



# CORNUCOPIA

SUNSTONE invites *short musings*: chatty reports, cultural trend sightings, theological meditations. All lovely things of good report, please share them. <SunstoneED@aol.com>.

*We Thank Thee, O God, For a Prophet*

## “MAKE GOOD MEMORIES DAILY”

ON SATURDAY, 17 FEBRUARY 1979, I FOUND MYSELF, along with three friends, sitting in the living room of President Spencer W. Kimball. Even a minute before, I had had no idea I would be meeting the LDS prophet.

I was a student at Ricks College in Rexburg, Idaho. This happened to be President's Day weekend, and like many students, we took advantage of the three-day weekend to escape Rexburg. This time we headed for Salt Lake City.

My roommate Nyle Smith lived near the prophet's home on Laird Drive and had promised to show it to us. As we passed, I noticed a security guard inside a car in the driveway. Apparently it was his job to make sure people like me did not walk up the sidewalk and knock on the Kimball's door uninvited. I wanted to take a picture of the house, so I asked Nyle to stop the car and let me out. Nyle and my other roommate, Mark Johnson, stayed in the car while our friend Mindy Morris and I got out. As the security guard realized we were gazing at

President Kimball's home, he got out of his car and came toward us. I asked if we could take a few pictures of the house. He hesitated a moment but then asked, “Is it for your own private use?” I assured him it was, that we had no intention of publicizing where the Kimballs lived. He responded that it would be okay.

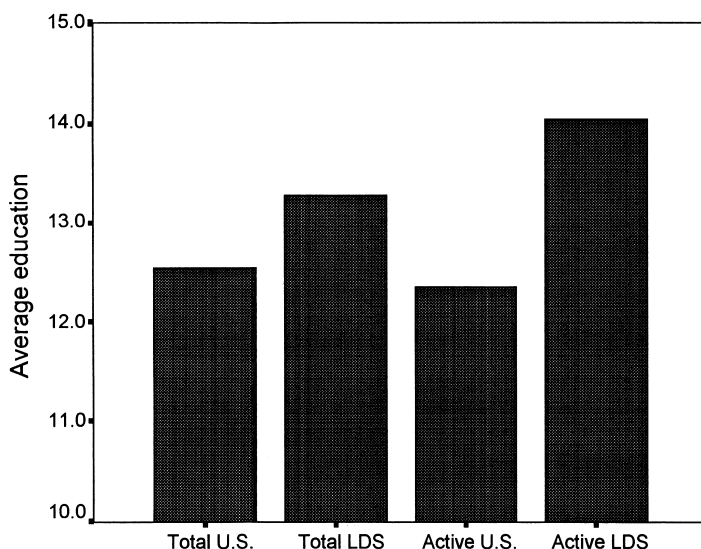
I went out in the street to take a simple shot of the whole house from its right side. Then as I moved to the center to take a picture directly in front of the house, the front door opened, and President Kimball appeared. He was letting out some real estate agents who were selling the house next door. Our eyes met. I waved at him. He waved back. Then I found myself walking across his yard, leaving footprints in the snow, asking frantically, “President Kimball, may I take your picture? Please, may I take your picture?”

I don't know what the security guard was doing right then. Maybe he got out of the car to try to stop me. Maybe he sat in embarrassment for not doing his job better. Maybe he just decided to sit back and see what would happen next. Regardless, President Kimball chuckled a little, held open his screen door, and said, “Sure. Sure, come in.”

In the car, my roommates happened to turn around and see President Kimball holding his door open for us. Immediately realizing they were in the wrong place at the wrong time, they jumped out of the car and reached the front door within sec-

### *Peculiar People*

## EDUCATION AND RELIGIOUS ACTIVITY



THERE IS A WIDESPREAD PERCEPTION THAT members of The Church of Jesus Christ of Latter-day Saints have above average educational attainment. The General Social Survey does not support this perception, showing only a modest difference in the averaged educational levels of Mormons and other Americans. The correlation between education and church attendance, however, is much higher for Mormons than for others. The data suggests that the most committed Mormons who attend church weekly are substantially more educated than are frequent church attenders nationally. The difference in education among religiously active people clearly shows higher educational attainment among the LDS membership. Thus, the perception of an educated membership is accurate if we focus only on those who are most involved.



