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MORALITY

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Book
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The Morrill Act

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ASTONISHINGLY ERRONEOUS

It was with some astonishment that we read the article by Hope and Lynn Hilton in the January-February 1984 issue of *SUNSTONE* (vol. 9, no. 1), entitled "The Lihyanites." The Hiltons freely admit that their article is entirely speculative, but it is much more than that—it is composed almost entirely of erroneous information based upon imaginative interpretations of scant philological and material remains.

The Hiltons' main premise is that while Lehi and his party were journeying through the Arabian peninsula, they came in contact with the Arab civilizations centered about the oasis of al-Ula in Northern Arabia, known as the Dedanite and Lihyanite kingdoms. Lehi converted some of the people in these groups who then adopted his name, hence being called "Lihyanites." Their argument for this is based upon four points, all of which we object to.

The Hiltons' first argument is that the rise of the Lihyanites correlates with the appearance of Lehi in North Arabia. Lehi is known to have left Jerusalem about 593 B.C. and perhaps to have traveled through the Arabian peninsula. Yet the earliest date for the appearance of the Lihyanite culture per se is placed by such scholars as Winnett and Reed at the latter half of the fifth century B.C., at least one hundred years after Lehi would have passed through the area. Others, such as Jausen and Savignac, who did the major epigraphic studies on the Lihyanites at al-Ula, have dated the earliest Lihyanite inscriptions to the middle of the fourth century B.C. The article in the *Smithsonian Magazine*, which the Hiltons use as the basis for their comparative dating scheme, is a general article written by a journalist on the overall development of archaeology in Saudi Arabia. At no point in the text of the article itself is mention made of a date for the Lihyanite culture or data provided that would point to such an early date as the Hiltons propose. Rather, the Hiltons' dating is based upon the caption below the first illustration accompanying the *Smithsonian* article depicting a series of tombs at al-Ula, which are thought to be Minaean and not

Lihyanite, from the mid-fifth century B.C. or about 440 B.C. Unfortunately, this caption describes them as Lihyanite of the Dedanite kingdom in 600 B.C. Indeed the Dedanite kingdom was in power in 600 B.C., but this is not the same as the Lihyanite kingdom. It is surely invalid to dismiss the work of competent scholars on the basis of an erroneous caption of an illustration appearing in a popular magazine simply because it better supports one's own notions.

The Hiltons' second point is that Lehi preached to the people of the region and converted a number of them, who then took on the name of Lehi. We must remember that the Book of Mormon makes no mention of any members of Lehi's party preaching to, or even meeting with, any of the inhabitants of the wilderness near the Red Sea. It is probable that Lehi did encounter some of the local nomads, but it seems strange that no mention is made of any conversions in the area especially since those of Zoram and Ishmael are duly recorded. Also, it would seem improbable that a small band of refugees from Jerusalem passing briefly through the Hijaz would be able to impress or disrupt an established civilization to the extent that they would suddenly become known by the name of an otherwise unknown clan chieftan.

But, as the Hiltons imply, it was his standing as a prophet that made the difference. Here again all evidence is to the contrary. Even if we admit that Lehi somehow spread his influence over a large area by mass conversions, we are faced with the fact that the inscriptions left us by the Lihyanites which contain any religious features have no similarity whatever with the gospel of Lehi. They are filled with the names of a host of pagan deities worshipped by the Lihyanites—Baalshamin, the Syrian sky god; Allat, the Arabian moon goddess; or Dhu-Gabat, the major god of the Lihyanite pantheon. How odd indeed that the Lihyanites should remember Lehi's name but nowhere his god.

The Hiltons also imply that there were large numbers of Israelites living in the Northern Hijaz at this time. Only three Hebrew inscriptions are known

from al-Ula, and all of them have been dated to the Byzantine period, a time when many Jews had fled to Northern Arabia following the Roman occupation of Jerusalem. The town of Makna, close to al-Bid, was recently surveyed by Parr and others, who found no evidence of early occupation or Jewish influence, but rather evidence of occupation mainly in Nabataean and Roman periods. Al-Bid itself consists of four low mounds, two containing Islamic remains, and the other two containing largely Nabataean and Roman remains, with no evidence of Lihyanite influence. The archaeological evidence does not support the existence of substantial numbers of Israelites in the area during Lehi's time, nor does the Book of Mormon mention any meetings with or conversions of Jews during Lehi's journey.

The Hiltons' third inference is that the Book of Mormon tradition of a prophet traveling through the area at this time is reflected in the Koranic tradition of the prophet Salih, whose name is associated with the later designation of al-Ula as Meda'in Salih ("the Cities of the Prophet Salih"). The Hiltons state that after the Nabataean takeover of this oasis, the name Dedan fell into disuse and was replaced by the name Madyan Salih (to use their spelling). This statement is completely false. During the Nabataean period, the area was known by the name al-Higr and continued to be called that up to the time of the Islamic conquest, when the term Mada'in Salih replaced it. The tradition of the prophet Salih is associated with a later period of Arabian history, around A.D. 400, and is completely unrelated in time or place to Lehi or the Lihyanites.

Finally, the Hiltons assert that there are archaeological indications of Israelite religion in the Lihyanite culture. Their only basis for this claim is a large stone basin having dimensions "almost identical" to those of the basin in Solomon's temple. Even if they were identical, which they are not, there is no reason to expect that they served the same function. A basin for water storage, for example, is a perfectly natural explanation for it in a very arid

climate. The Hiltons then state that there is no evidence that this basin rested upon the backs of twelve oxen, but imply that future archaeological work may reveal that it did. This is speculation and of no value as evidence. Besides the fact that there are no remains of oxen of any kind at the site, the basin itself has no marks or holes to indicate that it rested on the back of anything. It probably was buried deeper in the sand with access to it from ground level. The Hiltons then accuse the Saudi government of suppressing other evidence of Israelite influence in the area, even though the majority of work there has been carried out by French, British, and Canadian archaeologists. This kind of accusation can do great harm to the Church's efforts to spread its influence in the Arab world, and is insulting to those scholars who have carefully sought to discover the lifestyle of those in the kingdom of Lihyan (the Hiltons' insistence on pronouncing it *Lehi-an* is certainly incorrect).

In addition to these problems, there are many other smaller but no less important errors and inaccuracies to be found as well. Clearly, however, the most disturbing thing about the Hiltons' article is that having a certain notoriety within Mormonism, the information they present will be widely believed by many readers and taken as just one more proof of the Book of Mormon when actually it proves no such thing. Archaeology can neither prove nor disprove the truthfulness of the Book of Mormon. Their admission that the discussion is "speculation" hardly touches the issue. The article itself shows that the Hiltons are not at all familiar with the material they attempt to discuss.

David J. Johnson
Richard N. Jones
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NO SAVING GRACE

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matt. 7:21). (Emphasis added.)

In vain have I searched the writings of the fundamentalist, evangelical, Saints-Alive Christians to see how they respond to this verse

from the Bible (uttered by Christ himself, no less) as an answer to the salvation-by-grace-alone-and-not-by-works philosophy which they espouse. In my opinion, if this verse doesn't mean that our works play at least some role in our getting to heaven, then I guess I don't understand the English language.

Thus, when I opened my copy of a recent issue of *SUNSTONE* and came upon Dr. Donald P. Olsen's article on "Understanding the Scope of the Grace of Christ" (vol. 9, no. 2), I was disappointed as most of it was a point of view hardly distinguishable from the evangelicals'. As in the fundamentalists' writings, the scriptures in James and Revelations pointing to the necessity of works were dutifully trotted out and, as straw men, were conveniently explained away.

Granted, Dr. Olsen had some interesting questions and insights for us and even made some valid points, but no mention was made of Matthew 7:21. Why? Don't Dr. Olsen and the evangelicals know this scripture exists? Or would they prefer not to call it to our attention for the obvious reason that if they did, they would have a hard time preventing it from destroying their whole thesis.

Sure Paul said "By grace are ye saved . . . Not of works, lest any man should boast" (Eph. 2:8-9). But don't stop there. Paul didn't downgrade our individual works as much as the fundamentalists would like you to believe he did. He also said that God "will render to every man according to his deeds" (Rom. 2:6), an additional scripture, incidentally, that the fundamentalists conveniently neglect.

Even if Dr. Olsen should belatedly devise an interpretation which explains away this scripture, and if for the sake of argument we were to accept his explanation, we are still faced with the issue of Paul's reliability as an infallible, inerrant source of doctrine when taken literally, at face value, and out of context. For example: (1) Paul would still conflict with Christ in Matthew 7:21, so what do we do there? Do our priorities tell us to accept Paul and reject Christ? (2) When reading *any* scripture originating with

Paul, remember, this is the same man who gave you such basic profundities and self-evident, eternal gospel truths as "It is better to marry than to burn" (1 Cor. 7:9); "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11-12); and (the most important of all!) women should not adorn themselves "with broided hair" or (worse yet) "pigtailed" (!) (if you want to translate literally the German word *Zöpfe* used for this expression in the Luther Bible) (1 Tim. 2:9).

Furthermore, for the committed Mormon, what do we do with the third article of faith, which says explicitly, "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel"? (emphasis added). Do we throw that out the window, too, along with Matthew 7:21?

Finally, and this alone, in my opinion, would dispose of the issue for most thinking Mormons: Dr. Olsen's interpretation contradicts our experience in life—at least mine. In order to get anything worthwhile in life, you usually have to work for it. It is rarely handed to you on a silver platter. Now, is God's way so vastly different?

Sure, our works by themselves are insufficient, and we Latter-day Saints are justly criticized for placing too much emphasis on works, and not enough on grace. Those of us who are admirers of Lowell Bennion learned that long ago.

But in the process of resurrecting the gospel of grace and elevating it to its rightful place in the hierarchy of Mormon doctrines, as Dr. Olsen is laudably attempting to do, must we at the same time push the gospel of works out the other door and completely bury it? Must we adjourn our brains when reading the scriptures and blind ourselves to the realities of life around us? In fact, doesn't an occurrence of an apparent conflict in the scriptures, render their authority inconclusive at that point and require us to use our brains? Do we really believe that the glory of God is intelligence? if you believe everything some gospel writers tell you, it seems that,

on the contrary, his glory is selective scriptural exposition and proof-texting.

Dr. Olsen, you seem to have studied this subject so deeply, even to the point of going back to the original Greek texts. I'm impressed. You have me at a disadvantage there. I plead ignorance of Greek. All I know is English and some German. Please enlighten some of us less learned students further on this subject and give us your explanation of Matthew 7:21 and Romans 2:6. For me, the whole story on grace is not told without giving these sources their day in court.

Robert G. Vernon
Salt Lake City, Utah

RESISTIBLE GRACE

If Donald Olsen's article in the Autumn 1984 issue of *SUNSTONE* purported merely to be an apology for a "Pauline" salvation by grace apart from works, which it is, I would simply ignore it. However, Olsen purports to elucidate the true understanding of grace and salvation and explicitly damns to hell all who disagree with his idea of *sola gratia*. Such attempts are not merely misleading; in my opinion, they are morally repulsive.

Olsen's work suffers from severe equivocation on key terms. Olsen takes Bruce McConkie to task for asserting that when Paul speaks of works, he has the "works of the Law" or Torah in mind (p. 24). Olsen asserts that Paul has "all works" in mind, including outward moral conduct. Though I don't intend to be an apologist for Elder McConkie, or anyone else, it just so happens that two of the finest New Testament scholars who have

recently treated Paul's concepts of grace, works, and justification agree that when Paul uses the term works (*ergon*), he has the works of the Law of Moses in mind. (See Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, pp. 149-50; 208-11; Leonard Goppelt, *Theologie des Neuen Testaments* section 45, 3.) Indeed, Paul often explicitly qualifies his use of the term "works" as "works of the Law," and when he doesn't it is implicit (See, e.g., Rom. 2:12-15; 3:20-31; 9:32; Gal. 2:16-17; 3:2). One of Olsen's most glaring

blunders is that he equates Paul's concept of Law with the concept of "law" in D&C 130:20-21 where a "law irrevocably decreed in heaven" is at issue (p. 22). The Torah is not what Joseph Smith had in mind; it is what Paul had in mind.

Olsen also commits a fundamental (fundamentalist) mistake by presupposing that all writers of scripture in any age have the same concepts in mind when they use words such as "grace" and "works." Unfortunately, this naive hermeneutic is also shared by many Mormons. Actually, Paul's use of the words "grace" and "justification" is technical and quite different than their meaning in either the Book of Mormon or Joseph Smith.

Even if one takes Paul as the *sine qua non* of Christianity, Olsen's concept of "salvation by grace apart from works" is misguided. Olsen argues that works are merely an incidental consequence of faith, and have no saving efficacy. One is justified by faith *alone* through grace without reference to moral conduct. However, Olsen has urged a false dichotomy between faith and works and reduced salvation to a mere tautology of faith.

The letter of James was written precisely for the purpose of combatting a mistaken understanding of Paul's idea of justification by faith alone that had arisen among some early Christians, and the concept of salvation apart from works urged by Olsen is the very idea James intends to correct. Space won't allow me to develop a competent hermeneutic for understanding James. Suffice it to say that the letter was evidently written to an early Judeo-Christian community and is very important to an understanding of early Christianity (Schillebeeckx, pp. 159-60.)

It appears at first impression that James is attacking Paul's statements of Romans 3:28; 9:32 and Galatians 2:16 when James says, "you see that a man is justified by works and not by faith alone" (James 2:24). That James is responding in some sense to Paul is supported by James's exegesis of Genesis 15:16 which Paul also claimed to support his doctrine in

Romans 4 and Galatians 3. Indeed, works in relation to justification is not addressed elsewhere in the New Testament outside of Paul's letters. However, James is not responding to Paul, but to a false understanding of Paul that proclaimed justification through faith alone. Paul does claim that justification is through faith "without the works of the Law" in Romans 3:28 (*pistei choris ergon nomou*), but not through faith "apart from works." The alone (*monon*) is found, by the way, only in James where it is condemned; it is missing in Paul's usage in Romans 3:28; 9:32 and Galatians 2:16. The idea of *sola gratia* is condemned by James.

Olsen would undoubtedly reply, "But I didn't mean faith apart from works, I simply mean that works result from faith and are incidental to salvation; only grace is relevant to salvation." Indeed, Olsen declares grace and works are "mutually exclusive" (p. 22). Such response is the same misunderstanding of Paul. It is a mistake, even from the point of Paul's writings, to draw a distinction between ethical conduct (as "works" is used in James and by Mormons) and faith. Olsen also uses the word "works" to mean ethical conduct and asserts that such works have nothing to do with salvation. On the contrary, such works have everything to do with salvation precisely because there is no faith apart from works or loving acts towards the poor. (See Gal. 5:13-14; James 1:27.) Faith and works are two aspects of the same act of accepting Christ in both James and Paul. James speaks of works, or ethical conduct, and salvation as a "synergy." In justification there is a *synergeia* or faith and works: *synergei [he pistis] tois ergois outou* (James 2:22). In other words, faith and works necessarily work together to justify one before Christ.

Thus, Paul and James do not disagree because by works Paul means "works of the Law" and James means by works (*ergon*) "a work of love" (cf. James 2:14-17). But Paul agrees that grace and faith unto salvation entail works of love for others (Gal. 5:6). Furthermore, "law" (*nomos*) has different meanings for James and Paul. For James a Christian is under the "perfect law" or the

"law of liberty" which requires obedience to the gospel of Christ (James 1:25; 2:12). For Paul, one did not become free through the Law, but one is free who is free from the Law of Moses (Rom. 7:1-4; Gal. 4:25). Paul agrees that the Christian is "called to liberty . . . and by love serve one another" (Gal. 5:13). Both agree that faith in Christ requires works of the kind urged in James, i.e., ethical conduct of love toward others. Without such ethical conduct there is no faith, and without such faith there is no salvation. Asserting that such works merely follow faith, and if one claims faith but doesn't later have good works, then he never had faith, is to create a tautology of religious conversion and trivialize the commitment to Christ in Paul's thought (p. 24).

Olsen notes that the New Testament mentions grace (*charis*) 128 times. I doubt that the doctrine of grace was as central to early Christianity as Olsen claims. Jesus never used the word grace in the sense of justification characteristic of Paul. The word grace (*charis*) does not even appear in the Gospels of Mark and Matthew. The concept of grace is completely missing from the Gospel of John outside the prologue, where it appears four times but not in relation to justification. The term grace appears in Luke eight times but usually without a theological meaning. Even in the Patristic writers, the term grace is rarely used. The doctrine of justification by grace is Pauline, and did not become central to theological reflection until the later works of Augustine in his polemic against Pelagius.

Olsen misunderstands the use of works and grace in Mormon scriptures because works, as used therein, are the ethical conduct necessarily accompanying the acceptance of Christ and not the works of the Law spoken of by Paul. Even the earliest scriptures in the Mormon tradition that are most influenced by Protestant thought can't be squared with Olsen's doctrine of salvation by grace alone. These scriptures do indeed speak of the natural man and grace-delivered salvation. However, Mormon scriptures reflect an Arminian influence that

emphasized that the grace of Christ's atonement made fallen man morally free to choose liberty and eternal life, or evil and death (2 Ne. 2:21-27; 9:25-26). See Arminius, *Opera Declaratio Sentimentii* and John Fletcher, *A Plain Account of Christian Perfection*. In effect, the Atonement provides the grace that restores persons to the presence of God "to be judged according to their works, according to law and justice" (Alma 42:23-24). Alma 41, in its doctrine of restoration to good for good or evil for evil, makes it especially clear that all are judged and receive according to their works, or moral conduct.

Olsen's idea of grace logically entails the idea that man can will only evil unless grace irresistibly turns his will to God by an arbitrary decision by God—doctrines explicitly rejected by Mormonism. Further, there is a dichotomy between those who are saved by grace and those who are not in Olsen's doctrine of grace. In Mormon thought there are not merely two kingdoms, but three—those sanctified, those justified, and those neither sanctified nor justified (D&C 76). All are "saved" but the sons of Perdition.

It is doubtful that the development of Mormon doctrine in Nauvoo can be reconciled with a fundamentalist theology of grace. As John Dillenberger suggested in *Reflections on Mormonism*, the idea of primordial intelligence militates against a theology of grace alone. The intelligence is not deprived of its freedom through the fall, nor is it incapable of morally significant choice without prevenient grace. A Mormon theology of grace would be more sensitive than Olsen has been to the idea that we need God and he needs us to accomplish "salvation." Such a theology of grace would more squarely face the problem of evil implicated in Olsen's doctrine of *sola gratia*. While Mormonism has yet to fully recognize the implications of its ideas of God and man in its as yet unrefined theology of grace, the implications of such a theology are clearly at odds with Olsen's rather naive attempt to drag the doctrine of *sola gratia* into Mormon thought.

Blake Ostler
Salt Lake City, Utah

A FAILURE TO COMMUNICATE

Peggy Fletcher

These methods cannot solve problems because problems are not brought into the open.

Cool Hand Luke was a movie that preyed naturally on my nascent sixties sensibilities. Paul Newman played the title character, an irrepressible nonconformist sentenced to months of hard labor on a chain-gang for decapitating a series of parking meters. He spends the remainder of the film trying to escape. His equally determined antagonist is the chief administrator of the camp, known only as "Boss" and seen mostly behind the reflection of his very dark glasses.

Early in the film Luke makes his first escape attempt and, when recaptured, is brutally punished. Boss watches unflinchingly and utters the understatement: "What we have here is a failure to communicate." The line is repeated again at the end, this time by Luke. He stands alone in a Church (note the symbolism), surrounded by armed guards. He steps to the window, raises his arms in a crucifix gesture of defiance and resignation (also revealing that he is unarmed), speaks the line, and is shot to death.

The message could not have been missed: persons of authority and large institutions (politicians, police officers, business executives, popes) are bad and those who "buck the system" are good, even Christlike.

My father was my date that night, and he really didn't like the film. "Life isn't made up of villains and victims," he cautioned in his ever fair-minded way, without saying much more. "Good and bad are more nuanced than that."

In my teenage precocity, I thought him closed-minded; as with many other issues, I now share his view.

Much more villainous, I have come to discover, are processes. There is a pattern of behavior known to psychologists as "passive-aggressive." This refers to the use of various communica-

tion techniques as a way of expressing hostility covertly. A passive-aggressive person often quietly acquiesces, feigns agreement, or avoids issues altogether rather than face conflicts directly. K-Lynn Paul, in an early *Dialogue* cites a few cases: "the alcoholic, who when angry at boss or spouse does not speak up, but who retaliates indirectly by getting drunk; . . . the wife who becomes 'sick' the day her husband had planned to go fishing; and the husband who, unhappy with his family relationships, pursues a hobby to their neglect."

