

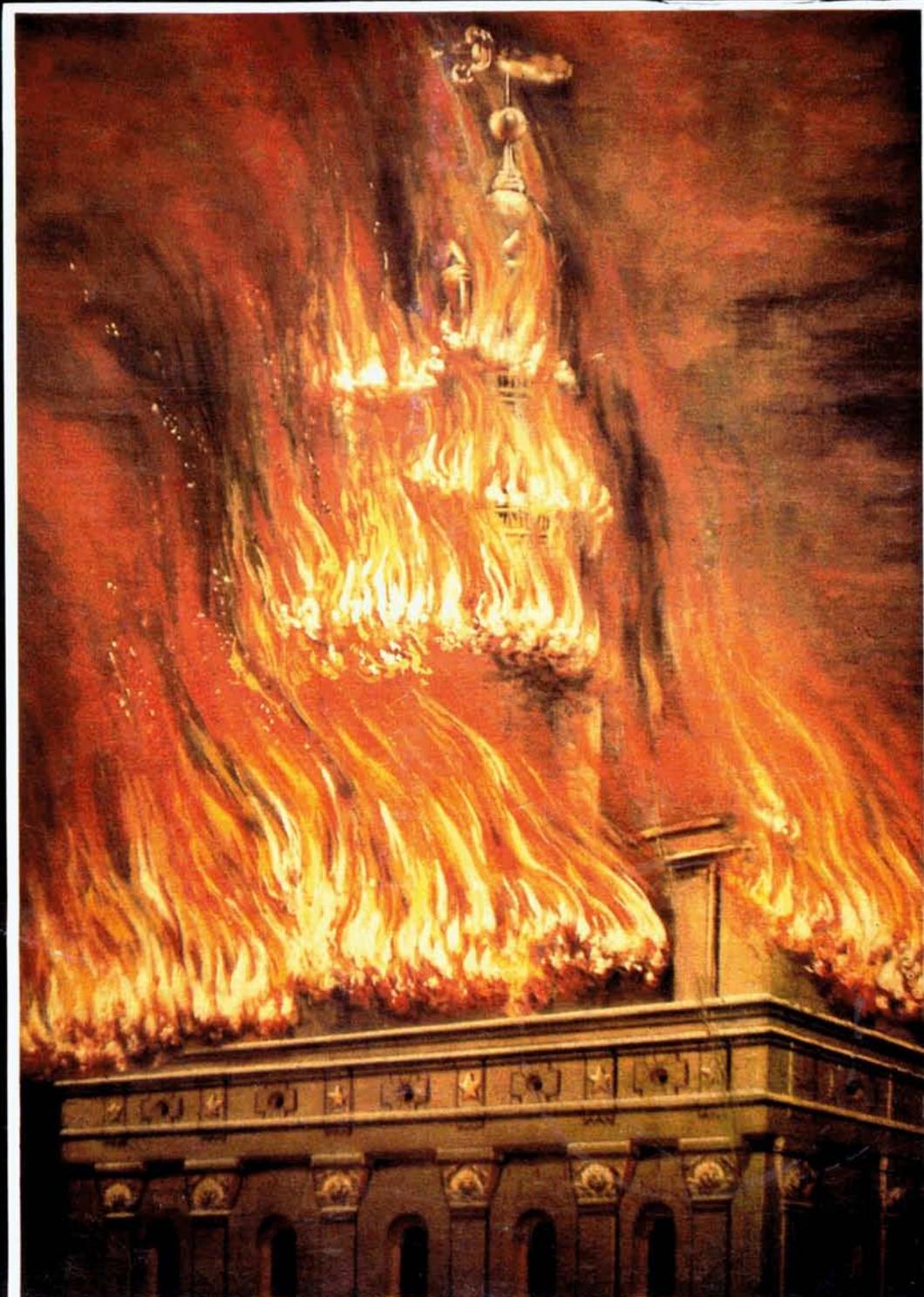
SUNSTONE

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Volume 3, Number 4
May/June 1978

Martin Luther and Joseph Smith
Saints in Divinity Schools
BYU Religious Studies Symposium

Mormonism and American Religious Art





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SUNSTONE

Volume Three, Number Four, May-June 1978

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On the cover Detail from *The Burning of the Nauvoo Temple* by C.C.A. Christensen (1831-1912)

Photo courtesy of The Church of Jesus Christ of Latter-day Saints



Correction: several words in D. Michael Quinn's "Echoes and Foreshadowings: the Distinctiveness of the Mormon Community," (March-April 1978) were inadvertently omitted. The second sentence should read, "Events traditionally identified as unique—Joseph Smith's *first visions*, the Book of Mormon, claims for new revelation and seership, and the organization of a church—established a religious rather than social identity." (Omitted words italicized.) *Sunstone* regrets the error.

Sunstone, P.O. Box 2272, Salt Lake City, Utah 84110

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Readers' Forum

Doctrinal Errors Cited

Scott Kenney's two articles—one basically an extension of the other—contain serious doctrinal errors. By quoting the 35th Section of the *Doctrine and Covenants*, and suggesting that Sidney Rigdon's baptisms prior to his ordination to the Priesthood were "as valid in God's sight as John the Baptist's," Scott is demonstrating ignorance of the 22nd Section, where the Lord makes it abundantly and perhaps bitingly clear that such baptisms were "dead works." Sidney Rigdon did indeed "prepare the way" for the Restoration to take root in Kirtland; a large number of the early converts to the Church came from his Campbellite congregation. However, the baptisms he performed while engaged in this most significant work were *not* valid, as demonstrated by the fact that the individuals thus baptized had to be baptized again in order to gain entrance into the Kingdom. This was also true of Brother Rigdon himself.

The 6th verse of the 35th Section, referring to the fact that the people Elder Rigdon would baptize would now be given the Holy Ghost, is reminiscent of the experience of Paul as recorded in Acts, Chapter 19. Coming across certain of the saints in Ephesus, he asked them, "Have you received the Holy Ghost since ye believed?" When they said they had not even heard of the Holy Ghost he inquired, "Unto what then were ye baptized?" Their response: "Unto John's baptism." Paul then preached to them about the significance of baptism with respect to the Savior, and they were all baptized over again—just as were the members of Sidney Rigdon's congregation. They then received the Holy Ghost through the laying on of hands.

Scott is completely correct in saying that the Holy Ghost can and often does "move upon" individuals outside of the Church, and there may well be "many Sidney Rigdons in the world implementing a divine plan for diverse groups and races," as he suggests. But their work is preparatory for, rather than parallel and equal to, the

preaching of the Gospel that is being carried out under the direction of fully ordained holders of the Melchizedek Priesthood. The distinction is an important one which he does not seem to understand.

With respect to the quoted views of the Catholic priest, Raymond Brown, I can only suggest that Scott should have a long conversation with Hugh Nibley, who has some interesting insights into the activities of the primitive Church, from ancient documents now coming to light. His analysis of the divisions in primitive Christianity is very different from the one that has caught Scott's fancy and is equally as supportable from the passages quoted from the *New Testament*. Further, Dr. Nibley's position does not require him to quarrel with the Savior, as Scott does in discussing what the Savior had in mind when He quoted John 10:16 to the worshipping Nephites. I'm perhaps a simple fellow, but I have always assumed that the Lord means what He says. After telling the Nephites that they were "the other sheep" to which He was referring, He said, "And they understood me not," repeating the phrase several times. He adds in 3 Nephi 15:18, "therefore, I was commanded to say no more of the Father concerning this thing unto them."

If the Savior is telling the truth, the individuals who recorded the words originally did not understand them. I find it difficult to accept the idea that a Catholic priest, who has an obvious vested interest in the matter, can now explain them to us in great detail, 2000 years after the fact.

If Scott is anxious to pursue his notion that others besides the Nephites qualify for the title "other sheep," he should read Chapter 16.

There is more, but this really should be enough to bring my blood pressure back down where it belongs. I suppose what I really object to is the fact that Scott's thinking appears to be an attempt to breathe life into the old Protestant chestnut of the "invisible church." This is the concept that says that one joins the "invisible church"

whenever he accepts Christ and that membership in a formal organization is not really required. In this way, Presbyterians can explain away the shifting doctrinal positions that their formal creeds have endorsed over the centuries, as well as fellowship Methodists, Baptists, or any other Protestants—even Catholics, in today's age—regardless of their formal beliefs. It's most convenient—with an invisible church, you have an invisible set of commandments and ordinances, and we're off to the races. "God is not the author of confusion," is about all the Bible needs to say on the subject.

Robert F. Bennett
Woodland Hills, California

Author Responds

The relevant parts of D&C 22 read, "Behold . . . all old covenants have I caused to be done away. . . . Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me."

The argument is made that Sidney's baptisms were "not valid" because they were "dead works." But note the wording carefully. "You cannot enter in at the strait gate by the law of Moses" either. Do we therefore conclude that the law God gave to Moses was "not valid?"

I think there is an alternative to the "dead works-not valid" interpretation. Note that "old covenants" are "done away" in the new dispensation. Not that they were unauthorized or of no effect during their time, but that believers whose efforts resulted in the new covenant and church, are to put behind them the now-dead past and respond whole-heartedly to the new order. Similarly, believers who had been baptized before Christ's advent in the new world (Helaman 5), were baptized again (3 Nephi 19) at his coming. There was nothing wrong with their first baptisms, but in the new order they had become as dead works. So also John the Baptist's converts who were baptized unto repentance before Christianity was revealed, were later baptized into the church. At Brigham Young's direction, Saints entering the Salt Lake Valley for the first time were rebaptized, signifying their new beginning. All were instructed to be rebaptized during the "Mormon Reformation" of 1857. Only in the last sixty years has baptism been restricted to a one-time

ordinance, and rebaptism implied irregularity.

Thus, Section 22 does not invalidate Sidney Rigdon's pre-Mormon baptisms. On the contrary, the implication (made explicit in Section 35) is that his work was divinely commissioned, for it was *because* of such "old covenants" that the way was prepared for the new covenant (D&C 22:3).

When a family joins the Church we do not tell the couple, "Since you were not married by the proper priesthood authority your marriage was not valid and you will have to repent of your fornication." Rather, we assume that their marriage ceremony, whether performed by a Protestant minister, justice of the peace, or Buddhist monk, and the covenants of love and fidelity which they made have standing with God. That as the couple abides by their sacred covenants God will bless them and honor their union. But then a non-believer is converted to Christ, reforms his life, and manifests his commitment through baptism. And because the ordinance is performed by a Catholic priest, God turns his back? Though further baptism may be necessary, the righteous desire is certainly acceptable to the Lord.

It is conceded that God "moves upon" non-Mormons in a "preparatory" fashion. We ought to be careful about "preparatory." We stand no taller by cutting off the other fellow's legs. Further, if we still believe that "God will yet reveal many great and important things pertaining to the Kingdom of God," Mormons of the 1970s are also in a "preparatory" state. And if those revelations come about as they did in Joseph Smith's day, *many* will be anticipated in other churches and by public figures who will prepare the way for the Latter-day Saints.

Apparently Brother Bennett misunderstood the import of Father Brown's exegesis. Brown presented an interpretation of what the *author of John* understood by "other sheep." In 3 Nephi we are told the apostles' understanding was different from that given to the Nephites; consequently, a correct interpretation of the (mistaken) Palestine view would naturally be at odds with the (correct) Nephite view.

Parenthetically, if the apostles mistakenly applied the "other sheep" reference to themselves, it would not be the first time statements intended for one context were used in another. And if, as Father Brown believes, the saying encouraged contentious believers to love and unity, the

mistake may well have been more beneficial than the knowledge that Jesus was going to visit some Nephites half way around the world.

It is charged that Father Brown is unqualified to speak about early Christianity because he is Roman Catholic. That is a serious charge. Consider: the Roman Catholic church bases its claim on a consistent, continuous teaching tradition and an unbroken chain of apostolic authority back to Peter, whole primacy was universally acknowledged. Now Father Brown asserts on the basis of the fourth Gospel, that several factions existed within the church of the late first century; that these factions disagreed on such fundamental issues as the nature of Christ, his pre-existence and relationship to the Father, as well as the function of church offices and callings. To Johannine Christians, he points out, the faith of Peter and the other apostles was inferior and inadequate.

If in these matters Father Brown has "an obvious vested interest," he is wearing it inside out.

Sunstone will gladly publish any information gleaned from "ancient documents now coming to light" which would in any way contradict Father Brown's thesis.

Finally, my article had nothing to do with an "invisible church." It was merely a plea for us Mormons to come down from our Rameumptoms and look at the world around us; to acknowledge that the life-experience of the "other" 99.9 percent of this planet's population has genuine religious significance, for "us," as well as for "them."

Scott Kenney

Informed, Against ERA

I read and re-read your article "A Foot in Both Camps" in the Jan.-Feb. issue. I'm still confused and disturbed. Maybe I've been away from Utah (Church Headquarters) too many years. Here in the mission field of Kansas we believe the doctrine of divine leadership in the Mormon church through apostles and prophets. We listen when the Prophet speaks and we know what he says is true. We know the church will not lead us astray. The Church stand on the ERA tells me immediately that something about the amendment is wrong. I've studied the issues and the women's movement for years. I am not uninformed and I believe more Mormon women than Jan Tyler is led to believe are informed on the issues.

We are not ignorant just because we disagree with her stand. We are not opposed to equal rights, but this amendment as it is written is not the right way. Jan Tyler's statements on homosexuality and the patriarchal order were quite different from the stand the Mormon church is taking. Can you really keep a foot in camps so far apart without losing your balance?

P.S. I love your magazine. It's one publication I read from cover to cover.

Grace Callan
Overland Park, Kansas

Pornography

I quote from your Jan.-Feb. '78 film guide review of "First Love." The film is "for those enamored of soft porn." It is ludicrous to find this statement in a "Mormon" journal. For those of us in the kingdom, pornography is a evil not to be tempered by consideration of degree. "Soft porn" is one of Babylon's euphemisms coined to lull us into thinking that pornography is less evil than it sounds, and any film that deserves such a label should not sully the pages of your publication. I fear the world is too much with us.

Guy Randle
Provo, Utah

Likes One Fold

I was very pleased with the March-April 1978 issue and am particularly happy to see the beginning of a new series, "One Fold." How much that is needed! I am a former Lutheran and my wife a former Episcopalian—both of us are startled when Mormons ignorantly and insensitively tear down our former vehicles for faith. This series should help.

Gary Gillum
Provo, Utah

Renewal

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Letter to an Unwed Mother

I am the mother of a beautiful, busy, happy 20 month old girl. I am her mother in every sense of the word, except one. I didn't actually bear her—she is adopted. I want to share with you some of the unique joys and sorrows of my position.

I was happy with my world—fantastic husband, challenging job, good friends, and joy in the gospel. But there was one dark spot—no children. Then one day the dark spot grew to be a huge black cloud. I walked home the two miles from the doctor's office, brooding over his confirmation of our fears. I did make two stops, at the library to get an Agatha Christie murder mystery and at the donut shop. By the time my husband got home I had drowned my initial sorrows in intrigue and five donuts. He brought me back to reality, and we began discussing the next step—applying to adopt a child. There was no question of any other course. We were happily married and very much in love, but before we would be a full-fledged family we needed a child. The State Adoption Agency turned us down with one phone call. They had no babies and few children available since abortions became legal. Our Bishop directed us to the L.D.S. Social Services 400 miles away. They were more encouraging. We could probably get a child within two to five years, so we started the paper work. They inquired into all aspects of our lives: church, work, friends, family history, medical history, and financial status.

In the meantime a tragic blessing occurred. A close friend (unmarried) became pregnant. Neither she nor we wanted us to adopt her child. That would be too difficult for us all. But this situation gave the three of us a unique opportunity to discuss the whole adoption process with someone currently facing it from the other side. She took her position seriously, and made it a matter of fasting and prayer before placing the child for adoption. She learned from us the heartaches of wanting a child, but not being able to bear one. And we shared the knowledge that all things are possible with the Lord. Most of all, our relationship gave each of us a good image to go with our wonderings. She is our picture of what our daughter's birth mother is like, and we are her picture of the family raising the daughter she bore.

Waiting for an adopted child was not like being pregnant. There were none

of the day to day physical reminders: morning sickness, growing body, and kicking baby. And there was no "due date". So we tried to put the whole business out of our heads and live our lives as if the baby would never come—but hoping and praying and wishing each day that it would come soon. It was a strange state of suspension.

Finally one evening the call came. In thirty-six hours we would be the parents of a baby girl. Panic set in. We didn't own a diaper or blanket. What would we name her? Were we honestly fit to be parents? I was both laughing and crying. Our prayers that night were full of thankfulness for our blessing to come, and pleadings that we would live up to the responsibility to be given to us. We were also grateful that our many prayers for a baby had been answered.

When we saw our baby, we knew she was ours. We had chosen either Rachel or Julia as possible names, and knew on seeing her that she was a Rachel. She was bright-eyed and alert, although only sixteen days old. I held her close to me and cried tears of joy. Her father carried her gently and beamed from ear to ear. He also took lots of pictures so we can share those times with her as she grows up.

Since that day we have had a lot of fun watching her grow. As with any natural parent, there have been a few moments when I was ready to give her back—but not really. Best of all for me has been watching her relationship with her father. He is an engineer-scholar type who froze the first time he held a friend's baby. Now he is a happy, loving daddy. They laugh and giggle and chase around the house. She helps him plant radishes in

the garden, and mow the lawn. When he comes home from work she runs to the door and immediately wants hugs. He often changes her, bathes her and tells her stories at bedtime. He taught her to kneel by her bed, fold her arms, and say "Amen" at the end of the prayer.