(Left to Right) Mindy Morris, Devery Anderson, President Spencer W. Kimball, Sister Camilla Kimball, Nyle Smith, and Mark Johnson in front of the Kimball home, February 1979

onds. The prophet greeted them, too.

As we four stood in the living room with President Kimball, Sister Camilla Kimball came in from the kitchen and also greeted us. Then they invited us to sit down. We visited about twenty minutes.

The meeting was not preachy. This was not the Spencer W. Kimball of *The Miracle of Forgiveness*. We did not even discuss the Church at all. He wanted to know our names and where we were from. Since Nyle was from Salt Lake, he asked President Kimball if he had known an aged relative of his. President Kimball responded enthusiastically. “Yes, I knew her very well. I wonder if she remembers me.” In near disbelief, Nyle responded: “Uh. . . I think she remembers *you*, President Kimball.”

Once during our chat, President Kimball thought he heard someone coming up his steps and jumped up to answer the door. He seemed genuinely disappointed that it was not more company. “Oh, they are going to the house next door.”

Before we left, President Kimball remembered my original question. “So, did you want a picture?” “Yes!” I responded.

“Oh, you don’t want one of us. We can give you one of us. Let’s get one of all of us together.”

So, we went outside, and the security guard snapped a picture with my camera and one with Nyle’s.

President Kimball then gave us some parting words. “Remember to keep the commandments and to make good memories daily. This will be a wonderful memory for us.” And as he shook our hands, he said, “Thank you so much for coming over.”

After the Kimbells went back inside, the security guard said the Kimbells had just returned from Hawaii the night before, that they were quite tired, and that was the reason they were spending the day at home. To our great joy, they hadn’t been too tired for four college students.

In 1979, I thought the Church was large with its four and a half million members. However, it was still a time when the Church’s president could live in his own home and greet strangers without a security officer becoming overly alarmed. The Church has eleven million members now, so I understand the old days are gone, and I understand the need for the president of the Church to have an official residence, where a wave from the street can no longer result in an invitation to come in. But for four students, our subsequent attempts to “make good memories daily” have probably not often surpassed the ones we made on that winter day.

—DEVERY S. ANDERSON  
Salt Lake City, Utah

A Pearl of Great Price“THEY ARE ALL GOOD  
IN THEIR PLACE”

**I**N THE EARLY DAYS OF THE Restoration, the Saints seem to have craved the immediate “word of the Lord” to guide them in doctrine and duty. And during Joseph Smith’s leadership, they were rarely left wanting.

Brigham Young had a different leadership style—at least partly because he felt that the Saints had much yet to do in following the revelations already received in the Doctrine and Covenants. President Young also seems to have wanted them to follow the counsel of their leaders without so much prodding by supernatural spurs.

So it is quite unusual to note when he referred to his own revelatory experiences (other than impressions) more than once or twice. Yet such is the case with his 1848 dream of the sheep and the goats, which appears in the *Journal of Discourses* in three places (6:320-21; 3:321-22; 18:244-45). And the context of the following excerpt, the earliest of these three references, makes it clear that President Young expected his hearers to be already familiar with the dream. Also striking, besides the multiple retellings, is his consistency in details among the various narratives.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California. It seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind [sic, missing text] and enlightened my understanding. I dreamed I was a little north of the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown’s, on the Weber river, to get some goats, which I had previously bought of him; but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and brother Joseph started off to the north, and I thought very likely he would purchase the whole of brother Brown’s stock; but I felt quite reconciled, if he did. I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw brother Joseph returning, riding on a waggon without any box to it; but it had a bottom of boards, and on these boards there was a tent and other camping implements, &c., as though he had been on a journey of some length. He alighted from the waggon, and came to where we were standing. I looked, and saw, following the waggon, an al-

most innumerable flock of sheep of all kinds, sizes, colours, and descriptions, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice fine wool on them, and some were black and white; others had coarse long wool upon them, approximating to hair; and so on, until they became a mixture of goats and sheep. I looked on the strange flock and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, “Why, brother Joseph, you have got the most singular flock of sheep I ever saw: what are you going to do with them?” He looked up and smiled, as he did when he was living, and as though he was in reality with me, and said, “*They are all good in their place.*” This is the dream.

