HOW DOES a religious tradition committed to replicating the early Christian experience cope with the modern world? For three June days last summer, scholars and laity from various U.S. restorationist traditions, including Mormonism, explored the dynamic of pure-religion-vs.-including Mormonism, explored U.S. restorationist traditions, in-scholars and laity from various three June days last summer, with the modern world? For early Christian experience cope committed to replicating the HOW DOES a religious tradition behind them. He then focused Christian traditions in Eastern and Western Europe where "the façades remain but there is little behind them." He then focused on two current American restorationist traditions. Modern Methodism, he asserted, has lost John Wesley's vision of church discipline as part of the training of spiritual athletes. Without outside persecution, American Methodism eliminated their standards of discipline and crossed from "New Testament restorationism to culture-religion."

Similarly, Alexander Campbell and his Disciple followers have been seduced by the "manifest blessings and vital appeal of America. For many Disciples and Methodists, Protestant America replaced the primitive church as the midway of the Millennium."

As these traditions lost eschatological focus they also lost their reason to detach from the things of this world. Littell quoted Rufus Jones: "The fields are so wide and the fences so low that the goats inside are as wild as the goats outside!" Many generic Christians are open for anything that comes along that seems to be "spiritual." New age "spirituality" is not unlike the powerful "spirituality" of the German Nazi movement, Littell said. But in Latin America and "in Africa where Christianity is growing most rapidly, the vigorous churches are restorationist," he noted

STONE-CAMPBELL MOVEMENT

Speaking on the Stone-Campbell Restoration Movement, Leonard Allen of Abilene Christian University said the movement was neither pristine nor early Christian: In spite of his desires, Alexander Campbell was influenced by the philosophy of his times and interpreted the Bible in a distinctly modern way. Yet, when his followers split, each accused the other of compromising with American culture.

Emphasizing the equality-of-believers doctrine in the Stone-Campbell tradition, David Harrell of Auburn University said that with the Bible as the ultimate source of authority, followers were freed from creeds and aristocracies of the old apostate churches, resulting in congregations which were "wonderfully individualistic and divisive." As differences arose, the congregations splintered into three groups: the more liberal Disciples of Christ (influenced by the progressive Northeastern U.S. culture); the Church of Christ (influenced by the conservative Southern U.S. culture); and the independent Christian congregations.

Both Robert Fife and Mike Cope, ministers from this tradition, emphasized that Alexander Campbell's goal was to effect Christian unity through the Bible. They noted, however, that pharisaic emphasis on biblical precision missed the biblical message of God's grace available to a dying world. And that while denouncing churches with creeds and ecclesiastical jurisdiction, many in the tradition unconsciously created their own. Fife and Cope called for more recognition of the activity of God among all Christians, a broader scope of fellowship, and a focus on living under the burden of the cross in a modern materialistic world.

HOLINESS TRADITIONS

The Holiness Traditions (Church of God, Nazarene, Holiness, Free Methodist, etc.) were addressed by Melvin Dieter and Susie Stanley, both from Holiness Tradition seminaries. The Holiness movement developed as a reaction to the leftist-leaning Methodists and other churches which turned from a biblical emphasis to a modernist social orientation. It also rejected the fundamentalist orientation which focused on biblical inerrancy and rigid doctrine over the Bible's message, welcoming modern biblical scholarship as long as it allows for the supernatural. Holiness Traditions challenge racism and sexism in all its forms—"the Spirit made no sexual distinction on the Day of Pentecost, nor does it today," said Stanley, one of only two women on the program.

Also, Holiness Traditions would not be bound by a church organization and sought the spiritual gifts experienced by biblical Christianity until Christ's second coming. But until Christ's return, this question remains, "How do you cope with an organized, modernist society?" Some in the traditions say that the church should not be structured but that you can organize the work of the church. But others feel that this is a compromise with modernism. How do you promote spiritual unity and simplicity in a diverse and complex world? The question is yet to be answered by the Spirit, Dieter and Stanley said.