Rachel is so much a part of our family that I have to remind myself occasionally that she is adopted. One day I took her to the doctor with a rash on her leg. He started to ask, "Is there any history in your family of...?" and then caught himself because he knew she was adopted. So he asked, "Do you have a medical history of her birth family?" In the split second between his questions I noted in my mind that my grandmother and a cousin each have sensitive skin prone to rashes. Then I laughed—not only is Rachel adopted, but so is my cousin.

Sometime—probably not in this life, but in the next—I hope to meet Rachel's birth mother to personally tell her, "Thank you," for the incredible gift she has given to us. There are not words to express how grateful we are for our daughter, or how much we love her. The ability to bear children is a great blessing given to most women, but denied to a few of us. It is a blessing often taken for granted, until it isn't there. You have a unique opportunity to share your blessing with another family like ours who want a child so badly, but need a woman with an unselfish, giving spirit to help.

May the Lord bless and guide you in your decision.

Susan Hansen Allen

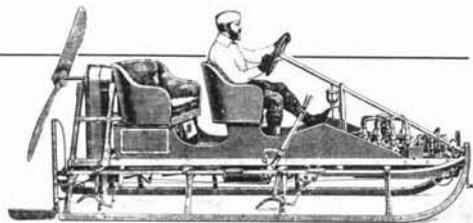
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My old zip code is _____

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One Fold

Scott Kenney

The essay on liberation theology previously announced for this issue's "One Fold" segment, has been postponed to accommodate "Grace and Works in Martin Luther and Joseph Smith."

Catholic Charismatics

Spiritual gifts and manifestations are the key to the new Catholic charismatic movement. In April, 450 Catholic bishops and priests convened the first Charismatic Renewal in Britain. Pope Paul sent a message expressing hope for "an abundant outpouring . . . of the Spirit's gifts and graces." For many, his hope was fulfilled in Father Vincent Baron, a clergyman from northwest England. According to the *Jesuit America*, Father Baron, who had been totally deaf in one ear and could hear but little in the other, "felt frustration as the battery in his hearing aid apparently went dead. . . . Removing the receiver from his ear, he felt a stab of pain, and then gradually began to hear the spontaneous praying of the others in the group.

"When the whole conference heard the event recounted, they rose to their feet to praise God at the top of their voices." One bishop said, "The Lord . . . has chosen to heal deafness. (He) is telling us that we priests must . . . listen to the Spirit. He will tell us clearly what He wants us to do in the church now."

When asked, "Do you want to be baptized in the Spirit?" the priests and bishops "roared in answer: 'I do!'" and came forward to receive an anointing. "Not a new sacrament, a spokesman explained, the anointing was meant to give new life to the graces the priests had received in baptism, confirmation and ordination." Concludes *America's* editor, "The new life in the church continues to take unexpected forms."

CWU Protests Working Conditions

The ecumenical Church Women United has cited poor labor practices at Mattel's Korean subsidiary where "Barbie" and "Marie Osmond" dolls and other toys are manufactured. The group reports Korean women

employees complain of working ten hour shifts (Korean law sets eight as maximum); no holidays are allowed; and the starting wage is \$1.13 per day. 90% of the company's 3,000 employees are women.

Catholics Prefer Latin

A recent Gallup poll indicated 64% of American Catholics in favor of return to "the old-style Latin mass."

Southern Baptist Membership

Despite a 10% decline in the number of baptisms last year, Southern Baptist membership topped 13 million for the first time in 1977.

Anti-abortion Violence

The National Abortion Rights Action League has charged anti-abortion demonstrators with a million dollars worth of damage and personal injuries across the country. Bombs have been thrown, windows broken, fires set, equipment damaged, bullets fired, and walls defaced at abortion clinics and related agencies. In NARAL's recent report, "Violence Against the Right to Choose," six burnings, two violent attacks, and trespassing at six more facilities are documented.

NBC Abortion Dispute

On April 9, NBC refused to broadcast a segment of "The Lutheran Hour," because it featured an antiabortion sermon. A Lutheran group pays \$75,000 a year to put its program on 32 network stations, but the network maintained the controversial nature of abortion would require both sides of the issue be presented.

Wheat for Vietnam

The National Council of Churches has made a \$2 million dollar shipment of wheat to Vietnam. The U.S. granted a special shipping license for the 10,000 metric tons of grain which left Houston for Ho Chi Minh City in March. Droughts and floods, in addition to war damage, have created a severe food shortage in Vietnam. Much of the wheat was donated by

mid-western farmers; an additional \$700,000 in shipping costs had to be raised by the churches when the government refused to reimburse the shipping expenses as it usually does when voluntary agencies ship food overseas.

Carter Meets Clergy

In February, President Carter met with twenty-eight leaders of the National Council of Churches. During the 25-minute meeting the church leaders raised issues of full employment, welfare reform, southern Africa, nuclear disarmament, and human rights questions, including the case of the Wilmington Ten. The President thanked the group for their concerns, and then told them, "The government has done a great deal to eliminate segregation, one of the afflictions of our society. The churches have done much less;" adding, "in many ways the last bastion of racial discrimination is in the churches." Conceding that government has fallen short, he concluded, "but on balance the government has done a better job than the churches. I say this as a member of both."

Family Report

The number of men and women living together out of wedlock (1.5 million) increased 14% in 1977, according to a U.S. Census Bureau study released in April. Divorce in America increased 34% between 1960 and 1970, and a dramatic 79% between 1970 and 1978. Most of the increase in divorce has been among younger couples.

Wilmington Ten

Over the protest of 58 UCC ministers, the Executive Council of the 1.8 million-member United Church of Christ recently reaffirmed its support of the Wilmington Ten. Up to \$125,000 of church funds has been designated for the appeals process, and an additional \$130,000 for an educational program about the case. The church has already spent half a million dollars defending the Ten, who were convicted of a 1971 fire bombing of a North Carolina store. Three key prosecution witnesses have acknowledged they lied during the trial; nevertheless, North Carolina Governor Hunt recently refused to grant pardons, reducing the sentences instead. Leader of the Ten, Ben Chavis will be eligible for parole in 1980. In the meantime, he continues to serve as director of the Washington office of the UCC's Commission for Racial Justice. Amnesty International has made the case a world-wide issue,

claiming that the men are prisoners of conscience. President Carter has said only that it is a state issue.

Women Clergy

According to the *Yearbook of American and Canadian churches*, women comprise 4.1% (10,500) of the total clergy in North America. Of 211 Christian churches polled, 76 ordain women. Since 1972 the number of women enrolled in seminary increased 118%, to 40% of present total enrollment.

Jeb Magruder

Watergate figure Jeb Stuart Magruder, now vice-president of Young Life International, an ecumenical youth organization, will enter Princeton Theological Seminary next fall to work on a master of divinity degree.

Religion on TV in East Germany

About two-thirds of East Germany's population is said to be Christian, and even after thirty years of atheist indoctrination, according to *America*, one-third are active churchgoers. Nevertheless, religious programming on state-controlled television has been restricted to a short Sunday-morning sermon shared by Catholics and Protestants. However, two weeks after meeting with Communist Party leader Erich Honecker, the Protestant Bishop of East Berlin, Albert Schonherr, was given a Good Friday broadcast.

Two years ago Pastor Oskar Brusewitz burned himself to death protesting discrimination against young

Christians in East Germany. Since then, Christian leaders have been more vocal in demanding reform of government policies. The Good Friday broadcast was a hopeful, if small, step forward.

McCall's Religion Survey

The May issue of *McCall's* reports the results of a survey of 60,000 readers. Acknowledging that "believers are more inclined than nonbelievers to respond to questions about religion," *McCall's* goes on to report that 59% of the women responding attend church once a week, but only 17% designate it as the principal influence on their morality, and only 5% turn to their clergyman first in times of trial—after God, husband, a good friend, and a close relative.

The magazine suggested women may not rely more on clergy because so few ministers are women. Most supported the ordination of women (92% Jews, 69% Catholics, 64% "born-again Christians").

Acts regarded by Christian women as "sinful, unethical or immoral" included premarital sex (50%), extramarital sex (73%), abortion (40%), suicide (70%) and homosexuality (62%).

The more conservative respondents came from the South, from the lower end of the income scale, and from the majority of women (56%) who identify themselves as "born-again"—including 22% of the Mormon respondents.

Title IX provides that separation of male and female students in on and off-campus housing is not discriminatory, and asked for clarification of the Department's position. In April, Senators Jake Garn (R-Utah), Charles Mathias (R-Md.) and James McClure (R-Idaho) announced new legislation which would permit private schools and colleges to require separate housing for men and women. According to the *Deseret News*, BYU officials would consider building new dorms and buying apartment buildings to house all students in university-owned facilities rather than give up the policy. That might satisfy Justice, but the economic consequences would be enormous since 19,000 of the school's 26,000 students live in the contested housing. Meanwhile, BYU and Justice are negotiating out of court.

BYU Fights ERA Boycott

Brigham Young University has threatened to withdraw from nine organizations which are boycotting states that have not ratified the Equal Rights Amendment. BYU President Dallin H. Oaks was quoted in the *Deseret News* as having written each organization that, "we are embarrassed to have membership in an organization that engages in such a repressive tactic."

IWY Fallout in Utah

The *Salt Lake Tribune*, on the basis of a state-wide poll, reports that 42% of the state's LDS women feel the status of women deteriorated as a result of recent women's conferences, including the International Women's Year convention. 36% felt their status had been improved by the conferences. Non-Mormon Utah women, on the other hand, felt their status had been improved by a 46-21% margin.

Mormon Trail Bill

The Historic Trail Bill, sponsored by Rep. Gunn McKay (D-Utah), and others has been approved by the House National Parks Subcommittee. The measure, which designates the Mormon Trail, the Oregon Trail and others as part of the National Historic Trails system, now goes to the Interior Committee.

Donnie & Marie, Mormon Image-makers

Ask your average American family who is Spencer W. Kimball, or any of the Apostles, points out an Osmond spokesman, and you will likely get no reaction. But ask, "Who are Donnie and Marie?" and you have instant recognition. The popular brother-sister team has produced consistently high

Update

UCSB Mormon Studies

Two Latter-day Saints at the University of California at Santa Barbara, Dr. G. Wesley Johnson (history) and Dr. M. Gerald Bradford (religious studies), have been named director and assistant of UCSB's four-year study of Mormon secular leaders. According to the University's Institute of Religious Studies, the nation-wide research project "will concentrate on Mormon secular elites rather than on members of the Mormon religious hierarchy," tracing the migration of secular leaders away from Utah through oral history interviews.

BYU Housing Controversy

On February 28, the U.S. Justice Department charged that BYU off-campus housing practices violate the Fair Housing Act, and gave the university one month to conform. The threatened suit grew out of an incident in which a BYU female applied for an apartment in a building approved for male student housing. BYU's policy is that unmarried male and female students may not live in the same building, even if they live in separate apartments, and all students must live in university-approved housing. In March the school's president, Dallin H. Oaks, pointed out to Justice that

Nielson ratings for ABC, are frequently seen on the covers of national publications, have been interviewed by Barbara Walters, and recently made headlines with Donnie's surprise marriage May 8 to BYU freshman Debra Glenn.

The twenty-minute Walters interview, broadcast April 4, dealt primarily with Donnie and Marie's religious attitudes. The family was shown holding Family Home Evening on the stage of their Orem, Utah studio where the "Donnie and Marie Show" is filmed. Observing that many people look to them as role-models, Ms. Walters asked Donnie and Marie about dating and marriage. After fielding questions about premarital sex, Donnie stopped the veteran interviewer point-blank: "Do you believe in the Bible?" Hesitantly, Ms. Walters replied, "In the exact words of the Bible, in the Bible as saying what one does in one's everyday life, no I don't." Donnie: "OK, but do you believe in its laws and principles?" Walters: "I'll tell you what. One of these days, you'll come back and interview me and (laughter) . . . I'll go through all of that." Donnie and Marie: "It's a deal. You heard it folks!" Walters: "That's right, and I hope you never have that kind of a program." (Laughter.) Other questions included the Church's policy towards blacks and women. The two made it clear that their religion is the key to their lives providing security, moral convictions, and purpose. President Kimball was described as "delighted" with the way they handled the interview.

Because of the constant media attention, the Osmonds' power for Mormon image-making is enormous. Consequently, according to Ron Clark, an Osmond public relations representative, the family has been given special status and responsibility. "The Osmonds are an auxiliary of the Church, *literally*," he recently told Associated Latter-day Media Artists. "They report directly to the First Presidency, through Elder Paul Dunn."

Almost quarterly, said Clark, the Osmonds, accompanied by Elder Dunn, present missionary firesides to which every Mormon individual attending must bring a non-Mormon family for admission. According to Clark, all Osmonds carry the family's own missionary tract, "This We Believe," of which nearly a million copies have been distributed. When asked for an autograph, Donnie reportedly whips out a tract and writes, "Read this. Sincerely, Donnie

Osmond." The family claims "25,000 documented baptisms" are attributable to their missionary efforts.

Genealogy Revamped

For five generations genealogy has been obligatory for all faithful Latter-day Saints. As of the April 1978 General Conference that has changed, and as a practical matter genealogy may soon be a concern only of new converts. In his opening address President Spencer W. Kimball announced that members are now responsible for a four-generation pedigree program. Beyond that, a "name extraction" program is being instituted in some stakes, whereby local records are processed *en masse*. . . The shift in emphasis from individual and family genealogy projects to professional and semi-professional genealogists with computer-age technology represents a giant step forward in quantitative capability and a significant change in the program aimed at turning the hearts of the children to their fathers.

Rosalyn Carter, ERA, Mormons

On her way to Europe in March, Barbara Smith, general president of the Relief Society, stopped in Washington to invite Rosalyn Carter to the dedication of the statutory park June 27-30 in Nauvoo. The First Lady apparently declined. "She was quite frank with me," Sister Smith was quoted in the *Deseret News*. "She said she differs with us on the Equal Rights Amendment, and she wondered if by attending she would seem to be endorsing our position on ERA."

Conference Is Good Business

When President Kimball urged Latter-day Saints to complete their food storage programs within one year, there was a boom in the industry. Some companies tripled business overnight and many new companies were started. When the year had passed, demand dropped, some went out of business and others are in difficult financial positions.

This year personal histories were stressed; immediately blank journals were prominently displayed in every bookstore in Salt Lake City. Bookcraft Publishers advertised in local papers, reminding Latter-day Saints that "President Kimball emphasized again this conference that members begin writing their personal histories," and displayed six varieties of their journals plus two "how to" booklets.

KSL reported that *Deseret Book*, which usually does \$10,000-12,000 worth of business a day, recorded a volume of

\$57,000 in one day during Conference.

Abortion Bill

Senators Jake Garn (R-Utah) and Jesse Helms (R-N.C.) have introduced a bill which would prohibit federal funding of agencies that promote or provide abortions unless necessary to save the life of the mother. Presently, \$182.5 million is provided for family planning projects under Title X of the Public Health Services Act. The proposed act would require federally-funded agencies to "inform each woman orally and in writing of the medical risks inherent for herself and for future pregnancies as a result of an abortion." The woman would then be required to sign a statement stating she understands the risks; then abortion would not be performed for two days unless a physician certifies that it is necessary to prevent the woman's death. Some of the Title X money would be given to Birthright, Birthchoice and other programs that counsel women on the benefits and services available in carrying children to term.

Anti-Gay Leader

San Jose Mormon Richard Harrington, chairman of the Citizens Committee Against Gay Pride Week, told the city council in March, "We do not want San Jose recognized as a city which honors homosexuals, and we do not want San Jose to become a symbol of sexual deviation." According to *Christianity Today*, Harrington told the council his group represented sixty churches with 60,000 members. After presentation of a petition signed by 30,000 protesting the city's approval for "gay Pride Week" in June, the council rescinded the resolution, and then designated the week "Gay Human Rights Week" instead. Vice-Mayor Susanne Wilson said she was "grieved" at the animosity expressed in letters received from "Christians" who opposed the special-week proclamation.

Convert Baptisms Up

Statistics released by the Church at April Conference show 25,300 full-time missionaries baptized 167,900 converts in 1977. That constitutes a 123% increase in the number of converts in just three years and an increase in productivity of 51% since 1974. The recent success is even more significant when it is recalled that the number of converts declined from 1971 (83,500) to 1974 (75,200) while the numbers of missionaries were steadily increasing. Whatever changes were made, they seem to be working.

SPEAKING TUBES IN THE HOUSEHOLD OF FAITH

A Report of the First Religious Studies Symposium at Brigham Young University

Peggy Fletcher

"It's an absolutely unique privilege to be right here in the laboratory of God's own guinea pigs," said Dr. Krister Stendahl, dean of Harvard Divinity School, to the warm laughter of the nearly four thousand persons who had come to hear what would be said at a symposium entitled: "Reflections on Mormonism: Judeo-Christian Parallels." As a consummation of Dr. Truman G. Madsen's long-held vision, twelve of the most noted theologians in the country gathered to help remove some of the blinders that have long kept Latter-day Saints from really understanding much of the rest of the Christian and non-Christian world, by examining points of commonality and conflict between their respective faiths and our own.