So it is with this people. (J.D., 6:320-21)

—William B. Quist  
Salt Lake City, Utah

Sunstone Top Twelve (or so)

## A BRIEF GLANCE



**A**RT LINKLETTER USED TO CATALOGUE the contents of women’s purses. In a *New York Times* piece, Julia Lawlor did the same thing for the briefcase of Mormon author, national motivational speaker and leader-

ship guru Stephen R. Covey. Here is what she found:

1. Scriptures
2. Sunday School manual for the class he teaches
3. *U.S. News & World Report*
4. *The Economist*
5. *Leading Minds* by Howard Gardner
6. *The Power of Character*, a collection of essays
7. The manuscript for a work in progress
8. A Franklin Planner
9. *The Official Airline Guide*
10. Multi-vitamins (Senator Orin Hatch suggested them, but Covey says he can’t tell if they make a difference)
11. A compass he uses in his speeches
12. Theater binoculars
13. A sleeping mask
14. Baseball cap (to reduce the odds of being recognized on airplanes).

Twenty Years Ago in Sunstone

## “ETERNAL LIFE BEGINS NOW”

**I**N THE JANUARY-FEBRUARY 1981 ISSUE OF SUNSTONE, John Sillito briefly introduced readers (many for the first time) to the life, teachings, and spirit of Dorothy Day, the leader of the Catholic Worker movement,

who had passed away a few months previously. In his memoir, Sillito features several passages from her book, *Meditations*:

We are not expecting a utopia here on this earth, but God meant things to be much easier than we have made them. A man has a natural right to food, clothing and shelter. A certain amount of goods is necessary to lead a good life. A family needs work as well as bread. . . . We must keep repeating these things. Eternal life begins now.

It is not love in the abstract that counts. . . . Men have loved the . . . workers, the poor, the oppressed—but they have not loved man, they have not loved the least of these. They have not loved “personally.” It is

hard to love. It is the hardest thing in the world. . . .

There is plenty to do for each one of us, working on our own hearts, changing our own attitudes, in our own neighborhoods . . . in thought, word and deed. Prayer and fasting, taking up our own cross daily, and following Him, doing penance, these are the hard words of the Gospel. . . .

“Love is indeed a harsh and dreadful thing,” to ask of us, of each one of us, but it is the only answer.

Sillito concludes: “The final lines of her book *On Pilgrimage* serve not only as a fitting eulogy to Dorothy Day but also as a reminder to us all of the real meaning of living a Christian life: ‘Love is the measure by which we will be judged.’”

### Of Good Report

## “SOMETHING MARKED ME, SOMETHING HAPPENED”

*“Generation X” is the term most widely applied to the generation of Americans born in the 1960s and ’70s. As author and theologian Tom Beaudoin notes, the “X” is, in many ways, appropriate, signifying that this group is a “moving target,” hard to define. Still, contrary to easy characterizations of the X generation as non-religious “slackers,” Beaudoin makes the strong claim that through impropriety and the irreverence they often display, Xers are “strikingly religious.” In this excerpt from his book, *Virtual Faith: The Irreverent Spiritual Quest of Generation X*, Beaudoin offers several interpretations for the popularity of body piercing and tattooing among Xers.*

**B**Y THE LATE 1980S AND EARLY 1990S, BODY PIERCING and tattooing were increasingly common Xer fashion statements. . . . Piercing signifies immediate, bodily, and constant attention to the intimacy of experience. To pierce one’s body is to leave a permanent mark of intense physical experience, whether pleasurable or painful. Though it has been more than a decade since my own piercing, the mark of indelible experience is ever with me, as proof that *something marked me, something happened*. This permanence or deep experience indicates why piercings have religious significance across cultures, and why rites of cutting or piercing the body are common in many religions.

For Xers, marking the body has various layers of meaning. This vague sense of being indelibly marked signifies the childhoods that have permanently but ambiguously marked (or even scarred) many Xers. And despite—or perhaps because of—the religious significance of piercing, Xers pierce themselves outside the religious context. Whether in the cathedral-like anonymity of an antiseptic mall or the cloister of a friend’s basement, they administer to themselves gold or silver rings—which in some cases function as their own sacramentals. This is partly because religious institutions today are unable to provide for deeply marking, pro-

foundly experiential encounters. At the least, then, this turn to piercing and tattooing reflects the centrality of personal and intimate experience in Xers’ lives.

There may also be some truth for Xers in English professor Andrew Ross’s suggestion that piercing and tattooing signify identification with “semicriminalized codes of the outcast,” as such outcasts are identifiable by various sorts of body markings. This would be consistent with Xers’ history as a generation unafraid to explore the margins, the psychologically marginalized recipients of a critical mass of social dysfunctions. This history surely has encouraged many Xers, particularly those with “punk” styles, to choose scarification out of sympathy toward the possibly romanticized outcast. . . .