MORMON RESTORATIONISM

Mormon restorationism was addressed by four LDS scholars. Grant Underwood, an LDS historian and institute director, explained that the Latter-day Saint restoration was founded on: (1) restored biblical authority; (2) spiritual gifts experienced in
apostolic times; (3) biblical practices such as plural marriage, temples, patriarchal blessings, etc.; (4) the gathering of Israel to Zion; and (5) living prophets.

What are Mormonism’s major strengths? First, individual certitude—knowing one has found the only true church. Second, relying on prophetic guidance—the LDS see no need to capitulate to modernity. What are its weaknesses? First, myopia—it is difficult for LDS to recognize the cultural influences on revelations. Second, a dependence on an authoritarian structures leads to spiritual stagnation.

Thomas Alexander, author of *Mormonism in Transition*, said that for its first sixty years Mormonism was in conflict with the dominant Protestant faiths and government leaders who enthroned modern capitalist republican social mores, which tended to compartmentalize the temporal and spiritual issues that Mormons made no distinction between. In the 1890s, under extreme governmental pressure and through divine guidance, the Church adjusted to the pluralistic society by changing its marriage, political, economic and other practices and became a successful participant in the twentieth century.

BYU history professor James Allen stated that the past twenty years show that the Restoration is a dynamic process. While maintaining strict standards for personal conduct and a doctrinal focus on Jesus Christ and the scriptures, the LDS tradition has remained relevant while becoming a worldwide, multicultural, multiracial church. One reason is that its leaders have been open to feedback from the lay members, more than most people realize. Recently, the Church has placed greater emphasis on individual spirituality and away from dependence on bureaucratic programs, toward a focus on community service and away from exclusivity.

Joseph Smith biographer Richard Bushman said that many who respond to the Mormon missionaires seek to improve themselves not only spiritually, but also socially and economically. In the low-risk Church environment, they learn skills and values essential to the modern world: accepting responsibilities, delegating, teaching, keeping records, punctuality, etc. At the same time, people find meaning and purpose in their lives and develop spirituality and self-discipline. Integral to the restoration theme is the concept of apostasy: Early Christians did not purposely discard truth but lost it gradually; modern Christians must be under constant vigilance. Can such a conservative church respond to all current political and social issues? No, said Bushman. Participation in the political process may compromise basic values. The Church is prepared to bless individuals but not to politically change the world.

In a question and answer period, the LDS scholars were asked about being guided by divine revelation. Allen shared examples from being a bishop. Bushman said that from his youth, he has been counseled to “follow the Spirit.” After Underwood enthusiastically shared his convictions, the moderator quipped that he must conclude the session before the Mormon panelists issue an altar call.

**BIBLICAL PLURALISM**

In the closing session, University of Chicago American religion historian Martin Marty compared the modern world to a large forest in which people are groping. The primitivist Christian traditions each claim to have found a clearing in the woods. Only by standing in the clearing can you see what the woods are all about. They call to others lost in the forest to join them in the clearing. The trouble, he said, is that every “clearing” also has some “trees”—all interpreters bring their own background to their interpretations. Is it ever possible to recognize and eliminate these “trees” and have a real “clearing”, he queried. He said the primitivists do not want to escape to the pristine past: they want to have the primitive Christian experience with the advantages of the modern world. Is it possible to do this without modernist contamination?

James McClendon from the Fuller Theological Seminary ended the conference with a plea to hang on to biblical roots: “When we lose our memory we lose our identity.” He admonished all to identify with significant biblical people and events. He challenged all to be faithful without being sectarian, to be truthful without being dogmatic, and to be visionary without being speculative.