One prominent LDS historian called the occasion, "the watershed event of the decade." Another described it as "refreshing to see and hear such eminent religious scholars seriously talking about Mormonism." Perhaps Lavina Fielding Anderson of Salt Lake City summed it up best: "I suppose that I was apprehensive about how well such a symposium would come off. Would they be good guests? Would we—even more important—be good hosts? Would everybody be so busy being polite that nobody would say anything? The answers were yes, yes, and a definite no. It was an exhilarating experience to see such competent minds dealing with their own specialities and in the places where those specialities touched on areas with particular resonance for Mormons, it was especially exciting. I would hope that this symposium will be just the first of many."

Here follows a small taste of the intellectual and spiritual feast provided at the symposium.

Preexistence

Dr. David Winston, professor of Hellenic and Judaic Studies at the Graduate Theological Union in Berkeley, sought Jewish and Hellenic precedents for three LDS notions. He concluded that the Mormon idea of creation from existing matter can be seen in the *Wisdom of Solomon*, written by an Alexandrian Jew about 30 B.C.; Philo, also an Alexandrian Jew but of the following century; Platonism; and in Rabbinic thought. . . The idea of ex nihilo creation (creation from nothing) is not found until the second century A.D. when it arose in the Gnostic-Christian conflict. Philo believed in pre-existent souls but believed mortality is a prison. However, *Wisdom of Solomon* backs the Mormon idea of earth life as a

moral test and therefore not imprisoning but liberating; middle Platonism echoed the idea of eternal generation of souls.

Commandments vs. Teachings

In his comparison of 3 Nephi and the biblical Sermon on the Mount, Krister Stendahl stressed the most important difference between the two is that the 3 Nephi account, in the Johannine tradition, emphasizes belief in Christ as the Savior, the need to come unto Him, and obey His commandments, and in the rest of New Testament version, no attention is given to salvation nor in His words as commandments but only teachings. In the 3 Nephi sermon, "the style of His speaking has changed . . . instead of having a Jesus that uses the teaching methods of the simple parabolic speech, you have a pronouncer of the divine truth . . . the telling of short parabolic sayings has been interspersed with 'verily, verily' 'amen, amen' and 'behold' . . . That is a generalizing, that is a deconcretizing, that is changing the highly pictorial language into a more commandment style."

One instance of this change to the commandment style can be seen in 3 Nephi 13. Said Stendahl, "In the Sermon on the Mount the statement begins, 'Take heed that ye do not your alms before men to be seen of them, otherwise you have no reward of your father which is in heaven.' Do not carry out your almsgiving in order to receive. Now, it is interesting that Nephi does not want Jesus to be a teacher in his community who takes the ongoing requirements of the Torah for granted and makes comments on it. But instead, 'Verily, verily I say that I would that ye should do alms to the poor.' . . . the word, 'pharisees,' doesn't occur in the *Book of Mormon*. . . . By that disappearing, the whole element that strikes you so much in the picture of Jesus in the Synoptics, the one who speaks against the foibles of religious zeal, the pitfalls of devoted people . . . by taking out that dimension, an inner criticism in the religious community has disappeared from the image of Jesus."

Like the gospel of John, Stendahl pointed out, 3 Nephi emphasizes the miraculous, uses the language of revelation rather than the language of Torah interpretation, "absorbing Jesus into the image of a Redeemer and lifting Him out of history into a more timeless sphere. . . ."

But to Stendahl, the "most interesting and important difference" is that in 3 Nephi Lord's Prayer, mention of the coming of the kingdom and of daily bread is missing—particularly since those phrases are in Joseph Smith's Inspired Version of the New Testament. Sten-

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Magic is the empty shell of religious ritual

dahl speculates that perhaps "in the setting of 3 Nephi . . . and perhaps out of the self-understanding of the Church, it is felt to be improper to pray for the coming of the Kingdom . . . The concept of the Kingdom as coming by God's grace is not how the kingdom language is used in the Book of Mormon . . . The Kingdom is always something which is at hand . . ." The missing bread however, does not admit to ready explanation.

Stendahl sees the Book of Mormon as a fulfillment of "the insatiable hunger to know more than has been told," as the books of Luke and Matthew started to fill in the gaps about the birth of Jesus which neither Paul nor Mark, the earlier writers, seemed to know anything about. He concludes with his own position, "To me the question is whether and how one lives with one's lack of knowledge and what the risks are as to divisions and costs of knowing more and more . . . And one of the glorious things of the Biblical tradition is Jesus' own brakes on these things—on those questions nobody knows, not even the Son. It is the ascetic attitude instead of the hunger to know more . . ."

The Meaning of Ritual

Abraham Kaplan, visiting professor of philosophy at the California Institute of Technology and professor of philosophy and sociology at the University of Haifa in Israel, delighted the audience with his opening remark about the situation in the Middle East. "Someone commenting on the recent stall of negotiations in Israel said that at least now Muslims and Jews are calling each other by their Christian names."

He began his discussion with the psalm, "Out of the depths, I cry out." In dealing with this pathos, words have a minor role. The Jewish response, for example, is comprised of 613 religious obligations, divided into 14 groups, only one of which relates to beliefs, and of which fewer than 5 percent are verbal—vows and prayer. The rest is ritual, which becomes a language of symbol in action.

While no ritual is wholly religious, all rituals have religious significance. Though some rituals have more than incidental utility, practical goals, e.g. health, are not the significant ends of ritual. Likewise, Kaplan said, history is limited in explaining their significance. Nor is ritual magic, except superficially. For example, one gains power through fasting not by magic but by moral control. Magic is the empty shell of the religious act. And while ritual may serve to evoke sentiment, the production of faith is not its final purpose.

The value of ritual, Kaplan held, is primarily social—it binds the faithful to one another. Participation in a sacred act takes place in public. Communion expresses and establishes community; the content expresses and celebrates the communality. Ritual reenacts the group's historically significant acts, and formulates a "disciplined rehearsal of reality, man's understanding of his place in the world and the world itself." Ritual provides

rites of passage between old comfortable and new uncomfortable, unresolvable paradoxes. Ritual answers the cry from the depths.

Archaeology and Abraham

The discovery of the Ebla tablets was sensational, said Professor David Noel Freedman of University of Michigan, past president of the Society for Biblical Literature, an editor of the Anchor Bible series and a Presbyterian minister. But then, "archaeologists use the word *sensational* where other people use the word *ordinary*, so when something really sensational happens, they have no vocabulary to describe it." In this case, however, the Ebla find is one of those rare discoveries that "makes a contribution that will permanently affect the course of biblical studies in the future."

Of particular interest are the names of persons and places on the Ebla tablets. The most dramatic correlation is the name, "David." Heretofore, said Dr. Freedman, this name has never been found outside the Bible; now at Ebla is its equivalent. Because the tablets have been dated between 3000 and 2000 B.C., that places the name 1500 years earlier than the biblical account, possibly pointing to a common background.

One of the Ebla tablets is the itinerary of a salesman from Ebla who traveled down through the coastal cities of Sidon, Carmel, Ashdod, and Gaza—then to a city named Sinai. "This city was on the coast, apparently, and it means that the name was known a thousand years before Moses. This may mean that we should look again for a location (of Mt. Sinai) within the Sinai peninsula." Current scholarship favors a location on the Jordan-Saudi Arabia border.

A more important parallel concerns the "five cities of the plain," listed in Genesis 14 as Sodom, Gomorrah, Admah, Zeboiim, and Bela. In the Ebla tablets the same five cities are listed in the same order, which means, according to Freedman, that "the person in Genesis, a minimum of 1000 years later (taking the most conservative estimate and asserting that Moses wrote it), had access to the same information." Furthermore, in Genesis Bela is also called Zoar which would usually indicate that one name is from the time of the story, while the other is from the time of the writer. However in this case, since in the Ebla tablets Bela is said to be in the district of Zoar, they may have existed concurrently. Said Freedman, "The Bible reflects a reality that, in my opinion, only somebody living at the time would know. Points of contact are rather striking. I would suggest that identity of content means proximity of time."

One last piece of evidence; the kings of these five cities are listed in the Bible and one is also found in the Ebla tablets, consonant for consonant, the same. Dr. Freedman believes that this could be the same person or possibly a son or nephew, but not much later, because the cities were destroyed within the lifetimes of Abraham and Lot.

Mention of the coming of the Kingdom is missing

All of these facts led Dr. Freedman to conclude that there needs to be a revision of the dating of the Abraham story from 1000 to 2500 B.C. or at least a reexamination of the historicity of the account. (For details of the discovery, see articles by Giovanni Pettinato and Paolo Matthiae in *Biblical Archaeologist*, May and September 1976, respectively.)

Jewish Temple Ritual

Dr. Jacob Milgrom, professor of Near East Studies at the University of California, Berkeley, is a Levite and an expert on the book of Leviticus. He focussed on a single temple ritual to develop his concept of theodicy.

In the purification ritual described in Leviticus 4, blood is daubed on the horns of the altar for purification. But who is purified? "The startling fact," said Milgrom, "is that it cannot be the donor. There are limited reasons which allow the individual to bring such a sacrifice and all of them presume that the wrongdoing was inadvertent, not intended. If the offerer didn't "mean" to sin, then he repented of the wrong in the very act, and there is no need to purify him. So either for moral or physical impurity, the sacrifice cannot be for the benefit of the individual."

Indeed, this rite called *kippur*, meaning "purging" is to purify, not the person, but the altar itself. "The blood is nothing else than the ritual detergent by which the priest purges the sanctuary of its pollution caused by the person who has brought the sacrifice."

Besides individual sins, there are collective sins of the community as a whole. These are expiated by the priest himself, who "takes the blood and goes into the shrine and daubs the blood on the incense altar." But on the annual Yom Kippur, there is a different rite. "The high priest takes the blood of the *chatat*, brings it into the holy of holies, and sprinkles it on the ark. Now what does it mean?" Simply that sin pollutes the temple; inadvertent sins pollute only the altar; but brazen, deliberate sins are so powerful they penetrate into the most sacred part of the temple, where the pollution is deep and dangerous. "Therefore, once a year the high priest takes it upon himself to enter the holy of holies and cleanse it of the sins of a brazen nature." God will not dwell in unholy places, and if the pollution of the ark of the covenant by the people's sins becomes too great, God "packs his bags and leaves and abandons His sanctuary and abandons His people."

In theological terms, this is the doctrine of collective responsibility. "It means that man is endowed with free will and what we do even respecting God is really up to us. We have the power, even the demonic power, to evict God from the earth."

Thus, sins may not cause immediate punishment to come upon the sinner—in fact, the wicked often seem to prosper. But the pollution is not forgotten. Instead it registers within the sanctuary. And, importantly, not just obvious sins darken the temple—secret and accidental sins, and sins of omission also take their toll so

that the pollution of the temple points out not just the Hitlers of the world, but also "the mass of humanity who allowed by their silence the evil to rise to such great proportions."

Pseudepigrapha and Prophecy

"Pseudepigrapha are not false writings," said James H. Charlesworth, associate professor of Christian Origins at Duke University and director of the International Center for the Study of Christian Origins and Pseudepigrapha. "Though falsely attributed to Abraham, Elijah, Enoch, Ezra, and the like, these writings were written under the inspiration of these figures, as if they were still alive. This principle of solidarity with the Patriarchs gave the author a feeling, not metaphorically but realistically, that he was the son of Abraham, for example."

Charlesworth read many passages from various pseudepigrapha that described the Messiah in different ways. Some saw him as a descendant of David who would purge Jerusalem, not militarily, but "with the word of his mouth." Others definitely saw him as a great soldier; others combined the two views.

One such passage said, "He was known before the foundations of the world that he might give light to persons forever."

A problem in comparing such texts, however, is that some are Jewish and some are Christian—and some are Jewish with Christian editing and interpolation. According to Charlesworth, many of the additions included mention of the virgin birth and Christ's miracles, obviously not Jewish ideas.

First Nephi 10 foretells of Christ quite specifically—in much the same way as Pseudepigrapha that has been altered by Christians. Other such seeming interpolations crop up in 2 Nephi 25 and 26 and in Mosiah 3.

Does this discredit the claim that these parts of the Book of Mormon were written before 90 B.C.? Not necessarily, said Charlesworth, "since Mormons acknowledge that the Book of Mormon could have been edited and expanded on at least two occasions that postdate the life of Jesus of Nazareth." Scholars are looking carefully at the way biblical and other ancient documents were edited. "Perhaps it would be wise for specialists to look carefully at this phenomenon in the Book of Mormon."

Mormonism and the Biblical Doctrine of Deity

After narrowing his definition of God to that which is "logically prior, that which has to exist before anything else can exist," Edmund Cherbonnier, Trinity College religion department chairman, concluded that the Mormon view and the biblical view are nearly indistinguishable. Why, then, have Christian theologians been uncomfortable with that view, he asked.

In the Bible, God is characterized in the same terms used to distinguish man from animals. He is always *someone*, with a proper name, not *something*. "In short, to use the forbidden term, the biblical God is an-

Tablets dated 3000-2000 B.C. relate to Abraham story

thropomorphic, and not apologetically so but proudly so, even militantly so." And is this any less true of the New Testament? "Try making any sense of the Lord's Prayer apart from the concept of a personal God."

Can God be a person who does things without having a body? "This doesn't bother Mormons at all," Cherbonnier said. "Joseph Smith said all beings who have bodies have power over those who have not. I confess this is foreign to my upbringing, but . . . the more I thought about it the more I wondered, have we been sold a bill of goods about this disembodied spirit that's supposed to be so superior?"

"To say anything about the Word of God implies a speaker; anything about what God has done implies a doer; anything about God's purpose implies a purposer. Abandon the premise that God is a personal agent and at a stroke you undermine anything else that is said about Him whether in the Bible or in the Book of Mormon."

Why has this view been so vehemently opposed? The opposition is an attempt, said Cherbonnier, to preserve the integrity of human reason against the credulity of superstition which too often accompanies religion. To many people the idea of a personal God is a remnant of primitive credulity, something which rational minds go out of their way to repudiate.

The two most frequent objections to a personal God are:

1. It requires a literal interpretation of the Bible.
2. It is unphilosophical.

Cherbonnier answers the first objection by pointing out that until you know what the Bible means, you can't possibly establish its truth or falsehood. "To interpret the Bible literally is somehow thought to prejudice its meaning and to betray a narrow, authoritarian mentality. But once the distinction is established between meaning and truth, it is obvious there is nothing sinister at all about a literal interpretation: it's like any other interpretation; it either accords with the context or it does not, and there are times when nothing but the literal interpretation will satisfy the demands of rational integrity."

To the second objection, Cherbonnier responds, "Can we talk about the God of the Bible without being irrational?" Again a distinction must be made between the method of philosophy and its content. Where method is concerned, the Bible is clearly *not* philosophical. But "a book can be very unsystematic and still contain ideas and concepts to which we apply philosophic scrutiny . . . For Socrates no proposition was too humble to receive a hearing and none was rejected out of court for lack of a pedigree. Any subject matter is philosophical which deals, if only implicitly, with philosophers' questions—which the Bible definitely does."

He concluded with a warning and a challenge: "They that live by logic shall also perish by it. Do we want to take that risk? We have a choice: either play by the rules

or be a dogmatist. There's nothing wrong with being a dogmatist, but you can't ever find out your own mistakes if you are one. Risk taking is not very foreign to biblical history: Abraham took one; Moses did; the Maccabees did; Jesus did; Joseph Smith did."

Mormonism and Israel

Mormonism can be seen in three phases, said W. D. Davies, professor of Advanced Studies Research in Christian Origins at Duke University. First, as a return to Israel, then a restoration of Israel, and finally, as a reinterpretation of Israel.

Early LDS Church leaders were steeped in the Old Testament. Many of them learned Hebrew and heavily emphasized Old Testament themes such as priesthood, promised land, and chosen people. Mormons believed the Israelites to be the actual "physical ancestors of the Mormon people." (Paul refers to the patriarchs as "fathers" but in a spiritual sense.) Because of this belief in the actual ancestry of Israel, Mormons are possibly the most pro-Semitic of all Christian groups.

In the second phase, Mormonism saw itself as a restoration of Israel. Said Davies, "In Mormonism there is no old Israel. Mormonism is a continuation, simply in a new stage of existence." All aspects of an eschatological movement can be found in the Mormonism of this period: enthusiasm (in the religious sense); need for repentance; covenanted people; Israel in the wilderness, called out by Joseph Smith; and Zion as a world center to which scattered Saints could gather. They saw the trek west as "pilgrims marching to a promised land, spiritual descendants of Joseph building up Zion, a city of holiness." Jerusalem was the center for the Jews; Salt Lake City became the gathering place for Mormons.

Now in the third phase, however, the gathering has lost its territorial aspect. The God of Israel has become a God of all Heaven and earth. Where the quintessence of land once meant a specific city now the promised land transcends particular place. The notion of space is subordinated to that of community; Zion is wherever there is a covenanted community. All places are open to divine influence. Mormon life is possible without removing to Zion.

In this conclusion, Davies suggested that Mormonism fulfills the Old Testament ideas in a New Testament way; is, in fact, possibly the best combination of Old and New Testament concepts. Many other of the Christian churches have lost their original Jewishness, but Mormonism has not.

