

DOWNLOAD PDF SPECIAL LIVING LESSONS FOR RELIEF SOCIETY [BY SISTER FONDA ALAMODE]

Chapter 1 : Special Living Lessons |

In Special Living Lessons for Relief Society Sisters, she "exercises several of the sweet spirits with which she is possessed": Sister Butcher, Sister DeFrock, Crystal AlaMode, and, of course, Crystal's dear mother, Fonda.

Loving Others and Living with Differences Posted on March 22, by Emily March 22, I grew up in a Southern Baptist home, studied theology in college and graduate school – including attending the entire Catholic catechism course, visiting synagogues, and attending silent retreats at Buddhist centers. With my work as a counselor, and now as a chaplain, I am constantly working with many kinds of different people in a very diverse environment. Usually as a counselor, people come to me exploring many issues that skirt around some spiritual struggle but need to work it out in a way outside of a spiritual framework all together. When I get a page as a chaplain, I have no idea what faith tradition someone holds until I get there and can talk with them. I had to do chapel services when only Jews came, or only humanists came, or a mix of charismatic evangelicals and old-school Catholics. Last week I did a funeral where the only song requested was a George Jones drinking song. Even as foster parents, we have no idea what kind of religious or cultural experiences will land on our doorstep at any moment. But the commandment to love others as He had loved His flock was to His disciples – and is to us – a challenge that was unique. His life was a legacy of love. Our faith also develops a lifestyle of obedience and covenant-keeping, which further sets us apart from many in the world, and it is sometimes difficult to know how to interact within those dynamics. Our covenants are ours, and we are the ones held to them. We cannot punish other people for not keeping covenants that we ourselves made for ourselves. We cannot avoid those who have not made our same covenants for any reason. We be a light to the world if we do not find a way to live in it. The best way for anyone to learn about our faith, regardless of what their own faith might be, is for us to just live our faith everyday. But they will not see it if we are not living amongst them and interacting with them in our everyday lives that we share. We are to live in the world but not be of the world. His followers cannot do that if they associate only with those who share their beliefs and practices. But the Savior also taught that if we love Him, we will keep His commandments see John Because these have been laid out so specifically, there is no reason for us to debate about them. We know what the terms are, and it is up to us to keep our covenants by applying the principles we know to be true. There is no reason for their to be contention within the church because we know what we believe and who we believe. Arguing with those who disagree with us or even hate on us does not help bring peace to them. Elder Oaks taught us that: We must not surrender our positions or our values. The gospel of Jesus Christ and the covenants we have made inevitably cast us as combatants in the eternal contest between truth and error. There is no middle ground in that contest. He was kind to her, and did not condemn her, but also did not tolerate her sin. We can remain firm in what we know to be truth, while being inclusive of those around us, but without compromising who we are or what our faith represents. The distinction, he says, is between what is our own personal worship in a dedicated space and what is public arena with many people choosing many different kinds of faith expressions: In dedicated spaces, like temples, houses of worship, and our own homes, we should teach the truth and the commandments plainly and thoroughly as we understand them from the plan of salvation revealed in the restored gospel. Our right to do so is protected by constitutional guarantees of freedom of speech and religion, as well as by the privacy that is honored even in countries without formal constitutional guarantees. In public, what religious persons say and do involves other considerations. The free exercise of religion covers most public actions, but it is subject to qualifications necessary to accommodate the beliefs and practices of others. Laws can prohibit behavior that is generally recognized as wrong or unacceptable, like sexual exploitation, violence, or terrorist behavior, even when done by extremists in the name of religion. This has come up for me in chaplaincy, in that as a Latter-day Saint, my personal prayers are always addressed to Heavenly Father. However, the Brethren have instructed me to be more inclusive when it is a general setting or some kind of public meeting or a kind of ceremony that includes an opening and closing