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**PECULIAR PEOPLE**

**RATIO OF HE/HIS TO SHE/HER IN SCRIPTURE**

<table>
<thead>
<tr>
<th>SOURCE</th>
<th>Ratio of He/His to She/Her</th>
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<tbody>
<tr>
<td>Old Test</td>
<td>Low</td>
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<tr>
<td>New Test</td>
<td>Medium</td>
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<tr>
<td>D&amp;C</td>
<td>High</td>
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<tr>
<td>P of GP</td>
<td>Medium</td>
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<tr>
<td>B of Mormon</td>
<td>High</td>
</tr>
<tr>
<td>Small plates</td>
<td>High</td>
</tr>
<tr>
<td>Abridged</td>
<td>Very High</td>
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The relative frequency of reference to males and females can be used as an indicator of gender bias in textual analysis. In this regard, it is interesting to compare LDS scripture with the Bible. This graph compares the ratio of occurrence of the words “he” and “his” to “she” and “her.” In the Old Testament, “he” and “his” appear 6.5 times more often than “she” and “her.” The ratio increases to about 9.5 in the New Testament. This ratio of male reference is higher in the LDS scriptures. The ratio is only slightly higher in the Doctrine and Covenants and somewhat higher in the Pearl of Great Price compared with the New Testament. But the ratio exceeds 35 in the Book of Mormon. Interestingly, the ratio in the text coming from the small plates (1 Nephi through Omni) is moderately higher than in other LDS scripture, but the ratio for the remainder of the Book of Mormon is an overwhelming 46. Moreover, “she” and “her” often refer to animals (hen, sheep, goat, and sow), cities (Jerusalem, Zarahemla, Babylon), the earth, virtues (wisdom, charity, mercy), Zion, the great whore of the earth, and Hell. Except for these nonhuman references, Abish and wives of Lamanite kings, women are nearly nonexistent in the abridged portion of the Book of Mormon. Perhaps abridgement by a great military leader and his son has something to do with the invisibility of women.
BRIGHAM YOUNG UNIVERSITY STUDIES has announced that John W. Welch, noted religious scholar and professor of law, has been named to replace Edward Geary as editor of the journal. Welch recently served on the board of editors for the Encyclopedia of Mormonism and is the former director of the Foundation for Ancient Research in Mormon Studies (F.A.R.M.S.). Welch told the Salt Lake Tribune that he plans a cumulative index of the journal from its 1959 beginning to the present. “We are also exploring the possibility of giving the publication a larger format, more departments, improved graphics and broader appeal to general readers,” he said. BYU Studies is a juried or refereed academic journal, meaning that it has a board of editors of BYU faculty who decide what articles are published.

JOHN WHITMER HISTORICAL ASSOCIATION will host BYU professor of history Marvin Hill, who will speak on his book, Quest for Refuge, at its annual spring banquet on 4 April at the Park Place Hotel in Kansas City, Missouri, the day before the RLDS World Conference. In addition, the association is accepting proposals for papers to be presented at its annual meeting the last weekend in September at Shenandoah, Iowa. The meeting will focus on the Cutlerite tradition but welcomes other topics as well. Contact: John Whitmer Historical Association, Grace College, 700 College Avenue, Lamoni, IA 50140.

MORMON HISTORY ASSOCIATION will hold its annual meeting at the Dixie Center in St. George, Utah, on 14-17 May. There will be sessions “on the cutting edge” of Mormon history along with panels and workshops. This year the Tanner lecture will be given by Protestant-primitivism expert Richard T. Hughes of Pepperdine College. James V. D’Arc will discuss the changing images of Mormonism in film; Leonard Arrington will discuss his call as Church Historian in 1972; Pulitzer Prize-winner Laurel Thatcher Ulrich will give the annual Brooks lecture on how the methods she used in writing A Midwife’s Tale: The Life of Martha Ballard, Based on Her Diary, 1785-1812 can be used to better understand sources on Utah women. Charter buses will leave the Wasatch Front and will feature bus lectures by Mormon scholars and stops at Mormon historic sites along the way, including Mountain Meadows. Buses will also depart from the Las Vegas airport. Anyone interested in Mormon history is invited to attend; annual membership in the association costs $15 or $12.50 for students. Contact: Mormon History Association, P.O. Box 7010, University Station, Provo, UT 84602 (801/378-4048).