She concludes: "These passive means really communicate the same message as open active disagreement or conflict. But unlike open disagreement, these methods cannot solve problems because the problems are not brought into the open."

On the personal level this can be a baffling sequence and can disrupt relationships. On the organizational level, this can be positively dysfunctional for both individuals and the group. Consider the following examples.

Ephraim E. Ericksen, by profession an educator and philosopher, served on the YMMIA General Board from 1922 to 1935. Having studied at the University of Chicago, he attempted to integrate his understanding of "modernist" ideas with gospel principles. There was wide enthusiasm for his approach among the young people of the Church as well as most of the other members of the board. However, in late 1933 the prevailing opinion of the leaders began to reverse itself. A lively debate about how and what to teach ensued during the next year and by January 1935, the board was dissolved. When it was reorganized, 23 of the 35 members had been eliminated, including Ericksen. Grandson Scott Kenney wrote: "Ericksen believed the release was probably necessary

and, in the end, a good move. Nevertheless, it was a heavy blow. After thirteen years of dedicated service, the Church seemed to have no further use of his energies." From that time until his death in 1967, Ericksen held only one Church position and that one, teacher of high priests in his ward, was short-lived.

Not only did Juanita Brooks suffer the "informal excommunication" for writing that seminal work, *Mountain Meadows Massacre*, but by association her husband, Will, was likewise condemned. She describes their treatment: "Will was such a sweet man. He didn't get embittered. . . . He was a high priest; he'd been in a bishopric down in San Juan County; he'd been in the bishopric under two bishops in St. George; he'd been superintendent of Sunday Schools for years. He contributed to everything. But after the book, he was never asked to do anything. He was never asked to offer a prayer, never asked to participate in anything, never answered a question in class." Juanita had been stake Relief Society president for seven years and on various MIA boards for most of her life. After her book was published, she was never called to any other position.

After twenty-three years, Lowell Bennion is still uncertain about why he was fired from his post as director of the Salt Lake Institute of Religion. When asked in his recent interview if he had ever had any "hand-slapping" by Church leaders, he replied: "No, I think Dr. West fielded the blows for us. I was never confronted directly, never called on the carpet. Even when I was relieved of my duties as the director of the institute, I didn't sit down with anybody who told me why they wanted to change the leadership there. I don't know that they were obligated to do that. Still, I'd like to have chatted with those that were responsible."

The situation of the historians (described in part elsewhere in this issue) under Leonard Arrington epitomized this sort of shadow-boxing. The experience of Dean May, one of the professional historians employed by the Church at the time, is instructive. With Leonard Arrington and Feramorz Fox, May wrote a book called *Building the City of God: Community*

and Cooperation among the Mormons which detailed Mormonism's communitarian experiments. Published in 1976 by Deseret Book, it was approved by the board of directors. The book was written while the authors were under Church employ and at no time during the process were there any criticisms of the book; they were never asked to change a single word. But after it was published, there was quite a stir. The book was not to be reprinted, it was not reviewed in the *Church News*, and it was added to the list of books that can never be mentioned in Church-sponsored publications. They heard through informal channels that some leaders objected to the word *God* being used in any book titles other than a General Authority's and that the book was somehow not "upbeat" enough. Still, moans May, "we were not given any explanation. Who generated the blacklist and why? If only they would have talked with us, expressed their concerns. We are all reasonably sensitive, loyal, believing Mormons. We would certainly have tried to understand and respond to their concerns. But we were never given that chance."

Davis Bitton, in his excellent article, "Ten Years in Camelot," voices their accumulated frustrations: "One of my personal disappointments was the lack of mutual respect and a willingness to discuss. Never were our critics willing to sit down and talk over matters with us. If we were inaccurate, we could be so informed. If a book had errors, they could be corrected in future revised editions. If we were violating the procedures set up by Elder Dyer back in 1972 and approved by the First Presidency, we could be told about it. But such conferences did not occur."

Leonard Arrington himself was released *ex post facto* in a letter.

The *Seventh East Press* was banished from the Brigham Young University bookstore with a single phone call to the manager. The editors and writers had no chance to defend themselves; once again they had no idea which was the offending article, if any, what their crime had been, or the identity of the authority.

In the army, this sort of maneuver is called "camouflage and concealment." In order to con-

fuse the enemy as to the source of an attack or identity of an opponent, soldiers are instructed to become indistinguishable from the surrounding environment. They darken their faces with paint and disguise their uniforms. "You can't shoot what you can't see or hear."

A central element in the game of war is the spy. In fact, in several of the episodes described previously much of the punitive action was precipitated by a "spy." When asked whether one of his faculty members regularly reported to certain of the General Authorities, Lowell Bennion responded:

"Yes. A young upstart, without saying a word to us, went down to the Church historian's department and said that Ed Lyon and I were teaching false doctrine. That word got to Joseph Fielding Smith, and I don't know to whom else. We heard about it from a friend of Ed's in the Church history department. So we called our colleague-critic on it in a nice way, and we had Ed Barrett come up to settle the matter. We asked our accuser to say what he thought was false doctrine. Then we explained our idea of revelation, and of God, and we were cleared by Ed Barrett. We felt good about our point of view, but we didn't have a chance to talk with whomever of the General Authorities were concerned."

Davis Bitton wrote of a similar situation: "One member of the historical department, a librarian, regularly went through anything we published, underlined passages he considered inappropriate, and sent these annotated copies to his personal contacts among the General Authorities. We were certainly aware of this and simply hoped that small minds would be recognized as such by those in positions of responsibility. We . . . never regarded ourselves as immune from criticism. But the behind-the-scenes, over-the-back-fence rumor mongering was insidious."

This part of the process seems to me especially ominous and unfair. Individuals ought to have the right to present their own cases to those in authority, ought to be able to defend their ideas, their teaching methods, or their published pieces in the full context of their work. They ought not to be represented by self-appointed intermediaries.

If there were a real enemy or a

real war, this might be forgivable and even appropriate. But we are all fellow believers in God's kingdom. It seems to me critically important that we talk with one another, reason together, try to be patient. We might have to risk an unpleasant, even painful exchange to air our concerns, to examine our differences, but such straightforward discussions are essential to understanding, to responsible and compassionate leadership.

An example so current that the outcome is still pending weighs on my mind. An outspoken and popular LDS institute teacher was told he must accept a transfer to another location or be fired. Knowing that transfers are rarely mandatory the instructor pressed the administrator to confess that some people in the Church education system were bothered by his "liberal" ideas, associates, and work. No names of his accusers were mentioned and no more specific complaints offered. When friends tried to plead his case with Church leaders, they were told, "We are sympathetic but can't interfere with administrative procedures."

This is failure to communicate at its worst. "Administrative procedures" taking precedent over individuals. Nameless, faceless middle managers making decisions without having to be responsible. And, as the bureaucracy expands itself into limitless anonymity, the problem is likely only to increase.

There are no villains in this case or in the others. No cold-hearted Boss, eyes hidden behind black lenses. No charismatic hero. There are only very human, very struggling individuals with unfortunate and, to my mind, unnecessary breakdowns in communication. Ours is a Church small enough and loving enough to put people first. We have no clergy because we don't believe in elevating one group above another; we minister to each other. We believe in learning from our mistakes, always growing, even into eternity. Without feedback, how can we discover the errors of our way? Our organization is established at every level, especially the local (ward) one, to provide the greatest attention to individuals. Our theology demands it.

"We are sympathetic but can't interfere with administrative procedures."

LEGISLATING MORALITY: P

Legalizing polygamy would signal a deterioration of traditional values.

ILLUSTRATION BY KELYNN Z. ALDER



By Mark S. Lee

Mormons are taught that the Constitution is an inspired document, established not only to guarantee individual freedom, but also to make possible the restoration of the Church by creating a land of religious liberty. Perhaps for this reason, many members of the Church in the nineteenth century reacted with indignation and outrage to the Supreme Court's decision in the case of *Reynolds vs. United States*, the landmark opinion that ruled that the practice of polygamy was not protected by the free-exercise clause of the First Amendment (98 U.S. 145 [1879]).

However, though even today many members of the Church would consider its result "wrong," if not a betrayal of the constitutional principles which it purports to espouse, the fact is that *Reynolds* is the cornerstone of constitutional doctrine concerning religious freedom which, though refined, is still in force. Further, despite disagreement with the result, the principles set forth in the *Reynolds* decision are ones with which most present-day members would probably agree.

HISTORICAL BACKGROUND

The origins of Mormon polygamy are familiar to most Mormons. Practiced secretly for years, it was publicly announced at a special conference of the Church in Salt Lake City in 1852.

Action by the federal government followed, and in 1862, a law prohibiting polygamy was passed by Congress and signed by the president. Subsequently, other, stronger legislation was passed.

The 1860 congressional debate surrounding the Morrill Act makes clear that the driving force behind its implementation was the moral horror with which Mormon polygamy was viewed. The majority in favor of the bill repeatedly argued that polygamy was degrading to women, a form of sexual promiscuity, and an assault on the family unit.

Opponents of the bill did not dispute this char-

REYNOLDS VS. UNITED STATES

acterization; rather, they attacked it as an attempt by the federal government to expropriate local rights. After decrying what he viewed as the Morrill Act's harmful effects on local autonomy and the violence that could result therefrom, for example, Representative Keitt of South Carolina asked, "Is a result like this, worth the fearful aggrandizement of the Federal Government?" (*Congressional Globe*, 36th Congress, p. 198 [1860]).

The Church believed that the Morrill Act was unconstitutional and arranged a test case to prove this. George Reynolds, secretary to Brigham Young and husband of two wives, was designated the defendant. An initial conviction was reversed by the Territorial Supreme Court on the grounds that the grand jury which indicted him was illegally constituted. However, Reynolds was convicted again at a second trial, and this time the Territorial Supreme Court affirmed. He appealed to the United States Supreme Court, which accepted the case in 1878.

NATURE OF THE CONTROVERSY

The *Reynolds* case today is generally viewed as the classic, almost archetypal confrontation between governmental power and religious practice. However, that apparently was not the Church's perception at the time. Although it believed the Morrill Act to be unconstitutional, it based this belief on general concepts of local autonomy rather than the free-exercise grounds of the First Amendment. A sense of the "rightness" of polygamy was undoubtedly a major component of the Church's belief that the Morrill Act was "wrong," but religious freedom was not the thrust of its argument to the Supreme Court.

This is made clear by Reynolds' appellate brief. Fifty-eight of its sixty-three pages were devoted to "legal technicalities" such as whether the grand jury that indicted Reynolds was legally constituted or whether the testimony of the plural wife at the first trial was properly admit-

ted at the second trial. The First Amendment was not mentioned in the remaining five pages. Instead, Reynolds asserted that the Constitution forbade Congress to enact "arbitrary" territorial legislation, argued for self-government in the territories, and contended that because he was acting out of his religious conviction he lacked the evil intent or *mens rea* necessary to sustain a criminal conviction. The center of this argument was that:

Bigamy is not prohibited by the general moral code. There is no command against it in the Decalogue. Its prohibition may, perhaps, be said to be found in the teachings of the New Testament. Granted, for the purpose of the argument. But a majority of the inhabitants might be persons not recognizing the binding force of this dispensation. In point of fact, we know that a majority of the people of this particular territory deny that Christian law makes any such prohibition. We are therefore led to the assertion that as to the people of this territory, the supposed offense is a creature of positive enactment. Had Congress a right to fasten this burthen upon them?

We deny that it had, and shall contend that the passage of this statute was beyond its powers. In other words, there is always an excess of legislative power, when any attempt is made by the federal legislature to provide for more than the assertion and preservation of the rights of the general government over a territory, leaving necessarily the enactment of all laws relating to the social and domestic life of its inhabitants, as well as its internal police, to the people dwelling in the territory. (Brief of Plaintiff-in-Error, Reynolds vs. U.S. at 54-57.)

In ruling on application of the free-exercise clause, therefore, *Reynolds* resolved an issue that had not been directly raised. Given this fact, it seems surprising that the Supreme Court in *Reynolds* produced what has become the leading authority on the limits of religious practice under the First Amendment. Although there is no direct evidence on this point, it appears that the Court did so because it found polygamy morally repugnant.

Congressional opponents of polygamy argued that it was degrading to women, a form of sexual promiscuity, and an assault on the family unit.

Chief Justice Waite, author of the *Reynolds* decision, was an active Episcopalian who had been a member of the Republican Party since the days when the party first denounced slavery and polygamy as the "twin relics" of barbarism. It is not unlikely that he viewed polygamy with disfavor. Indeed, in writing to a cleric acquaintance, the justice described his *Reynolds* opinion as "my sermon on the religion of polygamy," adding "I hope you'll not find it poisoned with heterodoxy." (Cited in C. Peter Magrath, *Vanderbilt Law Review*, 1965, p. 533.) Regardless of his motivations, however, the chief justice was undoubtedly deeply interested in the religious questions raised by the trial of George Reynolds. Fully half of his opinion was devoted to an examination of religious freedom under the First Amendment.

After disposing of the various procedural arguments raised by Reynolds, Justice Waite focused on the religious issue. As stated by Justice Waite, "The question is raised whether religious belief can be accepted as a justification of an overt act made criminal by the law of the land" (98 U.S. at 162).

Observing that there was no definition of "religion" in the Constitution, the court tacitly accepted Reynolds's position that polygamy was a "religious practice." It then shifted its attention to defining "free exercise" by referring to the history surrounding the First Amendment's formulation. After noting Madison's and Jefferson's distinction between right to religious belief (which was absolute) and religious practice (which could be regulated), the Court concluded that "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order." (98 U.S. at 164.)

The Court stated that polygamy had always been odious among the northern and western nations of Europe and noted that under the common law, by statute 1 James 1, it was an offense punishable by death. It pointed out that the same day the Virginia convention recommended passage of the First Amendment to the U.S. Constitution, the Virginia legislature enacted the same statute, complete with death penalty.

The Court then discussed whether polygamy violated social order such that its practice could be prohibited. It stated that, although a sacred obligation, marriage is a civil contract regulated by law and is, in fact, the most important feature of social life with which government must deal. The court referred to contemporary scholarly opinion that polygamy leads to the "patriarchal principle" and was destructive to democracy.

The Court concluded that government may regulate religious practices (though not belief or opinion), held that polygamy was subversive of government and offensive to society, and ruled that it was thus not protected by the First Amendment:

Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent a sacrifice? Or if a wife religiously believed it was her duty to burn herself upon the funeral pyre of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief to practice?

So here, as a law of the organization of society under the exclusive Dominion of the United States, it is provided that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this would be to make the professed doctrines of religious belief superior to the law of the land, and in effect permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. (98 U.S. at 166.)

ANALYSIS OF THE REYNOLDS DECISION

The logic of the *Reynolds* test is ineluctable. Government has the right to regulate or even prohibit religious action when it conflicts with nondiscriminatory general laws (that is, laws that do not purposely discriminate against either a specific church or all churches) that are designed to preserve social order. To hold otherwise would be to make social order impossible. Indeed, the *Reynolds* opinion is in many respects a libertarian one in that it elevates an "absolute" status to matters of religious opinion, a status not accorded either religious action or any of the other "fundamental" rights guaranteed by the U.S. Constitution.

Reynolds has been criticized for creating a "belief-action" dichotomy that "grossly oversimplif[ies] . . . complex issues" (James L. Clayton, *Dialogue*, Winter 1979, p. 55). If it had held that any religious action could be prohibited, there would be merit to such criticism, as virtually all significant religious beliefs relate to actions of some kind, whether those actions be prayer, attendance at church services, donations of funds, or obedience to a code of personal conduct. However, *Reynolds* made no such holding. Under *Reynolds*, an individual is free both to believe as he chooses and to act on those beliefs unless those actions are "subversive of good order." The weighing of religious practice against social order was the precursor of the "balancing test" clearly enunciated in subsequent free exercise cases.

Others have criticized *Reynolds* for its failure to articulate precisely how polygamy was subversive of social order. Justice Waite's reliance on contemporary scholarly opinion that polygamy was "inherently antagonistic" to democracy would probably be unpersuasive to many today, although his assertion that the traditional family is the bedrock of democratic society would still find support. Indeed, at least one Mormon legal scholar has advocated a continuing constitutional preference for the traditional family over alter-

native "intimate associations" such as unmarried heterosexual or homosexual couples due to the importance of the traditional family in transmitting democratic values (Bruce C. Hafen, *Univ. of Mich. Law Review*, 1983, pp. 463-574). The *Reynolds* decision is certainly consistent with such a position.

Although not clearly articulated, however, a basis for *Reynolds's* holding that polygamy was "subversive of good order" is apparent, especially when it is read against the Victorian atmosphere of the times. Implicit in the *Reynolds* decision is the view that polygamy is "immoral." The practice of polygamy, in other words, was thought to be so morally harmful that its practice by a few would be damaging to all society and thus "subversive of good order." By upholding the Morrill Act's prohibition of polygamy, the Supreme Court was in effect taking Constitutional cognizance of legislated morality.

Viewed from this perspective, the Church's outrage at the *Reynolds* opinion probably arose not because polygamy was seen as illegal, but because it was seen as immoral. It undoubtedly was painful for a people who, at the command of a prophet, had overcome their own reluctance and practiced polygamy at great personal, emotional, and social sacrifice, only to have decades of public vilification legitimized by the imprimatur of the Constitution.

In response the Mormons accurately and repeatedly criticized the hypocrisy of those "who brand our wives as prostitutes, children as bastards, while at the same time they themselves are supporters of harlots," thereby attempting to persuade the public of the relative worth of their practice (Kimball Young, *Isn't One Wife Enough?*, p. 50 n. 41). *Reynolds* was clear evidence that their attempt failed.

Is morality a valid basis for legislation? One of today's most hackneyed cliches, which states that "you can't legislate morality," would have us believe that it is not. This aphorism has been invoked as an almost mystical incantation by opponents of laws that reflect underlying social morality, such as prohibition, regulation of drug or alcohol use, regulation of pornography or prohibition of various sexual practices for commercial or other purposes. However, this cliché and the sentiment it reflects ignores the fact that the law, or at least much of the law, is morality. Law is the moral code by which society requires individuals to live. Law is a reflection of the personal morality of a society's members. In fact, new law often attempts to inculcate new moral sensibilities into society.

Thus, criminal laws prohibiting murder, theft, assault or rape are based on moral judgments that it is wrong to take another human being's life or his property, or to injure that person physically or sexually. Laws prohibiting discrimination in housing, education, employment, or salaries are based on moral judgments that it is wrong

to deprive a person of a home, an education, a job, or equal pay based upon his or her race, religion, age, or sex. Laws which hold a person liable for his own negligence are based on the moral judgment that we are each responsible for our own actions. Tax laws are based on the moral judgment that a person who derives the benefits of a society should be required to contribute monetarily to that society. Even traffic laws embody a moral judgment that it is wrong to endanger the safety of others by driving at excessive speeds or in a hazardous manner. To repeal all laws that have a moral basis because they "oversimplify complex moral issues," "attempt to impose one's own morality on others," or "impose incorrect moral principles," would be to render society without law and, coincidentally, without morality (Christopher Lasch, *The Culture of Narcissism*).

This is not to say that all law reflects public morality or that all morality is reflected in law. Some laws are codifications of social policies having little to do with moral values. Conversely, many of society's most important moral values—such as the moral rights of children to be loved by their parents, the moral duty of citizens to better society, etc.—are such broad affirmative obligations that they could not be made the subject of legal coercion in a democratic society, as the state lacks power to enforce them.

Yet democratic society requires institutionally reliable "mediating structures" to inculcate such moral values in its members without governmental intervention. Paramount among these structures is the family. By affirming the traditional family against the challenge presented by polygamy, therefore, the Supreme Court in *Reynolds* not only upheld "public morality," but arguably acted to protect society's most important socializing structure.

Of course, insofar as it delineates individual rights, the Constitution itself embodies fundamental moral precepts and aspirations of society. This is to be expected of an "inspired" document. The dilemma often presented in constitutional question cases is the collision of competing moral values, as a party attempts to bring conduct that violates public morality (and law) within the greater moral protection of the Constitution.