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prayer. A prayer in that context is not my own personal prayer, but a public aspect of one piece of a ceremony involving many different people from many different faiths. We cannot invite people to worship if they are not comfortably introduced to God, and so our wording of prayers in such settings may change to be more inclusive of others or to reflect their personal faith expression. On the subject of public discourse, we should all follow the gospel teachings to love our neighbor and avoid contention. Followers of Christ should be examples of civility. We should love all people, be good listeners, and show concern for their sincere beliefs. Though we may disagree, we should not be disagreeable. Our stands and communications on controversial topics should not be contentious. We should be wise in explaining and pursuing our positions and in exercising our influence. In doing so, we ask that others not be offended by our sincere religious beliefs and the free exercise of our religion. There may be times, he said, where laws even change in ways we disagree with — or, as has happened in world history, when one group of people may target another group of people. While we do not surrender our testimonies, we must never attack others because of their faith or any other difference. We are all children of our Heavenly Father, and we must love them as He would love them. Even when laws are made that threaten our own worship expression, this does not give us permission to be cruel or to contend with others. When our positions do not prevail, we should accept unfavorable results graciously and practice civility with our adversaries. In any event, we should be persons of goodwill toward all, rejecting persecution of any kind, including persecution based on race, ethnicity, religious belief or nonbelief, and differences in sexual orientation. We explained to our children that after Joseph Smith was killed, the apostles prayed about who the next prophet was and how he was to be called. The Lord answered that it was Brigham Young, and we told stories of how this was confirmed to the people. Some, though, chose not to follow the prophet and wanted to pick their own prophet and start their own church. Those people left our church and started their own church, and that was their building. They are living true to the faith they were taught, and there are many pieces of truth that they have. The choice of their ancestors choosing not to follow the prophet was one that was hard and sad, but it does not make those people bad. People are people, and sometimes people make good choices and sometimes they make bad choices. We are the same way: Surely we can teach our children values and standards of behavior without having them distance themselves or show disrespect to any who are different. Further, he said we must never use our faith to oppress or bully anyone, nor is it okay to isolate ourselves from those who are different or who have not made the same covenants we have made. We cannot punish others for not keeping covenants they have not made. It is never our job to judge others, whether they have made covenants or not. He also commanded us not just the youth that: We challenge all youth to avoid bullying, insults, or language and practices that deliberately inflict pain on others. We need to focus on ourselves and the covenants we have made. Our focus on others should be one of service, one of following promptings, one of doing good so that others can experience the love of God we have found. The Savior only ever invited people to get to know more. He never pushed it at them or compelled them. We ourselves have not come to understand what we know except by invitation, by personal pondering, and by praying to our Father ourselves to ask what is true and real and good for us. Others need the same opportunity, and we strengthen each other when we love through invitation and example. Elder Oaks closed with:

Chapter 2 : Relief Society – The Idea Door

Relief Society Lesson Plan: "Ministering as the Savior Does" by Jean B. Bingham Relief Society Lesson Plan: The Lord wants us to accept ministering from others View All Relief Society Lessons.