Community vs. Individualism

Robert N. Bellah, Ford professor of sociology and comparative studies at the University of California at Berkeley, lived in Ramah, New Mexico for three months in 1953 as part of his graduate studies. That, and his "deepening involvement with the role of religion in America, particularly with problems of biblical religion in American history," provided the backdrop for his remarks.

A sense of Mormonism in the larger Christian context.

and the kingdom of God; and radical individual utilitarianism the belief that society is essentially a mechanism to ratify the interests of individuals with as little conflict as possible.

The first idea is exemplified in the Puritans, as can be seen in John Winthrop's "A Model of Christian Charity." Before landing in the new world Winthrop suggests that as long as they live together in brotherly affection, "knit together in this work as one man . . . our community as members of the same body, so shall we keep the unity of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us as his own people. "Bellah compared Winthrop's remarks with those of a Stake President in Ramah in 1963: "There is too much thinking of self and not enough of others. No one is going to be saved all by himself. He will be saved with his family, neighbors, and friends or not at all. Mormons believe in helping others. If a man works hard and tries to make a go of it, it is up to others to help him all they can and see that he gets along in life . . . We should not be discouraged because if we keep the commandments of the Lord we will be blessed and if we don't keep them, we shall surely lose this land and it will be given to another people."

The other strand, said Dr. Bellah, is best represented by Locke: "The great and chief end therefore for men uniting into commonwealths and putting themselves under government is the preservation of property. A commonwealth seems to me to be a society of men constituted only for the procuring, preserving, and advancing of their own interests. Civil interests I call life, liberty, and the possession of outward things such as money, lands, palaces, furniture, and the like."

According to Bellah this theme of individual utilitarianism has produced destructive consequences in the 20th century. In contrast Ramah was described as a community "where people cared for each other . . . where most of what went on was carried on by people who participated in that community. With 250 persons in the community and 70 offices to be filled (mainly church offices), most adults had active responsibilities that they felt were contributing to each other and to causes in the larger world; the alienated isolated individual was not a feature in Ramah in 1953."

Generally, however, the success of both Puritans and Mormons in the world, beyond all expectations, has had strange consequences for their original religious commitments. A *New Yorker* cartoon a few years ago showed two pilgrims on one of the ships that took them to Massachusetts. One says to the other, "My first aim is religious freedom. After that I am thinking of going into real estate." Dr. Bellah commented, "I can even imagine a cartoon depicting a couple of Mormon brothers on a caravan crossing the plains in which some such ironic conversation might have been held."

While Dr. Bellah was not suggesting a return to the rural community as a viable answer to our problems, he did insist that "unless that notion of a loving community

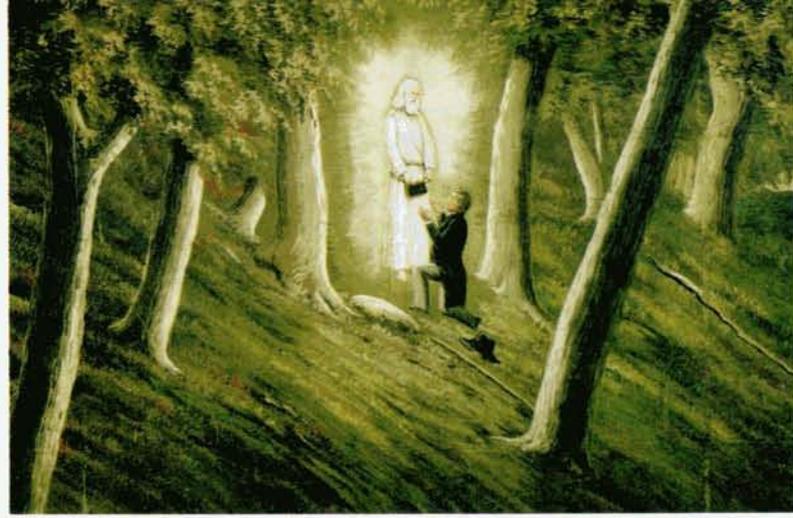
can be re-vivified today, it seems to me that our future is not very promising . . . We look to our religious communities for our alternative, but are frequently disappointed. Often our established religious bodies bolster privatistic individualism and oppressive economic and political structures." Dr. Bellah described the early Mormon experience as a protest against a world of harsh capitalistic individualism and then in this century an increasingly close adaptation to the world it was originally rejecting. He concluded with the hope that this irony would provide food for thought not only for Mormons but for all of us who live in this nation.

What Did the Symposium Accomplish?

"When my wife and I were taking a guided tour of the Beehive House, what impressed us was Brigham Young's sensitivity and psychological insight, his awareness that nothing was more disruptive to domestic tranquility and harmony than people shouting to each other between the floors. So he installed a series of speaking tubes . . . This concern of his for improved communication is evidenced on a larger scale by this symposium. So henceforth may the household of faith neither shout at each other nor sit in stony silence but continue the dialogue it has begun," said Edmund Cherbonnier at the symposium. And in a letter afterwards he continued, "We came, we saw, and were conquered. Since our return I have done nothing but tell people about the marvelous spirit that prevails among the Mormons, and how deeply it impressed us. My students have sat spellbound to hear about it." The responses of the other participants varied from Jacob Milgrom, (after a full bear hug to Madsen): "This is only the beginning," and David Noel Freedman's, "I had a spiritual impression that I should be here this weekend; never have I felt such love," to the more intellectual W. D. Davies, "I have learned that Joseph Smith was a genius. I would like to expand my paper into a book," and Robert Bellah's "I feel that Mormonism is on my agenda in a way that it has not been for a long time."

And what of the recipients, those many Mormons who listened and reflected upon the ideas presented? They were exposed—some certainly for the first time—to scholars who were taking Mormonism seriously but dispassionately, neither committed to the faith nor enraged by it. They were given a sense of the place of Mormonism in the larger Christian context. And hopefully, they were challenged to study not only our own doctrines, variations, society, scripture, and structures, but also the strengths and weaknesses of other perceptions, societies, and social forms.

Could we, in a reciprocal situation, affirm as did James Charlesworth, "I am a Methodist minister; I am not a Mormon. I must confess, though, that when I am with a group of Mormons I often feel the presence of God. I say that unabashedly. I mean that God is present in many of our discussions together"? Perhaps this symposium has provided us with the trust to do so.



Moroni's Visit to Joseph Smith

MORMONISM AND AMERICAN RELIGIOUS ART

Jane Dillenberger

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lder Boyd K. Packer in an address "The Arts and the Spirit of the Lord," given at BYU February 1, 1976) told how, as chairman of a group responsible for producing a filmstrip on Church history, he discovered that one of the group knew of a large roll of canvases painted by one of his progenitors, C.C.A. Christensen (1831-1912). Elder Packer's committee sent a truck down to Sanpete County to recover the paintings, and when the massive roll of canvases was opened out, the Mormon story was visible from the *Giving of the Golden Leaves to Joseph Smith*, to the *Arrival in the Great Salt Lake Basin* when Brigham Young declared "This is the place."

In the 1890s, C.C.A. Christensen had used his own paintings to accompany a lecture on Church history when he traveled through the settlements telling the Mormon story. As each episode was recounted, the corresponding painting would be unrolled and displayed by lamplight. Thus C.C.A. had done for his generation of Mormons what Elder Packer's committee of seminary men intended to do for their own generation. Whether or not the Christensen paintings were used for the filmstrip is not recounted by Elder Packer. But it is certain that the discovery of the Christensen paintings meant for the outside world the discovery of Mormon art. The paintings were exhibited at the Whitney Museum of American Art in 1970, reproduced in color in *Art in America*, a significant nationally known periodical. And seven of the paintings were included in a large travelling exhibition in 1972, "The Hand and the Spirit: Religious Art in America 1700-1900."

The twenty-two paintings, done on heavy linen, each 8'x10' were originally sewn together so they could be turned by a crank, and the audience thus viewed the paintings, episode by episode, as the artist told their story. When the roll of paintings was recovered the individual paintings were separated, conserved and

framed. It was in this form that they have been seen subsequently.

The painting of *Moroni's Visit to Joseph Smith* has a poetry of conception which gives the event depicted a kind of verity. The artist has distanced us from the miraculous encounter. The steeply sloping hillside and diagonal trees provide a charming woodland setting, which is cursorily—even naively—represented. But not at all naive is the artist's placing of the angel Moroni, deep within this setting, his body entirely and quietly vertical—the only vertical form in the entire painting. A nimbus surrounds his body, as he holds the book with the golden pages before Joseph Smith. Joseph, dressed, in all propriety, in a frock coat and gray trousers, has fallen on one knee before the angel Moroni. An interesting iconographic detail is the fully bearded angel. The absence of angel's wings is not unusual iconographically but the beard is an unusual attribute. And it underlines the inevitable parallelism between this event and the Biblical event of Moses receiving the tablets of the Law.



Mobbing of Joseph Smith

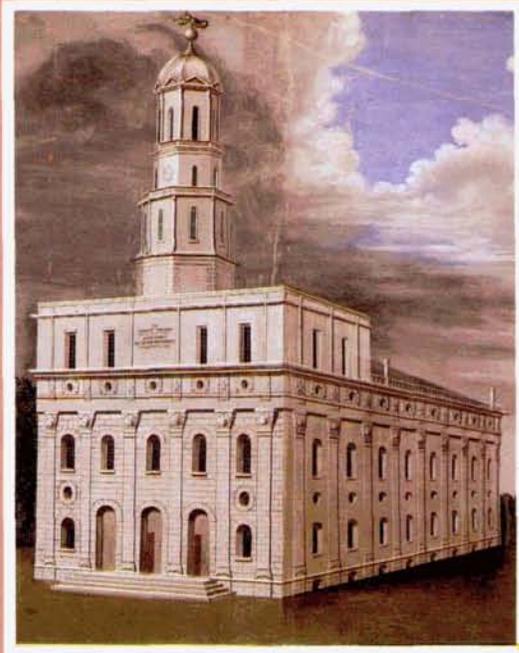
As one studies the painting of the *Mobbing of Joseph Smith*, it is obvious that Christensen did not have the ability to represent the human body in movement with any sense of accuracy and organic unity. Yet the awkwardness of the individual figures is offset by Christensen's instinct for effectively grouping the figures, thus conveying the sense of impending violence. Contrasted with the procession of evil-doers is the setting of nature: the full moon glimpsed through a rift in the clouds illumines the clearing, a few barren trees and the distant darkened dwellings.

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THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH

Martyrdom of Joseph Smith



Nauvoo Temple

Despite the faulty draftsmanship of the figures, the picture of the *Martyrdom of Joseph Smith* is the most powerful single painting in the group. Joseph Smith dressed entirely in white, as befits the hero, the martyr, and the Saint, is at the center of the composition, deep in the space of the echoing empty room. The narrow range of color kept within grays, browns, blacks, except for a red coat on the narrow bed, all accentuate the whiteness of the martyr. Beneath the scene in bold letters on a black background, is the stark declaration, "The Blood of the Martyrs is the Seed of the Church."

The painting of the *Nauvoo Temple* is extraordinarily effective. By placing the structure on barren ground without bush or tree, enclosure or sidewalk, the great temple seems an apparition rather than a structure built by human hands. No person, no dog, no carriage or cart inhabits the surrounding quiet space.

The Mormons had begun the famous Nauvoo temple in 1841. It measured 128 feet east and west, 88 feet north and south and 60 feet above the ground level to the eaves. The spire rose an additional 98.5 feet. Native gray limestone from local quarries was used for the walls. For more than five years the Mormons labored, and at its completion, the temple was the largest and most widely known structure north of St. Louis and west of Cincinnati.

The artist, C.C.A. Christensen, and his young Norwegian wife sailed to the U.S. in 1857. They made their way to the Mormon colony in Iowa City where

they bought a hickory handcart and set out to walk with a newly formed company to the valley of the Great Salt Lake. Thus the artist himself had experienced many of the situations which he represented. All of Christensen's paintings which show the movements of large groups within a setting of nature have both a poetry, and a veracity which make them particularly effective.

With his imagination on fire and the compelling need to tell his story, the Mormon story, Christensen's earnest awkwardness gives a kind of authenticity to the story. We value his veracity and find a charm in the poetic details and settings. As a group, the paintings tell the story adequately and at times movingly. Some of the individual panels are sufficiently strong to be in and of themselves works of art—the *Martyrdom of Joseph Smith*, and the panels of the *Temple at Nauvoo*, and *The Burning of the Temple*. Evaluated from the perspective of the history of American art, they are an interesting historical cycle done by an artist who has had some training and some exposure to the art of the past.

Though Christensen achieved naive effects, he is not what we call, for lack of a better word, a naive artist. A naive artist is one who is not only self-taught, but one who is 'invincibly ignorant,' or, we might say, blissfully ignorant, of the art of the past and of such studies as anatomy and perspective. His or her own way of seeing reality is paramount. However strange their visions may appear to us, most 'naive' artists are convinced of the literal realism of their imagined worlds. In the little masterpiece of naive art called *Meditation by the Seashore*, we see a single figure looking out upon great waves, the ocean and a distant ship. The proportions of his figure are odd, and the waves a decorative pattern. The shore and cliffs are from dreams, not reality. But this artist would be completely disinterested, and rightly so, in the study of anatomy and nature, which the professional artist must master. The naive artist paints as *he* sees, as *he* images, and he sees differently from most of us, and certainly differently from the professional artist.

A professional artist like Christensen's contemporary Thomas Eakins not only spent years in the study of anatomy and dissection, but he taught anatomy to medical students at Jefferson Hospital in Philadelphia. Care-

ful perspectival studies for his paintings of boating scenes or interior scenes exist. These studies lie behind the representation of persons, places and things in his paintings, giving them an authentic, and penetrating realism.

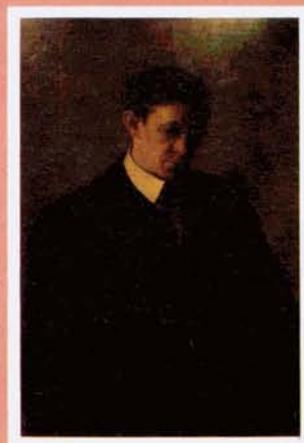
Of the three kinds of art and artists described, it is only the professional artist who is the maker of high art, who is technically equipped to communicate the inner being which animates the lineaments of the face and figure of a woman or man. Thomas Eakins, like Rembrandt, could depict a man or woman lost in thought, revealing the inner workings of their spirit.

Another kind of art flourished in the nineteenth century—the kind of popular prints which Currier and Ives published. Produced for mass distribution, these prints varied in quality from vigorous pictures of important events or picturesque places to sentimental and slick prints on subjects ranging from hearth and home to pious prints for Protestant and Catholic devotions. The latter were not art, and one hopes the theologian would agree they were not religious. Their twentieth century counterparts are the illustrations in the Bibles and in much of the church school literature given to Catholic and Protestant children. Also in this category of paintings for the masses are many of those to be seen in the Mormon visitor centers.

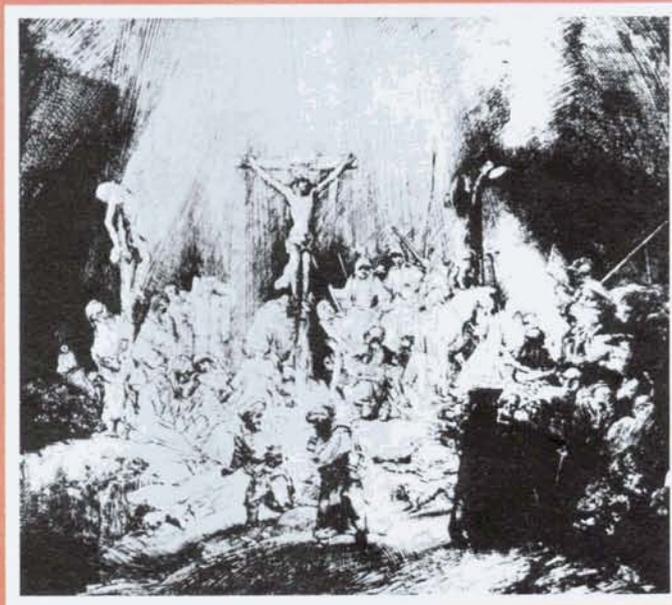
If we contrast Rembrandt's etchings of Biblical subjects with the illustrative art of the visitor centers, we are at once aware of the power and profundity of Rembrandt's recreation of the *Crucifixion* event. The tragedy in human terms is eloquently depicted; the frail and vulnerable Christ hangs upon the cross, his body set against a glowing sky. The group below are all individuals, yet each is caught within the demonic surge of the tragedy which each contributes to, or witnesses to, by intent or default. Nonetheless, the shower of light



Meditation by the Seashore
(Anon.)