This is what occurred in the *Reynolds* case. There the Church's practice of plural marriage was viewed as an assault on the traditional family unit idealized in contemporary public morality. The Church attempted to overcome the law which reflected that morality by bringing its action within the "higher law" (or morality) of the free-exercise clause. The Supreme Court's denial of the Church's claim to constitutional protection for polygamy affirmed the preeminence of the traditional family in the face of an alternate associational lifestyle claiming constitutional protection.

If the concept of public morality were suffi-

The cliché that "you can't legislate morality" ignores the fact that the law is morality. Law is the moral code by which society requires its individuals to live.

If polygamy were reinstated, it would mean that other traditionally unrighteous lifestyles would likely also receive constitutional protection.

cient to sustain any law that impaired the free exercise of religion, the entire clause would be eviscerated. On what basis, then, may the validity of legislation reflecting moral judgments be evaluated for constitutional purposes?

The contemporary Mormon position on this question was set forth by George Q. Cannon in his 1879 review of the *Reynolds* decision. Critical of the *Reynolds* decision on several grounds, Cannon argued that so long as a religious group's beliefs and practices do not interfere with the rights of others, they should be allowed to act on their beliefs however nonconformist they might be. Cannon's position was strongly reminiscent of the libertarian principle espoused by John Stewart Mill that "the only purpose for which power can be rightfully exercised over any member of a civilized community . . . is to prevent harm to others" (*On Liberty*, chap. 1). Modern variants of this argument have been used to support abandonment of laws prohibiting illicit drug use, public nudity, prostitution, pornography, sexual practices between consenting adults such as fornication or sodomy, obscenity, and other so-called "victimless" crimes. Indeed, several recent attempts have been made, with some success at the state level, to invest many of these acts with constitutional protection on privacy or other grounds.

The weakness of this argument is that it requires society to demonstrably "prove" actual harm before "immoral" activity can be prohibited. This in effect allows advocates of nonconformist behavior to shift to society the burden of justifying its traditional values, rather than requiring the nonconformist to demonstrate the benefit (or at least harmlessness) of the conduct he espouses before it receives affirmative legal protection. This shifting of the burden of proof creates an intolerable burden on society, as unequivocal "proof," or even clear evidence, of the social impact of individual behavior such as prostitution, pornography, obscenity, etc. is virtually impossible to produce in an objective sense due to the inherent complexities of social interaction and difficulties in evaluating a particular behavior's effects on society. This difficulty in proving "social benefit" means that the party that is required to support its position by "proof" will be the party that loses. As Bruce Hafen has observed, "Changes of this kind may not only fail to follow the standard due-process test of drawing upon the traditions and collective conscience of the people, but they also can completely overturn long established tradition." Further, this overturning of long-established traditions takes place "not by evidence or even by analysis, but by a simple shift of theoretical assumptions that happens, somehow, automatically." (Hafen, *Univ. of Mich. Law Review*, 1983, pp. 449-50.)

The Supreme Court itself has explicitly recognized the dangers in such a principle in an obscenity setting where it upheld a state legislature's

right to decide, based on "various unprovable assumptions" that exhibition of obscenity "has a tendency to injure the community as a whole," thereby placing the burden of proving those assumptions erroneous on those who sought to provide obscenity with constitutional protection (*Paris Adult Theatre I vs. Slaton*, 1973). This according traditional moral values and experiences with legal preference is consonant with our entire legal tradition, for as Justice Holmes stated, "The life of the law has not been logic: it has been experience" (*The Common Law*, p. 2).

The "demonstrable proof" standard advocated by Mills and Cannon is thus unworkable. The only alternative is to allow a legal preference for the traditional moral values contained in legislation that can only be overcome by "demonstrable proof" of the social harmlessness of the illegal behavior. The *Reynolds* case accorded such a preference to monogamy in its decision.

CONCLUSION

Many members of the Church today view with dismay the increasing social acceptance of alternative lifestyles such as unmarried heterosexual cohabitation, group marriage, open marriage, homosexual cohabitation, and homosexual marriage, as well as the increasing political and legal acceptance that seems to follow in the wake of this social acceptance. The *Reynolds* decision, with its recognition of the importance of the traditional family unit and affirmation of long-held moral values, provides the basis for a reasoned denial of constitutional protection to such lifestyles on religious, privacy, or other grounds, holdings which many members today would enthusiastically support.

For these reasons, it is important to understand what a reversal of *Reynolds* would mean. If the Supreme Court reinstates polygamy on constitutional grounds, it will do so based on a sense of lessening public morality concerning the family rather than greater recognition of the religious sanctity of polygamy within Mormonism. Such a ruling would also mean that the other traditionally "unrighteous" lifestyles described above would likely receive constitutional protection, because the Supreme Court, unable to distinguish between a sexual or lifestyle practice "commanded by God" and other such practices entered into for "carnal" reasons, would apply a similar analysis to evaluate each. Thus, though the *Reynolds vs. United States* case is sometimes thought of within Mormon circles as a "victory for evil" that prohibited a commandment of God, a reversal of *Reynolds* today would signify, not a return to "righteousness," but an increasing public unwillingness to uphold traditional values.

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WRONG

WRONG



WRONG

RIGHT

ILLUSTRATION BY KEN MEYER, JR.

Good Samaritans and Moral Dilemmas

Love, though a universal directive, is not a universal corrective.

By Courtney S. Campbell

Jesus' parable of the good Samaritan has justifiably found a prominent place in the moral teaching of the Christian churches. Indeed, many in the LDS church consider the narrative to be a paradigm for understanding the meaning of neighbor-love. The parable seems to establish clearly our obliga-

tion to be good Samaritans towards our neighbors. Moreover, traditional theological interpretation has maintained that, as Calvin observed, "Christ demonstrated, in the parable of the Samaritan, that the word 'neighbor' comprehends every man, even the greatest stranger" (*The Institutes of the Christian Religion*, 1:452).

**What
are the
demands of
neighbor love
when one of my
neighbors is
attacking the
other?**

Yet Jesus' parable teaches us very little about love and indeed leaves many of the important questions for the moral life unanswered. Moral dilemmas arise when accepted moral principles, rules, and norms conflict in any given situation. In such instances an individual could appeal to a variety of moral considerations to justify either of two opposing actions. In the story related by Jesus, however, the good Samaritan did not experience such a conflict; helping the traveler, the neighbor-in-need, appeared to be the right and obligatory course of action. As the legal philosopher Alan Barth has observed, "the original Good Samaritan extolled by St. Luke was fortunate in not arriving on the scene until after the thieves had set upon the traveler, robbed him, and beaten him half to death" (in *The Good Samaritan and the Law*, p. 163).

This is true for a number of reasons. First, the good Samaritan was fortunate in being the Samaritan, that is, in being in the role of rescuer. Suppose that he had been the traveler instead, knowingly taking a risk in journeying to Jericho. Subsequently the Samaritan is confronted with a situation of potential aggression upon his person by a "neighbor" in the role of thief. What does love of neighbor morally require when legitimate personal interests for physical integrity and survival come into conflict with another person's (my neighbor's) interests?

Second, the good Samaritan was fortunate in "not arriving on the scene" until one neighbor had been critically injured. Suppose instead, that the Samaritan had walked around a bend in the road just as the violent confrontation between the traveler and the thieves began. What are the demands of neighbor-love when the interests of two neighbors conflict, perhaps because neighbor A is attacking neighbor B?

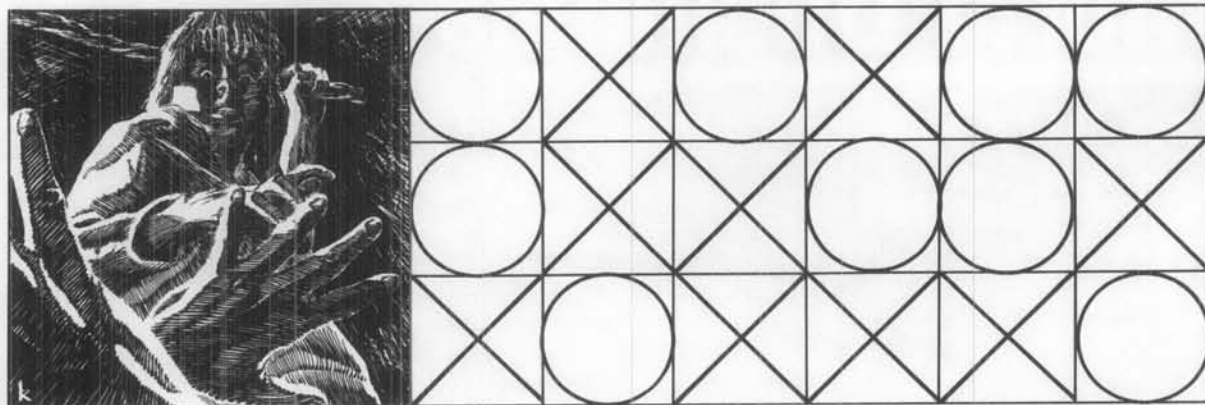
Further, the good Samaritan was fortunate in being able to show compassion and mercy to an individual who desired assistance. Suppose the Samaritan had reached the traveler, only to have the traveler indicate, by words or actions, that he or she wished to be left to die. What does love direct in a situation where my definition of my neighbor's best interests conflicts with the neighbor's definition of his or her best interests?

Finally, the good Samaritan was fortunate in that only one traveler needed assistance. Consider instead the dilemma created by a situation in which five travelers had been critically injured, and the Samaritan had the logistical or financial resources to assist only one or two. Who is to ride the donkey when not all can ride or who should live when not all can live? What does love of neighbor require in a situation when not all of my neighbors who need help can be helped?

These four reconstructions of the parable of the good Samaritan do not portray hypothetical "what if" situations that have no relevance to practical moral experience. Indeed, they directly relate to four prominent contemporary moral dilemmas: dilemmas created by abortion, by violence and war, by refusals of life-saving treatment, and by the allocation of scarce life-saving resources. None of the conflicts in the above examples can be resolved solely by an appeal to the principle of neighbor-love. As C. S. Lewis has noted, one writer very aptly reviewed a poem entitled "Love is Enough" with the words "It isn't." Love is necessary, but it is not sufficient for the moral life because the complexity of our moral experience requires respect for the agency of others and recognition of the demands of justice. This is so even when such considerations come into conflict with the action requirements of neighbor-love.

While comprehensive resolutions to the above examples may not be possible, it will be helpful to explore some of the principal moral considerations embodied in the contemporary dilemmas. A primary concern in the first reconstruction of the parable focuses on the relationship between neighbor-love and legitimate personal interests. To use the language of scripture, it is often the case that "love thy neighbor" is not consistent with "as thyself."

In the LDS church the ambiguous nature of this relationship is frequently dismissed with the assertion that love of neighbor should precede the fulfillment of personal interests because proper neighbor-love will entail true fulfillment of such interests (Matt. 16:25). Similarly, traditional Christian thought has ranked neighbor-love over self-fulfillment and even valid personal



interests in two important practical areas. At least through the Protestant Reformation, prominent Christian theologians (Ambrose, Augustine, Aquinas, Luther, Calvin) maintained that love of neighbor precluded defending oneself from a violent attack. Moreover, the Catholic theologian John Noonan, in his exhaustive study of Christian attitudes towards abortion, came to the conclusion that the principal justification for the traditional conservative Christian prohibition of abortion was the commandment "love thy neighbor," which entailed respecting the interests of "unborn neighbors" (*The Morality of Abortion: Legal and Historical Perspectives*, pp. 58-59).

Such long-held views notwithstanding, the fact remains that fulfilling the obligation of neighbor-love in such dilemmas can sometimes violate the need to decide on and fulfill legitimate claims of personal significance. In this way love of neighbor sometimes conflicts with the exercise of free agency or self-determination. It is important to ask, therefore, whether love of neighbor always or even presumptively takes priority over personal interests. Or, as expressed by philosopher Gene Outka, does the commandment "love thy neighbor" entail giving my neighbor a "blank check" to fulfill his or her needs through my service in love? (*Agape*, pp. 7-54). If so, the practical consequences can be a pervasive exploitation of the self, the creation of "victims" of morality.

On the other hand, it is questionable whether giving priority to self-interest could be applied with consistency to practical problems. For example, Church teaching regarding abortion rightly recognizes that there are situations in which maternal interests take precedence over the interests of the unborn child; a "blank check" is therefore not given to the unborn neighbor, however regrettable and tragic this may be. But a consistent application of this reasoning could lead to extremes which would clearly violate the obligations of love to the unborn.

If claims for the sufficiency of neighbor-love must be qualified in cases of self-other conflicts, this seems to be even more true where the interests of different neighbors conflict. How is love

of neighbor to resolve this type of dilemma? Moral issues of this kind are particularly illuminated when examining the problem of aggressive violence and war.

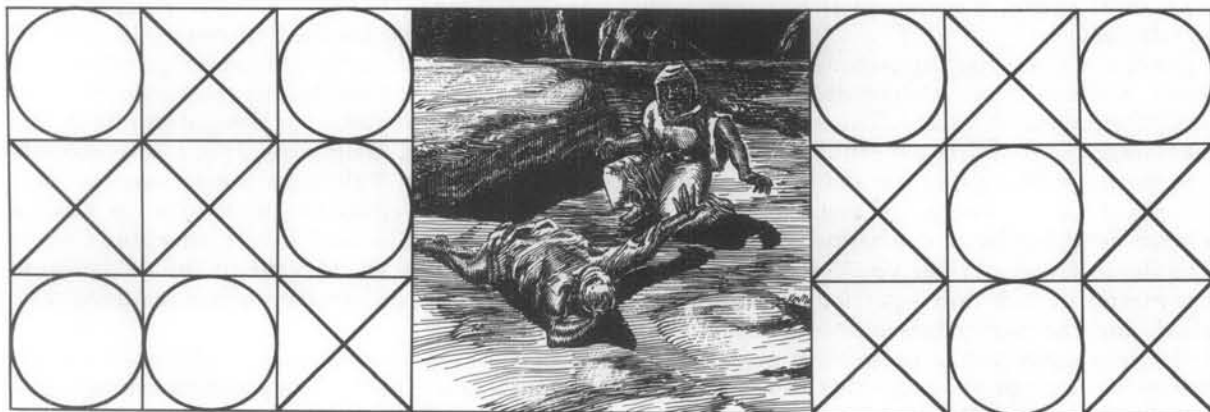
Suppose our Samaritan had witnessed neighbor A attacking neighbor B—what response would be in accord with love of neighbor? The principle of neighbor-love, while relevant to the morally appropriate course of action, does not help resolve issues of preference for one's neighbor's interests over another's. Love may direct a Samaritan to benefit neighbor B, but in this case assistance may be provided only by inflicting harm or injury on neighbor A, an action seemingly contrary to neighbor-love. Alternatively, it can be argued that love requires the noninfliction of harm upon neighbor A, but this results in callousness towards the neighbor in serious need.

When love is not enough, other moral considerations become both relevant and conclusive. This example suggests that in some circumstances the essential moral issue is often not a question of what love requires, but rather of what is required by the principle of justice. Justice can demand of a moral agent what love cannot: the protection of an innocent neighbor by inflicting harm upon an aggressive neighbor. In situations where the interests of different neighbors conflict, an appeal to the principle of justice should be morally conclusive even if justice directs actions which seem contrary to love of neighbor.

A Samaritan who is motivated by compassion and care to provide aid to a neighbor-in-need is confronted with a further difficult moral choice if that neighbor refuses life-sustaining assistance. An analogous situation occurs in medicine where a patient requires a particular treatment to live but instead requests of the attending health-care professionals, "Please let me die."

It has been argued that under such circumstances, love requires that the neighbor encountered as patient or wounded traveler be provided the treatment necessary to save and sustain life. But providing assistance against the express wishes of the neighbor is not necessarily moral. Such an act becomes a form of paternalism: the

What does love direct in a situation where a neighbor wishes to be left to die?



**What
does neighbor-
love require
when not all of
my neighbors
who need help
can be
helped?**

Samaritan may intend to benefit the neighbor but at the cost of violating his or her autonomy.

Paternalistic love is, of course, justifiable at times, as when parents make decisions for children. Too, if the neighbor's capacity for rational, competent choice is questionable, then beneficence and love become the conclusive moral considerations to follow. Otherwise, love of neighbor may be morally objectionable because it presumes that a Samaritan knows his neighbor's needs and interests better than the neighbor does. To insist on doing the loving thing in such cases is really an insult and an indignity; such demeaning behavior treats the neighbor as a child rather than respecting him or her as a person capable of self-determination and autonomous choices.

Finally, love of neighbor is not enough if there are several neighbors who require life-saving assistance and the Samaritan possesses the resources to aid some but not all. Although the principle of neighbor-love is relevant here, it is certainly not conclusive. Which neighbor(s) are to be selected for treatment, and by what criteria is such a choice to be made?

In response to this, Edmond Cahn has suggested that the Samaritan should distribute the scarce resources equally among neighbors so that no neighbor lives but all are loved. The rationale behind this choice is that all should die when not all can live—no one should ride the donkey if not all can because then some persons are given unmerited preferential treatment. (*The Moral Decision*, pp. 61-71.) This, however, hardly seems like a responsible approach, and there are alternative methods of avoiding preferentialism.

As a second approach, Nicholas Rescher has proposed that the Samaritan should allocate resources according to conditions of merit, e.g., past and/or future contributions to society (*Ethics*, April 1969, pp. 173-86). But this raises a difficult question: How is social utility to be measured? If a nameless man, a priest, a Levite, a lawyer, and a mother have all been injured, how is the Samaritan to decide which neighbor has or will contribute the most to society? Unless the Samaritan lives in a culture where the value of social roles has been quantified, any decisions made on the basis of social worth will inevitably be arbitrary.

James Childress has suggested a third proposal which appears more responsible and affirms fundamental moral values. This position directs the Samaritan to utilize a method of randomization, perhaps dispensing the available resources by means of a lottery, or assisting the first injured neighbor he or she happens to discover. (*Priorities in Biomedical Ethics*, pp. 75-97.) To be sure, it is matter of luck that a particular neighbor is aided, and the Samaritan is indeed confronted with the tragedy and complexity of moral experience. Yet this method upholds the important moral values of fairness and respect for the

equality and dignity of neighbors while preventing preferentialism.

It may be objected that the analysis presented here ignores the fact that moral dilemmas can be resolved or even avoided by reliance on the Spirit. However, the validity of this objection depends on the role of the Spirit in moral life: Does the Spirit *make* decisions for us, or does it *confirm* the decisions we have made? I do not wish to preclude appeals to the Spirit, but it is important to distinguish an appeal for confirmation from an appeal which implicitly abdicates responsibility for making our own decisions. All too often we turn to the Spirit as a first resort, appealing for answers when we haven't even carefully thought through the relevant questions. Section 9 of the Doctrine and Covenants implies that we are responsible to engage in deliberation and critical reflection in matters of moral choice and teaches that the Spirit subsequently confirms or disavows the choice we have made.

Bertrand Russell once commented, "If we could all learn to love our neighbors, the world would quickly become a paradise" (*What I Believe: Broadcast Talks*, pp. 15-16). Yet as a look at the good Samaritan has demonstrated, loving our neighbors is not going to resolve all our moral problems. This is not to suggest that love is irrelevant: no doubt the world would be a better place if we all loved our neighbors. From this, however, it does not follow that we will have arrived at Utopia. Instead, a comprehensive account of moral experience indicates that many moral dilemmas cannot be resolved by being good Samaritans and loving the neighbor-in-need. Nor can all moral choices be reduced to one and only one right answer. Moral life is complex, often ambiguous, and sometimes tragic. Hence, there may be situations in which we are "damned if we do" and "damned if we don't," and attempting to delineate the one right answer in such an instance is somewhat superfluous.

Moreover, it seems that much of morality is concerned not so much with providing correct answers as with addressing the appropriate questions. The relevant moral choices in a situation are not aided by having the right answers to the wrong questions for that situation. In cases of uncertainty and conflict, the morally responsible Samaritan must consider the relevance of claims of justice and respect for the autonomy of the neighbor. Such claims are frequently morally conclusive even if they dictate actions contrary to those required by neighbor-love. In a fallen world not yet redeemed, love, justice, and respect for persons are all relevant to the deliberation and choice of good Samaritans in moral dilemmas.

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NIGHT WALK

I t was
nighttime in
the back lot.
My father, on one knee
beside me,
pointed to the sky,
a blackboard with chalk stars
and strange shapes. He taught me
to find the hunter and his dog,
the bear and her cub,
and seven sisters of shining glass.