We are a generation willing to have experience, to be profoundly marked, even cut, when religious institutions have not given us those opportunities. It could even be said that our indulgence in tattoos mocks the hypercommercial world in which we live; tattooing is the only way we have control over “branding” ourselves, instead of being name-branded to death.

—TOM BEAUDOIN  
from *Virtual Faith*  
Jossey-Bass Publishers, 1998, 77–78

*My Creed*

## TO RECEIVE THE WORLD

THE MATHEMATICAL GENIUS Karl Friedrich Gauss once remarked, “I have been sure of my results for some time; what I don’t know is how I shall arrive at them.” With some difficulty, I have condensed my creed to four basic concepts—core beliefs that have not changed for as long as I can remember. How I arrive at them, though, continues to change as I accumulate new and various experiences. I am at an age when my youngest child is worried about being relieved of some of his hair; when retirement and downsizing are frequent topics at our house, at an age when simplicity and calm are more esteemed, but increasingly vague. Some of my

past grievances are vapors that only gently steam the windows—a result, I think, of accepting that I have more control over my daily existence than I had once thought.

1. *I believe in the presence of God.* It is not particularly important to me whether God has a body, parts, and passions, not that I disbelieve he does. Nor is it important to me whether there are three distinct beings included in the Godhead nor the specifics of each. What is important is that I feel the presence of God in my life—a spiritual presence that is sometimes palpable, a parental presence who cares about me and his other children, a presence who presides over and animates the natural world. I have always been fond of the idea that God is large enough to fill the whole universe, yet small enough to fit into a single heart. In short, I think God is greater than our human comprehension.

*Translated Correctly*

## UNTIL “WE ARRIVE AT REAL MATURITY”

EPHESIANS 4:11-16

KING JAMES VERSION

NEW TESTAMENT IN MODERN  
ENGLISH, J. B. Phillips  
Macmillan, 1972THE NEW ENGLISH BIBLE  
Oxford and Cambridge, 1970

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

His “gifts unto men” were varied. Some he made his messengers, some prophets, some preachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by “the fulness of Christ”.

*True maturity means growing up “into” Christ*

We are not meant to remain as children at the mercy of every chance wind of teaching, and of the jockeying of men who are expert in the crafty presentation of lies. But we are meant to speak the truth in love, and to grow up in every way into Christ, the head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts, and so builds itself up in love.

And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God’s people for work in his service, to the building up of the body of Christ. So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God—to mature manhood, measured by nothing less than the full stature of Christ. We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes. No, let us speak the truth in love; so shall we fully grow up into Christ. He is the head, and on him the whole body depends. Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part, and builds itself up in love.

2. *I believe in worship.* “If I love you,” Goethe asks, “what does that matter to you?” What difference does it make that I feel God in my life? I confess that God’s demands to be worshiped used to annoy me. But I begin to see this insistence not as egotistical or self-serving but as beneficial to those who worship. It is a blessing to see, a further blessing to spend our gratitude. I value group worship, a community of common belief wherein we give and receive encouragement and concern. Especially, though, I embrace personal worship and the solitude it necessitates.

I became a university student in midlife. In one of my first classes, an orientation exercise required us to rank various lists according to personal values. Each time I ranked aesthetics last (after responsibility, spirituality, even leisure). Like many, I had been planted, watered, and fertilized in the western/Mormon/American work ethic (which I still do embrace). But I found poetry. Through it, I learned that in order to write, one must pause, must absorb a thing with each of the five senses. One must meet the muse halfway.

When asked how one of his new plays was faring on the London stage, Oscar Wilde replied, “The play is a great success—but the audience is a failure.” I believe that the created world is a success; the work of individuals is to receive it.

Scripture says: “Be still and know that I am God.” I require the catharsis that comes from worship. “My God what a world,” the writer Annie Dillard says, “There is no accounting for one second of it.” “Beauty,” she continues, “is not a hoax . . . [it] is real. I would never deny it; the appalling thing is that I forget it. . . . [T]he universe was not made in jest but in solemn incomprehensible earnest. By a power that is unfathomably secret, and holy, and fleet. There is nothing to be done about it, but ignore it, or see.”