Kimball asked Eliza R. Snow to write a constitution and by-laws for the organization for submission to President of the Church Joseph Smith for review. After reviewing the documents, Smith called them "the best he had ever seen" but said, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. I will organize the women. Smith, John Taylor, and Richards sat on the platform at the upper end of the room with the women facing them. Smith, Phebe M. Coles Cowles; later Elivira A. Holmes, Margaret A. The women present were proposed as the initial members and the men withdrew as the motion to accept all present was considered. The motion was passed and the men returned. Then another 7 names were proposed by Joseph Smith for admission. The men again withdrew as the women considered and passed the motion. Smith then proposed the society elect a presiding officer and allow that officer to choose two counselors to aid her. They would be ordained and would preside over the society. In the place of a constitution the Presidency would preside and all their decisions should be considered law and acted upon as such. At appropriate times, the body of the society should vote and the majority opinion of the sisters would be honored as law. The minutes of the meetings would serve as an additional guide to their governance. Whitney motioned and it was seconded that Emma Smith be chosen President and this passed unanimously. Emma Smith then chose her two counselors, Cleveland and Whitney. At that time Taylor, who had been presiding over the meeting, vacated that honor to Smith and her counselors. The men then again withdrew as Smith chose a secretary and treasurer. The three members of the Presidency were then ordained and blessed by Taylor. However, Emma Smith made a point of objection. She convinced the attendees that the term "relief" would better reflect the purpose of the organization, for they were "going to do something extraordinary," distinct from the popular benevolent institutions of the day. After the men left the room, Eliza R. Snow was unanimously elected as secretary of the Society with Phebe M. Wheeler as Assistant Secretary and Elvira A. Emma Smith remarked that "each member should be ambitious to do good" and seek out and relieve the distressed. The men returned, and Taylor and Richards also made donations. Taylor then gave a closing prayer. Of his experience Joseph Smith recorded: Visiting committees were appointed to determine needs in each ward. Rich, recalled, "We then, as a people were united and were more like family than like strangers. Although they no longer met in an official capacity, women continued to assemble informally; the care and nurture of the needy continued without a formal Relief Society organization. A Female Council of Health was established in Taylor as secretary, and Amanda Barnes Smith as assistant secretary. Twelve other women were listed as charter members. Over the next four months, their efforts to clothe Indian women and children continued in earnest. In June, Brigham Young encouraged women to form societies in their individual wards. Members of the first Indian Relief Society disbanded to help establish organizations in their own wards, many of them becoming leaders. Cook as her counselors and Martha Jane Coray as secretary. Records are limited but show that by over two dozen organizations had formed in some twelve Salt Lake City wards and in other outlying settlements such as Ogden, Provo, Spanish Fork, and Manti, Utah. Each Relief Society operated independently within its ward in cooperation with the local bishop. The Fourteenth Ward included Temple Square and eleven residential squares to the south and west. This section contained the homes of many church leaders. Taylor, wives of John Taylor; Elizabeth B. Pratt; and Phebe W. Woodruff, Bulah Woodruff, wives and daughters of Wilford Woodruff. In December church president Brigham Young publicly called for the reorganization of Relief Society in every ward. Snow provided a historical account of the society and described its purpose to seek "not only for the relief of the poor, but the accomplishment of every good and noble work. Now, Bishops, you have smart women for wives, many of you. Let them organize Female Relief Societies in the various wards. We