The Thinker (Eakins)



Crucifixion (Rembrandt)

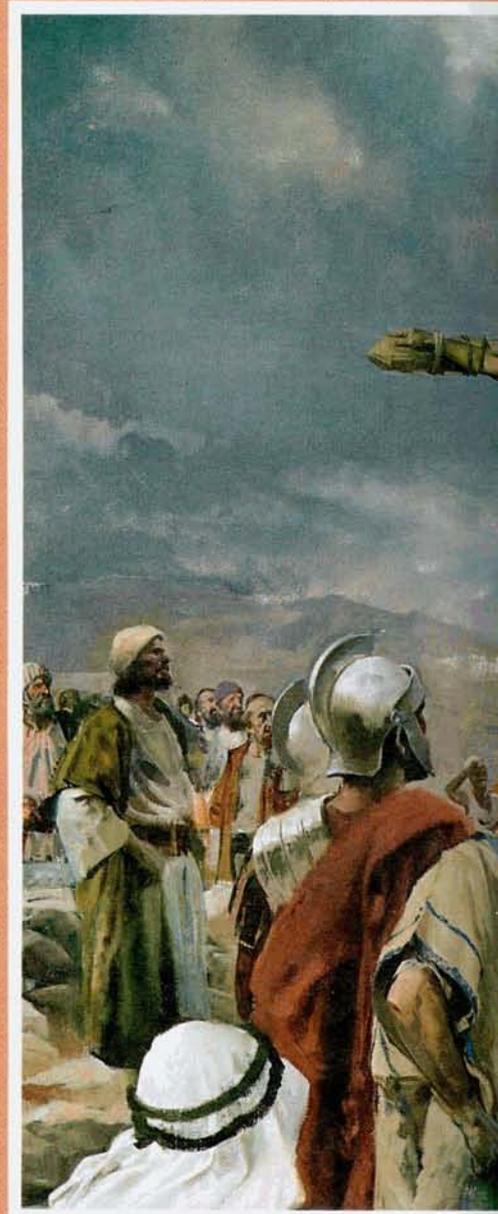
and the invincible posture of the frail Christ upon the high cross show the Christ to be indeed the Son of God and the event encompassed within the embrace of the heavenly Father. By contrast the visitor center's painting seems like a still from a movie, with extras dressed and posed, and acting as directed. In style and content it is perilously close to the social realist art of Russia and China, an art developed to communicate political doctrine, but one which validates the political stance with religious allusion and iconography.

Christ Preaching is the subject of another etching by Rembrandt, but it is more commonly known as *The Hundred Guilder Print* for the price paid for one of the first prints—a price considered very high in Rembrandt's own day. It is essentially the same subject that I have seen in three different paintings in Salt Lake City. Yet those paintings are very near to colored photos enlarged to wall size. The intention of the artist of the visitor center's paintings was to make the event seem illusionistically real. By contrast, great art is concerned with the appearance of reality only to transform it. Rembrandt *suggests, evokes* the divinity of Christ by his manipulation of the lights and darks about the Christ; his slightly off-center figure seems to radiate light, yet the deepest velvety blacks frame him. Deep shadows fall at the lower right, and light touches the arm and hand of a sick woman, a doughty old man listening, with his back to us at the left—and a thoughtful brooding face in the crowd above. Much is suggested; nothing is delineated realistically. The biblical paintings for so-called educational and instructive purposes become within a generation dated and irrelevant, whereas art such as that of Rembrandt is timeless, and rewards continuing and attentive viewing "time without end."

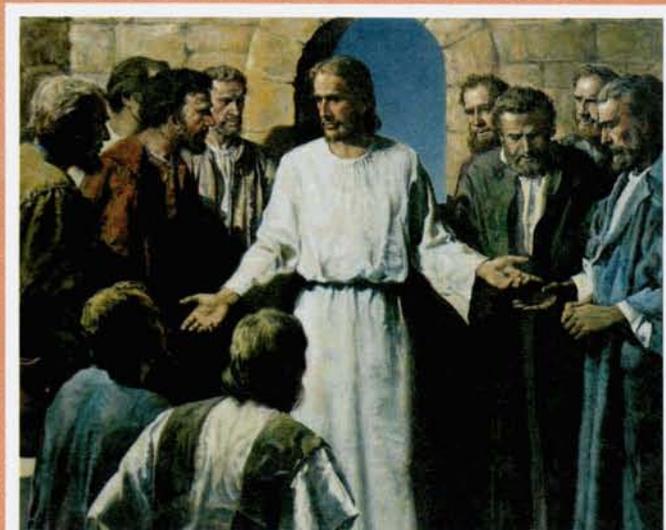
Christ Preaching (Rembrandt)



Crucifixion (Salt Lake Visitors Center)



Christ Appears in the Upper Room (Salt Lake Visitors Center)





Mormon art, Christian art, religious art are all problematical terms. Any prefacing, limiting term before the word *art* creates problems. T.S. Eliot pointed out that to determine whether a poem or a painting is a work of art can only be done by the standards and disciplines of that particular branch of art. But to determine whether or not it is a religious poem or a religious painting, one must bring other standards to bear. Herein lies the problem.

Most art historians agree that there is good art and bad art, but not that there is Mormon art, women's art, black art, etc. This conviction is not a matter of fine argument and distinctions, but conclusions drawn from the evidence. Michelangelo worked almost exclusively for the Popes, yet his art could never be confined by the label Roman Catholic Art. Rembrandt's biblical subjects, which come out of a Protestant culture, are as moving to Catholics as to Protestants. Christensen's significant paintings are as expressive to me as they are to Mormons. Indeed, I believe that I, and the historians of

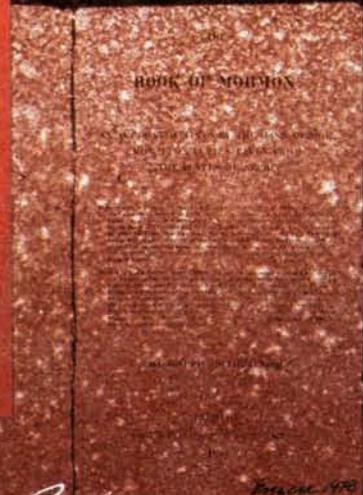
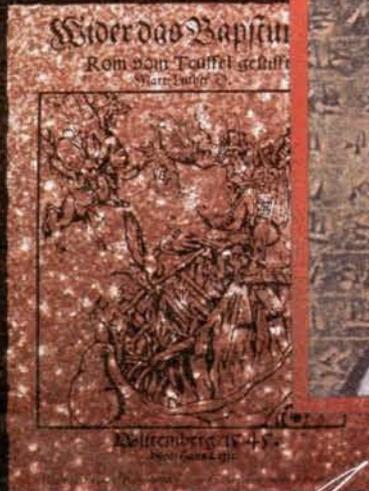
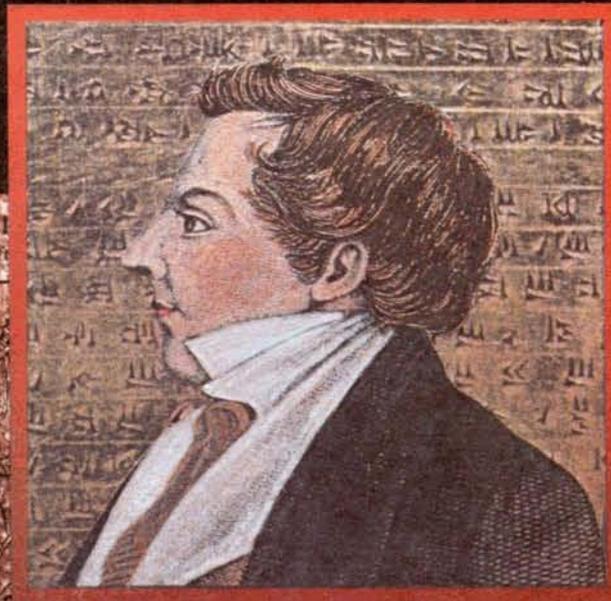
American art, value them more highly than do the Mormon people for whom they were made.

Protestant and Roman Catholic art used for educational purposes is no better than the Mormon art now in the visitor centers. But Protestants and Catholics alike have floundered in their educational efforts whereas Mormonism has a highly developed and effective educational system which brings much emphasis on the visual image. With such a cohesive educational network encompassing family, church and temple, the opportunity for educating the eye and the spirit through great art and for teaching the great truths through the great masters is limitless. Rembrandt and Michelangelo are as much a part of Mormon history as Christensen's paintings.

I would appeal to the Mormons to initiate a new "cleansing of the temple"—to remove the illustrative, shallow, socialist-realist religious art, and await the coming of the artists who are equal to your epic history and your grand vision.

GRACE AND WORKS IN MARTIN LUTHER AND JOSEPH SMITH

Dr. John Dillenberger



Joseph Smith Jr.

Martin Luther was the most radical exponent of grace not without works, and Joseph Smith, one of the most radical exponents of works not without grace. Both are fascinating prophetic figures. Both set in motion currents of belief that had dramatic historical consequences. Both were robust in disposition and makeup, and in the light of their faith, fearless—the one escaping death several times, the other eventually martyred for the faith.

Luther challenged the dominant theological and ecclesiastical forces of his time by claiming that the ancient heritage was on his side. He looked to the word of God disclosed through scripture, interpreted in the church, as the constant source of continuity. What was new was also that which had already been perceived. Joseph Smith confronted the sectarianism of his time with fresh visions, new scripture and a church at once new, and yet based on archetypes more ancient than those claimed by established Christian churches. Through revelation Joseph Smith was led to new realities and perceptions independent of their historic props, given credibility in their own right.

For the early Christian, church episcopacy, scripture and philosophy served to test the spirits, opinions and directions. In Luther's time, the papal episcopal office and philosophy stood in the way. The logic of scripture was his only recourse. For Joseph Smith, also finding all around him inadequate, new revelation led to a religious vision related to the historic Christian community, but built on foundations considerably different, including a new scripture.

Luther's world was not noted for optimism in the powers of humanity. Renaissance currents were just beginning to enter the life of the Church. That, contrary to many of his contemporaries, Luther stressed the vitalities of humanity is usually overlooked. But he considered human vitalities powerless—not in the sense of the absence of power, but in the incapacity to overcome the alienation between humanity and God. Indeed, no theologian in the history of the Church has been more rigorous at this point than Luther, for he effectively forestalled ideas emphasizing humanity's role in accepting grace or being so transformed by it that the resultant powers were solely and properly directed to God and neighbor. Not infrequently Luther used language very derogatory of humanity before God, like being nothing but dung. Nevertheless, his rhetoric must be understood not in metaphysical terms, but in his experiential conviction that no part of humanity escapes alienation from God—body, spirit, will, reason, religious experience. For Luther humanity was grander than most of his contemporaries believed, but bound to itself in opposition to God, a self from which the self could not deliver itself.

Luther's great contribution was the recovery of the Biblical meaning of the righteousness of God. Generally the medieval church defined the righteousness of God

as the demanding justice of God; for the mature Luther, by contrast, the righteousness of God was fundamentally the mercy of God. In so far as the medieval view interpreted the righteousness of God as God's demanding justice, the fundamental problem was how humanity could stand before such a God.

The medieval church did not believe that humanity could do this by its own righteousness. Rather, humanity hoped to stand before the righteousness of God by virtue of a combination of serious intentions, righteous works whose imperfections are met by grace, and the sacramental realities. It was a combination of grace and of the best acts of humanity.

In Luther, the righteousness of God is no longer seen as just a demanding justice, but as the grace which transforms and makes humanity righteous. The righteousness of God is no longer encountered in terms of a transaction in which satisfaction is made to God. Human activity no longer has any part in the ultimate determination of human destiny. Grace alone enables humanity to stand before the righteousness of God.

This general view was shared to some extent by figures who represent the Augustinian tradition in the Middle Ages. But Luther gave it a more classical and evangelical expression. Grace alone is decisive, though now in an entirely new way. The crucial difference is that the emphasis is no longer on God's grace enabling humanity to be righteous. God's grace, which is righteousness, is shown in His treating humanity as righteous whatever the state of its life. Acceptability is imputed to humanity: righteousness is ascribed. Humanity now stands before God in the light of grace alone. That righteousness of life and human activity, so important in other contexts, are irrelevant here.

Grace which transforms and makes humanity righteous

This understanding gave birth to the Reformation in its radical character. On its basis, the medieval sacramental understanding was challenged at its best. Gone was any idea that humanity's relation to a righteous God depended on works and the infusion of actual righteousness. In its place stood grace alone.

Hence, for Luther, good works are not determinative; they follow from faith as the day follows night, as good fruit comes from a good tree. Where there are no works, there is no faith. But the temptation of the believer is to look at the works done in faith and reinstitute works and merit as a new form of slavery in the very citadel of the freedom of the Gospel. For Luther, the very looking at one's works spoils them. Genuine works point to God, not to Self. This is why Luther can declare that, apart from faith, all works are nothing but "truly wicked and damnable sins." Confronted by God, humanity cannot depend on a combination of works and faith, or faith and works, but only on faith not without works, or of faith active in love. The Christian is to love and to struggle, to be a Christ to neighbors, and above all to trust God.

In light of God's imputation of righteousness, humanity is totally sainted; aside from this, the actuality is totally sinful. Humanity is at once saint and sinner.

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The setting and theology of Joseph Smith are so different as to make comparison with Luther virtually impossible. Yet if one accepts the notion that the angle from which the vision emerges may be as important as the vision itself, Luther's and Smith's accents may be seen in a more congenial relationship.

For Joseph Smith, the vitalities of life have meaning for human affairs and humanity's destiny. Indeed, the two form a unity. The fall of Adam and the necessity of atonement and grace are central in the Book of Mormon, and in the writings of Joseph Smith. But their settings and configurations are distinctive. That for Luther no part of humanity escapes the burden of the fall has fateful consequences; for Joseph Smith the fall has led to the necessity of God's redeeming work, but it has not essentially affected human powers; rather it has sanctified them in terms of destiny to the point that as with the Church Fathers, though for different reasons, the fall had good consequences.

For Joseph Smith, the fall affects all of humanity, but not all of any human being. As intelligences and spirits, we are as given or eternal as God or the given matter formed in creation. The consequences of the fall are physical: we suffer a bodily death—though we will be restored to our bodies, glorified indeed; and we are called upon to live in our bodies as if we were in heaven, that future state in which our spirits will dominate our bodily existence. It is as if the fall put spirit on trial, not in itself, but in terms of its relation to and dominance over the body. In this sense there is a haunting similarity to Swedenborgianism.

More fundamentally, it explains the simultaneous puritanical view of the sins of the body and the glorification of the body in spiritual expression. No religious tradition is more harsh in flaunting the moral sexual code than Mormonism. No religion is more positive about the body as indeed a joyous temple. That some of us may not look that positively upon Mormonism's particular spiritual expression in bodily incarnation should not blind us to the fact that bodily existence is seldom seen religiously in more positive terms.

For Joseph Smith, the fall does not essentially affect the spirit. That central essence, primordial and eternal, is not affected at its core. Nevertheless, the redemption

of humanity in its totality, in bodily humanity, is dependent upon the atonement, that loving, suffering act of God in His Son Jesus. That act and love are the reality we must accept and act out in our lives. Without it there is no hope; in the light of it, we, as did God and Christ, can face all things.

Joseph Smith, a martyr himself, did not take a Pollyanna stance toward the human scene. The evil with which we wrestle is real. But the power inherent in humanity is that of accepting such grace, incorporating it in our lives, and living in the light of that empowering grace. Such work would have no possibility without grace. It is the conjunction of our abilities and powers and the reality of grace that enables. The appropriation and expression of grace in deeds of life and in sacramental ordinances for ourselves and others comprises the God-intended life. It means that the correlation between this world and the next is genuine; that there is no radical disjunction.

No religion is more positive about the body

The temple life is already the direct paradigm of heaven itself. Our empowered lives live already in the life to come, where the foretaste of the fulfillment needs extension rather than transformation. The vision of Joseph Smith is the heavenly life already manifest in this worldly existence.

Both Martin Luther and Joseph Smith were obviously conditioned by the cultural ethos and perceptions of the time. Their visions, while not caused or determined by the culture, were certainly filtered by it, and, in turn, transfigured the created ingredients. That is why it does not seem to me to be too helpful to try to understand Mormonism as the product of the liberal movement, of the enlightenment, etc. One could as easily make the case that it is similar in its sanctification strain to Methodism, or in its sacramental ordinances to Catholicism. The elements of truth in such parallels or connections are but a shadow compared to the more fulsome vision.



That Luther stressed the vitalities of humanity is usually overlooked.



For Joseph Smith the fall affects all of humanity, but not all of any human being.

One final comparison may be made between Luther and Joseph Smith. Both dealt with scriptural translations, with a freedom to place accents in the light and logic of faith, became grace or faith *alone*, long before *sola scriptura*.

In contrast, Joseph Smith, in his Inspired Version, recast Romans 7 to show that Paul was carnal under the law but spiritual under Christ. The traditional version reads, "We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me." Joseph Smith's version is rendered: "For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin. But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not." That certainly solves the problem which has plagued critics, by using a theological position to influence a translation.

Mormonism is a new and ancient religion

A harmonization between Paul, or Luther's interpretation of Paul, and Joseph Smith is not possible. Yet both Luther and Joseph Smith may have something to say to the respective traditions which they represent. Luther saw that the people of faith still had the residuals of sin within them, that therefore their trust was in a gracious God beyond all they did or were. Could Mormonism be given to see that there may be more ambiguity in its religious lives than it knows, that it is troubling to see that its spirituality is on the side of a tainted status quo? Joseph Smith knew that the vitalities of life belong to faith, that this life and its religious arena

are one and positive, even in the face of death. Such a healthy regard for creation and its future stands over against all Protestant spiritualities that denigrate the body. The puritanical streak within Mormonism is not essential to its theory, and perhaps it has kept it from making the contribution it might make.