From Thailand comes the wisdom, “Life is so short, we must move very slowly.” And from the poet Naomi Shihab Nye, “Everything is famous if you notice it.”

3. *I believe, to paraphrase the second Article of Faith, in personal responsibility—that we will be punished not only for our sins but also rewarded for doing what is right and good.* In other words, I believe in rules and rewards. I think we ultimately reap the harvests of both good and bad living. I sat through a Sunday School discussion about a man who had joined the Church in his late years. Most of his life had been spent in sin. Some class members thought it “not fair” that he might make it to the Celestial Kingdom when he had been “able to live it up for most of his life.” The long-suffering righteous, they argued, should be more sufficiently rewarded. With the teacher, I mourned the man’s lost years of peace and contentment. I embrace the moral and ethical lifestyle advocated by the Church and agree with the poet Mary Oliver that “eternity is not later, or in any unfindable place.”

I believe we are responsible for sins of omission—things we could have done but didn’t, both for others and for ourselves; that we will be accountable for what we could have become, but didn’t. By requiring individual responsibility, God gifts us with respect. As I make my own choices and covenants, I reap my own rewards and punishments. If I

choose to learn from mistakes, I benefit; if I don’t, my progress slows. What I learn becomes part of my personal repertoire; what I don’t learn, doesn’t. To quote Oliver, from her poem “The Book of Time”:

What is my name,  
o what is my name  
that I may offer it back  
to the beautiful world?

4. *I believe in the virtues stated by Joseph Smith in the Thirteenth Article of Faith: we should be honest, true, chaste, benevolent, virtuous, and do good to all people.* This is what I think it means to be temple-worthy; it constitutes the latter-day version of the Golden Rule.

With Paul, I embrace hope and optimism including the promise of a progressively better life as we improve in knowledge and experience. I have faith that significant associations with others will continue.

I believe in seeking (seeking being a *working* word) whatever is virtuous, lovely, of good report, or praiseworthy. What fits this criteria is not necessarily clear cut. I belong to a writers group of which most members are active Latter-day Saints, and questions often arise, especially after someone has been to the temple, that sound something like this: Is it right to spend so much of our limited time writing? If so, should we not consecrate our talent to the Church? Does that mean then that we should write “spiritual” poetry? But I feel that whatever is virtuous, lovely, of good report, or praiseworthy is spiritual; the source is irrelevant. Spiritual includes the sad, the difficult, the ugly, the cruel—the vital other half of God’s plan.

In speaking of art, the late columnist Sydney Harris said, “[It] is not there primarily to make us feel good, to stuff us, or to cater to our sense of the familiar or comfortable. Its main function is to prompt us out of our intellectual and emotional ruts and get us to share in the artist’s vision.” God is the artist of our world. His plan situates us outside Eden where our experience includes the lovely and the unlovely. Nancy Mairs, a writer with multiple sclerosis, speaks from experience: “To view your life as blessed does not require you to deny your pain. It simply demands a more complicated vision, one in which a condition or event is not either good or bad but is, rather, both good and bad, not sequentially but simultaneously.”

I believe we agreed to this life test. I believe we can personally fail or pass it, find joy in it or not, know God in it or not. I am comforted by the concept that a more glorious power than I can comprehend presides over the world. That he cares if I make it.



—MARILYN BUSHMAN-CARLTON  
Salt Lake City, Utah

*In Their Daily Lives . . .*

## “HELP HUSBAND GET A WIFE!”

**D**URING THE 1856-57 “REFORMATION MOVEMENT,” Latter-day Saints were called upon to raise their level of piety. The Reformation cannot fairly be blamed on First Presidency Second Counselor Jedediah M. Grant’s short temper, but the movement does seem to have begun when he flamed up in frustration at a meeting of LDS bishops in September 1856. Consider: when President Grant asked his hearers to stand if they prayed alone and in-family and washed themselves at least weekly, most stayed sitting. And those were the bishops!

Fiery preaching and calls to repentance spread widely through “Mormon Country,” prompting Saints to reform and Gentiles to become wary. The sermons were supported by songs such as the following:

THE REFORMATION  
TUNE—‘ROSA MAY.’

The reformation has commenced,  
All hail! the glorious day,  
May God his Holy Spirit send  
To guide us in his way:  
Now, brethren, the time has come  
For wickedness to cease;  
So live like honest Saints of God,  
And righteousness increase.