Tonight I walk alone
through the quiet neighborhood.
Winter comes. The trees rattle.
By the streetlamp in front of my house
a shadow overtakes me.
It walks on ahead, growing taller.
I turn up the walk; the shadow
flows into the grass
and is lost like the stars at sunrise.

JOHN W. SCHOUTEN

**Scholars
both inside
and outside the
Church have
given compara-
tively little
attention to the
Mormon belief
in Christ, his
person and
work.**

PHOTO BY MIKE STACK

Toward a Mormon Christology

Are we disciples to the Christ of history or the Christ of the creeds?

By Keith E. Norman

One of the most strident and historically persistent charges against Mormonism has been that it is not a valid Christian religion at all. Curiously, this assertion is based upon Mormon theology (doctrine of God) and anthropology (doctrine of man) rather than upon Mormon Christology (doctrine of Christ). The reason for this may lie in the comparatively little attention scholars both inside and outside the LDS church have given to the Mormon belief in Christ, his person and work. In fact, the term *Christology* itself is a foreign one to most members. In spite of this, Mormons insist that theirs is neither the church of Mormon nor of Joseph Smith but is in reality as well as in name the church of Jesus Christ.

Perhaps an important reason for the neglect of Christology among Mormons, apart from the general absence of theological endeavors among the Saints, is that the early Mormon scriptures give the overwhelming impression of traditional Christian orthodoxy. The Book of Mormon intentionally reads like a commentary on the New Testament, and the Doctrine and Covenants posits explicit revelations by the exalted and glorified Lord Jesus, who appears indistinguishable from the Father. Indeed, Mosiah 15:1-5 has seemed quite compatible with the orthodox doctrine of the Trinity: "God himself shall come down among the children, and shall redeem his people. . . . because he dwelleth in the flesh he shall be called the Son of God . . . being the Father and the Son. . . . they are one God, yea, the very Eternal Father of heaven and earth." Similarly, the title page of the Book of Mormon calls Jesus "the ETERNAL GOD." (Cf. 2 Ne. 26:12; Ether 3:13, 4:12, Morm. 9:12.)

However, to take these canonical writings as the last word would be to betray the Mormon principle of continuing, progressive revelation. It was only later, from about 1832, that Joseph Smith moved Mormonism beyond the somewhat loose doctrinal boundaries of mainstream

American Christianity. This development, which has been extensively studied of late, included not only theology proper, but also such distinctive and esoteric doctrines as the three degrees of glory, preexistence, celestial marriage (polygamy), the endowment, and work for the dead. This shift away from orthodox Christian theology has significant implications for the Mormon doctrine of Christ, which as yet have gone largely unrecognized. A review of the historical development of Christology illuminates the extent to which we have been unknowingly influenced by traditional and often questionable assumptions. Such an awareness should help us move to a more coherent Christology: an understanding of who Jesus is, what he did for us, our relationship to him, and the place of this Christology in the overall Mormon belief system. Furthermore, our distinctive Mormon Christology, although heretical by orthodox Christian standards, accords remarkably well with many of the results of modern biblical and historical scholarship.

THE HISTORICAL DEVELOPMENT OF CHRISTOLOGY

The origins of Christology are lost in the New Testament prehistory and thus the subject of considerable debate among theologians and historians. However, the *meaning* of Jesus is important, if not always central, to almost every book in the New Testament. This does not mean that the early Church's concerns were the same as ours. As Oscar Cullman points out in his study of New Testament Christological titles, the authors are primarily concerned with the functional meaning of Christological descriptions such as "Lord," "Son of Man," and "Son of God," rather than his ultimate metaphysical identity, or *ontology*, which came to occupy later theologians (*Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. N. Hall, pp. 3f).

Perhaps the most debated question in modern New Testament scholarship concerns the question of the so-called "historical Jesus": what did

In spite of our radical theology, we have often been influenced by questionable assumptions.

Jesus actually do and say during his lifetime, and how did he understand his own person and ministry? The earliest New Testament writings, the epistles of Paul, date from nearly twenty years after Christ's death, and their author never knew Jesus during his mortal life. The Gospels were written decades later, probably between about 70-90 C.E., and there is serious doubt that any of the evangelists (the authors of the canonical Gospels) knew Jesus directly either. They reproduced Jesus' words as passed down through oral tradition and probably collections of sayings such as those found in the recently discovered Gospel of Thomas.

Furthermore, the Gospels are not, in fact, biographies in the modern sense, but proclamations, reflecting the early Church's preaching. Norman Perrin represents a broad scholarly consensus when he writes:

The gospel form was created to serve the purpose of the early Church, but historical reminiscence was not one of these purposes. So for example, when we read an account of Jesus giving instruction to his disciples, we are not hearing the voice of the earthly Jesus addressing Galilean disciples in a Palestinian situation but that of the risen Lord addressing Christian missionaries in a Hellenistic world. (Rediscovering the Teachings of Jesus, pp. 15f.)

While this view may support the Mormon contention of the need for continuing revelation, it is frustrating for those who would like a more documentary version of the life of Jesus.

This does not mean that the Gospels are useless in recovering the authentic teaching of the earthly Jesus, however. Earlier in this century, biblical scholarship developed "form criticism," a critical methodology that analyzes the individual units—stories and sayings—of the synoptic Gospels in order to determine how these may have been shaped by the Christian community in oral transmission up to the time they were written down. The objective of form criticism was to reconstruct more closely the original teachings of Jesus. Although the results of form criticism proved to be somewhat meager, they did contribute to the consensus that Jesus did not establish a cultus centered on himself. For instance, Jesus took pains to point out that it was the faith of the one who asked that effected the healing, rather than his own miraculous powers (e.g., Mark 10:54; Matt. 9:22, 29; Luke 17:19). He rejected the description of himself as "good," insisting "there is none good but one, God" (Mark 10:18; Luke 18:19). "Jesus' legacy to mankind," writes Don Cupitt, "is rather an urgent appeal to each of us to acknowledge above all else the reality of God" and his rule (in *Christ, Faith, and History*, pp. 142f.). In Jesus' own words, "Repent, for the kingdom of heaven is at hand" (Matt. 5:17). Furthermore, Jesus' cry on the cross, "My God, my God, why hast thou forsaken me?" (Mark 15:34 quoting Ps. 22:1), combined with his agonized prayer for a reprieve in Gethsemane

and the disciples' early despondency following his death, indicate that he himself did not understand his death as a vicarious atoning sacrifice.

Christianity did not begin proclaiming the passion of Jesus, his suffering and death, but his resurrection, impelled by the endowment of the Spirit at Pentecost. The conviction that "he is risen!" precipitated a momentous change in the perspective of his followers. Whereas Jesus preached the kingdom, the Church preached Jesus; the proclaimer became the proclaimed. Reports of the early post-resurrection preaching in Acts point to a community experiencing redemption and reconciliation and attempting to convey and rationalize what they had experienced. Jesus, according to Peter's sermon, is "a man approved by God" to inaugurate the outpouring of the Spirit in the last days (Acts 2:22). God, by raising him up from the dead, has vindicated him and "adopted" him as his own Son (Acts 2:22-36; cf. 3:13-26; Rom. 1:3-4).

There is no mention of divine stature or redemption of others in these accounts. Indeed, the leading disciples continued to worship in the temple, the locus of atonement for sins in Judaism. The early Palestinian Church's Christology saw Jesus as the eschatological Mosaic prophet-servant (promised in Deut. 18:15-19) who had fulfilled the vocation of errant Israel: "What Israel was meant to be in relation to God, Israel had failed to be; but Jesus had succeeded. Faithful at every point in the wilderness temptation; utterly one with the Father's will, as his own Son, his first born; obedient even to the length of death." (C. F. D. Moule, *The Origin of Christology*, pp. 151f.) In fact, the early Church was more concerned with what Jesus was to become than what he had been. He was soon to return as the triumphant Son of Man, the supreme representative of the nation portrayed in Daniel 7, who was to judge the nations and inaugurate the rule of God or at least "restore again the kingdom to Israel." (Acts 1:6-7).

However, as the movement spread outside Palestine into the larger Hellenistic culture and the return of Christ was increasingly delayed, important shifts in Christology occurred. This is especially evident in Paul, the missionary to the Gentiles, whose Christology is among the most "advanced" or developed in the New Testament despite the comparatively early dates of his letters. Whereas Jesus tends to be described by other New Testament writers as an exalted individual, somewhat in angelic terms, Paul describes him in "personal but supra-individual" terms, something of a corporate personality (Moule, *The Origin of Christology*, p. 107). Christians live "in Christ" (e.g., Rom. 8:1; 2 Cor. 5:17), who is the new Adam, the prototype of a new creation (1 Cor. 15:22, 45-49; Gal. 6:15).

In spite of this apparent development, it is hard to construct a consistent picture of Christ even from the undoubtedly authentic epistles of Paul,

and attempts to trace a development in his Christological thought do not easily follow a simple chronology. References to protology, or pre-existent glory (as in 1 Cor. 8:6 and 10:4), are followed by the two-level sonship description in Romans 1:3-4: Jesus was descended from David according to the flesh but declared Son of God in power according to the Spirit. There is a famous passage in Philippians which seems to presume a highly developed protology: Jesus, "though he was in the form of God . . . emptied himself, taking the form of a servant, being born in the likeness of men." But this is combined with an exaltation statement implying that Jesus "earned" his place alongside God by his humble obedience and submission unto death. "Therefore God has highly exalted him and bestowed on him the name which is above every name" (2:6-9; RSV).

It was also Paul who most developed the interpretation of Jesus' death as an expiatory, atoning sacrifice to redeem others (Rom. 3:25; 1 Cor. 5:7, 2 Cor. 5:21). This was apparently done as a missionary tool since the concept made perfect sense to Hellenist Romans accustomed to propitiating the offended god. Paul's great genius as a proselytizer lay in his adapting his message to his audience (1 Cor. 9:19-22; 10:33).

The synoptic Gospels, Mark, Matthew, and Luke, although they postdate Paul, seem to take a step or two backward with respect to their Christology. In part this is due to the fact that Paul had written almost exclusively of the risen Lord who was already exalted in heaven whereas the evangelists described his mortal ministry, albeit with sharpened hindsight. But the synoptics also tended to be more oriented to Jewish Christianity in contrast to Paul's gentile audience. Mark's message that Jesus is the "Son of God" was not intended as a claim to transcendental status, since he used the term as a synonym for Messiah (Christ, the Anointed One) as Mark 14:61-62 clearly shows. Matthew and Luke expanded upon this Christology with their birth narratives, which stretched the boundaries of Jesus' election to Sonship by beginning at the conception rather than at the baptism (as does Mark), or at the resurrection and ascension (as with the early preaching in Acts).

John's Gospel not only makes a giant Christological leap beyond the synoptics, but even goes further than Paul. Except for the passion narrative, John shares little material with the other Gospels, and his Christology is radically different. Whether or not he knew of the birth stories, he tops them with a highly developed protology. By appropriating Jewish Wisdom speculation, John proclaims Jesus as the fleshly incarnation of the preexistent *Logos*, the Word or rational expression of the Father (John 1:1-14; cf. Heb. 1:1-3). He was sent from God and manifests his glory among men during his life—"he who has seen me has seen the Father" (John 14:9, 1:14). His crucifixion was in actuality an exaltation; he was

"lifted up" to glory on the cross (3:14; 8:28; 12:32). From the scholarly point of view, John is the least valuable of the Gospels for information about the historical Jesus, since it consistently projects the attributes and words of the glorified, resurrected Lord back onto his mortal ministry. One prominent New Testament scholar, Ernst Kaesemann, has made a strong case for John's Gospel as a docetic document, meaning that Jesus only *seemed* to be mortal and suffer on the cross; in reality, as those with spiritual perception could see, he was untouched by fleshly limitations (*The Testament of Jesus*, chap. 2).

Later New Testament writings continue to develop Christological themes in different ways. James, with a strong bias toward Jewish piety, virtually ignores Christology. Hebrews emphasizes the obsolescence of the Old Testament requirements as fulfilled by Jesus, the once-and-for-all high priest and sacrifice.

Carefully analyzed, what the New Testament attests to above all is the variety of Christologies in the early Church. Some saw him as the eschatological prophet, others as the divine wonder worker, others as the embodiment of Wisdom, and still others as the sacrificial Lamb of God. The multiplicity of ways of describing Christ's redemptive work and the many titles given to him indicate that in the primitive Church there was no one standard, given, or normative Christology as a starting point, but rather a number of competing Christologies. Although Christians ever since have attempted to harmonize these disparate conceptions of Christ, a long history of doctrinal controversy over the person and work of Christ has ensued.

THE PATRISTIC DEVELOPMENT OF CHRISTOLOGY

Probably the most crucial step in the development of Christology was the transfer of the gospel through missionary work from Palestinian-Jewish culture to the gentile world of Hellenistic Rome, instigated by Paul. The focus was changed from the function of the Messiah to the nature of Sonship, which reflected the concerns of Greek philosophy rather than biblical piety. Although the history of this development cannot be detailed here, it is important to understand the crucial steps taken in the definition of Christian orthodoxy during the first centuries of Christianity. That legacy is still with us, both culturally and religiously, and the genesis of Mormonism did not take place in a vacuum, as our eclectic doctrine attests.

The central point here, however, is that the full consideration of Christology followed and indeed grew out of discussions surrounding the Trinity. Until the fourth century the relation of Christ the Son to God the Father was the primary controversy. The dilemma was that God had been defined in Greek philosophical terms as an infinite and eternal being, nonmaterial and incapable of division, change, or passions. In con-

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trast, anything created, including every human being, was material, limited, changeable, and therefore subject to corruption. But where does Christ fit in? Christians had come to worship him as God, and this left them on the horns of a theological dilemma. Either they were abandoning monotheism in speaking of two Gods, or they were saying that the infinite and unchangeable was born, suffered, and died. Neither extreme was logically defensible, and both were strongly rejected as heresy. The most common way out, up to the Council of Nicaea in 325, was some form of subordinationism: Jesus was God, but only secondarily and derivatively. Although this accorded well with the biblical data and could even be fit into a Neoplatonic hierarchy-of-being scheme, as its implications were worked out it was rejected for soteriological reasons.

Soteriology is the doctrine of salvation. The Christian tradition had strongly affirmed that salvation meant deification: Christ was made man that we might be made god. The leading exponent of deification in the fourth century was Athanasius, the bishop of Alexandria and champion of Nicene orthodoxy. He insisted that in order for humans to be exalted to the status of divinity, to be truly saved, a fully divine Savior was needed. Christ the Son must be God eternally, by nature, not by adoption or merit, in order to deify us. Thus the "creed" adopted by the Council of Nicaea affirmed that the Son was "homoousious," meaning of one substance or of identical nature, with the Father. Christ was not a creature, someone who came into being at a point in time, but "very God from very God."

Athanasius devoted his stormy ecclesiastical career to the defense of this formula, which prevailed only after the political might of the empire was fully committed to its enforcement. In 381 the Council of Constantinople officially added the Holy Spirit to the Trinity: There was one eternal God in three persons. How this could be remained a mystery despite the attempts of the Church's best minds to explain it.

But the trinitarian "solution" in fact raised more questions than it answered, particularly concerning Christology. If Jesus was fully God, infinite, and impassible, what could it mean that he had taken on flesh and suffered? Was he really even a human being? As one partisan in the dispute put it, "God is not in a cradle two or three months old." In fact, "the Nicene faith made the Christological problem insoluble." Alexandrian theology had made Christ *too* divine, "at the cost of denying the full reality of [the] incarnation." (G. W. H. Lampe in *A History of Christian Doctrine*, pp. 134, 121.) The description of the union of God and man in Christ by the successors to Athanasius implied that the humanity was swallowed up in his divinity, so that in effect Jesus had to fake limitations by pulling punches in order to experience a kind of pseudomortality. Gregory of Nyssa described the atonement of

Christ as accomplished by an illusion which tricked Satan: the mortal flesh was the bait which deceived him into thinking he was killing just another person tainted with sin. Underneath that fleshly cloak, though, was in fact the spotless and powerful Logos which snared the devil and stripped him of his power. (This has been dubbed the "fishhook theory of redemption.") (Gregory of Nyssa, *Great Catechism*, chap. 24.) In opposition to the Alexandrian view of the essential union of the divine and human in Christ, the theologians at Antioch maintained a strict separation of the Logos from the human nature of Jesus in order to stress the full humanity of the Savior and his kinship with us on the one hand and to safeguard the ultimate transcendence of the divine being on the other.

In the course of the debate, various solutions were suggested and rejected as heretical. Apollinaris, carrying Athanasius' Christology to its logical conclusion, put the Logos in total control replacing the human soul in Jesus. Not only would this have precluded free will in the Savior, but as Gregory of Nazianzus insisted, "what has not been assumed remains unhealed." For deification to be complete, the entire human being—body, mind, soul, and spirit—had to be joined to deity. For Cyril of Alexandria, there was only one incarnate nature in the union of the Logos and Jesus, so that the deity was the subject of the full human experience. In answer to Nestorius' objections that the two natures must remain separate, since it was blasphemy to suppose that one of the Trinity could undergo change and suffering, Cyril replied that "Christ suffered impassibly." (Cited in Lampe in *A History of Christian Doctrine*, p. 126.)

As with the earlier dispute about Christ's relation to God, a settlement concerning his relation to humanity was again reached when the emperor Marcion intervened to call another "ecumenical" council at Chalcedon, near Constantinople, in 451. The Christological formula adopted there, vague enough to be inconclusive and give both sides some comfort, became the second anchor of classic orthodoxy. It defined Christ as one Son, perfect in deity and humanity, truly God and truly man, of one substance (*homoousious*) with both God and man. The two natures were combined without confusion into one "person" (Greek *prosopon*), which neatly reversed the trinitarian formula of one nature in three *prosopa*. Thus orthodox Christology insists that Christ is fully God: infinite, eternal, and indistinguishable in essence from the Father and that in Jesus God has, through the Incarnation, united himself with a particular man who thus became the representative and prototype of a renewed and perfected humanity.

THE NEED TO UPDATE

Although Chalcedon may have been the best possible accommodation for its time and culture, it did not really solve the conceptual problems

that occupied theologians for so long. Don Cupitt points out several remaining problems in his essay, "The Christ of Christendom": First, the union of humanity and divinity at Jesus' conception make his earthly struggles and suffering somewhat irrelevant, since docetism, the view that Jesus only *seemed* vulnerable to human frailties, cannot be entirely avoided. Second, free will is meaningless for Jesus. The divine will, which is incapable of sin, virtually smothers the human will. Third, the worship of Christ may be divorced from worship of God the Father, instead of the worship of God through Christ. Too, if Mary is literally the "Mother of God," Mariology can hardly be resisted. And finally, a pagan notion of an anthropomorphic deity is inevitable in popular religion. (In *The Myth of God Incarnate*, pp. 142f.) Such objections have led in many corners to call for reevaluation of Christology among modern theologians. Indeed, noting these problems, J. A. T. Robinson had described the impression of Jesus given by the Chalcedonian definition as some kind of hybrid, like a centaur, "an unnatural conjunction of two strange species" (in *Christ, Faith, and History*, p. 39).

The move to update Christology, however, stems from the critical concern for coming to terms with the historical Jesus as well as the recognition of the paradoxes in orthodox theology. "If that tradition," writes Cupitt of Jesus' own teachings, "were to be taken seriously, Chalcedon and later dogmatic systems derived from it would have to be abandoned in favor of a fresh start" (*The Myth of God Incarnate*, p. 141). Although theologians generally retain their orthodox assumptions about the nature of God, honesty about the human and cultural limitations of Jesus exhibited in the historical record precludes the view that he was God walking around in human disguise or the Son of God in an ontological sense, that is, in the way defined by the doctrine of the Trinity. As John Hick asserts, our increasing knowledge of Christian origins "involves a recognition that Jesus was (as he is presented in Acts 2:21) 'a man approved by God' for a special role within the divine purpose, and that the later conceptions of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us" (*The Myth of God Incarnate*, p. ix). But does such a view throw out the baby with the bath?

MORMONISM AND CHRISTOLOGY

When viewed against this background, it becomes apparent that Mormonism has an important contribution to make in the area of Christology though we are scarcely even aware of it. The radical departure of Joseph Smith from Christian orthodoxy with respect to the natures of both God and humanity virtually eradicates the Christological dilemmas. By asserting that humankind itself is ultimately the same species

as God—eternal, uncreated and unlimited in capacity—there is no longer any need to bridge the ontological gulf between them. It is no paradox for Mormonism to say that Jesus was both fully human and divine since divinity means perfected, fully mature humanity.