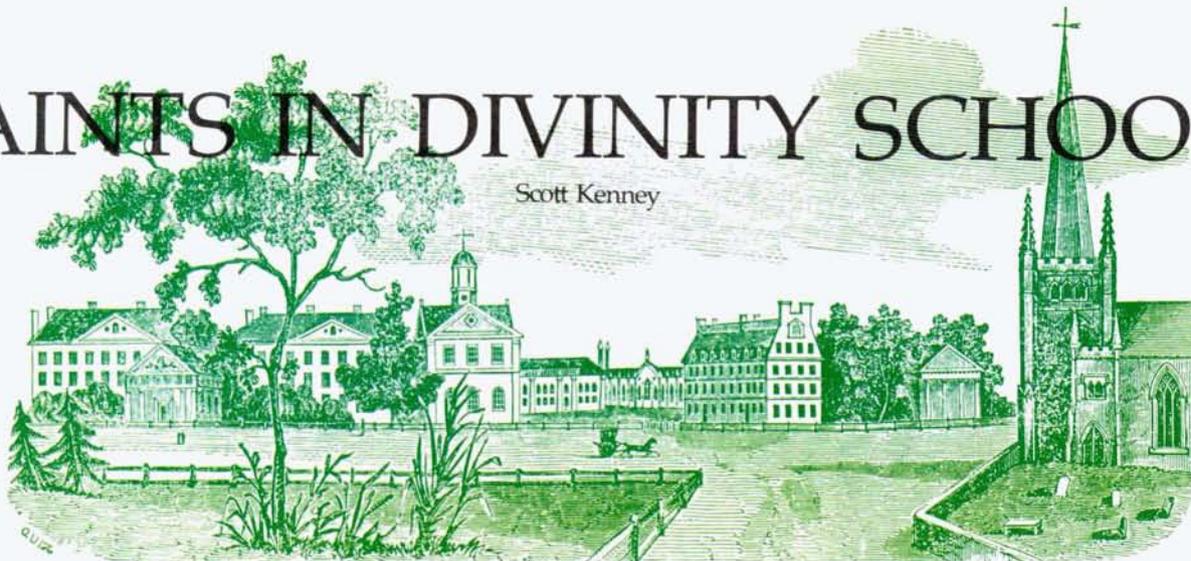
Let us accept that Mormonism, as other religions, is based on revelatory experiences. But visions and revelatory events occur in contexts, with colorations unique to them. Delineations of such contexts do not provide explanations, but may provide illumination. My own historical hunch, based on some evidence, is that historically Mormonism belonged to an English type of Christianity, as compared with the Continental, north or south of the Alps. English Christianity, even in its reformed form, differs markedly from its Continental cousins. Theologically, the religion of Israel and of Christ, seen in positive relation to each other by John Calvin on the Continent, took the form of a culture formed by religious perceptions, as contrasted with the forming of a total society, analagous to Israel, in England. From the medieval Lollards to the Puritans the identification with Israel, the creation of a new Israel, the identification of the land and people with Israel, have been constant; and no Continental would have thought of himself or herself in that way. The impossibility of creating such a society in England led, of course, to New England, the real new Israel. The Puritan experiment in New England was more successful in its ethos than its theology, which increasingly divided and fragmented the very society it was intending, in analogy to Israel, to create.

It was the Mormons who founded and made a society in genuine analogy to Israel. The religious-social experiment which was frustrated in London, abortive in Boston, happened in Salt Lake. The New Testament message, supplemented by fresh revelations, was given form in a society analogous to the religious and social intermixture known as Israel.

Mormonism is a new and ancient religion, once banking everything on the newness its revelation, more lately buttressing in an increasing crescendo its credibility by the wealth of ancient, historical analogies and allusions.

SAINTS IN DIVINITY SCHOOLS

Scott Kenney



In the past decade nearly three dozen Latter-day Saints have enrolled in the nation's leading divinity schools and schools of religion—not to become ordained ministers, but to pursue advanced academic degrees in church history, biblical studies, theology, and ancient religions. The new Mormon interest in a broad and scholarly study of religion, manifest in the increasing LDS presence in these institutions, is unparalleled in the history of the Church, with significant implications for the intellectual and spiritual development of Mormonism worldwide.

In the 1930s, with financial assistance from the Seminary and Institute system, several LDS teachers went to divinity school at the University of Chicago to study under some of the best biblical scholars and church historians of that generation. Many of those students returned to Utah and made important contributions to Church education, including Sidney Sperry, T. Edgar Lyon, and George Tanner. Then, for the next thirty years, the Mormon presence at divinity schools and theological seminaries was virtually non-existent.

In the late 1960s and early 70s interest exploded among LDS college students, and upon graduation they enrolled in record numbers at the divinity schools of Harvard, Boston University and Yale, the Graduate Theological Union (Berkeley), Claremont Theological Seminary, and the schools of religion at Brown, Chicago, Michigan and Duke. These students, without the official Church sanction enjoyed by their predecessors of the 30s, are motivated for personal reasons.

A need for examination of our religious roots

Many contacted by *Sunstone* said as undergraduates they had been disappointed by the disparity between the scientific and historical methods fostered in the academic world, and the non-critical, sometimes anti-intellectual, approach often encountered in the Church. Exceptional teachers such as Hugh Nibley, Truman

Madsen and Reed Durham were cited as evidence that the Church and its teachings could withstand critical investigation and its members benefit from the scrutiny. These students experienced a need to deepen their faith through a rigorous examination of their Judaeo-Christian heritage. Many expressed a desire to enter the Church educational system upon completion of their degrees, hoping to promote a mature and informed faith among college and university students of the future.

A theological school often seems overwhelming to beginning LDS students. At the Graduate Theological Union in Berkeley, for instance, Ph.D. programs are offered in nine areas: biblical studies, historical studies, systematic theology, religion and education, religion and society, religion and the personality sciences, theology and the arts, history and phenomenology of religion. GTU is a consortium of nine Catholic and Protestant seminaries, and functions as the graduate school of religion for the University of California, Berkeley. Consequently, GTU students choose a full academic load of three classes per quarter from literally hundreds of offerings taught by Jesuits, Franciscans, Dominicans, Baptists, Lutherans, Disciples of Christ, Episcopalians, Presbyterians, Unitarians, Methodists, Jews, and even Mormons—Dr. Truman G. Madsen taught a course in Mormonism during the early 70s—not to mention the full spectrum of courses available at UC Berkeley. Most theological schools entered by LDS students reflect this ecumenical approach and connection with major universities.

LDS students are often surprised to find the theological "bias" frequently attributed to non-Mormon scholars grossly overstated. In this regard the experience of Edward Ashment is typical. Accepted as a graduate student at the University of Chicago's Oriental Institute, "I prepared myself for the battle which I was sure would come. There was none. In fact, the students were told during one of the first class sessions that no attacks on *any* religion would be permissible, and neither would any proselyting sermons on behalf of any religion. The professors themselves were very careful never to make any comment which might have slurred any religion—

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and mine could have been a prime target because of the recently discovered Joseph Smith papyri and the controversy which they engendered. Especially so, because Mormons from all over were writing letters to the Oriental Institute to get qualified opinions about the papyri. In fact, members of the Oriental Institute staff would often consult with me about how to answer many of those letters so that they would not offend anyone." With rare exceptions, LDS students have expressed great satisfaction with the openness of students and faculties to religious diversity.

Among the liberal faculties, however, an atmosphere is sometimes sensed which transcends denominational lines, an air of condescension or disdain for the otherworldly claims of evangelical Christianity. Keith Norman, now a Ph.D. student in early Christian history at Duke, writes of one experience while working on a Master of Theological Studies (MTS) at Harvard Divinity School. At one lecture a renowned German scholar, "was going on with the standard line of contemporary theologians about how modern man is estranged from the 'mythology' of the New Testament—that it is impossible for us today to believe in miracles or the resurrection or a literal heaven. Because Harvard Divinity School is considered ultra-liberal theologically, I assumed I was the only dissenter to this view and maintained a discreet silence. But another student was less cowardly: 'I object to this blanket characterization of modern man. I for one have no trouble believing or relating to this so-called New Testament mythology, and I know there are millions of modern Americans who believe fervently and literally in the Christian scriptures.' The class was not only stunned but inspired, and I noticed I wasn't the only one murmuring assent. I was chagrined, to say the least, over relinquishing the opportunity to assert leadership by 'bearing my testimony' in this forthright, but certainly not fanatic manner. Apparently even HDS students were open to the truth, but were being 'de-programmed' from the faith of their fathers for the lack of a clearer trumpet call."

Mormon archaeologist

Like Keith, many LDS seminarians have discovered a willingness and desire to engage in religious discussion beyond academia, in areas of personal faith and struggle. While serving in two bishoprics of the Ann Arbor ward, Ph.D. student John M. Lundquist has taught five semesters of the basic Near Eastern Religions course at Michigan. "During these years I have given out a number of Book of Mormon copies. I have answered a lot of questions about Mormonism and discussed deep spiritual questions with several students. In counselling students on marriage, religion, family and career problems, I have unabashedly given LDS answers." His approach must have had appeal, enrollment in his course increased 40 percent.

In addition to his classwork at Michigan, John participated in two archaeological digs in the Euphrates Valley of Syria, and was named editor of the excavations' report. In the fall of 1974, one of his Italian colleagues at Ebla wrote John of a sensational discovery just made—the unearthing of 15,000 cuneiform tablets. John reported to his professor, Noel Freedman, and soon hun-

From the students

There is in our society and in many religious traditions today a great ferment. Even Mormonism does not hold hard and fast positions on many questions pertaining to this field (abortion is an exception). There are great opportunities for creative work and exploration in which Mormons should be active. . . .

Aside from medical ethics, the most exciting aspect of my studies here has been learning about the critical approach to the study of religious phenomena. I have found that one can adopt a critical attitude to the study of the Bible or religious beliefs in general without giving up one's testimony. I have gained a new appreciation of the essentials in Mormonism and a renewed awareness of the relativity of the non-essentials. . . . I have learned that we do not have a monopoly on faith, testimony or righteousness.

RICHARD SHERLOCK, MTS Harvard Divinity School, 1972 in church history and theology; Ph.D. student in religious ethics; presently teaching medical ethics, Northeastern University.

I most assuredly do not recommend the experience to every student in the Church. The challenge to my testimony has been real and profound. Yet I am emerging with a conviction that is much deeper than before. I have been moved, and troubled, by the sincerity and spiritual depths of the people here. . . . When coupled with a testimony of Joseph Smith's mission, the Savior, and the Church, one hardly needs to defend the rich experiences available here.

Philip Barlow, MTS student, Harvard Divinity School in church history and comparative religions.

The major surprise of my experience here is that I am not considered an oddity. The religious composition of the faculty and student body is so diverse that the two or three Mormons just don't 'stand out.' Opportunities abound to talk about the Gospel and are limited only by my own level of willingness (and time) to become involved in the community. The associations I have developed have been based on mutual respect, and one fellow student is registering for an LDS Institute class. I have also had the opportunity to unlock a few stereotypes: two professors, were incredulous that I, a Mormon woman in theological school, have been invited to serve on the faculty of the Institute here. All in all, it has been a totally rewarding experience, one that could not have been duplicated elsewhere.

Bonnie Bobet, Ph.D. student, Graduate Theological Union, in American theology and literature.

While at HDS, I discovered that the bulk of information I heard in lectures and read in publication was not only compatible with Mormon theology, but in many cases enhanced and strengthened the Mormon position. For me, the

experience was faith-building rather than faith-testing. . . . A Mormon in divinity school serves to enlighten the future ministers of other Christian churches. The close friendships I established, the many provocative discussions, and the sharing of ideas I had with professors and other students helped not only to broaden their understanding of LDS beliefs, but also gave me greater appreciation for their beliefs.

Jolene Edmunds Rockwood, MTS Harvard Divinity School, 1977 in Old Testament and Hebrew.

My experience at Harvard Divinity School was a thoroughly enjoyable experience, largely because of the openness of my fellow students and the enthusiasm of my professors for their subjects. I found it much easier in divinity school to talk about Mormonism to non-members than I have in other places. I also found it much easier to ask serious questions about the faith of my friends. My contact with individuals from other denominations made me more conscious of what I valued most in my own faith. The concept of modern revelation became especially important in my own thinking.

Kathryn Hansen Shirts, MTS Harvard Divinity School, 1976 in church history.

Two experiences at the Graduate Theological Union stand out in my mind. First, working with professor Jane Dillenberger on "Perceptions of the Spirit in Twentieth Century American Art," the first exhibit of its kind, now completing a year-long tour of the country. Under Ms. Dillenberger's tutelage, I discovered a certain reverential feeling in different visual expressions. I experienced a similar sense of self-transcendence in the viewing of Arthur B. Davies' "Madonna of the Sun" or Barnett Newman's "Stations of the Cross" or Mark Rothko's Chapel in Houston as in DaVinci's "Last Supper" or Bernini's "Eccstasy of St. Teresa." The experience gave me an appreciation of modern Mormon art and its attempt to express LDS worship in new and creative ways.

Secondly, teaching an Institute class at Berkeley and Stanford forced me to synthesize my information and understanding of Christian history into a study that would be meaningful and palatable to LDS students.

I was warned at the outset of my studies in Berkeley by a friend and fellow theologian that if I came "looking," my life would never be the same. It isn't. My studies at GTU have had a profound effect on my religious perceptions. My understanding has been expanded and enriched, much more inclusive and eclectic than before. Too, I think I appreciate my own religious background and doctrines in both contrast and likeness to others. I have experienced a deeper sense of devotion and worship than before, finding increasing numbers of creative options as means of expressing the divinity in and around me.

Peggy Fletcher, Graduate Theological Union 1972-74, in religion and the arts.

dreds of articles appeared announcing the find, "a discovery which sent a shock wave around the world." (See Freedman's comments reported in "Speaking Tubes in the Household of Faith; A Report of BYU's First Religious Studies Symposium.") In January of this year, John and another LDS student left for a ten-week archaeological survey of Jordan's Yarmuq River Valley, where a new dam is to be built. "This is probably one of the most choice opportunities for students in Near Eastern archaeology and two BYU graduates are the recipients."

John is not the only LDS student to participate in historic events of contemporary religious studies. Stephen Robinson, completing his Ph.D. in New Testament at Duke this spring, is assistant to the Director of Duke's International Center for the Study of Christian Origins, and assistant to the editor of the Center's forthcoming collection of the Pseudepigrapha (Doubleday, 1980). Stephen describes the Pseudepigrapha as the "religious literature of the 'lost bicentennial' between the Old and New Testaments." The last compilation of these works (1913) contained thirteen books. The new collection will contain at least forty-seven, and Stephen has contributed three accompanying articles to the volume.

I have found nothing that ultimately conflicts with the Gospel.

Stephen writes, "I have found *nothing* that ultimately conflicts with the principles of the Gospel," and in general his conclusion is shared by all LDS seminarians we contacted. We have not learned of one who has lost his/her faith or left the Church as a result of academic challenges.

But challenges there are, and many obstacles to overcome before informed students can, their intellectual integrity intact, proclaim, "I have found *nothing* that ultimately conflicts with the principles of the Gospel." The challenges are felt more deeply in some disciplines than in others, and in some individuals than others.

Melodie Moench (MTS Harvard Divinity School in Old Testament) borrows an analogy from Judd King (MTS Harvard, 1976): "Critically analyzing the foundations of your faith is like pulling a plant out of the ground to examine its roots. It takes a lot of care to keep it alive when you put it back in the ground." Melodie adds, "My testimony will never be the same as it was before I came. I have had to adjust my understanding of some points of common Mormon belief—I hope they are non-essential—but the fundamentals are far stronger than they were before because I have had to truly understand them to make them defensible to myself and others."

It is not always easy to reconcile Church teachings with modern scholarship in our secular world. Perhaps it is not even necessary, for ultimately faith is rooted in a reality beyond the reach of historical investigation and logical consistency. Nevertheless, in working through the tensions that exist, this generation of LDS students seems to have found divinity school an enriching, deepening, and faith-promoting experience.

Saints-EyeView

Orson Scott Card

Saintspeak

"Alma's getting set apart right after sacrament meeting, which starts at three—that's three-fifteen, Mormon Standard Time. Will you be at the fireside?"

If you understood that, you must be a Mormon.

When new converts come into the Church, they face a greater challenge than all the new callings and all the new commandments put together—learning Saintspeak, the language of Mormon society. Although Saintspeak is based on English, the new vocabulary and the strange usages of old words can be completely baffling.

Mormon contributions to the English language came early. H. L. Mencken, in *The American Language*, credits early Saints on the frontier with the invention of such coarse expressions as "by hell" and "hellion." Apparently, Mencken reasons, the Saints figured that if the Lord was offended by vulgar usage of his name, then vulgarly referring to Satan's realm would have the delightful result of offending the devil.

But today, while more decorous than in earlier generations, Saintspeak is even more impenetrable than ever before. The jargon of the Latter-day Saints is a barrier between "us" and "them"—and that may not really be regrettable. Saintspeak helps to set us apart from the world and to bind us together, another link in the chain that we call Mormon culture.

And whether Saintspeak is good or bad, it's with us to stay. In some cases, it's completely unavoidable. In other cases, it's downright hilarious.

New Wine in Old Bottles

By far the largest category of Saintspeak is the words and phrases that already exist in English, but that Mormons use with special meanings. For instance, the word *sacrament* has a

long history in the Christian world—but Mormons are the only group that almost completely restricts its meaning to the sacrament of the Lord's Supper. *Administer* is another example: "I asked the elders to come administer to me." The phrase "administer to" has become so ubiquitous that it is rapidly replacing the simple word *administer* in the phrase "administer the sacrament," giving us the absurdity "administer to the sacrament."

