

Readers' Forum

Unholy Triad

Though *Dialogue* enjoys the company of *Sunstone* and *Exponent II*, we do resent the "unholy triad" reference put forth by David J. Cannon (Readers Forum, Vol. 4, No. 4). Though we have never laid any claims to holiness, we are not unholy either. We are dedicated to free inquiry within the bounds of decency and documentation. In fact, we believe so profoundly in the gospel of Jesus Christ that we trust it to withstand inquiry from such as we.

Mary L. Bradford
Dialogue Editor

Mormon Symbols

I just wanted to drop you a note to tell you how fine an article your piece on symbolism is and how important I think it is. Your analysis is penetrating and it raises some fundamental issues about the role of symbolism in Mormonism and the significance of the decline of symbolism in the Church. I believe that your article presents concrete and visual images of what is perceivable as a 150 year process of self-definition within Mormonism in which the definition has often been blurred by the eclectic nature of Mormonism as well as by the uncomfortable fusion of the isolation of the saints and the appeal for external approval. In your direct and implied comparisons of Mormon symbolism with the symbolism of the Egyptians, Judaism, Christianity, and Masonry, Mormonism usually comes off as an awfully weak sister. Perhaps the problem lies not only in the process of

Mormonism's self-definition, but also in the fact that the symbolism we have from the other groups represents them in their maturity of self-definition, whereas Mormonism is still relatively young. In other words, the symbols you chose on the one side of the comparison represented symbolism in stasis, whereas the Mormon side of the comparison was symbolism in flux.

D. Michael Quinn
Provo, Utah

Sunday School Supplement

As a professional librarian and bibliognostic I enjoy your Sunday School Supplement. However, I believe that it would be much more helpful if you'd tell your readers just how they may gain access to the many difficult-to-obtain dissertations and theses you cite.

Your staff and some of your readers may have access to the fine Mormonism collections at the Church's Historical Department, the University of Utah, or the Brigham Young University, but the majority of your public would be hard pressed to find a copy of, for example, Robert Kent Fielding's *Indiana University, 1957 dissertation* (May-June, 1979, p. 52). I'd suggest that you add a note to such entries that a xerox copy of it may be purchased for \$22.00 from University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106 or by calling 800-521-3042. Anyone that has access to a microfilm or microfiche reader at a meetinghouse library, branch genealogical library, or public library, may purchase a microfilm or microfiche

copy of it for \$11.00 from the same firm. It would also be helpful to add its order number (Fielding's is 00-22685).

J. Carlyle Parker
Turlock, California

Corporate Decision

I just received my July-August (1979) issue of *SUNSTONE* (Dec. 14, 1979) and wish to reply to the letter by Scott S. Smith about the "Supernatural Revelation."

He reports that there was something supernatural about the "black revelation" now scheduled to be placed in the back of the *DOCTRINE AND COVENANTS*, along with the Manifesto not as a "Revelation" but a "declaration."

However, the interview by Wesley Walters with LeGrand Richards rules out *any* possibility of a "supernatural" occurrence. It was simply a corporate decision. Religious leaders, too, should be careful with the truth.

John L. Smith
Marlow, Oklahoma

Medium is Part of Message

I have just returned from my long stay in the U.K. and was delighted to find *Sunstone* in my pile of mail. Thanks for publishing my piece on Eskdale in such an attractive way. All of the articles were good, but there is a certain aesthetic quality about the magazine that goes quite beyond the content. Perhaps in this case the medium of *Sunstone* is a good part of its message. It's satisfying to know that beauty of presentation can be combined so well with excellence in scholarship. The Fisher piece, the one by Alder and the comparison of Mormons and Monnies (M & M's??) make for excellent reading and stimulating conversation. Thanks for caring about excellence and broadening the common Mormon definition of spirituality.

Fred S. Buchanan

Corrections for Double Issue (Vol. 4, Nos. 5-6)

"Problems in Universalizing Mormonism" by Sterling M. McMurrin (pp. 9-20) was originally read 10 October 1979 at the Salt Lake City Public Library in a lectures series under the auspices of the Utah Division of State History. The response by Truman G. Madsen was also given that night. Photos on pages 9 and 10 were used with permission of the Church Archives, Church of Jesus Christ of Latter-day Saints. Photos on pages 11-15 were used with permission of the Graphics Library, Church of Jesus Christ of Latter-day Saints.