Furthermore, the specifics of the "Christ myth" which bother so many contemporary theologians are generally not serious problems for Mormon theology. Mormonism takes the notion of the preexistence of Jesus, which scholars tend to ascribe to influence from non-Hebrew sources, one giant step further: not only Jesus but all humanity is eternally existent. Within traditional orthodoxy, the Virgin Birth appears to require an act of magical epiphany. Mormons can speak of Christ's conception as a natural event and as a virgin birth only by mortal standards. Embarrassing texts that indicate that Jesus increased in knowledge, "learned" obedience, did not know when the Second Coming would be, and was capable of temptation, anger, weeping, fear, suffering, death, and even abandonment by God pose no dilemma for Mormonism. Jesus was a man, the pioneer and prototype of our salvation and exaltation. "He received not of the fulness at first, but continued from grace to grace, until he received a fulness" (D&C 93:13). There is no danger here of docetism, of only going through the motions of mortality for appearance's sake. Jesus' experiences were as real, even more intense than our own. Because it firmly subordinates the Son to the Father, Mormonism, although theoretically polytheistic, may be described as a practical or functional monotheism.

Although Mormons, in defense of their right to be called Christian, often like to insist on their Christological orthodoxy, there are nonetheless certain very important heresies from traditional Christianity evident among Latter-day Saint belief and practice directly related to our distinct view of Christ. These are not limited to the theology of separate and material members of the Godhead and the understanding of full salvation as deification. Equally significant is the radical rejection of free grace (or at least its restriction to the resurrection of all mankind) and the focus on individual merit. Although Mormons certainly have no corner on preaching free will and individual responsibility, few other Christians are quite so insistent on this point, and perhaps even fewer can reconcile it with their overall theological system. It is interesting to note that the least Christocentric book in the New Testament, James, is a favorite with Mormons because of its emphasis on practical morality and good works. Luther, in contrast, would just as soon have excluded it altogether from the canon. Evangelical Christians have been criticized from various quarters for having only one answer, Jesus Christ, no matter what the question. But this is quite consistent with their trinitarian theological

It is no paradox to say Jesus was both fully human and divine since divinity means fully mature humanity.

The specifics of the "Christ myth" are generally not problems for Mormon theology.

assumptions. If Christ is God, and God is the omnipotent infinite Being of their creeds, what need is there for further discussion? By way of contrast, it is impossible to understand the Mormon rejection of original sin and the almost existential insistence on free will apart from Mormonism's unique Christology. Furthermore, in contrast to the Catholic mass or Protestant celebration of the Lord's Supper, the Mormon "sacrament," although repeated weekly, is not so much a commemoration of Christ's death as it is a renewal of baptismal covenants. The emphasis on ethical striving is entirely consistent with the subordination of Christology to anthropology, the doctrine of man: for Mormons, the crucial question is not ontology, the nature of being, but discipleship. Mormons are striving not to transcend their creaturehood, but to perfect their humanity.

REMAINING QUESTIONS

Several crucial questions relating to Mormon Christology, however, remain unresolved. Two of these bear mention. The first concerns how we relate to the Savior in worship, prayer, and communication. Despite the advantage of our theology in developing a close relationship with God as a literal and even tangible father, we tend to maintain a certain distance from him as the being we worship. We are of the same race, but God is usually thought of as having attained a state of progression immeasurably beyond ours. Our mediator with the Father is Jesus Christ, who in our historical memory and on our own planet passed through this step of mortality and testing. But exactly what does this mean? A clearer Christology could help dispel some of the confusion that seems to plague our pulpits and classrooms on this issue. In a recent widely promulgated BYU devotional address, Elder Bruce R. McConkie warned against the gospel fad of striving to develop a personal relationship with Christ. "We worship the Father and him only and no one else," he insisted. "We do not worship the Son and we do not worship the Holy Ghost." This admonition is consistent with the Mormon view of Christ as subordinate to God in a hierarchical "presidency." It would be more appropriate to relate to Jesus as the older brother we proclaim him to be: a sympathetic, experienced mentor, tolerant of our growing pains because he has been there and knows that with careful, loving guidance we will outgrow this stage too. But in the same speech Elder McConkie seems to lapse into the neoorthodoxy which has become increasingly prevalent among Mormon leaders and educators in recent years:

Thus there are, in the Eternal Godhead, three persons—God the first, the Creator; God the second, the Redeemer; and God the third, the Testator. These three are one—one God if you will—in purposes, in powers, and in perfections. . . . Those who truly love the Lord and who worship the Father in the name of the Son by the power of the Spirit,

according to the approved patterns, maintain a reverential barrier between themselves and all members of the Godhead. (Brigham Young University 1981-82 Fireside and Devotional Speeches, pp. 98, 103.)

Is this just semantic confusion, or is it that the right hand really doesn't know what the left is doing?

A second unresolved issue is related and is bound to touch sensitive nerves. As yet there is no definitive doctrine of the Atonement in Mormonism, although there has been no shortage of attempts to expound on it. Very few of these, however, have managed to do so in a manner which would demonstrate an awareness of the distinct tenets of Mormonism; they are for the most part derivative from traditional Christianity.

Nevertheless, there are scriptural clues pointing the way to a distinctive understanding of the Atonement which will do justice to Mormon Christology. When the Book of Mormon prophet Enos prays for the redemption of others, he is told that they must earn it on their own merits (Enos 9-10). This does not accord well with the view that Christ's atoning sacrifice somehow transfers his merit to us. The Book of Mormon also contains a different perspective on the purpose and mission of Christ's mortal experience: he had to go through what we do in order to "know how to succor his people according to their infirmities" (Alma 7:11-12). That is, Jesus also needed to come to earth to develop the attributes of godliness, which must be gained firsthand. This points to Jesus as the prototype of empathetic love who can teach and inspire us to emulation of his self-sacrifice for our brothers and sisters.

Jesus is like us in every point. He suffers what we suffer; he understands what we are going through. Emphasis on the love manifested in Jesus' suffering and death for us provides a point of contact between Protestant grace and Mormon Christology, which paradoxically involves their disparate views on the nature of man. Classical Protestant-Augustinian anthropology sees man as a creature of a lower order of being who is powerless to escape from his sinful condition. In this view, we require an act of unmerited love on God's initiative to redeem us and lift us up to a state of grace, worthy to be adopted as children of God. Mormons, on the other hand, begin with the assumption that we are children of God by nature. The knowledge that we are loved for our own intrinsic being, demonstrated above all by the mission and atonement of Christ, the supreme manifestation of God's grace, gives us the sense of self-worth needed to enable us to love in turn and empowers us to grow up to the measure of the stature of Christ.

Thus, for Mormons vicarious suffering for sins does not so much "pay" for our misdeeds (mercy, after all, cannot rob justice), as it does lead the real sinner to humility and reformation.

When the Lamanites were brought face to face with the suffering and death they were inflicting on the innocent people of Anti-Nephi-Lehi through the latter's refusal to justify them by fighting back, many of them were brought to their senses, repented, and joined the pacifists (Alma 24). Likewise, when we confront Christ innocently suffering for *our* wickedness, our hearts are softened and we resolve to change our ways. And isn't reformation what redemption is all about? The Mormon God is not the stern judge demanding payment for each meticulously recorded evil deed, but the loving if often heart-broken Father who only wants us to recognize our potential and to learn and grow from our mistakes. We cannot become like God by letting someone else take responsibility for our actions, only by developing the qualities of godliness in ourselves. President Kimball's emphasis on the need for individual suffering in penance sounds at odds with the traditional view of the Atonement, but is quite consistent with Mormonism's distinctive soteriology. Personal actions have personal consequences. Christ's role is not to let us off the hook, but to show us that it is possible to achieve holiness, to become perfect as God is perfect, to demonstrate how to do it, and to motivate us to follow his example. One of our fellow men has overcome every obstacle, including guilt and estrangement, and realized the full potential of our divine humanity. Knowing this truth makes us free to do likewise.

Admittedly, this approach to Christology is not new in Christian thought, nor does such a redefinition and liberalization of the doctrine provide all the answers. It will be a disappointment to the scholastics among us who seek some great cosmic necessity for a vicarious expiatory sacrifice for sin. But I believe there are more pressing concerns. For instance, theologians in our own day generally reject such "myths" as hell, the devil, verbal inspiration, Virgin Birth, physical resurrection, and even divine providence. Theology today, writes Juergen Moltmann, has toned down soteriology; it "loses its cosmological breadth and ontological depth and is sought in the context of man's existential problem" (*The Crucified God*, p. 93). Is Mormonism vulnerable to such sophisticated delusion? Or does our naturalism, as described by McMurrin, make us immune from a modernism which seems little removed from atheism? (*The Philosophical Foundations of the Mormon Religion*, p. 18.) If our resistance to contemporary skepticism is to be based on a literalistic and unitary reading of the scriptures as advocated by the so-called Mormon neoorthodox camp, then we will have to abandon our belief in continuing, progressive revelation and renounce our allowance for human error in holy writ—the very concepts which should help to insulate us from the ravages of higher criticism.

Another area open to critical examination is

our emphasis on Christ as Jehovah, the God of the Old Testament. How, for instance, does this relate to our normal requirement to possess a resurrected physical body in order to be exalted to godhood? Another question: what would this subjective understanding of the Atonement mean about our literal, historical view of Adam and the Fall?

Of course, the foregoing questions by no means exhaust the list of issues which could be raised. My suggestions are certainly preliminary and need to be pursued in more detail and elaborated with great precision to determine their ultimate validity. But if we are to take Mormon doctrine seriously, it is important that we come to an understanding of Christ consistent with our distinct theology.

Should such a Christology push us to a stage *beyond* historical Christianity and justify our critics who charge us with heresy, so be it. Jan Shipps has argued that Mormonism is not so much a restoration of primitive Christianity as it is a new religious tradition standing in relation to Christianity as the early Christians did to Judaism (Jan Shipps, *Mormonism: The Story of a New Religious Tradition*). The dispensation of the fulness of times goes beyond its predecessors, even though it arises out of that stream of tradition. Brigham Young reported that when still in Kirtland, the Prophet Joseph had told him, "If I was to reveal to this people what the Lord revealed to me, there is not a man or woman who would stay with me" (*Journal of Discourses*, 9:294). In fact when he started to teach those revolutionary concepts, many of his friends turned on him and fanned the flames which destroyed him. The history of Mormon doctrine since Joseph's death betrays continued ambivalence to the radical direction he was taking. But if today even mainstream Christian theologians now question the value of orthodox Christological constructs, why should Mormons keep competing with their evangelical detractors in Christological superlatives just to convince others that we really are Christocentric? It would surely be more effective simply to decorate our necks and our steeples with crosses.

It may very well be that it is the orthodox and fundamentalist Christians who have abandoned the Christ of history in order to worship an image of God distorted by the Greek culture they thought they had converted. Shall we likewise opt for a theological accommodation to contemporary religious culture which will only demonstrate that we are carefully of the world and susceptible to the theories of men? To be disciples of the man Jesus who really was and to become joint-heirs with the Christ who is, we must have the courage and vision to face up to and build upon the greater light and knowledge given us in the latter days.

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**As
yet there
is no definitive
doctrine of
the Atonement
in Mormon-
ism.**

Some time ago I was in another city on business. In the evening, on the way from my hotel to dinner, I heard a strange scuffling in the darkness ahead. The street was empty and badly lit, but peering into the shadows diagonally across an approaching intersection, I saw what appeared to be a man dragging a struggling, flailing woman by her collar along the street. Above the drone of distant traffic, her angry yelps and whimpers were unmistakable. And I responded with sudden, paralytic indignation. Long before I could bring myself to act, she broke away on her own and scrambled into the open door of an electronic arcade on the corner. Her assailant began to follow her inside, but thought better of it and backed quickly away into the intersection as half-a-dozen young men poured out of the arcade to threaten him off.

Grateful for reinforcement, I crossed to the corner where the woman had reemerged. She was beside herself, insisting loudly that someone call the police. The proprietor of the arcade, a short, comfortable man in a cardigan sweater, was trying to talk her out of this. Nothing serious had happened, and we would all see to it that the "scum" did not bother her again. Why make a big thing out of it? The police were more trouble than they were worth. But the woman was adamant. She went in herself to call. And when, minutes later, she hadn't reemerged, I stepped inside where I found her interrogating her young protectors in a high, demanding whine. What, she wanted to know, was a decent woman to do. How was she to protect herself when at any moment this person, this animal, might slip out of some doorway and grab her; when, wherever she went, he followed her, embarrassed her, demanded things of her, inflicted outrages upon her? How was she to live, how step outside her door, or draw a normal breath, when he wouldn't take no for an answer, wouldn't listen to the authorities, wouldn't let her alone? After all she was a respectable woman, wasn't she, a woman with rights like anyone else?

At first the young men listened seriously, but then, as she went on and on, back and forth at an

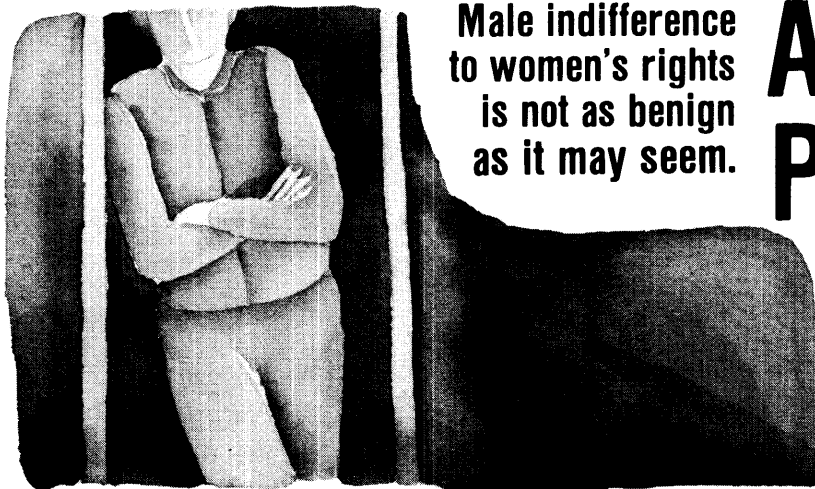
ever higher pitch through the same inexhaustible complaints, they became restless, and finally, were unable to resist trading furtive, awkward smiles whenever she looked the other way.

And I smiled as well, as self-consciously and as involuntarily. Her fire-red hair was flying. Her pale skin was bright with the persistent flush of anger. Her collar was torn and awry, and there was something irresistibly clownish, immoderate, laughable about her humorless, arm-waving extremity.

When the policeman arrived, I reported to him what I'd seen as promptly and conscientiously as a school monitor. He took notes. He spoke with the others and then to the assailant himself who, for some reason, still lurked sullenly in the intersection. The officer was definitive with the man but brief. He reserved his lengthier attentions for the victim who insisted in her high, agitated voice that an arrest be made. The officer declined. These things were not that simple. A formal complaint would have to be made, witnesses deposed, an official report filed. It was all very complicated. Perhaps she should try to calm herself. Perhaps there was some more amicable solution to the matter. The woman, red nail marks still visible on her pale, arching neck, would not be calmed, however. Her rage soared anew, and soon the policeman became curt and official. In minutes they were arguing shrilly, trading pitched insult for steely, procedural warning until, quite suddenly, his patience exhausted, the officer packed the protesting redhead into his patrol car, and they disappeared noisily into the night.

Abandoned, the six or seven of us left standing on the corner broke up with silent, bemused headshaking. The incident preoccupied me all through dinner. Strange that a thing so clear-cut should leave me ambivalent and defensive. Perhaps it was my initial hesitation. Perhaps there remained something decisive I might or should have said. After all, I didn't know these people, nor the underlying circumstances. I could hardly make judgments.

Yet the unconscious smiles of this woman's protectors stayed with me. It was as if that reac-



Male indifference
to women's rights
is not as benign
as it may seem.

Assault and Preemptive Neutrality

tion had revealed an ironic truth, somehow known all along, that the great battle of the sexes is not a proper war at all but a nasty and more-or-less private mutiny. For as it develops, the struggle over the role of women seems only remotely a struggle with men. At the front, down in the trenches, it is generally a conflict within and between women, carried on with all the venom and familial anguish of a civil insurrection. From acrimonious national debates over the Equal Rights Amendment through the moralizing pogroms of the institutionally religious to the private and painful ambivalence of our wives over career and family, everywhere it is women for and against women. Most men, on the other hand, have been at best observers, war correspondents or, if uncommonly partisan, foreign advisors to insurgent irregulars or the government troops.

Since this encounter, I have watched and questioned certain male friends whose reforming crusade for civil rights burned brightly during the sixties. I can report that, to a man, they are "interested in," "concerned about," and "supportive of" women's rights. Impassioned, however, they are not. Of course, they are older now, more sober, worn thinner by a time in which liberal passions tend chiefly to embarrass. And probably the number of men of any age still young in that particular way has dwindled far below statistical significance. But whatever the reason, the major social struggle of our time has entered male consciousness, not as a cause, but as a sort of dubious entertainment, a phenomenon, I suspect, not unlike the roughly contemporaneous emergence of women's professional mud wrestling. As with this purely commercial form of exhibitionist mayhem, the broader ideological clash of quagmire and cleavage fascinates, titillates, amuses, and appalls us all at once.

For most men there is enigma in this ragtaggle, catch-as-catch-can blood-letting, something that refuses to square itself with what we had thought we knew of wives, mothers, sisters. Like the sardonic Yugoslavian observation that Germans would certainly never wage revolution because

to do so they would have to "walk on the grass," our appraisals have been perceptive, mortally clever, and wrong. The stakes in the confrontation, whatever their altitude, simply have not been our own, neither naturally nor, as it appears, by adoption. And since the atrocities on both sides of this foreign conflict are deplorable, we look on with the cool interest and clucking disdain or puzzlement of evening newspaper readers. And well, I suppose, we might if our disengagement were as benign or as real as it seems. Unfortunately, it is not.

On the way back to my hotel, I passed through the same intersection. To my astonishment the woman's assailant, the same small, darkish man, was still there; only instead of standing warily in the street, he now leaned comfortably back against the arcade, his hands in his pockets, smoking a cigarette. He seemed to be waiting.

Instinctively I hesitated. After all, I had accused this violent man to the police within his hearing. Yet as quickly I struck out again and stoutly kept up my pace. I would not, I resolved, be intimidated by someone who attacked defenseless women. My concern, however, and the sudden rush of adrenaline in my system were unnecessary. As I passed on the other side of the street, the man merely looked up from his idleness and nodded to me in recognition. Involuntarily, I found myself nodding back and then having quite consciously to restrain a smile. The person was actually smiling at me, shyly, but as naturally as if he knew me, were connected to me in some way, as if he and I were comrades in some unspoken conspiracy.

I did not respond, of course, or perhaps it would be more accurate to say I did not break cover. I went straight on to my hotel without once looking back. But for all the concerted indignation I could muster, the bare familiarity of that momentary encounter went with me like the dropping away of some strenuously contrived pose, and I thought grudgingly as I went, and suspect still, that probably he was right.

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The battle of the sexes has not been a proper war at all but a nasty and more-or-less private mutiny.





Conversion

THIRD PLACE WINNER IN THE D. K. BROWN FICTION CONTEST

By Dale Bjork

When the trail broke out of the trees, Hawk knelt in the brush and, without looking back, called softly for the lieutenant. Jones sidestepped into the bushes and passed the word. Underdog moved up behind Jones, went to one knee, and clicked his M-16 to semiautomatic. A bead of sweat rolled down the curve of his jaw, and he wiped it away.

Make 'em keep running, he prayed silently.

He rolled his shoulders a little, trying to shift the weight of his pack, and, squinting against the sun, scoped out the clearing. Several worn dikes marked the area as a dried-out, abandoned paddy. A number of old shell holes, their lips smoothed by rain, pocked the clearing. The trail ran straight across the open ground into the opposite tree-line, and Underdog, watching for movement, peered intently into the trees.

"Sure they came this way?" asked the lieutenant as he knelt behind Hawk.

Hawk grunted his assurance and Jones reluctantly nodded in agreement.

"Captain won't want to lose them," remarked the lieutenant sourly. "But we're not crossing without cover. Get me Guns and Rodriguez."

Guns and his team hustled up and were sent with a couple of riflemen off to the left about ten yards. Rodriguez, the M-79 man, went to the other side with two more grunts to flank him.

