One of Mormonism’s most distinctive attributes is the emphasis on embodiment, which is not merely a condition of mortality but a crucial step in the journey to become like God, who “has a body of flesh and bones as tangible as man’s” (D&C 130:22). Bodies are a primary way we learn about the world, a source of pleasure and temptation, something to be both enjoyed and tamed. How do LDS ideas about sex, sin, illness, food, pleasure, procreation, disability, parenthood, gender, and godhood affect our experiences of our bodies? How do doctrines of embodiment affect the way Latter-day Saints think, feel, and discuss their bodies?

Jesus had a mortal body, but we don’t talk about its suffering, preferring to dwell on his resurrected form. Heavenly Mother has a body, but we are discouraged from talking about hers. The bodiless Holy Ghost is constantly making our bosoms burn, or calling tears to our eyes, or standing us up and walking us to the podium during testimony meeting.

What metaphors are hidden in our obsession with bodies? How does our bodily approach to the world both expand and constrain our view of the divine? What is the relationship between spirit and body (is it only the body that must be tamed)? What paradoxes does our view of bodies force us to live in?

Furthermore, the “body of Christ” is a metaphor for the Church, but Mormons avoid emphasizing the literal body of Christ. Why are some literal bodies more important than others? Which bodies matter most?

Mormonism also encompasses many different collective bodies: various traditions tracing their roots back to Joseph Smith, and various governing bodies overseeing different communities or texts or enterprises. Finally, in its relatively short history, Mormonism has produced a remarkably rich and diverse body of thought and scripture. How do all these Mormon bodies collide against, control, nurture, or support one another?

The 2013 theme: Mormon Bodies: Literal, Metaphorical, Doctrinal

We also welcome reflections on other topics and their intersection with Mormonism, as well as studies of historical and contemporary events and figures, news in the Mormon world, online communities, theological explorations, and Mormon cultural studies.

SUBMITTING PROPOSALS: In order to receive first-round consideration, proposals should be received on or before 1 APRIL 2013.

Incomplete or late proposals will be considered on a time/space-available basis. Sessions will be accepted according to standards of excellence in scholarship, thought, and expression.

ALL PROPOSALS MUST INCLUDE:

— Session title
— One-hundred-word abstract
— Names, brief bios or vitas, and contact information for all proposed presenters
— A list of any audio/visual equipment needs (or specify no AV needed)
— A brief summary of the topic’s relevance to Mormon Studies
— If possible, please include a topic outline or draft

SUBMIT PROPOSALS TO: Symposium Director
Mary Ellen Robertson
SUNSTONEME@GMAIL.COM

To submit proposals by mail, please send to:
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2013 SALT LAKE SYMPOSIUM
343 North Third West
Salt Lake City, Utah 84103-1215

THE SALT LAKE SUNSTONE SYMPOSIUM is an annual gathering of Latter-day Saints, scholars, and others interested in the diversity and richness of Mormon thought and experience and who enjoy pondering the past, present, and future of Mormon Studies. The Sunstone Symposium is based upon the principles of an open forum; we believe that the community of Saints is best served by free and frank exploration and discussion. Sunstone welcomes proposals for this year’s event, expecting that all participants will approach every issue—no matter how difficult—with intelligence and good will.