in the above passage.

The Intergovernmental Panel on Climate Change, composed of the world’s leading climate change researchers, has established that most, if not all, of these natural climate events will be intensified by anthropogenic climate change.^{xlii} The manual continues:

Man-made Disasters

- War (conventional, biological, chemical or nuclear)
- Toxic material emission or spill (from a train, semi-truck or nearby plant)...
- Nuclear plant melt down or other nuclear disaster
- Other Plague or disease outbreak

- Comet strike or giant meteor^{xliii}

Even within the "man-made disasters" section, natural, environmental, and climate concerns are included. Though it is not directly named "climate change," this suggests that anthropogenic climate change is within the LDS prepping circle of concern.

Moreover, due to the significant exposure of LDS communities to the atomic bomb and nuclear weapons testing that took place in the U.S. Southwest between 1945 and 1993, nuclear disaster is stressed throughout the preparation literature.

LDS preppers frequently rely on the manual's 500 plus pages of guidance and seem to appreciate the document's connections to LDS Church antecedent texts: *The Book of Mormon* and *Doctrine and Covenants*. The *LDS Preparedness Manual* is widely available as a free PDF version, and has, therefore, been accessible to and influenced preppers well beyond the LDS community. These preppers not only discuss the lessons they have learned from the manual on many online forums, but they also continue to circulate it. The LDS AVOW website reports that 203,630 digital copies of the manual have been downloaded by the website's users and the manual has been posted for download on many other prepper websites.^{xliv}

Through his NewVistas project, fourth generation Saint David Hall has taken LDS prepping in a different direction than Parrett. Rather than prepping for the Second Coming, Hall is attempting to build an earthly Zion in the form of a "144-square-mile, 50-community megalopolis" composed of "sustainable housing and agriculture" for a "Zion-like society."^{xlv, xlvii} Hall's mission is to achieve "global environmental balance by building a network of environmentally and socially sustainable villages, communities" based on Joseph Smith's 1833 "Plat of the City of Zion."^{xlviii} An LDS outlier, whose Zion

project is not officially sanctioned by the LDS Church, Hall has taken a different view of preparation. He believes that Saints would do well to prepare God's Kingdom for the Second Coming by building Zions in the here and now prior to Jesus's arrival and using Joseph Smith's plans as a guide. In Hall's plans, there is an acknowledgment that preparing for the Second Coming is only possible if humans and the Earth live long enough to experience it.

While Parrett presents an example of prepping that emphasizes how to prepare for the unexpected, Hall promotes an example that stresses the hopeful possibilities of Joseph Smith's vision of Zion. Hall's project is clearly different than Parrett's, but they each derive inspiration from early Church history and subsequent Church preparedness teachings and programs. LDS prepping tends to prioritize Parrett's approach, but Hall's venture imagines the LDS world that could have been, had LDS history unfolded differently.

Conclusion

I chose to focus on the LDS diaspora because it has been prepping for generations, transforming preparation from merely a disaster response (a fight or flight response, if you will) into a religious act. Promoted by LDS leaders and individual Saints and through the Provident Living programs, I have demonstrated that a tradition of individual, familial, and communal preparedness is now embedded in the religion and its religious institutions. From *Doctrine and Covenants* to President Kimball's "positive program of preparation" to the *LDS Preparedness Manual* and NewVistas project, I have shown how early church revelations materialized into prepping programs, widely referenced manuals, and even the construction of sustainable Earthly Zions. All of these efforts have

supported Saints as they prepare for the challenges that each new LDS generation encounters.

I am not, however, the only observer who has taken note of LDS prepping. Many interested parties outside of the academy, especially in the U.S. prepper community, are studying the example of the LDS Church and individual Saints. While the LDS approach may not be useful in preventing further anthropogenic climate change, it does indicate that the LDS Church, labeled by some observers the “#PrepperChurch,” and its many believers are well prepared for the Second Coming and/or whatever climate disruptions we may soon encounter.