The fact that the priesthood is held by most Mormon men has given rise to such usages as "the priesthood just didn't show up at the Welfare farm"—meaning all the men in the ward collectively. *Calling*, to most Christians, would refer to a lifetime vocation or a conversion experience, while to the Saints it is simply the latest in a flood of Church assignments.

And what about *Saint* and *gentile*? It's long been a standing joke that Salt Lake City is the only place in the world where a Jew is a gentile. But *gentile* is passing out of common use, being replaced by the more innocuous *non-Mormon* and even by *nonmember*, used alone, without any reference to what it is that the person has failed to be a member of.

Many Christians address each other as brother and sister, but I believe that the usage in the early Restored Church—"Brother Joseph" and "Sister Emma"—is still the more common way of using the terms in the outside world today. However, Mormons have taken *brother* and *sister* to be replacements for *Mr.* and *Mrs.*, even to the point of abbreviating them *Br.* and *Sis.* or *Sr.*, and most of the time the words are followed by the last name rather than by the first. I found in Brazil that this extended to even greater extremes among the Portuguese-speaking Saints: The formal word for *you* in Portuguese is *o senhor* or *a senhora* (lit. *the lord* or *the lady*); the Saints have now replaced the old word for *you* with the expression *o irmao* or *a irma* (*the brother* or *the sister*). Since the use of *brother* and *sister* originated to

abolish formality, it is amusing that in English, and even more so in Portuguese, the words have come to be used among the Saints even more formally than the simple given name used alone.

A nonmember (!) would take the word *consecrate* to mean "making (something) sacred," like consecrating a churchyard. We use *dedicate* for that purpose, and *consecrate* has come to replace *donate* when one is giving something to the Lord, especially something great and difficult to part with. Giving money to the Church or to BYU is still donating, however.

Mission and *temple* are both ripe grounds for new meanings and new usages. Most churches send missionaries out to the mission field—but only Mormons "go on a mission" or "get a mission call." And our temple-centered society has given rise to a distinction between going to the temple and going *through* the temple. If you ask someone if he has gone *through* the temple, you are asking whether he has ever received his own endowment. If you ask him if he has gone *to* the temple, you take his own endowment for granted, and are merely asking if he has gone to a normal session. However, as soon as we know whose endowments we are proxying for, we say we are going *through* the temple *for* him, giving the strong phrasing again. *Temple marriage* is sought after by Mormons, but unintelligible to non-Mormons, while some related temple words are even more baffling, like *sealing*. The general word *garments* has also taken on a special meaning to the Saints, and because the word itself borrows some of the sacredness of the object it refers to, often euphemisms are used, some of which border on the disrespectful.

We also make much of words based on *active*. No one ever asks "active in what?" We know we mean active in the Church. Good, regularly attending Saints are called *active*, while that class once known as *jack-Mormons* are now called, more kindly but less colorfully, *inactive*. The adjectives have shifted to become nouns, too: "He's an inactive" is a perfectly understandable and acceptable sentence. *Active/inactive* has given rise to *semi-active*, which means that a person comes to church sometimes and doesn't get drunk often while those who drift away from the Church are said to "go inactive." Reclaiming lost souls used to be called *activating*, but now the word *reactivating* is dominant.

Of course, one of the ripest fields for plucking unusual Mormon meanings

for good old words is the area of callings in and divisions of the Church. Catholics would hardly recognize a similarity between our deacons and bishops and theirs, while we have used the word *elder* to refer to men eighteen and older who haven't yet risen to the highest priesthood offices. It is arguable that *home teacher* and *visiting teacher* have risen to the status of new compound words in the Mormon lexicon, while *bishopric* has been twisted almost beyond recognition. Non-Mormons understand the word to mean the area over which a bishop presides or the actual office of bishop, while we use *ward* to mean the former and have no adequate term for the latter (though I have heard *bishophood* from time to time). To us, *bishopric* means the bishop and his counselors themselves, and "member of the bishopric" is a more high-flown phrase for first or second counselor.

Our geographic divisions are also based on old words with new meanings. *Stake* arose from the metaphor of Zion being a tent, with the stakes being the firm posts that support it; hence, *stakes of Zion*. *Wards*, of course, were divisions of a city, as in New York; when Brigham Young laid out Salt Lake City, he followed the normal pattern and divided it into wards like any other city with a lot of hope for the future. However, he departed from the practice Joseph Smith had followed, and instead of having one bishop per stake, and no stake president (just a president of the high council), he created the office of stake president and demoted bishops to be judges and administrators over individual wards. The city division came into use throughout the Church as an ecclesiastical division, and when at last Church and state were separated in Utah, the Church got to keep the wards.

Our meetinghouses have only recently begun to be called such: for years the entire building where a ward met was called *the chapel*, though the word still referred in a special sense to the large room with pews. (But we never call them pews—just benches.) The *cultural hall* magically upgraded *recreation halls* a decade or so ago, and of course whatever building is the site of most stake conferences is called the *stake house* or, more recently, the *stake center*.

Our doctrines have given rise to unusual distinctions between certain well-known religious words. I believe we are the only Church to have completely distinct meanings for *eternal life* and *immortality*—most use them

“I
WOULD
LIKE
TO
STAND
BEFORE
YOU”



interchangeably. *Revelation* and *inspiration* are radically different, with inspiration much more common and much less binding—if you claim to receive inspiration, no one bats an eye, but if you claim to receive revelation you had better qualify the term and call it *personal revelations*. Revelation is the business of prophets, seers, and revelators.

Which brings us to one of the most absurd distinctions. I have heard many a desperately learned discourse trying to prove that *prophets* are people who see the future, *seers* are people who have the Urim and Thummim or who at least see both the future and the past, and *revelators* are those who pass on the Lord's dicta to the Church. In actual usage, of course, there is no such regular distinction, and the scriptures make hash of any such sophistry. We often do that to ourselves, of course—find some words that are used a lot and try to assign special meanings to them, thereby hoping to discover hidden truths in the scripture. That has been done far too often with *light* and *truth* and with "Spirit of God" and "Holy Spirit," not to mention "spirit of Christ." Usually, of course, all the speaker or writer really wants to do is point out that there are some different ideas meant by all the terms—but the scriptures make no effort to follow the distinctions our modern medievalists try to manufacture.

Sustain has acquired the new meaning of "lifting one's hand in sacrament meeting to indicate consent." Many speakers try very hard to change that meaning to "indicating a vow to support this action in every way possible." In actual fact the raising of hands in support and opposition was once a very serious voting process, and leaders kept or lost their offices according to the vote. The Reorganized Church has taken the principle and gone one way, with their prophet's revelations often being revised by the vote of the conference, while we have gone the other way, with the vote having lost virtually all meaning. Nowadays if a member raises his hand in opposition, he is more likely to find himself out of the Church than to find the person he opposed out of his office. And as long as that is the case, *sustaining* will probably continue to mean the almost empty ritual of hand-raising.

And *seminary* and *institute*, like many other institutional words, have come to have very specialized meanings to Latter-day Saints, as has the old evangelical term *fellowshipping*. And, by analogy, when a new program was

begun recently, *fellowshipping* gave rise to *friendshipping*, a cold modern coinage that lacks many of the warm connotations of the old English word *befriending*, which was discarded.

New Words and Terms

We haven't just restricted ourselves to changing old words to fit our new needs. As with *friendshipping*, we have coined new words by tacking new endings on old words, by changing its part of speech, or by combining two old words to form a new compound.

But our most creative contributions to the English vocabulary have come in the proper names we have lifted out of our newfound works of scripture and have tacked onto hapless infants who couldn't protest being labeled *Mahonri*, *Nephi*, *Lehi*, *Moroni*, or *Helaman*.

Worse, of course, are the names that already have cognates in English, like *Ether*. And *Alma* was an old favorite long before 1830—but outside the Mormon culture it was usually applied to infant girls.

Deseret is the name of every seventh business in Utah (along with *Kolob*, a real estate company, and *Zion's* everything), while *Lamanite* is well-known among Indians and people who travel the fringes of Mormon society—it has cropped up in dozens of places, usually with the explanation that Mormons believe that all Indians are Lamanites, which is not really true of educated Mormons, though the myth persists in the less-informed majority.

The word *seventy* used as a noun referring to an individual occurs only in the Church, and *first* and *second counselor* are certainly new compound words in the Mormon lexicon. Our class divisions in Primary and Mutual have given rise to such new coinages as *targeteer*, *CTR pilot*, and *MIA Maid*, and in the Church the first meanings of *beehive*, *laurel*, *sunbeam*, and *gaynote* are to refer to persons rather than things.

The compound word *General Authority* is often abbreviated *GA*, pronounced *gee-aiih*—however, for years missionaries have been prone to refer to the Catholic Church as the *G.A.*, meaning the great and abominable church of the devil, which is roundly cursed in the Book of Mormon. Since the Church is working to eliminate that anti-ecumenical epithet, that usage of the letters *GA* will doubtless make way for the other, less negative usage.

Of course, new words were needed for Church meetings and programs.

“We’re
all
going
back to
Jackson
county”



Sunday School was borrowed from the outside world, but *Primary*, *Relief Society*, and *sacrament meeting* are all our own creations. The first two also refer to organizations as well as meetings. But the most confused meeting of all is the poor Mutual, which began as the Mutual Improvement Association, shrank in popular usage to *Mutual* and *the MIA*, vanished altogether in official use for a short time, and then resurfaced with *Mutual* quite proper in reference to the meeting (but not the organization!) and *MIA* is still quite forbidden. In fact, of course, all the old names are still very much in use: organization leaders can change programs by fiat, but the language follows its own path.

Nowhere has the obstinacy of Church members been more pronounced than in the matter of the official Church magazines. *Ensign* staffers despair when every day a significant percentage of letters from subscribers comes addressed to the *Improvement Era*, which, after all, hasn't existed for many years. And even when Mormons get the name right, the pronunciation suffers. For those who have always wondered, the correct pronunciation of *Ensign* is *en'-sine*, like a flag, not *en'-sun*, like a minor navy officer. The *Friend*, too, suffers from being called the *Children's Friend*—the old names will doubtless persist until the Millennium.

New doctrines sometimes have meant new coinages, like the compound words *celestial kingdom*, *terrestrial kingdom*, and *telestial kingdom*—which have now made it into Merriam-Webster's Unabridged, though as strictly Mormon usages. And while *celestial* and *terrestrial* enjoy perfectly sound existence on their own, *telestial* is a totally coined word, having no currency outside Mormon circles.

Our doctrines also give us *spirit prison* and a restricted meaning of *paradise*, while our rituals have brought forth such words as *patriarchal blessing* and *endowment*, which in their Mormon meanings are unintelligible to gentiles.

Allusions

Besides our strange vocabulary, we lace our speech with a host of allusions that utterly confuse anyone who hasn't grown up in Latter-day society. No Mormon has any doubt about who is meant when someone mentions the names *Joseph* and *Oliver* and *Brigham*. Terms from Church history, too, can be intimidating: *three witnesses*, *Nauwoo*, *Eliza R. Snow*, *United Order*, *law of consecration*, *handcart*

companies, *Winter Quarters*, *Kirtland*, and *Johnston's Army* all dot our speech and are often used with little or no explanation at all. A newly baptized Saint will, of course, know all about the Word of Wisdom, but he may be undone by references to Jackson County—or, worse, to “going back to Jackson County”—especially since most people who talk about going back have never been there in the first place. Furthermore, he'll search his scriptures in vain, for there is no scriptural justification at all for the idea of the Saints returning to Jackson County—only a mixture of statements from General Authorities of yesteryear, never given final official sanction.

Our references to scripture—like *D&C* (pronounced *dee and cee*) and *sticks*—are quickly picked up by the newcomer; harder still are more specific references like *Section 121*, perhaps the best-known section in the *D&C*, at least by number.

Most confusing of all, however, are the taglines we toss off regularly. We don't need to finish many redundantly quoted scriptures, and often we only give the lead-in: “You know, ‘Out of the best books’ and all that.” Nothing withers an officious Saint like having someone equally obnoxious intone nine little words: “It is the nature and disposition of most men, ha ha ha.” We remind each other to “Eat meat sparingly,” and continuously misuse the statement that “the glory of God is intelligence” to refer to education, which is hardly what the context seems to imply.

Language Patterns

While Mormons talk like any other American group under normal circumstances, let them stand up in sacrament meeting, especially within a foot of a microphone, and they immediately begin a speech pattern that can only be called High Saintspeak, to distinguish it from the common variety. The basic distinguishing feature of High Saintspeak is the incorrect use of the conditional: “I would like to stand before you”; “I would like to introduce”; “I would like to bear you my testimony.” There are other catch phrases, too many to list. Examples are “Standing before you makes me very humble”; “I come before you this morning”; “please show it by the usual sign”; “I'd like to express my gratitude.”

Prayers are even more formal. In most cases, the Lord is addressed in the second person singular: Thou, thee,

*“The
priest-
hood
didn't
show
up at
the
welfare
farm.”*



thy, thine. There are some exceptions, of course, particularly with new members, and the use of *you* seems to be increasingly acceptable. This is probably because the mysteries of *thou* have never been plumbed by most Saints.

Verb conjugations, of course, are impossible. *Art* sounds too affected, apparently, and *are* is used much more often. *Wilt, hast, canst,* and *couldst* are usually replaced by *will, have, can,* and *could*, though some, struggling to find any archaism that might work, have used *hath, goeth,* and *blesseth*, as in “Please blesseth us.” (If Shakespeare used the word, surely you can throw it in somewhere to make the prayer sound right!)

High Saintspeak also demands longer forms. *Unto* has completely replaced the preposition *to* in prayer: We no longer come to church, we come *unto* church. This lengthening extends to phrases. We seem not to be able to say, simply, “We thank thee for this meetinghouse”—instead it is mandatory that we torture ourselves with such flowery phrases as “We are deeply grateful unto thee that we have this beautiful edifice which we have in which to meet in.”

Our ordinances, too, have speech patterns. “You have been found worthy to be advanced to the office of . . .” is the inevitable formal declaration; “We the elders of Israel” is often heard. Our everyday prayer custom of closing “in the name of Jesus Christ. Amen” has given rise to confusion in priesthood ordinances that usually begin “In the name of Jesus Christ . . .”—the usual ending is often redundantly added despite the fact that it has already been used at the beginning. And prayer usages like “in the name of *thy* beloved Son” have given rise to the very common use of the phrase in closing a talk, which seems to imply, first, the the audience is singular rather than plural and, second, that the audience somehow bears a paternal relationship to the Savior. Fortunately the Lord and most Saints respect the intentions of the heart more than the fumbblings of the grammar.

The Saintspeak Dictionary

We need a dictionary. What Samuel Johnson did to the English and what Noah Webster did to the Americans must surely be done to the Mormons. Not, of course, in the hope of rectifying “incorrect” usage or freeing Saintspeak in its current form—both objectives are abhorrent, not to mention impossible. Saintspeak is a

living jargon that may someday rise to dialect and even language status, and a dictionary would be a tremendous record of contemporary speech patterns.

I'm not a lexicographer. (There are those who question whether I'm literate.) But the project of creating a Mormon dictionary fascinates me, and I'm eager to be informed of more examples of Saintspeak, whether in the form of new meanings for old words, completely new words and phrases, or unusual speech patterns. And if you have noticed examples of Saintspeak that I haven't mentioned here—and I have only scratched the surface—I'd be delighted to hear from you. Write to Dictionary, 117 "J" Street, Salt Lake City, Utah 84103, and tell me not only what the word or phrase is, but also how it is used and where you've heard it, particularly if it's unusual. If I can browbeat the publisher into letting me do so, the results of your contributions will appear in a later issue of *Sunstone*, and if the Saintspeak Dictionary ever appears as a book, I promise to mention your name. (As for money, forget it. Dictionaries are made for fun, not profit.)

It is a mark of the vigor of our culture that we have created such an active private language. It seems only logical, in retrospect, that the gospel that so drastically changed peoples' lifestyles, careers, and even family patterns should also have an influence upon their speech. And the continuing growth of our speech will help to further cement our unity as a people, will further separate us from the world. And while at the top levels the Church works to give us a uniquely Mormon image, Saintspeak is working at every level to make us uniquely Mormon in fact.

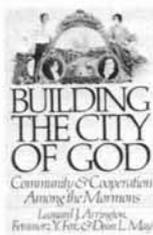
But in the meantime, maybe we ought to start providing translators in sacrament meeting.

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Reviews

Books

Building the City of God: Community and Cooperation Among the Mormons
Leonard Arrington,
Feramorz Y. Fox,
and Dean L. May
Deseret Book, 1976
477 pages, index; \$7.95



To Mormons the phrase "building the city of God" means broadly the creation of a temporal kingdom governed by God through his prophets. The organization through which this goal would be realized is the priesthood, which provides channels of authority and communication from the prophets and Church councils to local bishops and quorum leaders. Arrington, Fox and May have skillfully detailed the history of this idea in Mormonism in all of its manifestations from Joseph Smith's Law of Consecration and Stewardship through Brigham Young's United Order to the present-day Church welfare system. They have collected and organized a large body of information about economic cooperation among the Mormons, especially about the consequences of putting cooperative programs into practice. They have shown that economic cooperation has been widespread in the Church during periods of general hardship also interestingly, that the failure of the Mormon experiments in communal living were due not to the weaknesses of the people (the cause usually cited by Church authorities), but rather to the outside pressures of mobs, of the federal government, and of social and political forces, such as the transcontinental railroad and the discoveries of gold in California and silver in Utah.