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have many talented women among us You will find that the sisters will be the mainspring of the movement. Using the minutes recorded in the early Nauvoo meetings as a Constitution, Snow created a standard model for all local wards that united women in purpose and provided a permanent name and structure to their organization. She and nine other sisters began visiting wards and settlements in , and at the end of the year, organizations existed in all twenty Salt Lake City congregations and in congregations in nearly every county in Utah. Ward units of the Relief Society performed a variety of functions. Women helped the bishop of the ward assist the poor by collecting and disbursing funds and commodities. They nursed the sick, cleaned homes, sewed carpet rags for local meeting houses, planted and tended gardens, promoted home industry, and shared doctrinal instruction and testimony. Snow provided central leadership both before and after her call as General President in She emphasized spirituality and self-sufficiency. The Relief Society sent women to medical school, trained nurses, opened the Deseret Hospital, operated cooperative stores, promoted silk manufacture, saved wheat, and built granaries. In , Snow provided assistance and advice to Louisa L. Wells succeeded Greene and continued as editor until its final issue in Snow also worked with Aurelia Spencer Rogers to establish the first ward Primary Association in By , the Relief Society had more than 22, members in local wards and branches. One meeting per month was devoted to sewing and caring for the needs of the poor. At meetings members might receive instruction, discuss elevating and educational topics, and bear testimony. The women were also encouraged to explore and develop cultural opportunities for their community. Stakes began circulating outlines for lessons in The first standardized lessons were published by the General Board in in the Relief Society Bulletin, later renamed the Relief Society Magazine in Relief Society in the 20th century[edit] By , membership in the organization was approximately , women, [40] growing to , members in Correlated lessons and materials were easier to translate and applicable to a broader audience. A side-effect of these changes was that the Relief Society lost some of the autonomy that it once enjoyed. Relief Society in the 21st century[edit] In the LDS Church today, every Latter-day Saint woman on her 18th birthday, or within the coming year, and women under 18 who are married, advance into Relief Society from the Young Women. In each local congregation of the church, a member of the Relief Society serves as the local President of the organization. The president is permitted to ask two other women from the congregation to assist her as counselors; together the three women make up the local Relief Society Presidency. The Relief Society Presidency acts under the direction of the bishop or branch president in presiding over and serving the women in the congregation. Additionally, stake or district Relief Society presidencies exist to supervise five or more local Relief Society Presidencies. Relief Society holds weekly meetings every Sunday that last approximately fifty minutes. During these meetings, an educational lesson is presented by a member of the Relief Society Presidency or another woman who has been asked to serve as the Relief Society instructor. Since the s, the curriculum has been composed of Teachings of Presidents of the Church and other materials. Aburto , Second Counselor. From the s to , the Relief Society held a general meeting in Salt Lake City, annually in late September, which was broadcast around the world via television, radio, satellite and the Internet. This meeting was an opportunity for the General Relief Society Presidency to address the entire body of the Relief Society. The meeting is for all women of the church ages eight and older. Eyring of the First Presidency. While the Quorum of the Seventy had a building in Nauvoo in the s, the Relief Society is the only auxiliary organization in the LDS Church today which has a completely separate facility. This building is also the closest of any building to the door of the Salt Lake Temple.

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Chapter 3 : Special Living Lessons “ 03 |

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If it was as good as it was in email format, then those sisters who listened to it had quite a treat. What great things do we want to come to pass? Ultimately, the truly great thing we all want is exaltation for us and our family. So what are the small and simple things that can greatly affect us and our families in that journey to exaltation? To name a few: Scripture Study, Prayer, Sabbath observance, faith, repentance, partaking of the sacrament, word of wisdom, what you view, what you read, what you listen to, your internet practices, magnifying your calling, modesty, tithing, temple attendance. As are the most recent Conference issues of the Ensign. Why are these small things so important? Is there one we can ignore without it affecting us spiritually? Satan knows this principle and uses it conversely. Therefore, he will do all in his power to diminish your resolve to do the small and simple things? Those things can wait. That is true of the world we live in. Satan is working hard to make sure there are ample things to distract and dissuade us from those small and simple things. I know as Latter-day Saint women we constantly have to make stands “ with neighbors, with fellow employees, with schools, and sometimes even with our families. You roll your eyes and sometimes wonder “ is this small and simple thing THAT important? Is it worth yet one more stand? But be careful of such a diminished resolve. Be careful which battles you choose NOT to fight. What small and simple things will you stop teaching and doing? But John did give me some worries in that he questioned things. He has always needed to know the why of things. Until he had resolved things completely in his mind, he remained very anxious about them, almost agitated. It took me a long time before I realized the reason he argued every point was because he was just thinking out loud. It was almost as if there was a distrust on his part until we could prove it. Where in the scriptures does it say that! The answer had to be logical and concise. I felt as if I was battling him every day of my life. There was always a thread of contention in our home. I was being drained by it. My husband and I discussed it once and wondered if I should just give it a rest and only fight the battles that were BIG. But after prayer we decided against it. We wondered if by doing it like that we might undermine the logic in the battles we did fight. After all, everything in the gospel is interconnected. Why would we spend so much time teaching him why to obey one thing and then not another “ when both were said by a prophet or recorded in scripture. We decided we would have to continue to make every stand, no matter how small. A fateful day came. A new young man moved into the ward with a bit of an attitude and John was influenced by him. On that fateful Saturday, John walked into our home, and the issue of face cards came up. He spoke of a new game he had just learned to play “ poker. But was it really that big of a deal? At first, John was angry and shocked. He accused us of lying to him. The church had nothing to say about simple little games. Two days later, the Mormon Doctrine was missing from the bookshelf. About three weeks later my twelve year old son stepped into the kitchen with that book in his hand. I led John to the bookshelf and showed him the many other books Elder McConkie had written. He still struggled to incorporate what he was learning into his behavior. There were still some intense moments in our home. He had a way of stating the whys boldly and concisely. Today John teaches seminary for the Church. He was married in the temple and has three children. His first child is a son. His name is Bruce for a reason. Standing firm for small and simple things can change lives. Now the next story. At first it was so frustrating. The church is really not equipped to deal with homelessness. We encourage people to return to their families for help or to the government or faith based organization that can give them housing. For many reasons this woman felt she was unable to do any of those things. One day I just sat and talked with her. I was trying to figure out how she got to where she was and was trying to analyze her reasoning. She was the product of a dysfunctional family, consequently with some emotional problems, which probably led to her failed marriage. Then she was involved in a horrible car accident that left her slightly disabled. She had managed to find a place to live on her own but lost it in a blink