For an LDS community waiting for the Second Coming, there seems to be no greater commitment to God, their religion, and each other than perpetually preparing for Jesus’s return and the re-establishment of American Zion. Encouraging preparation for the Second Coming above all else may be a theologically sound for the LDS Church, but the multitude of present and future climate-driven threats to humanity challenge this approach. If the LDS Church articulated an official position on climate change and began to devote its significant resources to addressing the threats and impacts of climate change, the LDS community could lead the religious response to climate change within the U.S. and share their hard-won preparation lessons from LDS history with others. Only time will tell if this possibility will come to pass.

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ⁱ For the purposes of this paper, the LDS Church refers to the international, national, and local governing bodies of the religion. Based in the Salt Lake Valley of Utah, the First Presidency is composed of the President of the Church, the two Apostles who serve as the President's counselors, and the Quorum of the Twelve (12 other Apostles). The First Presidency is the highest governing body of the LDS Church and oversees all Church affairs. In addition to the First Presidency, the Seventies assist the Quorum of the Twelve, serving the LDS Church in locations throughout the world. As of August 2022, there were eight quorums of the Seventy with up to 70 members. At the local, parish or ward level, bishops lead individual congregations. Wards form a stake, and the leader of a stake is a stake president. This hierarchical structure describes the leadership of the LDS Church, though it must be said that informal or unrecognized leaders exist within every institutional hierarchy.

ⁱⁱ Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling* (New York: Vintage Books, 2007), 72-3.

ⁱⁱⁱ BYU. (n.d.). *Doctrine and Covenants - The Encyclopedia of Mormonism*. Retrieved September 4, 2022, from https://eom.byu.edu/index.php/Doctrine_and_Covenants#Overview

^{iv} For the purposes of this paper, I use preparation and prepping somewhat interchangeably. The LDS Church typically utilizes preparation," but, depending on which definition used for "prepping," the two terms and actions are very similar.

^v In *Bunker: Building for End Times* (2020), social geographer Bradley Garrett defines prepping as "[t]he practice of preparing for a range of future crises by bolstering self-sufficiency through community organization, stockpiling, skill development, and the building of defensible space."

^{vi} The Church of Jesus Christ of Latter-day Saints. (2007). *All Is Safely Gathered In*. Retrieved September 1, 2022, from

https://providentliving.churchofjesuschrist.org/bc/providentliving/content/resources/pdf/PD60004682_000_Home-Storage-Handout.pdf?lang=eng

^{vii} The Church of Jesus Christ of Latter-day Saints. (n.d.). *Stake and Ward Emergency Preparedness Guide*. Provident Living. Retrieved August 31, 2022, from

<https://providentliving.churchofjesuschrist.org/emergency-preparedness-and-response/stake-ward-emergency-planning-guide?lang=eng>

^{viii} The Church of Jesus Christ of Latter-day Saints. (n.d.). *What is food storage?* Provident Living.

Retrieved September 1, 2022, from <https://providentliving.churchofjesuschrist.org/food-storage/what-is-food-storage?lang=eng>

^{ix} The Church of Jesus Christ of Latter-day Saints. (n.d.). *What is a bishops' storehouse?* Provident Living. Retrieved August 31, 2022, from <https://providentliving.churchofjesuschrist.org/bishops-storehouse?lang=eng>

^x The Church of Jesus Christ of Latter-day Saints. (n.d.). *Drinking water guidelines*. Retrieved September 1, 2022, from <https://www.churchofjesuschrist.org/topics/food-storage/drinking-water-guidelines?lang=eng&clang=pes&old=true>

^{xi} Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling* (New York: Vintage Books, 2007), 737.

^{xii} There is a certain cognitive dissonance to these feelings within the LDS community. Engagements between Mormon and Indigenous communities have unfolded on historically Indigenous sacred land, which was lost during periods of Indigenous land dispossession often, though by no means exclusively, at the hands of Mormon settlers (e.g., Southern and Northern Paiute, among other Indigenous nations, in what is now called the state of Utah). See: Farrell et. al., 2021; Murphy, 2020)

^{xiii} In 1887, Edmunds-Tucker Act became U.S. federal law. The anti-polygamy law gave federal authorities the power to dissolve the LDS Church and confiscate all LDS Church properties valued over \$50,000.