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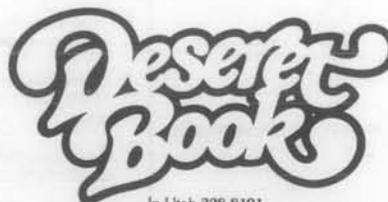
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Hello! Mormon Sport would like to introduce you to a magazine that we feel is long overdue; one that deals with only our L.D.S. athletes, coaches, fitness experts and nutritionalists worldwide who believe in excellence in both physical and spiritual matters, and are strong church members as well.

Some of our Mormon Athletes are well known, but the majority go unnoticed, and many of their stories can be of benefit to you. Things like parental support of endeavors, hard work, the benefits of the Word of Wisdom, setting and achieving goals, endurance and much more.

Below is just a sample of the articles to appear in the January 1980 issue. We invite you to travel with us as we follow our athletes worldwide. Of course, your travels won't be by plane or even car, but through the pages of Mormon Sport Magazine. We hope you'll come along!!! We promise to make this an exciting year!!

- "Spencer W. Kimball, The Athlete," by Andrew and Edward Kimball. A delightful article about our beloved Prophet and leader and his love for sports, by his son and grandson.
- "From Grandpa's Pond to Moscow," by Henry Marsh. Read how Henry's life was saved because his grandfather (Henry D. Moyle) lived a righteous life. Learn of Henry's rise to world class athlete and Pan Am Gold medal winner.
- "When You're Down, Get Up and Try Again," by Curt Brinkman. This is an inspiring story of courage and faith by one of the world's great wheelchair athletes.
- "Decision Confirmed in Red China," by Devin Durrant. BYU's basketball player makes an all-important decision and tells how it was confirmed while touring Red China.
- "Cindee Secrist, M.V.P.," by Hugh Hilton. Read of Cindee's honors as M.V.P. in softball in Southern California.
- "Training," by Paul Cummings. How to begin a serious training program by America's 1500 meter record holder and Olympic hopeful.
- "Fitness for Life," by Dr. Phil Allsen. Why we should stay fit by a nationally known fitness expert.
- "The Pride of Utah Valley," (Orem's Track Team) by Rollie Bestor (BYU Assist. Swim coach). Orem High dominated the Utah track scene last year, and most are back again.
- "The Best Event of My Life," by Bruno Gerzeli. Read how this world famous soccer player found something more important than just playing soccer.
- "Dad Sold His Business," by Mark McGregor (BYU swimmer and Returned Missionary.) Mark tells of his father's total support of his children's endeavors and their resulting success.
- **PLUS Sports Quiz, Statements on health by our leaders, New Releases on L.D.S. Athletes in all sports worldwide, advertisements from L.D.S. businesses and much more!!!**

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The photos included with "Some Reflections on the Mormon Identity Crisis" by Richard J. Cummings (pages 28 through 31) of Brigham H. Roberts were used with permission of the Church Archives, Church of Jesus Christ of Latter-day Saints.

The author of the short story "Yellow Dust" (pp. 59-63) is Joseph Peterson, a student at BYU.

The photos illustrating Levi Peterson's "A Mormon and Wilderness: The Saga of the Savages" (p. 69) were provided by the author. Top to bottom: Levi Mathers Savage and daughter Ruth; Levi Mathers Savage and Lydia Lenora Hatch Savage; Woodruff, Arizona, where Levi Mathers

Savage was bishop.

"The Book of Abraham Facsimiles: A Reappraisal" by Edward H. Ashment, "A Response" by Hugh Nibley (pp. 33-51), "Knowing Doing, and Being: Vital Dimensions of the Mormon Experience" by Arthur R. Bassett, and "A Response" by Lowell Bennion (pp. 64-68) were all papers delivered at the Sunstone Theological Symposium in August 1979.

"The Upstream Swimmers: Female Protagonists in Mormon Novels" by Linda Sillitoe (pp. 52-58) was delivered at the Fourth Annual Symposium for the Association of Mormon Letters held 13 October 1979 at BYU.

historical and scriptural grounds did little to endear him to the curia. When his 700-page *On Being A Christian* became a best-seller in Germany in 1974, concern about Kung's influence rose. The English translation appeared in 1976 and from then to the present has appeared monthly in the Book of the Month Club selections. (See *Sunstone's* review in Vol. 2 No. 2.)

Kung was stripped of teaching authority for denying infallibility and for "contempt for the magisterium [teaching authority] of the church." Since Tubigen is a state university, it remains to be seen if Kung will be fired from his post. He will still be able to function as a priest.