"Underdog. Off the trail about five," ordered the lieutenant. "Vulture, with Dog. Rabbit, Stretch, between me and Guns." When they were set, he added, "Okay, give me some and see if any gooks talk back."

Guns let a dozen bursts rip into the far brush.

ILLUSTRATIONS BY KELYNN Z. ALDER



Rodriguez lobbed in a couple of 40 mm grenades. There was no return fire, no screams, no movement.

Good, thought Underdog. Keep hoofin' it.

"All right," the lieutenant yelled. "No time to get on line. Stagger yourselves either side of the trail. Keep your distance. Move!"

Hawk flipped his M-16 to full auto and stepped into the clearing. Easing to the left of the trail, he walked at an even, cautious pace. Jones stepped off to the right, Harmon to the left. Barker, their squad leader, was next. When Sugar Bear passed, Underdog caught his eye and half-heartedly gave him the thumbs up. Bear smiled thinly but did not return the gesture.

Underdog watched them, noting sweat, tension, fear. They don't look like missionaries, he thought. And he swore inwardly at the memory of that conference in Da Nang. Why did that GA have to call them that?

Angel to the right, "Maria" tattooed on his right forearm. Simpson, "Willy from Philly" inked on his helmet cover. Others from the platoon were entering the clearing, but Underdog turned his eyes back to the opposite treeline.

"Our luck, the whole 325th is in that treeline," whispered Vulture.

"Don't even think it. Anyway, heard they went back north after Khe Sanh. And those three NVA we spotted probably diddied all the way to Hanoi by now."

Hawk froze.

Some of the grunts in the clearing half-knelt. Harmon took a step back. Underdog, lying prone in the brush, felt his stomach knot up and he set

the butt of his rifle tightly into his shoulder.

A taut silence was strung across the clearing. The marines in the open were as exposed as if they were walking a highwire. They stood delicately balanced against the still air, fearing the next breath would find them tumbling into a hell of flying steel, ripped flesh, and spurting blood.

The lieutenant screamed, "Hit the deck!" And they dropped like rocks.

Guns fired again, sweeping his barrel back and forth, aiming slightly above the men flattened out in the open. He sprayed his fire close to the ground, and Underdog could see a flurry of dirt, leaves, and branches kick up from the brush. Rodrigue pumped more grenades into the underbrush. They burst in small clouds of grey smoke behind the front edge of the foliage.

"Cease fire. CEASE FIRE!"

Underdog glanced at the lieutenant and saw the CO had come up.

"See anything?" the captain asked.

"No, sir. But Hawk froze."

The captain nodded.

"Let me pull them back," the lieutenant demanded. "If they're in those trees, we'll get our butts kicked. If they aren't, we're not going to catch them now."

The CO didn't hesitate: "Move across. I want those gooks."

The lieutenant swore sharply and gave the captain a grim look.

With the acquiescence of one who lives with lesser men, the CO spat on the ground and grabbed his radio. A minute later, the grunts heard the hollow thoomp of a 60 mm tube. They listened as a willie peter round whistled softly



down into the treeline.

"Right on," the CO affirmed when the white smoke blossomed. "Walk five."

Underdog counted them off and then watched as five successive explosions engulfed the trees in whirling smoke and dust. Before the dust settled, the lieutenant hollered for Hawk to go.

Hawk looked back once, jumped to his feet, and started edging forward. The others followed, some in a half-crouch as they moved toward the treeline. As Hawk drew close to the trees, Underdog turned to Vulture and repeated his assertion that the treeline was empty. When Hawk stepped into the brush, the trees erupted in a storm of AK-47 fire punctuated by the rapid thudding of a heavy-caliber machine gun.

Before Underdog could react with his own fire, he saw the grunts in the clearing go to the ground, unable to tell who was diving and who already dying. Guns opened up with vicious, methodical bursts. M-16s crackled furiously. Rodriguez dropped in more frag rounds. Mortars again ripped down the line of trees. Underdog emptied a magazine, popped it out and slapped in another.

Within a minute, silence fell on the clearing. Underdog gulped dead air and tasted smoke and sweat. He could hear many cries for a corpsman. Looking around, he saw the CO throw a corpsman to the ground.

"Nobody goes out there until I say so," he shouted.

Underdog raised himself on his elbows and squinted into the clearing. Jones was flat on his back, his pack was pushed up under his head, and his chin was tilted onto his chest. The position made death look comfortable. Harmon, hit in both legs, was dragging himself back screaming, "A fifty-cal. A fifty-cal." He seemed oblivious to the possibility of being shot again. Barker was lying on his side. He looked Dog calmly in the eye, but Underdog could see his limbs twitching. Sugar Bear was nowhere in sight, but someone else was lying half in a shell hole. "Maria" showed on an outstretched arm. Dog spotted Willy from Philly sitting oddly upright, his legs spread, his arms wrapped around his belly. As he watched, Willy slumped backwards. Several others were motionless on the ground, but Dog could see a few helmets begin to pop up from shellholes.

Underdog looked back to the treeline, wondering about Hawk. As he peered into the foliage, looking for some sign, a pair of boots, then legs, slid out of the underbrush. Hawk backed out on his belly, rolled over, and sat up against a tree. He eased his left arm out of his pack strap and gingerly slipped the other strap down his right arm. Underdog saw dark, wet patches when his flak jacket fell open. Hawk pulled a frag out.

"John Wayne mother, ain't he?" remarked the captain admiringly.

Hawk stiffly pulled the pin and tossed the frag back into the trees. Across the perfect silence,

Dog heard the ping when the spoon flew free. The frag exploded and, with agonizing slowness, Hawk got to his feet and began wobbling back to his buddies.

"Guns," cried the lieutenant, as if snapping out of a dream. "Cover him."

"My a-gunner's hit."

"Rabbit. Feed him. NOW!"

Rabbit scrambled over beside Guns and began to feed the M-60, but Guns had to aim wide for fear of hitting Hawk.

Hawk was moving slowly. He approached a shell hole, and Underdog whispered "Get in it" through his teeth. Hawk passed the hole, but as he came near another, Sugar Bear popped half-way out and called to him. But his cry was cut off by a burst from the fifty-cal. Hawk was slammed forward, and he and Bear went down together. Dog heard Bear scream, O my God! but he could not tell whether it was a prayer or a curse. Then everybody opened up for a whole minute, the treeline was a maelstrom of dust, smoke, whirling leaves, and splintering wood. Through the crackling of rifle fire and the explosions, Underdog could detect no return fire.

"Enough. CEASE FIRE."

The CO eyed the trees momentarily, stood up and brassily stepped out into the clearing. When there was no fire, he nodded in satisfaction.

"If they don't shoot at my ass, they're dead or gone," he announced with finality. As he stepped back to his radio, he yelled that he was going to have third platoon sweep the treeline. Before he picked up the mike, he thumbed the corpsmen out into the clearing.

"Lieutenant. Go get your people," he added absently.

Underdog laid his face on his forearm and breathed in. He sucked up bits of dried grass and spat. Vulture asked him if he was okay. Dog unlocked his fingers from the pistolgrip of his M-16.

"I ain't hit," he answered.

"Let's go see about Bear and Hawk."

They ran into the open, still suspiciously eyeing the treeline. They found Sugar Bear on his back in the shell hole with Hawk sprawled face down across him. Bear, his face bloody and contorted, was moaning about wanting something off.

"Hey, Bear. It's okay now," offered Vulture. "It's okay."

"Get—it—off me!" Bear demanded, his lips curled with pain and nausea.

They quickly rolled the body over. The right arm slid across the chest and flopped out as if bidding a ghastly farewell. A faceless corpse gaped at them. Dog's throat constricted, and he realized with horror that he could not, in that instant, remember what Hawk looked like. Bear's "it" ricocheted around in his mind, and he felt as if he had touched dead flesh for the first time.

Sugar Bear's flak jacket and shirt were soaked

with blood, and Vulture, with that combination of relief, guilt, and tenderness the living feel for the dying, asked gently, "Where you hit?"

Sugar Bear stared at Vulture as though he were ignorant of a marvelous secret.

"I ain't hit," he announced in a soft, revelatory voice. "Not at all," he added smiling distantly. Then he covered his face with his hands and wept.

Underdog, rinsing his hands with canteen water, heard noises in the treeline and looked up. Third platoon was picking its way through the trees. He watched several of them stoop over in the brush. Another kicked at something.

Missionaries. Why in hell had that GA said that?

Underdog unslung his pack, dug out a dressing, and ripped it open. He splashed water on it, pulled Bear's hands apart, and dabbed awkwardly at his face.

Later, Dog sat with Bear on the lip of another shell hole while the bodies, the wounded, and a miscellany of weapons, including the fifty-cal., were loaded on choppers. Sugar Bear had thrown away his shirt. Dog had scrounged up another for him and salvaged Harmon's flak jacket from the pile of loose gear. Bear's trousers showed drying stains and occasionally he plucked the material away from his leg, splashed on a little water, and tried to soak up the blood with C-ration toilet paper. Dog wanted to say something consoling, but the best he could do was offer

another packet of tissue when Bear ran out.

When the word came to saddle up, they pulled on their packs and trudged off. After several hours of humping, with periodic breaks, they set in for the night.

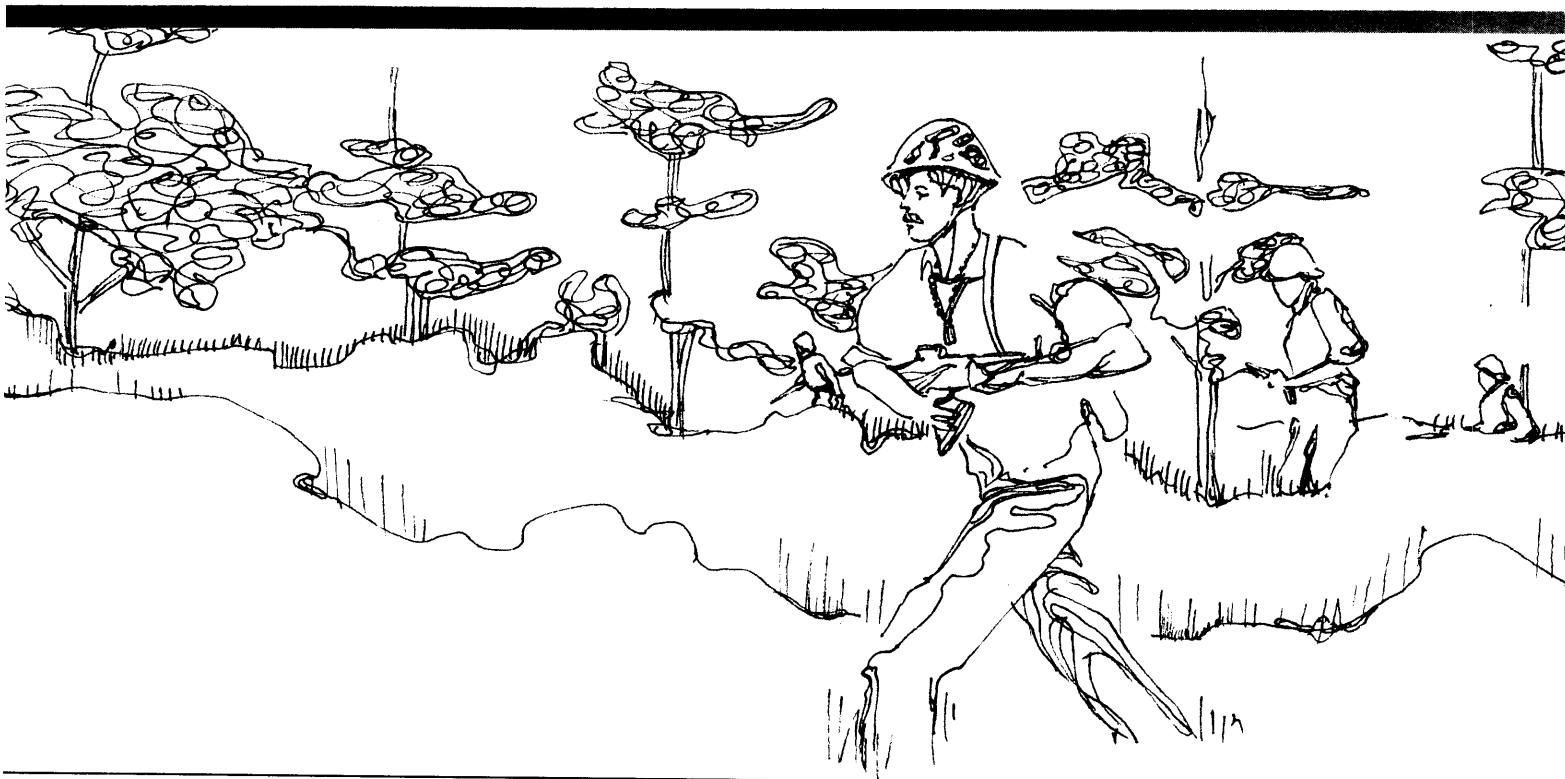
When they were finished digging their fox-hole, Vulture sat down by Dog, lit a cigarette, blew the smoke philosophically, and said, "You know, half them gooks must've been dead or wounded before they opened up on us, waiting to get so many of us in the open. Them little sons a bitches must believe in something we don't know about."

"Glad somebody does," Underdog replied darkly.

Vulture raised an eyebrow but said nothing.

Later, Underdog watched Sugar Bear while he ceremoniously performed an ablution on himself. Oblivious to curious stares, Bear sat on the edge of his foxhole and bathed his upper body. He washed carefully, certain he had been contaminated with an alien substance that would screw up his luck. And Dog, although sympathetic toward the intent of Bear's action, nodded solemnly when Vulture remarked that it was a waste of good water. Stretch, who was paired off with Bear, kept his back slightly turned toward him and drank coffee as though he were unaware of the strange activity.

Vulture, who had been swabbing out the barrel of his M-16, nudged Dog. "Hey," he said



kindly, "you're the dude that used to say the right thing. Go talk to him. He's doing bad, man. Real bad."

Underdog shook his head and said doubtfully, "I don't know."

"How come? You can. You're the one. Do him right."

"I said I don't know," snapped Dog. "I don't know what to say anymore."

"What's wrong?" asked Vulture, squinting an eye. "Since you got back from Da Nang, you ain't been right. You smoke now. Use language your mama wouldn't like. I know you been drained, my man. I see it. Someone pulled your plug."

Underdog, needled by a quick shot of guilt, felt obliged to be a better example, even if it was a lie to be so.

"All right," he said with a plastic smile. "I'll go talk to him."

As Underdog squatted beside him, Bear slipped on his shirt and said slowly and darkly, "You know, Dog, I got to explain. That wasn't Hawk laying on me, you see. That was—a corpse. A carcass. I—You dig? A carcass."

Underdog saw again with painful and sudden clarity that soft mass of blood and torn flesh. And when Bear's "it" echoed madly in his mind again, he shuddered in agreement. Once, and now it seemed to have been long ago, that would have been Hawk, a fallen buddy who gave his life. . . . But now it was something to be washed and

scrubbed at Graves Registration, stuffed in a body bag, and flown to some wretched home in Texas. Dog wanted to cry out, Yeah, Bear, I dig. I hurt, too. He cleared his throat, but knew it was a useless gesture.

Suddenly, Bear turned to him with hot tears and a cold voice.

"And if you say anything like 'better here than home' or any of that 'we're preserving freedom' crap you used to preach about, I'll shove a live frag down your throat, 'cause I don't believe that red-white-and-blue gung ho bullshit anymore. You dig *that*?"

Underdog bit his lip and then went back and sat on his helmet.

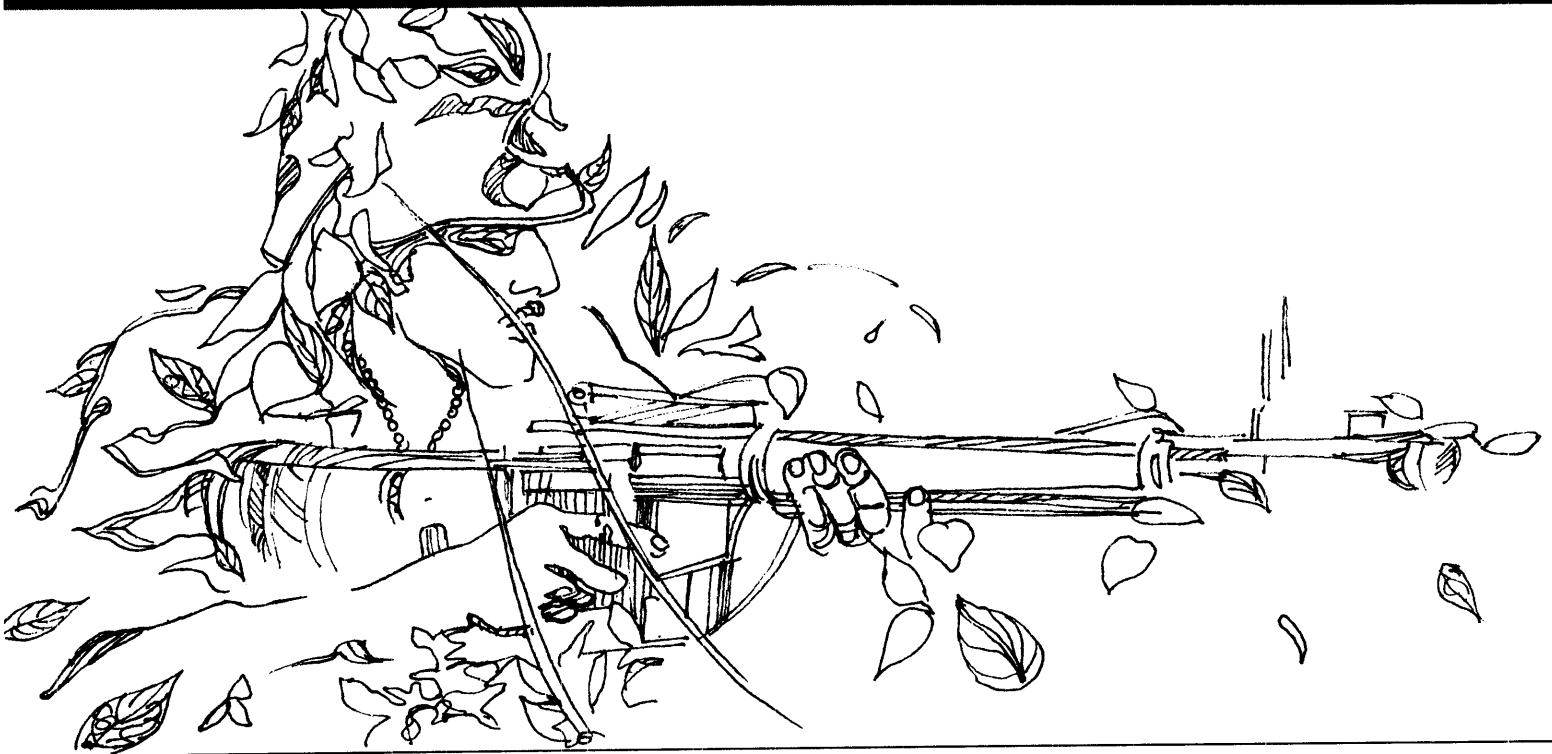
"Well?" asked Vulture as he stirred his can of beans and franks.

"Go to hell," Dog responded without energy. Mumbling to himself about having never really preached that, he opened a tin of pound cake, ate half, and threw the rest at a bush.

"Boom," said Vulture when the crumbs sprayed like shrapnel.

Dog reached into his pocket and drew out his cigarettes. While he smoked, he picked at his dog chain. In the heat and humping of the day, it had chafed on his neck, and now he ran his hand under the chain and rubbed hard. Then he pulled it away from his chest. He fingered the tags and felt the LDS stamped in the thin metal.

LDS. Long Dead Saint, he thought as he tried to blow a smoke ring.



Sometime after the sun went down, he spread out his poncho. As he lay on his back facing the silent stars, he folded his arms mechanically. But it was a useless gesture, and he rolled to his side, pulled his poncho over his face to keep off mosquitoes, and lay awake until Vulture shook him for his watch.

Next morning, instead of pulling out early, they stayed in their perimeter.

Stretch came over and asked if he could move in with them when they went in.

"If it's okay with the lieutenant," Vulture answered. He paused, then added, "You can have Hawk's cot."

"Sorry," Stretch said quietly. "I know you dudes were tight."