SINGLESINTS is a newly announced quarterly newsletter for the “Mormon singles network” of single, divorced, and widowed LDS church members. It will feature articles, related stories, and classified ads. Editor Suzy Conditt Schuy and publisher Elizabeth Smith, both married, initially plan to target Arizona, Idaho, Montana, Oregon, Utah, and Washington, but plan to expand into other areas later. Contact: Suzy Conditt Schuy, 16104 128th Ave. SE, Renton, WA 98058 (206/235-6422).


Call for Papers
Proposals for papers and panel discussions are now being accepted.

CHICAGO SUNSTONE SYMPOSIUM
16-17 OCTOBER
Becky & Kirk Linford
961 Elm Court
Naperville, IL 60540-0348
(708/778-9551)

NORTHWEST SUNSTONE SYMPOSIUM
23-24 OCTOBER
SEATTLE, WA
Molly Bennion
1150 22nd Avenue East
Seattle, WA 98112
(206/325-6868)
AWARDS

THE ASSOCIATION FOR MORON LETTERS

1991 awards given at the annual symposium, 25 January 1992, with excerpts from the awards

An Award in the Novel
ORSON SCOTT CARD
Xenocide

Xenocide reveals on each page the shape of Card's orthodox Mormon Christian faith. Xenocide continues to improve on Card's earlier contributions to science fiction by creating a genuine novel of complex point of view and densely detailed individual and family and group life, centered in the continuing issues of violence, redemption, and the possibility of peace, even love, between very different species of life.

An Award in the Novel
GERALD N. LUND
Like a Fire Is Burning
Salt Lake City: Bookcraft, 1991
(The Work and The Glory, v. 2)

Lund has set for himself the unprecedented task of a multivolume set of novels covering the entire saga of the Restoration. Lund has done careful research in religious and political history and in the relevant social and material culture and has created an interesting, diverse, and constantly developing fictional family that is believably close to the great events and figures of early Church history and thus able to give us a fresh and moving view.

An Award in Biography
LAUREL THATCHER ULRICH
A Midwife's Tale
New York: Knopf, 1991

The success of this endeavor is based on the artful crafting of a story surrounding bits, pieces, and notes of journal entries. By utilizing complementary sources, Ulrich has skillfully drawn readers into an amazing woman's story. The literary creativity makes this story engrossing and unforgettable.

An Award in Young-Adult Literature
LOUISE PLUMMER
My Name is Susan Smith. The 5 is Silent

"When Uncle Willy left, I was Susan Smith. Now, ten years later, I am Susan Smith. The 5 is silent." Thus we meet one of the most delightful characters in young adult literature. Plummer never intrudes into the novel, never preaches. Susan and her family are LDS but not obtrusively so. Their values are ones the Mormon audience will identify with but not cringe over.

An Award in Poetry
PHILIP WHITE
"Island Spring," Dialogue, 24:1

"The Perseids," Dialogue, 24:4

White's poems are informed with ideas. This, combined with deft imagery, careful line breaks, and subtle lyricism, give us poetry that fuses craftsmanship with emotion and intellect in the appropriate proportions. In "Island Spring," images are woven together to convey the vulnerability of the child as her dark, rustling world seems to almost overwhelm her tenuous existence. "The Perseids" is complex and mysterious, despite the familiar undertone of death. It is poignant in its quiet grief and austerity.

An Award in the Novel
MICHAEL FILLERUP
Lost and Found
In Christmas for the World:
A Gift for the Children

Fillerup's stories are often about Mormonism in that direct way that subverts probity with good intention—or would, if the writing were any less wary, or any less open to complication, misgiving, ambush. His characters find themselves marginalized in a culture already marginal, where what they do and are is sustained by religious commitment, and religious commitment is imperiled precisely by what they find themselves doing. Faith, in these stories, is a terrible gift. "Lost and Found" is a hard-nosed, rawly detailed, icy coercive read. And ends however improbably still quite believably in magic. In revelation.