The heresy trial of Dutch theologian Edward Schillebeeckx (pronounced *Skhill-uh-bakes*) has aroused interest because he too was a leading theological advisor during the Second Vatican Council, and his 767-page *Jesus: An Experiment in Christology* has been widely acclaimed. Vatican Radio has accused Schillebeeckx of Arianism, the doctrine that Jesus is inferior to God because he did not exist eternally with the Father in the Godhead. Like Kung, Schillebeeckx manifests an influence of modern biblical scholarship which treats the Bible as an historical, as well as inspired, document which underwent several layers of textual revision and modification during its formation. The results of his examination will be sent to the Cardinals in charge of the doctrinal congregation, then to Pope John Paul, who could bar him from teaching in a Catholic

One Fold

Vatican Cracks Down on Liberal Theologians

In December the Roman Catholic Church stripped Hans Kung, one of its most well-known theologians, of authority to teach Catholic doctrine. And for the first time since its overhaul in 1965, the "Congregation for the Doctrine of the Faith" was convened to investigate another prominent theologian, Edward Schillebeeckx.

Kung, a professor of Catholic theology at the University of Tubigen, has a long list of credentials. In 1962 John XXIII named him official counselor on theology at the Second Vatican Council. But in 1970, feeling that the Council's liberalizing mandate had been slighted in pronouncements of Paul VI, Kung published his most controversial work, *Infallible? An Inquiry*. "Without any bitterness or resentment, but also unimpressed by any sanctimonious exhortation to keep quiet and to practice obedient 'humility' and 'love' for the Church . . . in the spirit of the Second Vatican Council, we stand up in word and deed for the reform and renewal of our Church," he wrote. "God alone is infallible," Kung concluded. "He alone is free from error . . . To err is human. To err is also ecclesiastical, to err—as we have recently added—is papal: simply because church and pope are also human and remain human."

Kung interpreted Matthew 16:17-19 as an assurance that the church as a whole, rather than its leaders, would not go

astray: "The church is distinguished from other human organizations—and this distinction is certainly decisive—in that the promise is given to her as to the community of those who believe in Christ: that she will survive all wrong conclusions and mis-hits and also all sins and vices; that in all upheavals her truth is never simply shattered and destroyed; that in her the message of Jesus Christ will endure . . ."

Kung's denial of papal infallibility on



university or suspend him from the priesthood.

Schillebeeckx also has a large popular following. Dutch theological students gathered over 60,000 signatures on a petition supporting Schillebeeckx to send to the Vatican.

The crack-down on these two theologians, as well as liberation theologians, (see *Sunstone* Vol. 3 No. 5), appears to be part of a general conservative shift in the Vatican. Traditional Catholics are concerned about recent doctrinal developments. In Holland, for instance, a poll of Roman Catholics revealed that only 47% believe Christ is the Son of God, compared to 70% in 1966.

Teens Approve Pre-Marital Sex

A Gallup poll published in December indicates that only 30% of American teenagers believe pre-marital sex is wrong, compared to 59% who feel it is not wrong. Nearly three-fourths of the boys 16-18 years old felt pre-marital sex is not wrong. Family stability seems to play an important role in attitude formation, for while 73% of all teens whose parents were divorced approved of pre-marital sex, the figure was reduced to 56% in homes still intact.

Religious Beliefs in America and England

Another Gallup poll indicates that many more Americans (94%) than Britons (75%) believe in God, the divinity of Jesus Christ (75% to 55%), and attend church (more than three to one).

Support for Women Priests

The Jesuit weekly *America* reports support for ordination of women priests has increased from 29% in 1974 to 40% in 1979. "Within five years," the magazine predicts, "support for women priests will be not only a majority but a consensus position of the American Catholic community." The poll found that opposition comes primarily from the poor, less educated, and unemployed, while greatest support came from college educated males under thirty years of age in upper-income brackets, living in the west, the nonwhites and less active in church.

Reorganized LDS on Equality

The Reorganized Church of Jesus Christ of Latter-day Saints has issued a statement reasserting the equality of women under its religious doctrines.

The statement, issued by church president Wallace B. Smith, was an apparent attempt to demonstrate that the church did not agree with the

excommunication of Sonia Johnson from the LDS Church.

The Independence, Missouri-based church, which split with the Mormons in the 1850's, quoted from a resolution passed by its world conference in 1972:

"The present age is witnessing a worldwide struggle in which women are seeking the same equality that the church cherishes in scriptures and resolutions. Therefore, be it resolved that the church reconfirm its belief in the

principle of equality as applying also to women."

Spokeswomen Renee Murray said the church had received numerous calls about its policy toward women and the ERA since the Mormons excommunicated Sonia Johnson. "The church wanted to dispel any idea that it has the same policy," she said. "They want to make clear the differences between the two groups." (AP article, *Ogden Standard-Examiner* December 7, 1979.)

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