^{xiv} L. Tom Perry. "If Ye Are Prepared Ye Shall Not Fear," The Church of Jesus Christ of Latter-day Saints. Retrieved September 8, 2022, from <https://www.churchofjesuschrist.org/study/general-conference/1995/10/if-ye-are-prepared-ye-shall-not-fear?lang=eng>

^{xv} Gregory Smith, (2012, January 12). "Mormons in America - certain in their beliefs, uncertain of their place in society." Pew Research Center's "Religion & Public Life Project." Retrieved September 1, 2022, from <https://www.pewresearch.org/religion/2012/01/12/mormons-in-america-executive-summary/>

^{xvi} Dallin H. Oaks, "Preparation For The Second Coming," Quorum Of The Twelve Apostles (2004).

- ^{xvii} P. R. M. Nelson, et. al. (n.d.). "Environmental stewardship and conservation." Retrieved September 8, 2022, from https://abn.churchofjesuschrist.org/study/manual/gospel-topics/environmental-stewardship-and-conservation?lang=eng&adobe_mc_ref=https%3A%2F%2Fwww.churchofjesuschrist.org%2Fstudy%2Fmanual%2Fgospel-topics%2Fenvironmental-stewardship-and-conservation%3Flang&adobe_mc_sdid=SDID
- ^{xviii} Jeffrey S. O'Driscoll, "Zion, Zion, Zion: Keys to Understanding Ether 13: Religious Studies Center," *Zion, Zion, Zion: Keys to Understanding Ether 13, Fourth Nephi, From Zion to Destruction*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, UT: Religious Studies Center, Brigham Young University, 1995) (Brigham Young University Religious Studies Center), accessed March 28, 2022, <https://rsc.byu.edu/book-mormon-fourth-nephi-through-moroni-zion-destruction/zion-zion-zion-keys-understanding-ether-13>.
- ^{xix} *ibid.*
- ^{xx} *ibid.*
- ^{xxi} P. R. M. Nelson, et. al. (n.d.). "Environmental stewardship and conservation." Retrieved September 8, 2022, from https://abn.churchofjesuschrist.org/study/manual/gospel-topics/environmental-stewardship-and-conservation?lang=eng&adobe_mc_ref=https%3A%2F%2Fwww.churchofjesuschrist.org%2Fstudy%2Fmanual%2Fgospel-topics%2Fenvironmental-stewardship-and-conservation%3Flang&adobe_mc_sdid=SDID
- ^{xxii} Dallin H. Oaks (2017, February 24). "Push back against the world." BYU-Hawaii Speeches. Retrieved September 1, 2022, from <https://speeches.byuh.edu/commencement/push-back-against-the-world>
- ^{xxiii} The Church of Jesus Christ of Latter-day Saints. (2007). *All Is Safely Gathered In*. Retrieved September 1, 2022, from https://providentliving.churchofjesuschrist.org/bc/providentliving/content/resources/pdf/PD60004682_000_Home-Storage-Handout.pdf?lang=eng
- ^{xxiv} Bishop Vincent L. Brown, (1975, October). "An overview of church welfare services." Retrieved August 31, 2022, from <https://www.churchofjesuschrist.org/study/general-conference/1975/10/an-overview-of-church-welfare-services?lang=eng>
- ^{xxv} The Church of Jesus Christ of Latter-day Saints. (n.d.). *Stake and Ward Emergency Preparedness Guide*. Provident Living. Retrieved August 31, 2022, from <https://providentliving.churchofjesuschrist.org/emergency-preparedness-and-response/stake-ward-emergency-planning-guide?lang=eng>
- ^{xxvi} *ibid.*
- ^{xxvii} The Church of Jesus Christ of Latter-day Saints. (n.d.). *What is food storage?* Provident Living. Retrieved September 1, 2022, from <https://providentliving.churchofjesuschrist.org/food-storage/what-is-food-storage?lang=eng>
- ^{xxviii} The Church of Jesus Christ of Latter-day Saints. (n.d.). *What is a bishops' storehouse?* Provident Living. Retrieved August 31, 2022, from <https://providentliving.churchofjesuschrist.org/bishops-storehouse?lang=eng>
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- ^{xxx} "IPCC Report: 'Code Red' for Human Driven Global Heating, Warns UN Chief || UN News." *United Nations News*. Accessed December 14, 2021. <https://news.un.org/en/story/2021/08/1097362>.
- ^{xxxi} Allison Ford. "Emotional Landscapes of Risk: Emotion and Culture in American Self-Sufficiency Movements." *Qualitative Sociology* 44, no. 1 (2020): 125–50. <https://doi.org/10.1007/s11133-020-09456-x>.
- ^{xxxii} *ibid.*
- ^{xxxiii} Julianna Marilyn Lindsay. *The Living Heritage of Prepping*. Arkansas State University, 2015.
- ^{xxxiv} Amanda A. Sims, (2017, December). *Survival of the Preppers: An Exploration into the Culture of Prepping*. Retrieved September 4, 2022, from <https://www.proquest.com/openview/2b9306173abe2a52e7693eef697a9e92/1.pdf?cbl=18750&diss=y&pp-origsite=gscholar&login=true>
- ^{xxxv} Juli Gittinger, "Liberal Prepping as Apocalyptic Eco-Religion." *The Journal of Religion and Popular Culture* (2021), 6.