## Chorus:

Then, O brethren, come,  
And let us all agree,  
And strive to gain the blessings  
In store for you and me.

To gain these blessings we must try  
And do what we are told;  
I’ll tell you what we ought to do,  
If you won’t think me bold:  
We ought to put down wickedness,  
We ought to watch and pray,  
We ought to build the kingdom up—  
Not loaf our time away.  
Then, O, brethren, come, &c.

We ought to leave our houses neat,  
Our Teachers to obey,  
We ought to keep our bodies clean,  
Our tithing always pay:  
We ought our brother’s character  
Keep sacred as our own,  
Attend to business all we can,  
Let other folks alone.  
Then, O, brethren, come, &c.

We ought our Bishops to sustain,  
Their counsels to abide,  
And knock down every dwelling  
Where wicked folks reside:  
We ought our Teachers to respect,  
Not give them looks nor snubs;  
And keep our ditches free from pots,  
Likewise from stinking tubs.  
Then, O, brethren, come, &c.

Now, sisters, list to what I say,—  
With trials this world is rife,  
You can’t expect to miss them all,  
Help husband get a wife!  
Now, this advice I freely give,  
If exalted you would be,  
Remember that your husband must  
Be blessed with more than thee.  
Then, O, let us say,  
God bless the wife that strives  
And aids her husband all she can  
T’ obtain a dozen wives.

Now, brethren, let us study  
To do the will of God;  
If it’s sowing, reaping, preaching,  
We’ll get a just reward:  
Keep sacred all your covenants,  
And do the best you can;  
I pray that God will bless you all,  
Worlds without end. Amen.  
Then, O, brethren, come, &c.

(Sung in the 17th Ward School House, by P. Margetts, G.S.L. City, Oct. 15, 1856. From *The Deseret News*, Vol. VI, No. 38, Wed., Nov. 26, 1856, p. 302.)

Cybersaints

## THE “UPBUILDING” OF ZION

**B**ILL MARTIN IS A SOCIAL THEORIST AND PROFESSOR of philosophy at DePaul University in Chicago. He is a frequent presenter at Sunstone symposiums and is currently writing a book on Mormon community. This spring, a member of the LDS-Phil email discussion group asked Bill, a non-Mormon, about his interest in Mormonism. The following is an abridged version of his reply:

My interest in things LDS primarily has to do with my hope that human community is possible, and I see LDS history and community as a very large reservoir of lessons on this subject. A few lessons aren’t wonderful, but many are, and overall, my view is positive. I also put the not-so-wonderful lessons into the category of the twists and turns that are a necessary part of building Zion.

I am interested in LDS theology, especially its materialism, but I always want to understand that in the context of Zion and the possibility of human co-flourishing. At its best, I think LDS theology amounts to a philosophy of what sorts of things have to be the case for community and redemption (or redemptive community) to be possible. I don't even want to go so far as to say that this theology gives us the necessary conditions for this possibility, because I think that runs contrary to the materiality of our real, sensuous lives in the temporal stream. The upbuilding of Zion has to be a real, material unfolding—even if parts of this process occur in the twinkling of an eye; otherwise, there is no real point to this experiment in mortality; it is just God playing with toy soldiers in his infinite sandbox.

To me, Mormonism is a form of Christianity that respects the basic dignity of the human person, in the form of moral agency, in a way that much of the rest of Christianity does not. It is a fascinating and highly appealing aspect of LDS theology that, as someone whom I respect very much said to me at the Sunstone Symposium last August, God is the sort of person who wants peers and partners—so that we can all take part in the great work that needs to be done in this world and in worlds without end.

All of this strikes me as very radical and good, and despite the various compromises with capitalism that have occurred within the Mormon community, and of course the various injuries inflicted from without, that basic community spirit in which it is wrong to treat our fellows as mere things is still strong. Indeed, as I understand it, and especially as developed by the Pratts and Brigham Young, it is not only our sisters and brothers in our own species who ought not be treated as mere things, but also all the other creatures of the Earth, and even those things ordinarily thought of as “inanimate”—rocks and rivers, the sun, the moon, and the stars. So, I think the vision of co-flourishing there is very strong, and I take a good deal of inspiration from it.

Margin Notes



EYES THAT LOOK LIKE GOD'S

*I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?—Alma 5:19*

*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is.—1 John 3:2*

**O**BTAINING GOD'S IMAGE IN OURSELVES IS MORE a matter of seeing than being seen. We will appear like God when we are able to see him as he is; or, in other words, when we are able to see correctly, perceiving the world and God as God would perceive them.