An Award in the Essay
TERRY TEMPEST WILLIAMS
Refuge: An Unnatural History of Family and Place
New York: Pantheon, 1991

With Refuge, Williams defines a new rhetoric for healing. She has woven the story of the rising of the Great Salt Lake, its natural and political ramifications, into the story of her mother's death from cancer. Williams gives voice to a deeply personal side of herself, a gift of passion and integrity both unique in its details and structure, and universal in its messages: that human beings are often devastatingly careless in their use of resources, and must learn not to be; that we can heal from such carelessness when we invest ourselves in nature; and that healing sometimes means accepting death.

Special Recognition
SIGNATURE BOOKS, as publisher, and RON SCHOW, WAYNE SCHOW, and MARYBETH RAYNES, as editors

Peculiar People: Mormons and Same-Sex Orientation

The editors have provided a major service in collecting essays and resource materials on same-sex orientation in and out of the Church. Personal essays by men and women who have had to make difficult choices concerning their lives and lifestyles, and by family members or ecclesiastical counselors, open our eyes to the fundamental truth that each is a suffering, deserving human being, heir to God's love and deserving of compassion.

Honorary Life Memberships

MARDEN J. CLARK
Emeritus professor of English at Brigham Young University, he has published poems, essays, literary criticism, and stories in Dialogue and numerous professional journals, as well as a book of poems, Moods: Of Late (1979), and a book of short stories, Morgan Triumphs (1984).

EDWARD L. HART
Rhodes Scholar, widely published scholar and influential teacher, and professor emeritus of English at Brigham Young University, and former president of AML, he has written Minor Lives and Mormon in Motion, a biographical study, and a volume of poetry, To Utah.

CLINTON F. LARSON
He is professor emeritus of English at BYU, influential teacher of creative writing, prolific playwright, poet, and editor. He has written plays (The Mantle of the Prophet, Mary of Nazareth, The Prophet, Moroni, and Coriantumr), and collections of poetry (The Lord of Experience, Counterpoint, The Western World, Selected Poems), and the anthology with William Stafford.

WILLIAM MULDER
Professor emeritus of English at the University of Utah, he has directed students toward literary exploration of Mormon topics, and has written important essays, including "Mormonism and Literature," co-edited Among the Mormons, and wrote Homeward to Zion, the story of the Scandinavian immigration to Utah.

HELEN CANDLAND STARK
Teacher, mother, feminist, activist, environmentalist, poet, essayist, and self-proclaimed "rebellious spirit," she is still growing and contributing in her nineties—recently raised her head above the battle to report that through it all she has developed a "sense of awe at the goodness of God, and . . . the power of redemption at the heart of the universe."

VIRGINIA EGGERTSEN SORENSEN WAUGH
To our sorrow, she died on 24 December 1991 not long after receiving notification of this honor. She wrote six important books of fiction about the Mormons: A Little Lower Than the Angels, On This Star, The Evening and the Morning, Many Heavens, Kingdom Come, Where Nothing Is Long Ago, and Memories of a Mormon Childhood. In 1956 she won the National Study Award for Plain Girl and in 1957 the Newbery Award for Miracles on Maple Hill.

MAURINE WHIPPLE
She is the author of This is the Place: Utah articles in Collier's, The Saturday Evening Post, Look, Life, Time, Pageant, several short stories, and the prize-winning The Giant Joshua, still considered by many as the finest Mormon fiction.
ONE FOLD

HUNGARIAN EVANGELIST
PREACHES FAITH, FREE MARKET

"GOD CREATED you so that you may have material blessings and a successful life," Hungarian pastor Sandor Nemeth preaches to his evangelical congregation. "God is a god of growth. Renouncing growth means renouncing God." Nemeth's message is being eaten up by enthusiastic Hungarians as their country turns the corner from communism to capitalism. 

Nemeth's Faith Church emphasizes fundamentalist spirituality and freemarket economics. Since founding the church in 1979 with fewer than a dozen members, Nemeth has added 15,000 members, and the church ranks as Hungary's fastest-growing religion. 