when Hurricane Ike hit. She had been living in her car ever sense. During this conversation, it dawned on me how frighteningly close all of us are to homelessness. There is some statistic at HAAM that suggests it might be only 5 events that separates most of us from being without a home. As I thought on that more, I realized how frighteningly close all of us are to inactivity in the church and the loss of our eternal home. How many of those small and simple things can we give up and not find ourselves in that position? I think it is less. If we stop doing even one for an extended period of time we inevitably will stop another and then another. Soon we will have too little oil to keep our lamps lit and none in reserve. Doing the small and simply things makes more of a difference than we sometimes realize. I feel to talk of one more story. I think of Mary Fielding Smith as she trudged across the plains “ widowed and with little means to support herself and the young family left to her care. The decision to go west seemed small. What was left for her in Nauvoo? Getting up every morning along the trail, preparing food, having a morning prayer, following her priesthood leaders, and organizing her family to leave each day at some point must have become as routine for her as it is for us. She just kept going. She just kept doing what she knew was right “ no matter what. She stood up to those who lacked the faith she had. She vigilantly taught her children her faith by word and example. It was the small and simple things that kept her faith lit and her family together. And what great thing came of it? Her son, Joseph, was ordained an apostle at the age of He became a Prophet as did her grandson. Several other descendents of the children she raised were either members of the Quorum of the Twelve or were married to a member of the Quorum of the Twelve. Today Elder Ballard serves in that Quorum. Again what was that great thing we want? What are those small and simple things? Why are they so important? By small and simple things great things truly can come to pass. I feel we ignore them at our own peril and at the peril of our families. Now I know many of you are facing very difficult challenges “ things you never dreamt you would be facing “ things your parents and friends have never faced. We live in turbulent times. I promise you as you do these small and simple things the Lord will direct you to know how to face these challenges. It might be to know what doctor to go to, what course of treatment is best, how to overcome an addiction, where to apply for a job, when to seek more education or how to handle a strong-willed child. The Lord has the answer to every challenge you face in life.

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Chapter 4 : Why I Love Relief Society | Mormon Women - About LDS Life and Belief

Do you want to remove all your recent searches? All recent searches will be deleted.