“Seeing correctly” is difficult because it has more to do with interpreting facts than simply perceiving them. Seeing a person's hair color, skin color, weight, and other characteristics correctly is one thing; seeing the individual with God's vision

THANK YOU!

Blessed are they who hunger and thirst for knowledge . . . but most especially those who also organize regional symposiums!

<p><u>Sunstone West</u> 20-21 April 2001</p> <p><b>RICHARD RANDS</b> <b>JANET KINCAID</b></p>	<p><u>Sunstone Washington DC</u> 4-5 May 2001</p> <p><b>JINELLE MONK</b></p>		
<p><i>With Outstanding Help From:</i></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;"> <p>Janet Brigham Rands Mary Ellen Robertson</p> </td> <td style="width: 50%; border: none;"> <p>Megan Fotheringham Becky Linford</p> </td> </tr> </table>		<p>Janet Brigham Rands Mary Ellen Robertson</p>	<p>Megan Fotheringham Becky Linford</p>
<p>Janet Brigham Rands Mary Ellen Robertson</p>	<p>Megan Fotheringham Becky Linford</p>		

THANK YOU!



and understanding is quite another. It involves knowing which facts are important and which are less so. Time and again in the scriptures, we learn that, in God's sight, the most important fact about us is the potential we have to do good and approach perfection.

The story of the Fisher King shows how this perception works. The king had been chosen to be the guardian of the Holy Grail, but through his pride, he lost it. For years, the king sent knights in search of the grail. Each returned empty-handed. The king grew old and approached death in despair because he had lost what he was supposed to protect.

On his deathbed, the Fisher King cried out for water. A fool who was wandering by took a cup from beside the king's bed, filled it with water, and gave it to the king.

The Fisher King sipped the water and, with renewed life surging through him, looked at the cup. Realization came quickly—the cup was the Holy Grail. It had been sitting beside him all along, yet he had not been able to see it.

"How did you know this was the grail?" the amazed king asked the fool.

"I didn't," the fool replied. "I only knew that you were thirsty."

The fool's vision was true because it was compassionate.

While the Fisher King had been guilty of pride and other mistakes, the fool concentrated on what was needed in the present—the compassion that would help bring out the good in the king that had made him guardian of the grail in the first place.

Christ's compassionate perception of us allows him to understand our weaknesses and see past them, to love us and know we are capable of good though we are not perfect. In Doctrine and Covenants 93, the Lord delivers a string of rebukes to Joseph Smith, Sidney Rigdon, and others, but he interrupts his chastisements to call all who are gathered his friends, to make certain they understand his love for them. He wants them to rise above their weaknesses and believes they will.

God sees the entire person. He knows our faults but also knows what is good in us and loves us for it. If we see others with this same compassion, we will know God and we will see his image in others and in ourselves.



—JASON HARDY  
Chicago, Illinois



## MORMON INDEX

Percentage of Utah Valley LDS youths who say their families rarely or never have family home evening: 37

Percentage of Utah LDS youths who say their mother is "easy to talk to": 51

Percentage of Utah LDS youths who say their father is "easy to talk to": 32

Total number of known LDS athletes to participate in the 2000 Summer Olympics in Sydney, Australia: 18

Number of those athletes who are not from the United States: 7

Number of medals won by LDS athletes in the 2000 summer games: 4

Number of those medals that were won by U.S. LDS athletes: 4

Percentage of Mormon women with two or fewer children who suffer from depression: 28.2