"We want to convince our church members not to envy the rich but to become like them," Nemeth said in an interview with the Washington Post. "It does not mean we should give up taking care of the needy. But at this present time, we have nothing to give the needy. We must let people live and prosper so that they have money to give the needy."

Nemeth is generating born-again capitalists by assuring them that the once-forbidden accumulation of wealth is good. Most of his followers are young and wear Western clothes and jewelry; many drive expensive cars. The church's office is in the fashionable heart of Budapest.

"This type of religion is more emotional than intellectual," says Miklos Tomka, head of the Hungarian Catholic Church's Religious Research Center. "Hungarians are very tired of ideologies, but they have a great emotional need. The Faith Church provides this emotional help." (Washington Post)

1992 RELIGIOUS FORECAST

THE RELIGIOUS developments and conflicts that unfolded last year promise to make 1992 markedly different from earlier years. Below are some of the contentious developments and significant trends recently outlined by Religion Watch:

1. In the Episcopal church last year, a traditionalist group known as the Episcopal Synod of America sought to become a separate diocese. The action may mean that the staunchly orthodox intend to go their own way, even if it results in a schism in the near future.

2. Issues of sexuality, especially concerning the ordination and acceptance of practicing homosexuals, moved on to center stage in mainline denominations last year. No clear resolution seems imminent, and such issues are likely to gain visibility in the next few years.

3. Eastern Orthodoxy appears to be entering a period of isolation from other religious traditions. In February, Orthodox participants threatened to pull out of the World Council of Churches, charging the promotion of theological syncretism. Later, the American Eastern Orthodox denominations suspended their membership in the National Council of Churches, opposing liberalizations such as the ordination of women and homosexuals.

4. Euthanasia emerged as an issue that may become as divisive between religious conservatives and liberals and between religious groups and the wider culture as abortion. Catholics and evangelicals form an increasingly close alliance against euthanasia, while the more liberal wing of the mainline (including the Unitarian-Universalists) often actively support such measures.

5. Religious bodies recently began addressing the issues of multiculturalism. The religious left criticizes the influence of "Eurocentrism" and argues for an acceptance of diverse world cultures and views in churches and other institutions. The Catholic church and other groups appear to be taking a more centrist position, emphasizing American unity and identity, while accepting cultural diversity on the local level (such as in the liturgy and in their schools). Those on the far right are responding to multiculturalism by reasserting the supremacy of European and Western cultures, and condemning pluralism, often finding a religious base for such positions.

6. Pat Buchanan's candidacy represents a trend of the Christian Right which desires to build a Christian-based political movement for the future. This constituency supports a new nationalism that puts the concerns of America first and emphasizes Judeo-Christian and traditional American values. The religious conservatives who support Buchanan have called for an American-based Christian culture and a rejection of cultural pluralism and the "New World Order." (Religion Watch)

MOST AMERICANS ARE RELIGIOUS

A STUDY by the Graduate School of the City University of New York found that nine out of ten Americans identify themselves with a religious denomination. The study was unique because of the large number of people studied (113,000) and its focus on religious self-identification, which tends to produce results different from church-generated membership statistics.

According to the study which was reported in the New York Times, 86.5 percent of Americans are Christians. Roman Catholics make up the largest group, with 26 percent of the nation's population, followed by Baptists, Methodists, and Lutherans. Jews represent less than 2 percent of the population, Muslims 0.5 percent. Only 7.5 percent said they had no religion at all.

Although these broad outlines were known before the survey, Martin Marty, American religion scholar, said he still considers it "astonishing that in a high-tech, highly affluent nation, we have 90 percent who identify" themselves as religious. (Ecumenical Press Service)

BALTIC CHURCHES FACE TRANSITION

A COMMITTEE of the World Council of Churches visited the Baltic states in January 1992. Committee members reported that the transition to independence in the Baltic states confronts churches there with many challenges. Elizabeth Salter, a committee member, says that with the new freedom in all three countries, "people are coming back to the churches and Sunday schools in large numbers." Another committee member, Anna Marie Aagaard, noted that many of those whom the delegation met spoke of "a cultural-spiritual vacuum: the spread of consumerism, fascination with rich Western para-church groups. New Religious Movements and U.S. groups like the Mormons." Access to the media goes to those with money, and a recurring plea from the church leaders was, "we need training of untrained enthusiasts." (Ecumenical Press Service)
MORMON MEDIA IMAGE