"But the scoop is," he continued, brightening, "we're supposed to start working back to Con Thien today."

"Scoop is," Vulture spat, "ain't none of us like to sit and sit while some oak leaf mother in Dong Ha is drawing geometricated lines on a map trying to decide what to do with us. 'Leave 'em out another week,' he says. 'They're tough marines.' Well, marines maybe. Tough? Sheee-it!"

The word came to saddle up and be ready to move in ten minutes.

They hustled their gear together and waited for thirty.

Finally, the lieutenant waved them up. Under the weight of their packs, they got sluggishly to their feet and headed after the lieutenant. Dog could see that the other two platoons had peeled away from their holes, and he surmised first platoon would bring up the rear. As they cleared the perimeter, a couple of screaming artillery rounds slammed into the ground, but they were too far back to make the grunts hit the dirt.

"Those aren't ours," cried the lieutenant, and they hit a dead sprint in one stride. Bunched at first, they soon spread out. After a few minutes, they slowed to a fast walk. Then they resumed a normal pace and shortly thereafter came the word to hold up.

Underdog leaned over and put his hands on his knees. Vulture dropped down, leaned back against his pack, and took long sips from his canteen. Dog caught Bear's eye and weakly gave him the thumbs up.

Sugar Bear gave him the finger.

While they tried to catch their breath, another round ripped the sky and exploded nearby, close enough to send the grunts to the ground.

"We're rolling," yelled the lieutenant, and they scrambled to their feet.

When they slowed again, Dog remarked, "One-thirties, huh?"

"Yep. Screamin' mothers, ain't they. Know what? Some gook FO is on our tail, and if he gets his numbers right, we're in for it."

The terrain became more broken and tangled. The company took another breather, and from the ground they were on, Underdog could see the

defoliated strip that paralleled the southern edge of the DMZ. Stretch gathered up canteens and slipped quickly down to a water-filled bomb crater.

"Think we'll turn for Con Thien?" Vulture asked Bear.

Sugar Bear didn't even look around.

"Man," Vulture said to Dog in a lowered voice. "He's gotta come out of it."

They moved on. As the company worked its way over a broad and treeless ridge, two more rounds screamed in. Underdog clutched the grass as a few dirt clods spattered near his head. He could hear someone up ahead calling for a corpsman. Looking up, he saw people near the rolling brow of the slope running on over it. The lieutenant was yelling for them to keep moving.

When they topped the rise, Dog saw several grunts sprawled out with corpsmen kneeling over them. He slowed as if to help, but the lieutenant from third waved him on. He saw Doc Wilkins from third was crumpled on the ground and noted sickeningly that no one was bothering to work on him.

As they neared the downslope, a couple more rounds dove into the ridge. Underdog was knocked into Vulture, and they tumbled downhill in a tangle of rifles, magazine slings, and packs. When they came to a rest, Dog lay still and waited for the searing pain that would claw his brains out. But when he realized that he had not taken any shrapnel, he still thought he might die from not being able to suck a full breath. He heard more cries from back on the ridge.

The CO was below them, scrambling up the slope.

"You hit, marine?"

Both Dog and Vulture replied, "No sir."

"Then get your butts that way," he yelled as if they were malingering.

They clambered up the ravine and collapsed near Stretch and Bear. Although they could not see, they heard when the choppers came. And two more rounds. Underdog put his face in his hands and squeezed his eyes shut until they hurt, trying not to visualize a chopper rotating madly above the ground, bursting with smoke and fire, slashing at the earth with its rotor.

The choppers got away clean. Immediately, those who had stayed with the casualties came running off the ridge and up the ravine. When the CO passed, his face was curiously passive. When the lieutenant passed, Stretch asked him how many. The lieutenant ignored him.

A couple of wrung-out dudes from third slogged past, and Dog asked them.

Out of breath, one of them held up two fingers, then eight. Sugar Bear made a choking noise, as if someone had just smacked him in the throat with a rifle butt. Vulture said something about not having enough grunts left in the company to control a rowdy kindergarten class, but Underdog hardly heard him. He was wishing the

GA were there to see how the work was going.

When they moved on, a spotter plane buzzed over their heads, heading north. It appeared as an angel of mercy to the grunts because they knew the FO would not risk firing with the spotter in the air. Not long after the spotter passed, a pair of gunships hovered at their rear, occasionally strafing and rocketing the ground the marines had crossed.

"Maybe they'll kill that little bastard," Vulture hoped out loud.

Eventually, the gunships stayed farther and farther back until they finally headed south. Shortly after that, the spotter passed overhead, going home for the day. As the grunts watched it go, Underdog, swearing viciously, declared it must be nice to war from nine-to-five.

"Hey. Whoa!" exclaimed Vulture. "Keep talking like that, soon you're gonna be a genuine marine. Drink beer. Smoke dope. Chase women. And break your mama's heart."

An hour before dusk, they set in. They had hardly started digging when a CH-46 dropped in with a heavily loaded supply net slung from its belly. It set the net down near the center of the perimeter, swung over, and tentatively touched earth. The ramp had been dropping before the chopper settled, and out jumped a half-dozen marines in new fatigues and jungle boots.

"Hey, now. We got some Brand New Guys," yelled Stretch.

The gun team was digging in not far from Dog and Vulture, and while Rabbit did the digging, Guns came over to shoot the breeze with them. When the supply net was undone, Guns whistled.

"Well, kiss my mother's iron underwear. Look at all them bennies."

Under the CO's direction, the BNGs were sorting out cans of fruit juice, cartons of cigarettes and candy bars, water cans, and more c-rations than the company could eat in a day. There was also an ominous stack of ammo boxes: grenades, mortar rounds, machine gun and M-16 ammo.

Guns whistled again: "What we gonna do, build a base?"

Vulture was on his knees chopping at the dirt and scrub grass with his entrenching tool. He had the spade section screwed perpendicular to the handle and was working at enlarging the foxhole. He stopped with the e-tool poised axe-like above his head, took stock of the pile of bennies and ammo, and remarked dryly, "They're fattening us up." And he swung his e-tool down with an executioner's nonchalance.

Next morning, they humped aimlessly through the bush. They passed through dead villages—no peasants lived north of Cam Lo anymore—and marched in ragged files along empty dirt roads that were braced by long treelines and bamboo stands. They crossed more dry, abandoned paddies, some filled with long grass laid down by the heat, and pushed over ridges spotted with brush and splintered trees.

They thought the FO was no longer tailing, but at midmorning, he started nailing them. Sporadic rounds hit them with an accuracy that made Dog believe the shells could smell them out.

Screaming one-thirties. One round. Two. A couple of grunts wounded. Another dead. Choppers swooped in and hurried out. The grunts walked, ran, crawled, and scrambled for any hole, ditch, or depression. They breathed easily after a near miss and walked on edge after a round slammed in among them and left one or more of the company lying still or writhing on the ground.

Once again, a spotter cruised up north and when it did, Dog's step lightened. Stretch joked with Vulture, but Sugar Bear stayed locked down. When the plane eased back south, they all locked down.

During a break, Stretch asked the company gunny why the brass didn't let them go on in to Con Thien. Gunny replied that maybe they didn't understand that Lima Company was getting its collective ass blown away.

"Or," he added with the shallow but sure philosophy of a lifer, "the thing is, they *do* understand."

They humped in every direction but that of Con Thien. They passed through Gia Binh. It was deserted. Tan Thanh—cleaned out. An Phu—nobody home. Underdog, who had never felt curious about it before, wondered where the people were. Dead? Gone south or to the bigger cities? Did they hump food and guns for the NVA? It seemed to him that nobody *could* live between the DMZ and Highway Nine. Nobody except Lima Company and the godlike FO who, all-seeing and yet invisible himself, called down a vengeful judgment upon them, consigning them to a predatory hell that stalked them, rushed violently into their midst, left bodies in its wake, and then hung again at their heels.

The grunts fired the empty, thatched huts at Tan Minh, ostensibly to destroy potential NVA shelter, but really out of frustration and spite. They got shelled for it but took no casualties.

In the early afternoon, they took a break. A few of the grunts broke out cans of fruit, but the rest, because of the heat and the tightness in their bellies just sipped water. Most of them huddled close to trees or sought some other cover from the sun and from the threat of incoming. But one BNG calmly untied his e-tool from his pack, stood up, shucked his flak jacket, surveyed the brush and, as if choosing a seat at a theater, strolled toward a clump of bushes.

The first round made him stand up straight, clutching his trousers.

"GET DOWN!" yelled Underdog.

The second round knocked him forward, raked his back and legs with shrapnel, and sent him skidding across the ground.

Doc was there immediately, a step ahead of Dog and Vulture. As Underdog crouched beside

the limp body, he looked at the face. Still clean, still stateside sweet. Nineteen, he thought, and already off his mission.

When they slumped back down by their packs, Dog asked vacantly, "Who in hell's name is keeping us out here?"

"Know what's going on, don't you?" asked Vulture with one eyebrow raised.

To their surprise, Sugar Bear spoke, saying, "I saw this deal once where these natives tied a goat to a tether and waited for the lion. Well, they killed the lion, but it didn't do the goat any good."

They moved on. A spotter rose out of the south, made long, slow circles in the north, and then drifted back. When it left, the grunts swore vehemently and nervously scanned the ground for cover.

Stretch quit talking; Vulture was glum. Underdog cursed the day he had felt it his duty to sign up. And in his heart, he damned his bishop and everyone else who had said that he had done the right thing.

That evening, Stretch tossed an unopened can of chopped pork into the trees, and said, "Why don't they let us go in? Every poor grunt mother has his limits. I can't even eat. 'Bout all I want is a heavy number. Bangkok Gold. Yeah."

Then he sipped the syrup out of a can of peaches and threw the fleshy halves out into the bush. Sugar Bear morosely adjured him not to ever do that to apricots.

The following morning, they were hit again.

But before choppers came for a couple of wounded grunts, the marines heard their own one-sevens at Dong Ha open up. After they shut down, a spotter plane that the grunts had not seen buzzed lazily above them, heading south.

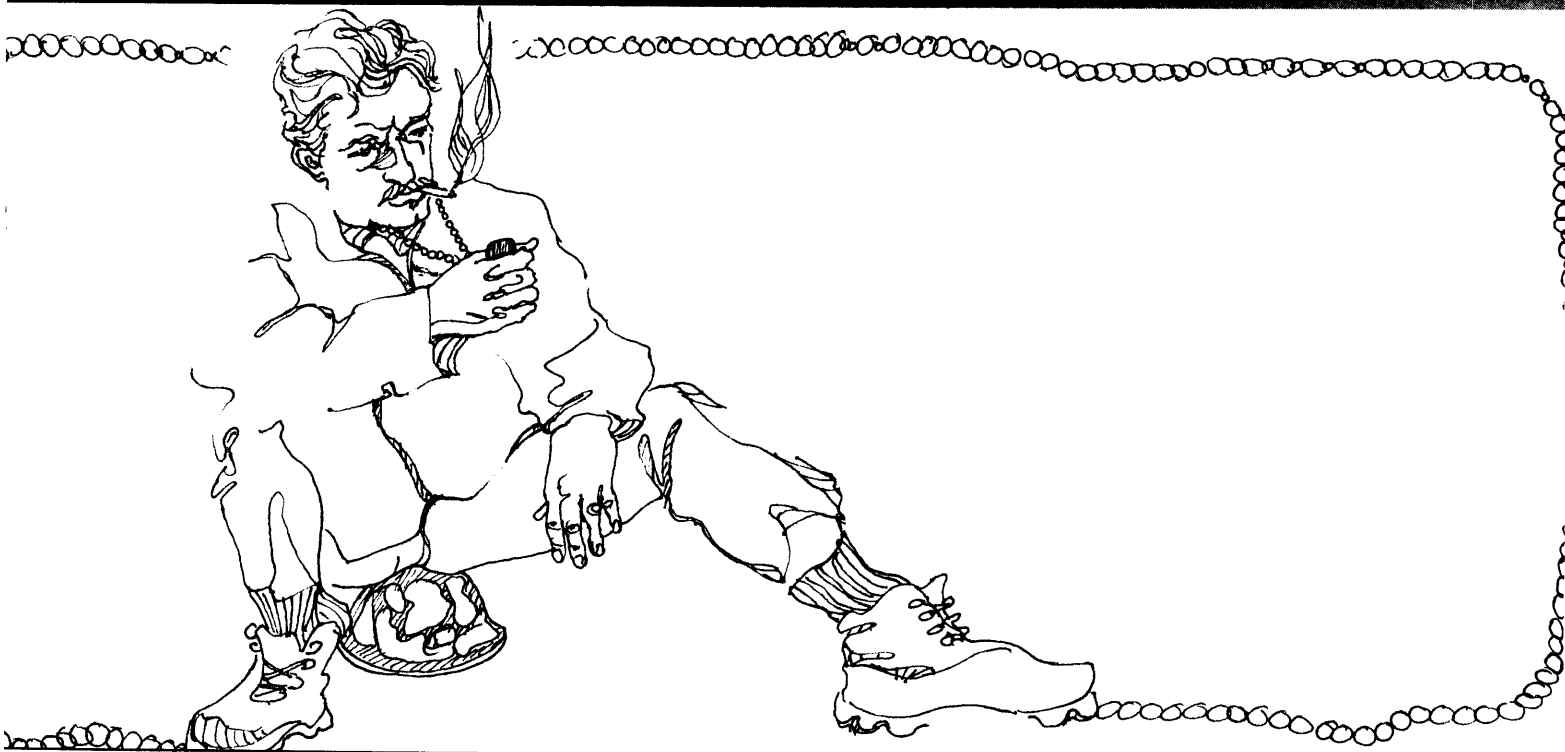
As it passed casually overhead, Vulture spat out with heated clarity, "I knew it. Those brass bastards used us for bait. Motherless perverts."

That night, cloudless and lovely with stars, Underdog listened to rolling thunder up north. It was an unnatural thunder that ripped open a belly of the earth and threw up trees, stones, steel, and bodies that tumbled back down in splinters, shards, slag, and in warm and scattered horror.

Shortly after dawn, the word finally passed down the lines, "We're going in," but it failed to liven the grunts. Vulture reminded no one in particular that having a battery of one-thirties blown away wouldn't force Uncle Ho to sue for peace. Underdog wearily noted several grunts still rolled up in their ponchos. They looked like loaded body bags, and he was unable to suppress a shudder.

He opened a can of chopped ham, tossed out the top slice, and spooned in a tin of pineapple jam. As he heated it over the vented c-rat can that served as a stove, he realized that he had only eaten fruit since the morning before the firefight. Still, he ate without interest.

Despite feeling worn to the bone and still tense



from the constant threat of being shelled or shot, they made good time. But the sun was strong early, and the morning's steady pace devolved into a laborious push against the heat and against the heavy combat gear that would not hang neatly around a sagging body. In the afternoon, scattered clouds edged in from the sea. The day cooled slightly, but at the same time the free-rolling sweat of the morning hours became sticky as the humid air leaned in against the grunts. Gradually, like thickening crowds of grey and sorrowful women, the clouds spread their tattered robes and closed out the sky.

A light rain began, but only a few grunts made the effort to pull out a poncho. Dusty and sweaty, most of them felt the rain, if it remained light, would be refreshing rather than discomforting. Underdog hitched his M-16 half up under his flak jacket and noticed the Bear angled himself so the rain would wash his front.

Dog nudged Vulture, whispering, "Ain't he gonna come out of it?"

Once, while they rested on the trail, Stretch hoped aloud that mail was waiting and asked, "Your family writes a lot, don't they, Dog?"

"All the time."

Stretch leaned over and braced his hands on his knees to get the weight of his pack off his shoulders and asked, "Ever say they pray for you?"

Dog slipped his thumbs under his packstraps, hoisted the weight a little higher, and replied

without emphasis, "All the damn time."

Before they reached the fortified perimeter of Con Thien, the light was failing and the rain increasing. As they entered the main gate, a few grunts from each platoon dropped out to pick up chow and mail. The rest slogged off to their bunkers.

Underdog paused in the rain, and then selfishly announced that he wasn't going to pick up chow, that he was going to take first watch, and that he intended to sleep straight through forever when his watch was over. In the falling darkness, Vulture looked at him as if in new, but not better, light.

"Since when you got to be such a one-way dude, huh?"

The night was heavy and wet and Underdog, stooped with fatigue, felt as though it was a sodden body cloth bearing him down. The impenetrable darkness engulfed him, and the only sound he could hear was the rain soughing down through the windless air. With the moon and stars blacked out, there was neither depth nor contour to his surroundings. In the hushed and shapeless night, he could not fix his attention on anything external and concrete. Throughout his watch, he had gazed blankly into the darkness.

Wearily, as if it were made of chain mail, he pushed his poncho away from his chest and let it fall back in an attempt to stir a little air and cool



himself. He shuffled his boots in the mud to find better footing and squatted down to stretch the aching muscles in his thighs. But he found that it hurt to squat, so he felt behind him for the bunker and eased onto it. He could still feel the leaden pull of his packstraps, and he twisted from side to side and rolled his shoulders. The movement pulled the poncho off his legs, and he straightened it carefully as a girl might draw her skirt down over bare and lovely knees. He took a deep breath, puffed his cheeks, and exhaled slowly.

Although he had stood watch on many rainy, lightless nights, on this one the absolute darkness was disquieting, and under his poncho he popped out his magazine, pressed the rounds to test for spring, and then eased it back in until he heard it seat. He angled the M-16 across his lap with the barrel slanting toward the mud, the stock nestled to his armpit. He lightly wrapped his right hand around the pistolgrip and laid his forefinger across the trigger. He wondered at his nervousness and chided himself for feeling uneasy on a night in which nothing should be moving, crawling, sneaking, or fighting.

Squinting vainly to the west, he tried to impose on the blackness before him the view he would have during the day. He imagined the concertina wire snaking in protective coils along the perimeter. Beyond the wire, he visualized the coastal plains rising in gradual swells to the foothills that backed up against the mountains harboring Mutter's Ridge, the Rockpile, and, in a far valley, the ghost of Khe Sanh.

He scratched his chest and felt his smokes. He thought of lighting up but was too tired to bother. Anyway, smoking under a poncho was a choker. He knew he was supposed to feel bad about smoking, but he didn't. Since Da Nang, since that GA had called them all missionaries, the only guilt he had felt had nothing to do with the Word of Wisdom. If South Vietnam remained free, the GA had said, it would become a happy hunting ground for Mormon missionaries. But until they could come, the U.S. forces were missionaries, serving to keep the land free for the introduction of the light of the gospel. But Dog's mind, instead of being fired with the light of that testimony, had lit up with napalm and gun flashes at night, and he had suddenly felt out of place. Confused one minute, angry the next, he could not listen to the rest of the talk, and before it was over, he had left. He had spent the rest of the afternoon swimming and sunning at China Beach. The next day he had caught the last possible Hercules to Dong Ha, to the bush, to the DMZ.

Underdog shuffled around on the edge of the bunker, trying to find a comfortable groove in the sandbags. He reached up through the gathered neck of his poncho and wiped a drop of rain off his nose. Against the darkness, he pictured Guns and Vulture tracting through the dead vil-

lages until they found an old woman. Good day, ma'am. We're from the marines and we'd like to know what makes you and your family happy. Dog supplied her answer for her: Husband dead. Sons? Who knows? Both daughters in city to get American dollars. Marines number ten, not number one. You go home, then I am happy. And Guns and Vulture would shake the mud off their boots and toss a frag into her hootch as they walked away.

Missionaries. Again he rolled the faceless corpse off Bear. Again, Barker's calm eyes and twitching limbs. Again, "Maria."

He shuddered, bit his lip, and tried to force the images out. As he stared into nothingness, he began to think he could see the shape of the mountains to the west. Slowly, he understood that he saw the mountains at home, the Wasatch. Faintly smiling at a remembrance of Timpanogos, he tried to visualize the dead Indian princess whose body was supposed to be seen in profile along the ridge of the mountain. At home, he had never been able to pick out her shape. So now he thought of the pin-ups in the Remington Raider hootch back in Dong Ha and tried to match those smooth bodies to the long, ragged ridge of Timpanogos. Soon, he did not see Timp at all.

Toward the end of his watch, the rain eased off, and the weight of the night seemed to lift. Feeling momentarily at ease, he stood to stretch his legs. He was sure one of the others would be out soon to replace him on watch.