Historians often justify their craft by telling us that we must understand something of the past in order to understand the present. There are a number of contemporary issues which

justify this claim—issues sufficiently controversial to prompt the authors to preface their work with the assurance that they are active and believing Latter-day Saints.

The problem of the relationship between the doctrines and the temporal social and economic programs of the Church has always been a source of lively controversy. From the beginning there has been a tendency for people to see Mormon doctrine as applied to temporal affairs through glasses colored by their own prejudices and self-interests. While this tendency applies both to liberals and conservatives, it has been particularly applicable lately to adherents of a conservative brand of social and economic philosophy characterized by "rugged individualism" and laissez-faire capitalism. This interpretation of the Gospel has been evident, for instance, in public statements asserting that one could not be a faithful Mormon and simultaneously believe in principles of cooperative political action and central economic planning. Whatever the sources of this interpretation may be, they are certainly contradicted by this history of social and economic cooperation among the Mormons.

Because the historical record challenges the prejudices of some members of the Church, the authors have presented their material with great restraint. While they did compare and contrast Mormon communal living experiments with 19th and 20th century non-Mormon communal movements, including Robert Owen, Fourier, and the hippies, they did not address another nagging question: the similarities between the Mormon doctrine, which the authors label "communitarianism", and communism. This question deserved at least a brief answer in such a thorough treatise because it has been asked many times and should be laid to rest. The shape such an answer should take is quite clearly implied in the book as it stands: there is no common ideological ground between Communism and Mormonism, but the actual experiences of living in a Mormon United Order or a commune

or a kibbutz may be quite similar in many respects. The spelling out of these differences and similarities would make an interesting paragraph or two, at least. In addition it would contribute a balance to the work by making it clear that Mormon doctrines are no more hospitable to extremism on the left than they are to extremism on the right.

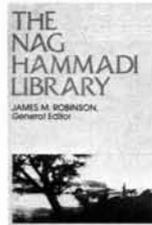
Unquestionably, *Building the City of God* is a major contribution to our understanding of Mormon history, especially of a facet that has been relatively neglected. As with any work, minor improvements could be suggested. For instance, it would be helpful to serious readers (and there should be many) if the notes were incorporated as footnotes in the body of the work instead of at the end. Also, one is bothered by the chaos of the references for chapter 16, at least five of which are clearly misnumbered. These minor imperfections, however, do not detract from an otherwise excellent and substantial study.

Scott B. Birkinshaw

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The Nag Hammadi Library

Edited by Marvin W. Meyer
Harper & Row, 1977
477 pages; \$15.00



Writings of popular L.D.S. scholars have led many members of the Church to believe that early Christians are divisible into two basic groups: 1.) proto-Catholics (and all other apostates), and 2.)

members of some primitive form of The Church of Jesus Christ of Latter-day Saints.

In fact, such is not the case. Instead of only two factions, there were many variations of Christianity, each regarded by its adherents as the legitimate heir of Christ's original organization; a few have continued until the present as small, unknown, and esoteric sects, others have been consolidated into the mainstream of the Roman or Greek traditions, while some have become extinct.

The Gnostic Christians constitute a variety of the last category, fading away early in the history of Christianity. Consequently, they are all but unknown today, and would have continued to be so were it not for the phenomenal discovery of the remains

of a Coptic Gnostic library at Nag Hammadi, Egypt in 1945. For well over twenty five years scholars have been studying the enigmatic texts from this small library, publishing their findings in various specialized journals throughout the world with the unfortunate result that information about them has been virtually unavailable to interested laymen.

Until now. International experts have combined their efforts in the Coptic Gnostic Library Project sponsored by the Institute for Antiquity and Christianity to produce excellent translations of all the tractates (some appearing here for the first time), in *The Nag Hammadi Library*, a volume which opens to view for a popular audience one of the most intriguing and controversial varieties of early Christianity.

Although a fairly substantial amount of background knowledge is useful when studying the tractates, the editors of *The Nag Hammadi Library* have made a superior effort to acquaint the reader with the problems and importance of the texts by providing a brief introduction to each translation. There is also an excellent general introduction which concisely familiarizes the reader with Gnosticism, the Nag Hammadi tractates, and recounts the history of their discovery. But it must be kept in mind that *The Nag Hammadi Library* does not pretend to be a definitive study; it is to be followed by a much more detailed and exhaustive eleven-volume series in which extensive scriptural references and indices are expected as well as the scholarly apparatus usually attendant with this type of study.

It is important to realize that the contents of this book are not easily apprehended, for the Coptic Gnostic Christians lived in a vastly different philosophical milieu from our own, so that their thoughts will often seem quite foreign, perhaps rather naive from our viewpoint, and certainly difficult to understand in many instances.

And another warning: the reader should not be surprised to discover that Mormon doctrine is not detectably present in the texts. Before a connection with L.D.S. theology can be developed, there would have to be a substantial amount of interpretation of the source material from a twentieth-century Mormon perspective, without regard to proper historical context. Thus this book offers little reassurance to those Latter-day Saints

whose quest is to find additional confirmation that our Church is true.

Then why read *The Nag Hammadi Library* at all if it is not necessarily testimony building and must be studied to be comprehended? Perhaps the best answer to that is contained on the first page of the introduction: "... the focus of this library has much in common with primitive Christianity, with eastern religions, and with holy men of all times, as well as with the more secular equivalents of today such as the counterculture movements coming from the 1960's. Disinterest in the goods of a consumer society, withdrawal into communes of the like-minded away from the bustle and clutter of big-city distraction, non-involvement in the compromises of the political process, sharing an in-group's knowledge both of the disaster-course of the culture and of an ideal, radical alternative not commonly known"—all this in modern garb is the real challenge rooted in such materials as the Nag Hammadi library.

Edward H. Ashment

Edward H. Ashment, a Ph.D. candidate in Egyptology at the University of Chicago, received his B.A. from B.Y.U. in History, where he taught in the Department of Ancient Scripture.

Mormon Manuscripts to 1846:

A Guide to the Holdings of the Harold B. Lee Library
Hyrum L. Andrus and Richard E. Bennett,
compilers
Brigham Young University 1977
pages, index; \$4.95



The history of the Church of Jesus Christ of Latter-day Saints during its first two decades is significant for the development of the theology, ideals, organizational structure and practices which

have characterized the Church ever since. Students of contemporary Mormonism, as well as nineteenth century Utah, look to events in New York, Ohio, Missouri and Illinois for both theological and historical precedents. Not surprisingly, Mormonism's pre-Utah period has been thoroughly studied by scholars, Saint and Gentile alike, who are interested in compiling and interpreting the Mormon past.

Sources for the study of this crucial period, especially manuscript sources, have been relatively limited. Most of what has been available dates back to the collecting activities of the Church Historian's office, where such material

was gathered in the process of compiling the history of Joseph Smith, later published under the editorship of B. H. Roberts as the *History of the Church, Period I*. Little has been added to these sources over the years, with a few exceptions: the microfilming efforts of Larry Porter in New York state in the early 1970s and the collecting efforts of Nauvoo Restoration since the mid-1960s.

Mormon Manuscripts to 1846 therefore comes as a bit of a surprise. A volume of 231 pages with nearly 600 descriptive entries suggests a major new resource for Mormonism's formative period. The guide, although simply a photo-offset reproduction of typescript, is handsomely designed, sprinkled with historic photographs and illustrations, and attractively bound. A thorough introduction describes the scope of the guide, and carefully outlines the organization, format and terms used. A useful name and subject index is also included.

Appealing as the form of the guide is, the promise of substance is not kept; the guide is a bit of a disappointment. Not that it fails to describe the holdings in the manuscript collections at the Lee Library; it does that quite adequately. The disappointment is that there is so little to describe; mainly small collections and photocopies of collections from other repositories. While BYU has done a commendable job of bringing together a good research collection on early Mormonism, it has not significantly added to the body of original source material of the period.

The guide is a disappointment also because of the way the holdings are described. In the first place, the guide describes a large number of collections which are copies of materials housed elsewhere. Because the descriptions fail to acknowledge ownership of the originals—whether they are in private possession, in one of the eight repositories listed in the introduction, or somewhere else—the reader is left with a fuzzy concept of the nature of the collections at the Lee Library. Moreover, in describing small collections and single items, the guide gives them the same attention as larger and more important collections, thus missing an opportunity to highlight the Library's truly significant holding. Additionally, the guide contains biographical entries under the name of the subject but fails to provide information about the authors, and because it includes undated retrospective writings—materials about the pre-1846 period but not written

during those years—the guide ignores important factors in historical interpretation.

At the same time, the guide describes in individual entries portions of single collections, such as various compilations of the Daughters of Utah Pioneers. In doing so, the guides compilers not only inflate the number of entries, but more importantly overlook the significance of describing material in the aggregate. These kinds of collections, consisting as they do of the research and writing of loving descendants, perhaps tell more about twentieth century attitudes, values and beliefs than they add to our understanding of early Church history.

A guide should clearly reflect the material described. This guide is neither entirely clear nor a true reflection of the holdings of the Lee Library. A more useful guide and one which more truly reflects the strengths of the BYU collections would have had one section describing the original materials of the pre-1846 period. Though this would have been a small section, it would have served to highlight the significant collections which are otherwise buried in the guide. And, because there is so much of it, another section devoted to describing copies of materials housed elsewhere, with notes on the locations of the originals, would be needed. Still another section, with descriptions of reminiscences and third-person biographies, and with aggregate descriptions of small collections, would have put that material into perspective. There is nothing sacred about placing guide entries in alphabetical order; the index can serve that function.

The collections on early Mormonism at the Harold B. Lee Library are good, but not great, as a careful reading of the guide will reveal. Nevertheless, the compilers of *Mormon Manuscripts to 1846* are to be congratulated for describing their holdings. Perhaps other institutions holding Mormon-related manuscripts will take inspiration from the efforts of the archivists at Brigham Young University and publish guides to their collections.

Max J. Evans

MAX EVANS, a graduate of Utah State University, has written articles on Mormon history and archival principles. Presently, he is Assistant to the Archivist at the State Historical Society of Wisconsin.

Television

Holocaust

An NBC docu-drama televised in four segments, April 16-19, 1978



By the time this article appears, NBC will have found out if *Holocaust* was as successful in the all-important Nielson battle as they hoped. Regardless of how well or how badly the show did in the ratings,

Holocaust is a victory of sorts for American network television. Unlike most other "TV docu-dramas" (a terrible phrase, almost as bad as "sitcom"), *Holocaust* manages to depict events of great social and historical importance without hopelessly trivializing them. The series is probably as honest, conscientious a portrayal as network television could have managed; as such, it also points up the limitations of television more clearly than its less notable productions.

Holocaust spans a full decade, from the infamous Kristallnacht of 1935 to the allied occupation of Germany and the struggle to establish the state of Israel. Most events are seen through the eyes of the Weiss family, a believable, upper-middle class family of Jewish Berliners. Until Hitler re-opened anti-Semitism, Germany had less religious prejudice than almost any other country in Europe. The German Jews were thoroughly assimilated, tending to see themselves as Germans first and Jews second.

Because the Weisses are bourgeois and respectable, more or less like the average American family, most viewers would find it easy to identify with their trials. Early in the first episode, the Weisses are expelled from Berlin and sent to the Warsaw ghetto. Events move quickly: Karl, the eldest son, marries a Roman Catholic girl, but is nonetheless sent to Buchenwald. His wife bribes the camp's commandant with sexual favors, and eventually gets Karl transferred to Theresienstadt, the "paradise camp" that serves as a showcase for international Red Cross observers. His brother Rudy goes on the run, and his one-man re-enactment of Moses' wanderings in the Sinai takes him from one end of Eastern Europe to the other. During his travels he meets Helena, a Czech Zionist; eventually they marry and join the Jewish

partisans in the Ukraine.

Unlike *Roots*, *Holocaust* does not strain for a happy ending. Most of the major characters in the show are brutally murdered on-screen, a shocking touch of realism that American audiences are unaccustomed to. Instead of a quick, clean act, as it is often portrayed, murder in *Holocaust* is depicted as revolting and despicable.

The industrialized barbarism of the Third Reich represents a dispassionate bestiality unique in twentieth century Europe, although today Hitler has less flamboyant imitators throughout the Third World. The contrast between the civilized, rational Germans and the bulldozer graves at Treblinka is vividly captured. In one powerful scene, two SS officers watch a bus chug down the road as they calmly discuss more efficient methods of disposing of the Jews. Occasionally they have to raise their voices a little, to be heard over the pounding and screaming of those in the bus futilely trying to escape the carbon monoxide that is being pumped into the sealed vehicle.

The Nazi perspective is represented by Erik Dorf, the most interesting character in the story. Dorf is a nice family man who rises rapidly through the SS ranks as the legal eagle for the extermination program. Though he finds the program deeply repugnant, Dorf is pressed on by his status-hungry, Lady Macbeth-ish wife. He takes refuge behind a smokescreen of semantic hair-splitting and antiseptic unemotionalism. A revealing sequence takes place when Dorf is sent to supervise the extermination in the Ukraine. One of his subordinates, Captain Blobel, rationalizes his actions by searching for evidence that Jews are subhuman. Friction develops almost immediately between his earthy ideological commitment and Dorf's icy nihilism. When Dorf complains about the jocular, almost festive atmosphere in which the executions are carried out, Blobel finally loses patience and goads Dorf into going down into the trench with a revolver to finish off those who were not killed by the machine guns. "The first one is the hardest," Blobel tells him coldly. "You shoot ten Jews, the next hundred are easy. You shoot a hundred, you can shoot a thousand." The almost intolerable tension in Dorf's face as he squeezes the trigger shows how fragile his facade really is.

Holocaust avoids most of the World War II stereotypes. Jews were not the only victims of Nazi persecution; and several characters are "good Germans" who try to temper the savagery of

Hitler's directives. Surprisingly, the chief complaints of West German newspaper correspondents here (*Holocaust* will be shown in West Germany within a year) were that the series fell far short of capturing the true horror of the events described, or that the Nazis came across too nicely. Yet, *Holocaust* represents the best attempt thus far to deal on television with a horrifying and complex chapter of history.

That is *Holocaust's* triumph, and television's indictment. As powerful, as historically accurate, as conscientiously written as *Holocaust* may be, a better job could have been done. Except for Erik Dorf, the characters are essentially two-dimensional, too oversimplified to really draw us into their personal dramas. There are a few good intimate moments, but by and large *Holocaust* does best when it focuses on the lines of Jews shuffling into the gas chambers and avoids the sticky, personal moments.

Even the historical picture is painted with very broad strokes. We never learn the real motives behind the Nazi extermination of the Jews, as opposed to the racist tripe fed to the masses. Other, important points are glossed over as well. The tacit acceptance,

even passive cooperation, with which most European Christian churches met Hitler's atrocities is a black mark that should be carefully examined by all Christians, including Mormons, who succumbed after only a token struggle. Regrettably, *Holocaust* spends only a few minutes on this important issue.

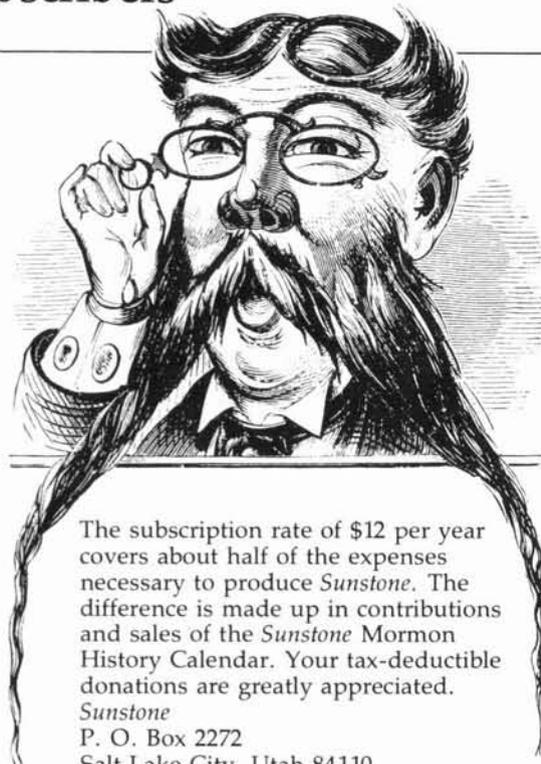
Television is even more limited than other media in that it is hamstrung by the necessity of big audiences, the need to please sponsors, to work with snippets of plot to accommodate commercial breaks. Ironically, those breaks were perhaps the most powerful element of *Holocaust*: the contrast between the stark, despairing show and the idiotic, fatuous ads provided an unexpected emotional jarring.

Though *Holocaust* fell short of its subject, those who learned of *history's* holocaust only in high school textbooks probably found the series a gripping presentation of events the enormity of which had been only dimly perceived. Though the series' reach far exceeded its grasp, it serves as a powerful reminder of the awful reality of human nature's darkest side.

Ron Bitton

RON BITTON, whose entertainment reviews have appeared regularly in the University of Utah's *Daily Chronicle*, is a political science student.

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