Wednesday, August 26 Keep Christ in Christmas: I have a perfectly good reason, I promise. And right about now, the planning committees are starting to think about what they want to do for the big Christmas activity. Last year, our theme was "Keep Christ in Christmas". It is so, so easy to let the worldly side of Christmas crowd out the real reason for the season, as they say. So we centered our talks and music around this theme. We set up our cultural hall with classic Christmas decor. One tradition we have is to have women in the group sign up ahead of time to be in charge of decorating a table. They provide all the dishes, silverware, cups, etc, and any basic decorations. We provided the tablecloths and toppers. Every table ends up looking different, but all are decorated Christmas-y and with great care and love! Sometimes we have them design their own centerpieces, but this year we used centerpieces to go with our theme. We also had people bring nativity sets from home to put all over the place! For dinner, we ordered food from a local Mexican restaurant and had dinner. It was basically Enchiladas, chips and salsa. Then we had brownie sundaes for dessert. The main part of the program was a grown-up version of the Symbols of Christmas, called The Spirit of Christmas. We used the main characters of the Nativity and talked about how the things we see all around us in the Christmas season can remind us of the Savior. I had mini trees set up on each table, with battery operated lights for decor, but otherwise were left plain. Each table also had a set of decorations. As we talked about each symbol, people at each table would hang that decoration on the tree. We had a large tree at the front of the group with larger versions of the decorations, and each speaker would hang their symbol on the tree as they spoke. For a copy of the program that we used, click here: [I just moved it around to make it work for our group.](#) It was really a special night! We sent everyone home with these wooden blocks that we made. I designed the words and printed them on cardstock. We painted 2x4 blocks cut to about 4 inches black, then Mod Podged the cardstock on top. We finished up with some glittery ribbon from Costco. These were fairly frugal, if a bit time consuming, and everyone loved them! You can download the "Keep Christ in Christmas" file here. I hope this gives you some ideas to make your activity meaningful, and to help you keep Christ in Christmas this year! Keep Christ in Christmas: Relief Society Christmas Activity T

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Chapter 5 : Lesson Helps | LDS Living

Special Living Lessons for Relief Society Sisters by Laurie Mecham Johnson _____ "PRATT" LE from the President of Your Relief Society in.

It was shorter but much steeper. As a young girl, I knew I could walk up any trail the boys could. I was trying to toughen up my feet. Just like Sister Craig, we all have an innate sense that we can do more and be more. Ira Glass, the radio host, expresses this idea very clearly: All of us who do creative work, we get into it because we have good taste. But there is this gap. But your taste, the thing that got you into the game, is still killer. And your taste is why your work disappoints you. A lot of people never get past this phase, they quit. Most people I know who do interesting, creative work went through years of this. We all go through this. And if you are just starting out or you are still in this phase, you gotta know its normal and the most important thing you can do is do a lot of work. Put yourself on a deadline so that every week you will finish one story. It is only by going through a volume of work that you will close that gap, and your work will be as good as your ambitions. Discuss moments class members have noticed that potential or inadequacy. We have these feelings because we are daughters and sons of God, born with the Light of Christ yet living in a fallen world. These feelings are God given and create an urgency to act. Sister Craig reminds us to value and appreciate the precious space of that gap, and to avoid the paralyzing discouragement that can come from despairing about it. What can we do when we find ourselves wallowing? Wanting to be better comes from a good part of us, that we need to love, cherish and gently care for. He received the First Vision and the Gospel was restored to the Earth. Sister Craig makes it clear to us that this religion that brings us together “ among millions of others ” came from a period of great unease and confusion. But how can we know if the ideas that come to us from those feelings of discontent are really from the spirit or not? Parkin, former Relief Society General President: Susan “ was a wonderful seamstress. One Sunday, Susan noticed that he had a new suit. Her father had recently “ brought her some exquisite silk fabric. So on Monday she made the tie. He probably has plenty of them. Dad just brought me some silk from New York “ and so I made him a tie. Has anybody regretted following through on a generous thought? Covenant-keeping women come in all sizes and shapes; their families, their life experiences, and their circumstances vary. Remember the loaves and the fishes? Each of the Gospel writers tells how Jesus miraculously fed the thousands who followed Him. But you and I can give what we have to Christ, and He will multiply our efforts. What you have to offer is more than enough “ even with your human frailties and weaknesses “ if you rely on the grace of God. During the Sermon on the Mount, in Matthew 5: End the lesson with a testimony of grace, and a reminder to forgive ourselves and others for being imperfect.