^{xxxvi} Jon C. Ogg, "Industries Making the Most Money on Doomsday Preppers," 247 Wall St, August 19, 2013, <https://247wallst.com/special-report/2013/08/19/industries-making-the-most-money-on-doomsday-preppers/>.

^{xxxvii} *ibid.*

^{xxxviii} Bud Ward. (2012, August 9). "Mormon silence on climate change: Why, and what might it mean?" *Yale Climate Connections*. Retrieved September 8, 2022, from <https://yaleclimateconnections.org/2012/08/mormon-silence-on-climate-change-why-and-what-might-it-mean/>

^{xxxix} P. R. M. Nelson, et. al. (n.d.). "Environmental stewardship and conservation." Retrieved September 8, 2022, from https://abn.churchofjesuschrist.org/study/manual/gospel-topics/environmental-stewardship-and-conservation?lang=eng&adobe_mc_ref=https%3A%2F%2Fwww.churchofjesuschrist.org%2Fstudy%2Fmanual%2Fgospel-topics%2Fenvironmental-stewardship-and-conservation%3Flang&adobe_mc_sdid=SDID

^{xl} In a "r/Preppers" sub-reddit post about the LDS Church as the "#PrepperChurch," a prepper using the pseudonym, ThanksCancer_com, referenced the Provident Living program: "...my apocalypse plan is to bike back to Utah, because even though I'm an evil apostate...Mormon organization plus food storage means that no one is starving in the first weeks, and a plan would be communicated in the first days to stave off panic." Even as a self-described "apostate Mormon," ThanksCancer_com recognized that LDS Church is: "super duper organized with control over an entire food chain supply (veggie farms, grain farms, cattle). They own a communications network (bonneville that owns the local news station KSL among other things). The communities are localized (each congregation is geographically defined, with leadership keeping meticulous records). In an emergency, the local congregation leader can activate the system to check on everyone within his 'ward' and report up the chain." Source: ThanksCancer_com. (2019, December 18). *R/preppers - apparently the Mormon church maintains grain silos and emergency warehouses, in addition to their \$100+B portfolio. does anyone have more details on #prepperchurch?* r/Preppers/. Retrieved March 28, 2022, from https://www.reddit.com/r/preppers/comments/ecaxb5/apparently_the_mormon_church_maintains_grain/

^{xli} Christopher M. Parrett. *LDS Preparedness Manual*. (Idaho: LDS AVOW, 2012), 129.

^{xlii} IPCC. (n.d.). *Climate Change 2022: Impacts, adaptation and vulnerability*. IPCC. Retrieved September 8, 2022, from <https://www.ipcc.ch/report/ar6/wg2/>

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^{xlv} David R. Hall (2022, August 29). "Chapter 1: The Pattern: An Overview of NewVistas." *NewVistas, a pattern for sustainable prosperity*. Retrieved September 4, 2022, from <https://newvistas.com/>

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