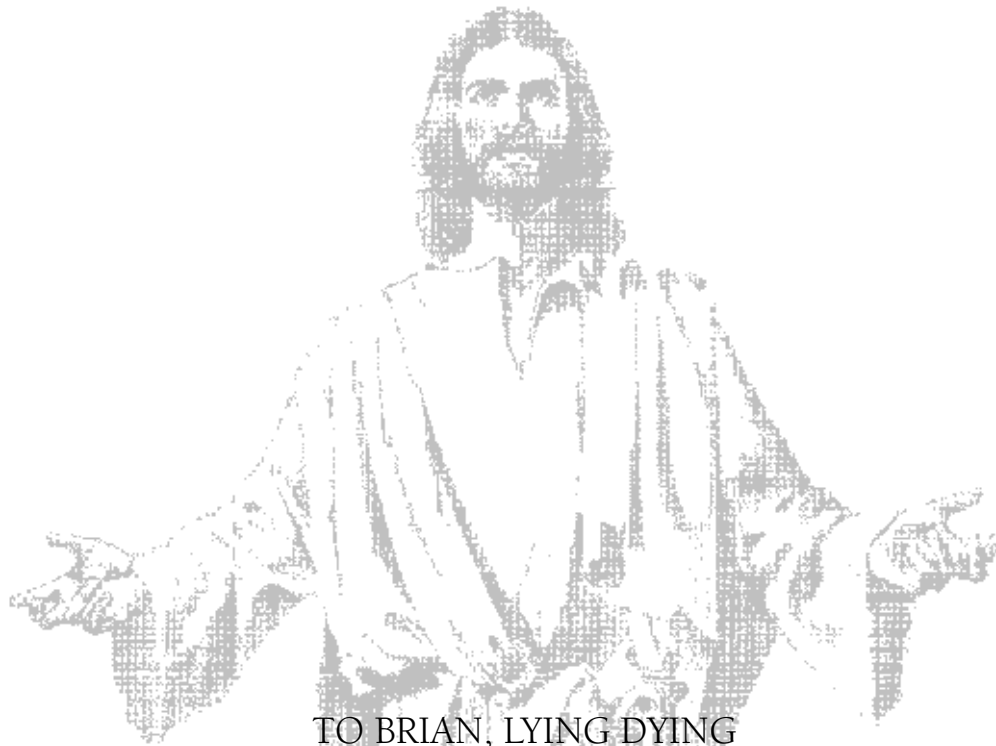
Percentage of Mormon women with three or more children who suffer from depression: 19.4

Percentage of Brigham Young University students who are female: 53

Percentage of Utah LDS youths who say their mother knows where the child is most afternoons after school: 74

Percentage of Utah LDS youths who say their father knows where the child is most afternoons after school: 39

**1, 2, 3** Brent L. Top, Bruce A. Chadwick, and Janice Garrett, "Family, Religion, and Delinquency Among LDS Youth," in *Religion, Mental Health, and the Latter-day Saints* (Religious Studies Center, BYU), 152-53; **4, 5, 6, 7** *Ensign*, Nov. 2000, 109-112; **8, 9** David C. Spendlove, Dee W. West, and William M. Stanish, "Risk Factors and the Prevalence of Depression in Mormon Women," in *Religion, Mental Health, and the Latter-day Saints* (Religious Studies Center, BYU), 40; **10** *The Best College for You 2001* (Time/Princeton Review), 253; **11, 12** Brent L. Top, Bruce A. Chadwick, and Janice Garrett, "Family, Religion, and Delinquency Among LDS Youth," in *Religion, Mental Health, and the Latter-day Saints* (Religious Studies Center, BYU), 154



## TO BRIAN, LYING DYING

Oh come on, Brian. Snap out of it!  
 You're lying, lying dying there  
 your breast rising and falling  
 in perfect measured rhythm  
 Your heart in rapid counterpoint  
 to that slow rise and fall  
 sends out good warm blood  
 till even your fingertips  
 feel like fever.

No vital show, though, in your eyes  
 or hands nor in the puffy cheeks  
 nor in the web of tubes that bind you  
 to your bed (the big one going into your nose,  
 I guess, is the one they breathe you through,  
 pushing that lying breath into your lungs.)

But snap out of it! Here comes Krista  
 with a full measure of your favorite  
 fresh-made carrot juice. She's pouring it  
 through that tiny tube, straight  
 to your gut. You'll have to jump  
 up now, seize life by the throat, breathe,  
 breathe your own breath down your own tube.

We wait . . . But not even that distilled  
 essence of carrot breaks the motion,  
 black bristles beard your face  
 growing in spite of the tubes  
 as does your hair, that astonishing full  
 head of thick waving black.

Your lips, sternly playful,  
 slightly move—your lips move!  
 Trying to say, saying . . . what?  
 “Keep me here?” “Let my body go?”  
 But now your lips are stony still.

We'll let your body go, all right,  
 release you to some airy eminence

but neither you nor we will ever snap  
 the rawhide bonds you caught and hold  
 us with. They'll loosen some then dry  
 and shrink to draw us tight  
 and hold us circled in your love.

—MARDEN J. CLARK