MEXICAN ENGLISH-LANGUAGE NEWSPAPER FEATURES MORMONS

IN JANUARY 1992, The News, a Mexican English-language newspaper, highlighted the LDS church, emphasizing its phenomenal growth in Mexico from 6,000 members in 1950 to over 600,000 in 1990.

The first of the two-part series reported the origins of the Church in northern Mexico, its lay clergy, its "austere set of beliefs," theological issues such as the pre-existence, baptism for the dead, eternal progression, and genealogy. The article then mentioned that "the tenet of church doctrine which perhaps strikes the deepest chord in Latin Americans is the belief that Christ surfaced in the New World after his bodily resurrection."

Missionaries and the growth of the Church were the focus of the second part of the series. The paper reported that there are 2,500 missionaries in Mexico, most of them native. It stressed their "hard work from sunup to sundown." Speaking of the missionary training center in Oaxaca, Mexico, the paper stated, "Missionaries appear neat, wholesome and idealistic. All say they are eager to share their faith with others."

The paper quoted Mexico City mission president Montt Garrett, who said, "During two years on [sic] the mission field, every Mormon . . . can expect to bring between 100 and 150 new members in the church."

BOOK OF MORMON IN TOP TEN

AMERICAN READERS said the Book of Mormon was one of the most influential books in their lives, according to a 1991 survey of Book-of-the-Month Club subscribers conducted by the club and the Center for the Book at the Library of Congress. The Bible received the most votes, followed by Ayn Rand's Atlas Shrugged, M. Scott Peck's The Road Less Traveled, Harper Lee's To Kill a Mockingbird, and J. R. R. Tolkien's The Lord of the Rings. Following these titles, there was a three-way tie for sixth place, which included Margaret Mitchell's Gone With the Wind, Dale Carnegie's How to Win Friends and Influence People, and the Book of Mormon.

Survey respondents said their book choices had enhanced their intellectual or spiritual understanding of life, led to new interests, or resulted in major career decisions.

The other winners, in a five-way tie, were Betty Friedan's The Feminine Mystique, Anne Morrow Lindbergh's A Gift From the Sea, Victor Frankl's Man's Search for Meaning, Gail Sheehy's Passages, and Harold Kushner's When Bad Things Happen to Good People.

MORMONS MAKE RELIGION EDITORS' TOP 10 LIST

AT YEAR'S end, the Religion Newswriter's Association and Christian Century magazine, which deals with contemporary religious issues, each compiled a list of 1990's top ten religion stories. Included in both lists were the reactions of religious groups to the Supreme Court's ruling to prohibit members of the Native American Church from continuing a tradition of using the hallucinogenic peyote in worship services. Also included in both lists were the ordination of homosexuals and the results of a decade-long conflict between conservatives and moderates in the Southern Baptist Convention. While Christian Century saw the religious clashes in India, Bangladesh, and Israel as the top story of the year, the Newswriter's Association listed as their top choice the revival of religion across Eastern Europe. They noted that American religious groups, "led by the evangelicals and Mormons," jumped at the opportunity to establish missionary work in the new frontier. Both lists emphasize the revival of religion for individuals and the difficulty of reconciling those individual beliefs into a larger religious tradition.

UPDATE

CHURCH BECOMES VISIBLE PART OF INTERFAITH COMMUNITY

ALTHOUGH THE Church has traditionally distanced itself from ecumenical organizations, over the past several years it has become a key player in several interfaith committees, councils, and coalitions that promote faith and champion projects consistent with gospel principles, reports the Salt Lake Tribune.