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Chapter 6 : Spiritual North: The Best Relief Society Lesson I Never Sat Through

Special Living Lessons for Relief Society by Sister Fonda Alamode [Laurie Johnson] on calendrierdelascience.com
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This December meeting was incredible! We combined with our Temple 1st ward and Spanish Branch sisters, and also encouraged everyone to bring a friend. We had over people and the Spirit of Christmas was certainly there! It took a lot of effort to set up everything. We had the place settings ready and plenty of room for everyone to gather. The cultural hall The food table and dessert table in the overflow. We asked sisters to bring soups, bread, salad and dessert. Setting up the front nativity display. Gorgeous nativity on the front stage. Little baby Jesus welcoming sisters in the door. Nativities displayed as centerpieces. There were lots of cute kids excited about Christmas! Then it was time to begin!! As the sisters arrived we welcomed them, and invited everyone to find a seat. All of the sisters brought their best soups to share, and everyone was raving about the choices! Lots of time to talk and visit! Then it was time to start our lovely program. It was full of music from "The Forgotten Carols" and highlighted each member of the nativity. In between musical numbers, we had lovely narration from the Bible. The program was lovely and certainly brought the Spirit. We also ended the program with the beautiful video montage of the nativity. After the program everyone was invited to take a "Let Him In" necklace and charm from our Christmas tree. These gifts are amazing, and everyone felt special. The pendants were engraved by this lady , and they turned out so well! Throughout the night and after the program, everyone was welcomed into this glorious sanctuary. It was a nativity display full of gorgeous collections from all over!! Thanks to all who helped make this night so amazing!!! For those who have requested a copy of the script, here it is in image form. I suggest copy-pasting the script into a Word doc or other platform.

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Chapter 7 : Sisters of the Temple 2nd Ward Relief Society: "Let Him In" Christmas Program--December RS

Understanding the Relief Society and Melchizedek Priesthood Meeting Changes: Resources, Lesson Topics + More by LDS Living Staff | Relief Society Lesson Helps Beginning in , Relief Society and Melchizedek Priesthood meetings will start to look a little different.

The small, diverse group at that first meeting were dedicated women, similar to Relief Society sisters today. Eleven of the women were married, two were widows, six were unmarried, and the marital status of one is unknown. Their education and backgrounds varied greatly, as did their economic circumstances. I love Relief Society! It is like being in a neighborhood of wonderful women of diverse experiences and backgrounds who come together at least weekly to learn, listen, laugh, and love. It buoys my spirits, and feeds my soul. Each time I go to our Relief Society meetings, or visit with my Visiting Teachers, or go to see the women I visit teach, I am amazed at how well Heavenly Father knows each of us. My roommates and I filed into a classroom at the JKHB building on campus that had amphitheater style seating. All our church services were held on campus that year. We had already had a few fun ward activities and met with our student new Bishop individually so we knew many of the people in our ward. We had sustained a Relief Society Presidency in sacrament meeting prior to this third hour of instruction and my very own roommate was called as the education counselor. No other adults, men or women, attended us. Our new Relief Society President, Rebecca, was an 18 year old with long strawberry blonde hair and a very sweet disposition. She lived on the first floor of our building. Rebecca conducted and introduced herself and her counselors. I really got the sense that we were expected to know how to do this, how to give and take, accept callings , lead and instruct, visit teach, and love one another. It was our turn to give back. The next week my roommate Lindsey called me to serve as a Relief Society teacher. Not by herself, our Bishop actually asked me to serve, but I knew who gave him my name. I remember teaching for the first time and being nervous, but cognizant that the Holy Ghost was working on me and with me to write my lesson. I could tell by the way the other girls in my ward watched me and listened, laughed and sometimes even cried with me that I was able to hold their attention. After the lesson many of them came up to tell me how much they enjoyed the lesson. I felt like a key had been unlocked inside my soul and I finally understood what it meant to have a spiritual gift. Thank you Lindsey and God! I still use two scriptures as my guides to gospel teaching from that year as a Relief Society Teacher. They were both contained in the forward to the manual I used. Since that year at BYU most of my callings at church have been teaching callings. Relief Society opened that window of communication for me and for that I will be forever grateful. I am so thankful for my membership. To you who are Mormon women, please comment and share your thoughts on what it means to you to be part of Relief Society. Today marks the anniversary of the organization of the Relief Society. You can read more about the Relief Society in the following lds.