Much of the present involvement can be traced to 1978 when President Kimball urged LDS leaders to work with other religious groups toward mutual goals: "Where solutions to these practical problems require cooperative action with those not of our faith, members should not be reticent in doing their part in joining and leading those efforts which are consistent with the standards of the Church."

When the consolidated meeting schedule was introduced in 1980, the members were exhorted to use their extra time in serving the community.

The Church made its first official interfaith commitment in 1986 by joining with official representatives of the Jewish, Greek Orthodox, Protestant, and Roman Catholic traditions to form the Religious Alliance Against Pornography (RRAP). The concerns of RRAP are twofold: eradicating child pornography and violence against women.

In 1988, the Church signed with Vision Interfaith Satellite Network (VISN), contributing financially as well as helping to craft the policies which govern the consortium of twenty-eight member churches representing fifty-four faiths. Apostle M. Russell Ballard, an adviser for VISN, says, "We are committed to the common purpose: to bring faith and value-based programming to a national audience."

"From the moment this coalition came together, the Mormons have been at the forefront of working with VISN to develop programming that not only meets the needs of their members, but also responds to the spiritual needs of the country at large," said Jeff Weber.

On the 24-hour daily service, the Church purchases 7.5 hours a week, including "Music and the Spoken Word" and a modified Sacrament Meeting.

The Church also supports the National Interfaith Cable Coalition and has joined the Coalition for the Free Exercise of Religion, which is sponsoring a bill before Congress. In addition, the Church has expanded into the local Salt Lake interfaith scene. Eunice Stevenson of the Interfaith Peacemaking Resource Center, which provides educational materials on peace and justice issues, says LDS officials have helped find a member to sit on their board with seven other denominations.

Such interfaith activities are not, in any sense, on a doctrinal level. The Church has joined these organizations to promote common and practical ends. To be involved, insisted President Gordon B. Hinckley in a 1990 speech, "We do not in any way have to compromise our theology, our convictions, or our knowledge of eternal truth as it has been revealed by the God of heaven."
ENTER TO EARN

RECENTLY, BYU EMPLOYEES were surprised when they noticed the university’s slogan, “THE GLORY OF GOD IS INTELLIGENCE,” missing from BYU’s letterhead stationery. According to University Publications officials, BYU’s President’s Council ordered the deletion for a variety of reasons. Some people feel the statement offends for a variety of reasons. Some people feel the statement offends the mentally retarded while others assert foreign translations render the verse awkward. Still others contend that the slogan has nothing to do with the beehive embossed above it on the letterhead. University Publications maintains that the change is not part of any recent anti-intellectual trend in the Church or at BYU. The motto is still used on official documents.

HEAVEN DEFINED

COLUMNIST Michael J. Farrell of the National Catholic Reporter writes, “A Smart British cleric recently asked everyone he could think of to describe heaven, and nearly everyone did, including an 8-year-old who replied: ‘It’s a place where animals don’t bite.’ The straight stuff about heaven is in a book by Cardinal Joseph Ratzinger. ‘Heaven is in itself eschatological reality. It is the advent of the finally and wholly Other. Its own definitiveness stems from the definitiveness of God’s irrevocable and indivisible love. Its openness vis-a-vis the total eschaton derives from the open history of Christ’s body, and therewith of all creation which is still under construction.’” Farrell retorted, “If this is heaven, what about hell?”

JUST WHISTLING DIXIE

IN A survey to determine the cultural borders of what has traditionally been labelled the U.S. South, sociologist John Shelton Reed illustrated the South’s distinctiveness in its collectively having the lowest number of dentists, the fewest flush toilets, bathtubs, and hot and cold running water, the highest rate of ‘Dixie’ in names of commercial establishments, nearly all the birthplaces of country music writers and performers; and almost all the lynchings in the United States. In all those rankings, Mormon Utah did not join the South; however, it was among the ten states with the lowest percentage of white women employed in traditionally white male occupations in 1985. (Washington Post)
Dialogue is a creative expression of religion.

I love the covers, and the poetry, and the photography. But most of all I love reading about subjects that make me think and feel more deeply about my religion than I normally would.