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Chapter 8 : Relief Society Lesson Plan: “Divine Discontent” by Michelle D. Craig “The Exponent

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As they shared their thoughts I added to the container. I had some candy to represent the worldly things and cotton balls to represent the things that are pleasing to our Heavenly Father. I then shared a quote from President Uchtdorf: He knows things about us that we do not know ourselves. He prompts us during our lifetime to fulfill the measure of our creation, to live a good life, and to return to His presence. Why, then, do we devote so much of our time and energy to things that are so fleeting, so inconsequential, and so superficial? Do we refuse to see the folly in the pursuit of the trivial and transient? By following the example of the Savior, by incorporating His teachings in our daily lives, by truly loving God and our fellowman. We certainly cannot do this with a dragging-our-feet, staring-at-our-watch, complaining-as-we-go approach to discipleship. To be a true disciple, to fulfill that learning task, is the most demanding regimen known to man. No other discipline compares in either requirements or rewards. Here is a great quote from President Uchtdorf that can help us answer this question: As sons and daughters of our Heavenly Father, we are capable of so much more. For that, good intentions are not enough. Declaring our testimony of the gospel is good, but being a living example of the restored gospel is better. Announcing that we will dedicate more time for family prayer, scripture study, and wholesome family activities is good; but actually doing all these things steadily will bring heavenly blessings to our lives. Discipleship is the pursuit of holiness and happiness. It is the path to our best and happiest self. Then why do we keep ourselves from such great happiness as President Uchtdorf talked about? Because as one of the quotes from before “Discipleship is a demanding regimen”. All we have to do is try. SO back to the idea I saw awhile back. After reading the article in the Ensign I decided to do my own little experiment to better my relationship with the Savior. And the idea that I saw is going to help me accomplish just that! Over the next 12 weeks I and other sisters in our ward will be studying a specific scripture for 1 week. As we read and ponder that scripture we are supposed to write down our feelings and experiences we may have. There is also a list of questions to ask ourselves to help us ponder each scripture more fully. Our first scripture for this week is: What an amazing promise we are given if we only will build our foundation upon the rock, our Savior Jesus Christ. I handed out my little handout to each of the sisters and invited them to take the challenge with me and gain a greater relationship with our Savior. Would you like to join me on my 12 week challenge? Because today I am sharing my handout with all of you. Just click the link below and print it out. Then keep it in your scriptures or on your nightstand or somewhere you will see it everyday. The original idea had the 12 week Scripture Shedule and the questions printed on larger pieces of paper and then glued to notebooks. As the sisters participated in the 12 week challenge they could write their feelings down inside the notebook. I decided to make a mini version to fit in scriptures. I am so excited for this challenge, and I hope I can stick with it and better my relationship with the Savior. I would love for you to join me too. I will try to share thoughts and scriptures throughout the 12 weeks, and I would love to hear your thoughts as well. I am so grateful to have this wonderful gospel in my life and for a loving Heavenly Father and Savior, Jesus Christ who puts up with me. I know how impatient I can get with my own children just for not picking up toys or dirty clothes. Our Heavenly Father loves us! And I am so grateful for that. Life at 2nd St:

Chapter 9 : {12 Weeks of Christ}: A More Personal Relationship With the Savior - Little LDS Ideas

Relief Society prepares women for the blessings of eternal life by helping them increase their faith and personal righteousness, strengthen families and homes, and help those in need. Relief Society accomplishes these purposes through Sunday gospel instruction, other Relief Society meetings, visiting teaching, and welfare and compassionate service.