As he gazed into the darkness, the guns of Camp Carroll thundered from the southwest, and, over the foothills, illumination flares began dropping through the dark belly of clouds, trailing down like slow and silent comets. Though he could hear no sound, he knew some luckless company of marines was spending the night in hell. He swore sharply, went to his knees in the mud, and cried "NO" through his teeth. Enormous iron fingers wrapped around his flak jacket and squeezed out his breath. He felt as if his whole body was going to lock down. Clutching his rifle, he stumbled around the corner of the bunker and dropped in the well of the poncho-covered door.

He tried to breathe deeply. I should not feel this, he cried within. I'm not out there. Not out there! But explosions ripped his brain, his heart beat brutally against collapsing ribs, and in his whole racked soul he felt the feverish bursts of riflefire, the piercing screams, the hot, spurting blood. He saw Jones stretched comfortably dead in the clearing. Willy from Philly slumping back. Doc Wilkins crumpled on the ridge.

Shaking his head like a man accused of murder, swearing wildly as sudden, innocent tears merged with the rain on his face, he fumbled noisily under his poncho for a smoke. As he dug in his pocket, someone called from within the bunker.

"That you, Dog? Come in a minute, huh?"

Underdog wiped the rain and tears from his

face, caught his breath, and ducked inside. He carefully adjusted the poncho back over the door and sagged onto the nearest cot. The bunker, dimly lit by a candle sitting on an up-ended ammo box, was just big enough for a cot to be set against each wall. The roof was made of steel air panels laid over with sandbags. Under the weight, its center sagged. Grunts had built the bunker, not engineers. Underdog remembered that when they had moved in from Gio Linh, they had sand-bagged the floor to cover a layer of trash and mud. They had cursed the Ninth Marines, the previous inhabitants, for foul living, but since then an accumulation of cigarette butts, candy wrappers, spilled food, tromped-in mud, and seeping rain had covered the floor with another layer of filth that was usually damp and sometimes smelly.

Underdog pulled back the hood of his poncho and dropped his helmet on the floor. He found his smokes and fired up. Scattered on the muddy floor and on the cots was a wet assortment of helmets, magazine slings, canteens and cartridge belts, and flak jackets. Empty c-rat cans lay about, and through the odor of sweat and damp clothes, Dog could smell burned ham and pineapple jam. The M-16s propped against each cot had been wiped dry and lightly oiled. There had been mail for everybody except Stretch, and Dog glanced at the letters on his cot. There was the standard one from his brother. A wish-you-were-here letter from a cheery acquaintance detailing recent social delights at BYU.

Sugar Bear had his boots off and was sitting crosslegged on his cot. His face lay in his hands as if he were thinking deep, weary thoughts. Stretch had his elbows propped on his knees, his chin in his hands, and he stared forcefully at his muddy boots. Vulture, picking at the dirt under his fingernails, saw the redness in Dog's face.

"What's the matter?"

Underdog waved him off. And then he noticed that Bear's shoulders were shaking and that he was rocking gently on his cot like an old broken woman with nothing left in her soul. He was crying. Vulture looked at Dog as if expecting something. Underdog closed his eyes and rubbed his palms over his face.

"What do you expect *me* to do?" he asked quietly, adding silently, "I ain't in any better shape myself."

Vulture shrugged his shoulders, but Stretch slid down next to Underdog and proceeded to talk to him with conspiratorial secrecy.

"Well?" he whispered, as if prompting Dog to a speech.

Underdog frowned more out of confusion than annoyance.

"C'mon," urged Stretch. "Say something that'll help him."

"No. Don't even ask."

"Hey, everybody knows you're the one used to make it all sound right."

"Yeah. Used to. I don't know what to say anymore."

"Why not? You still ought to. Your brother probably writes helpful things about war. He's a pastor, ain't he?"

Underdog flatly corrected him: "A bishop's counselor."

Stretch looked at Dog as if he had just introduced new words to their vocabulary.

"Whatever. So say something helpful."

"I—can't," repeated Dog through clenched teeth. And, underscoring his impotence, he raised his fist in front of his face and drove it down toward his leg. It stopped an inch above his thigh and reverberated for a second against an unseen barrier.

"Aw, c'mon," urged Stretch, ignoring the protest. "Say what your brother says."

"What my brother says?" and he glanced at Bear, who was trembling like a virgin captured by barbarians.

"My brother says stuff like this experience will be for my good and that if I stay away from dope and booze and women that I can handle anything and I can endure to the end. Think that'll help Bear? But how do I tell my brother that people here hurt, hurt bad, and that drinking and doping and whoring help *them* endure, and anyway the only enduring that counts is getting out of here without being blown away or having your mind crippled. And if I did tell him that, he'd think a minute like he was deep and wise and say, Well, let's pray about it. But"—and Dog clenched both fists, tears came to his eyes, and his voice rose—"my brother ain't ever been here trying to endure this himself."

Dog was almost yelling, and Sugar Bear lifted his face and stared at him as though he was encroaching on private pain. Vulture lit a cigarette and looked away. Dog felt suddenly embarrassed, and Stretch, not sure what Dog had just said, threw up his hands in surrender. But as he slid back down on the cot, he asked with slight bewilderment, "We still talking about Bear?"

Underdog's eyes were bayonets thrust at him.

They sat in awkward silence for some time, and Bear seemed to calm a little. Underdog, sitting under Stretch's still imploring glare and sensing Vulture's disappointment, picked at the mud on his knees.

Stretch broke the silence suddenly and accusingly: "At least you know someone who believes something."

"Oh, for hell's sake," muttered Underdog. He shook his head in resignation, thought for a moment, and then spoke with the clumsy, apologetic tone of one who knows but can't deliver.

"Sugar Bear. Listen, man. We all, uh. . ."

But Bear swore with great vitality and slumped against the wall, flopped his hands loosely in his lap, and pushed out his legs. His heels and damp, stained socks plopped in a mucky part of the floor.

"Don't say a damn thing. Nothing. Understand?"

He sniffed, drew a faltering breath, and wiped his nose with his sleeve. He sat calmly for a minute, as if the outburst were a narcotic to his soul. But then his body shook, and Dog thought he was going to cry again. Instead, he began humming a song by Donovan. They all knew it, having heard it often on the Armed Forces radio, and Dog knew the others had clung to the words like they were rosary beads. Even Dog knew the words, and when Bear came to the refrain, they broke into Dog's mind in a wavering, downer sort of melody: "Tis then when the hurdy-gurdy man / Comes singing songs of love." Bear quit humming and wiped his nose again. He had given his signal. Vulture acknowledged it by asserting that they all sure as hell knew someone who did believe something. And he grabbed his rifle, drew on his poncho, and slipped out of the bunker.

When he returned, a poncho-wrapped figure who appeared to be hunchbacked followed him in. He was tall, wore no helmet, and had fair eyes that flickered within the cowl of his poncho.

"Ah, Blue," sighed Stretch as if a lithe and wanton goddess had just swept in.

When Blue saw Underdog, he protested.

"Hey, man. This straight dude is a bust."

Vulture contemplated Dog's face for a moment. Ordinarily, Underdog cleared out on such occasions.

"Naw," he assured Blue. "It's okay. It's okay."

Blue eased down next to Bear and pulled the front of his poncho back over his shoulders. Reaching behind his back, he swung out a battered guitar and let it rest on his thigh. He lightly stroked a few ascending chords and, without looking up, addressed Bear. He spoke softly. Each word was a wisp or puff of Oriental smoke.

"Sugar Bear, it is good weed. This ain't no twiggy garbage. One-hit-high. Laced with coke. Nice, huh? It will thump the soft drums of our lungs and burst gently in our brains."

He drew forth a finely rolled number and handed it to Bear. Bear fired up, pulled the smoke deep into his chest, and held it until his eyes watered. When he finally let go, no smoke issued from his lips. Blue said smoothly, "Dig." Bear handed the number on, and it made the circle once, with Dog hesitantly passing, before it died. Blue pinched the last fire out of the roach, laid it on his tongue like a priest giving himself communion, and swallowed.

"Enough? More?"

Sugar Bear, his eyes already heavy-lidded, gave the nod. Another number started around the circle. When it got to Dog, he held it.

Seeing again the ripped and bloody bodies, he asserted quietly: "Always heard the first time was a bummer."

"For some it is. For some it ain't," Vulture responded. "You'll be okay."



Underdog sucked deep, choked on it, and coughed hard. But he cleared his throat, took another hit, held it, and took another before passing the joint on.

Soon, when heavy exhalations made the candle flame sway occasionally, Dog watched shadows pendulate on the walls. A haze from cigarettes and weed began to hang in the bunker, and he slumped back, his eyes half closed, already wandering. His mouth was dry, and he chugged water from a canteen. Some of the water ran down his chin, and as he wiped it away, he caught Bear's eye.

Bear gave him the peace sign, and Dog contentedly flashed it back.

Blue again strummed his guitar and announced, "I'll sing. 'Mr. Tambourine Man' okay?" he asked without expecting a protest. He picked the strings lightly and sang from behind a cloud. Vulture tried to join in on parts he thought he knew, but drifted out when he couldn't keep up. Underdog could not focus all the way through but caught the words, "Cast your dancing spell my way, I promise to go under it," and distantly thought it a worthy promise to keep.

Sugar Bear nodded twice more. A third and then a fourth joint made the circle. Each cycle spun Underdog deeper and deeper into an ocean of seclusion, and all motion seemed carried out under water. His slightest movement was ponderous; the faintest noise languished in thick pools about his head. A cough echoed remotely for decades; his cigarette took millenia to burn.

Blue struck a few loud and descending chords. To Underdog, they were tidal waves crashing with majestic ease around his skull. He tried to gain a soft focus on the guitar player. Blue raised his right hand, palm outward, and Dog saw vapor trails fan from his fingers like pale and vibrant rainbows. With his left hand, Blue pulled a folded paper from his breast pocket and shook it open. Underdog could make out handwritten lines below the 3rd Mar Div letterhead.

"I'll rap." Now his voice was liturgical, and it drifted out and mingled with the smoke. He began to sway slightly.

"Listen, now. Hear me: light begins to fill the shores of this dark night. See this: we are barefoot on the beach; we walk with open hands, palms outward to that dawn. Feel this: a cool wind bears scent of the rising sea and our hair, long as grasses in the sea, flows with the wash of clean air."

"Let this echo in your minds: our yearning for peace, like snow melting in the mountains, runs swiftly to the sea, tumbles to the lovely blue arms of the sea."

"Believe this: we have light when we dream, and when we dream, the long shadow of these unholy nights cannot swallow us or darken our vision. And though we weep when death drags our brothers down, we must not stagnate in pools of sorrow."

"No. The sea will receive us, cradle us, and give us peace from all horror, mutilation, and death. Out in the hills and fields of blood, in a red and clutching mist, drift faces we love, fear, remember and remember. . . ."

"But we go to the sea. It is gentle and deep. The sea offers sleep, so sleep in the sea."

The speaker's hand was a white leaf floating to his knee. Underdog felt limp as long grass in streams of the sea. In his eyes, the undulating shadows crested and swept away the dirt walls: blue sea surged in. He bobbed in the rush and tumble until waves rolled low and quiet above him. Then, sinking in dreams, scintilla of water and light, he began to nod off. As his eyes blurred to darkness, the candle, barely flickering in a pool of wax, sputtered and died.

Later, Underdog roused and saw that Blue had struck a match. He was leaning over the quiescent form of Sugar Bear, echoing softly, "So sleep in the sea, my brother, sleep in the sea." He turned to leave and blew out the match. Dog followed groggily, but Blue stopped him outside.

"You ain't in no shape to be out here."

Underdog felt him slip away through the darkness toward the gun hole. He followed anyway. Because there was a bend in the perimeter offering a good field of fire, the machine gun hole was close by. When Blue was challenged Underdog could hear them clearly. They had no need to whisper.

"Who's there?"

"Blue. That you, Rabbit?"

"Yeah. What's going on, dude?"

"Everything is nice."

After the space of a couple of breaths, Blue added, "Keep a sharp ear. They'll be sleeping all night in Vulture's hootch."

"Hey, I dig. But ain't no gung ho brass mothers gonna check the lines tonight anyway."

Before Blue could respond, the guns of Camp Carroll thundered in the distance. Instinctively, Underdog threw himself down but tried to catch himself and landed sluggishly in the mud on his hands and knees. He leaned back and wiped his hands on his fatigues. Looking west toward the foothills, he saw flares dropping through the tattered belly of clouds, drifting down and going out like feeble stars sinking to the sea. He watched for a moment and then heard Blue slog off into the night. The rain was returning with the sigh of women at prayers as Rabbit called out hopefully:

"Blue. Blue, come see us soon."

And Underdog, kneeling in the rain and the warm enshrouding darkness, finally knew what to say.

"Amen," he whispered.

DALE BJORK holds a bachelor's degree in independent studies from Brigham Young University and a master's degree in English from West Texas State University.

SHARED RESPONSIBILITY

Marvin Rytting

A couple of years ago, I had the frustrating task of selecting an accounting software package for the Family Service Agency on whose board I serve. It was a leap of faith to invest \$750 in software which might be (and, in our case, was) infested with bugs. The irritation of dealing with unreliable software was intensified by the message on the inside front cover of the manual:

[This company] makes NO WARRANTY, EXPRESSED or IMPLIED, with respect to this manual, the related floppy diskettes and any other related items, their quality, performance, merchantability, or fitness for any particular use . . . [and] will in no event be held liable for direct, indirect or incidental damages resulting from any defect or omission in this manual, the floppy diskettes, or other related items and processes, including but not limited to any interruption of services, loss of business or anticipatory profit, or other consequential damages . . . [Furthermore, the company] reserves the right to make corrections or improvements to this manual and to the related floppy diskettes at any time without notice and with no responsibility to provide these changes to purchasers of earlier versions of its products.

The most disconcerting part is to have this absolute disclaimer of responsibility followed by "ALL RIGHTS RESERVED WORLDWIDE." This company is claiming all of the rights without accepting any of the responsibility. It is not a particularly immoral company, however, because a similar disclaimer is attached to most software packages. Almost everyone does it. And if I wrote and sold software, I would probably follow suit—in an attempt to avoid a suit.

I understand the dilemma. In this increasingly litigious society, we cannot afford to be at all vulnerable. There is a plethora of absurd lawsuits. A football fan in Baltimore sued the Colts for thirty million dollars because their move to Indianapolis caused him severe

psychological distress. Two men sued Ely Lilly for a hundred million dollars because the drug Oraflex gave them rashes. And the ultimate absurdity is probably the man who tried to sue the U.S. government for something like fifty trillion dollars plus the relinquishing of all governmental power to him because it lies to the people. Whether this fellow was joking or insane, his suit illustrates the degree to which we have become a society in which it is risky to admit to any responsibility. (I vacillate between blaming a glut of lawyers and indicting the whole greedy population—including myself.) A young struggling software company certainly cannot afford to pay the damages someone will try to concoct.

Even understanding all of this, I find the blatant denial of responsibility to be distressing. It is particularly troubling to recognize it as symptomatic of our way of life. Our dominant mode seems to be to blame someone or something. We are inclined to demand our rights and avoid our responsibilities.

In an effort to mitigate some of the negative consequences of the litigious blaming, some humanistic segments of our society have been promoting the idea of taking responsibility for ourselves. In this perspective, you cannot make me angry—I choose to respond to your behavior with anger. I am responsible for my behavior, which includes how I react to your behavior. This attitude has some excellent results in keeping us from the dysfunctional practice of blaming each other.

This approach can be easily abused, however. Many people go another step and say that if you can choose how to respond to my actions, then it is your responsibility and I can do anything I want with impunity. I can justify being rude or unkind to you on the grounds that you can choose

whether to be hurt or not and I have no responsibility for your pain. This is as wrong—and as dysfunctional—as my taking total responsibility for your pain. You have some latitude in deciding how to react to my behavior, but that does not relieve me of the responsibility of having behaved in that manner in the first place.

This attitude is captured in our use of language. States which want to get away from the destructive blaming mode have instituted "no-fault" divorce, but what we should really call it is "shared-responsibility" divorce.

The idea of sharing responsibility is a middle position between two opposing tendencies. We naturally want to disown culpability as much as possible, but we often make the opposite mistake of claiming too much responsibility for everything that goes wrong. In a paradoxical way, it may be that our penchant for blaming others comes from not being able to handle the guilt of blaming ourselves more than we deserve.

It is not easy to find the perfect balance between accepting too much responsibility and not enough. It is unlikely that the split of responsibility between two people in a given situation will ever be exactly fifty-fifty and a detailed analysis may have to involve more than just two people, including the contribution that institutions—such as the Church or even society at large—have made to the problem. But it is less important to assess the division of responsibility, than to accept the concept that it is shared.

The process of sharing responsibility is useful because it lets us get on with living. Blaming others often leads to a waste of valuable time and energy by generating resentment and anger, while taking all of the blame can paralyze with inappropriate guilt and remorse. It also can keep us from finding interpersonal solutions to the problem; it is difficult to negotiate with each other when one or both of us is in the blaming mode. If we accept as a given that there is shared responsibility, we are more willing to give and take. I am more likely to make concessions if I have not already had to assume all of the emotional costs, and I am less likely to make unreasonable

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Viewing responsibility as shared may be even more important in choosing future behavior than evaluating the past. Living together is easier if we agree to share the responsibility, whether this concerns cleaning the house, caring for children, or monitoring emotional needs. It is difficult to relate freely with each other if only one of us is completely responsible for maintaining good feelings. It does not work, for example, for me to have the

assignment of knowing how my behavior affects you. If you agree to let me know your feelings, then I can assume the responsibility for responding in a caring way. I cannot be in charge of making you happy, but I can do my best to help.

While it is probably vain to expect software companies to share responsibility to this extent, in our personal relationships we need to share the task of working out the bugs. We do not have the luxury of printing a disclaimer on our inside front covers.

Orson Pratt's doctrine: the form of the face of flesh is the likeness of the spiritual face.) To paint the likeness of a face is an attempt to obtain that living content in an unliving medium, to acquire through the replication of a form the power of a living essence. To the god of the ancients this was, at best, plagiarism, and at worst usurpation.

The real face, because it lives, moves. And the movements constitute a language, one apparently inherent in the spirit. Smiling and weeping are universal, and subtler gestures, too, possess or acquire common meanings. Every face, remarked Schopenhauer, is "a hieroglyph, which to be sure, admits of being deciphered—nay, the whole alphabet of which we carry about with us." When it is dead or asleep—sleep being the foreshadowing image of death—gestures cease. The painted likeness of a face likewise deadens the sacred language of human physiognomy, freezing an attitude, a single phrase of the expressive content, and by removing it from time, makes it seem eternal. Think, for example, of the lifeless faces of fashion models, frozen by painting's heir, photography, chilled into false joyless smiles—or in more prurient settings, into slanted looks of consent which seem timeless, feeding the will of the sexual predator. The stopped image of the face makes an individual person into a type. It turns a unique set of features into a symbol of abstracted emotion, caught between life and death—things with which Jehovah would not trifle.

To see how far our culture has roamed from the old injunction, I need look no farther than my room. As I write I can see an astonishing collection of faces: sitting on the television, a photograph each of my wife and two daughters; above the stereo, portraits of Emily Dickinson and Richard Wagner; propped against the turntable, some faces on a record jacket; above one bookshelf, a drawing of Orson Pratt and photographs of John Taylor and Spencer Kimball; and above my bed a print of a painting of Joseph Smith. This room suggests something about the whole world, I suppose; the face has become furniture.

AESTHETICS AND NOETICS

SUITABLE FOR FRAMING

Michael Hicks

When Eden closed, Jehovah hid his face. Though he occasionally commands humans to seek that face, his books spend more words confirming his invisibility. From time to time he does sanction a glimpse. Joseph Smith saw him. And when God gave the Law he let Moses see him passing by. But in giving the Law he told how he preferred his face to be veiled in smoke rather than to be revealed in paint: his second commandment forbade making likenesses of himself or any of his creatures, "any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Israel's priests thought this absolute, and ever since, orthodoxy has forbidden full-faced portraits to be made or even kept in the house.

For a time Jesus' face could be viewed as an image of his Father's. God's embodiment in Christ seemed to lift the cover from the Father's features and expose them to all who would believe. (Those who did not believe saw and brutalized them—an inauspicious face after all the wait.) And when he was gone, the image of God's face in Jesus became to those who knew him only a memory and to everyone else a dream. Citing the

Torah's injunction against idolatry, the early fathers enforced this loss by dutifully outlawing paintings of Christ. Consequently, if an occasional proselyte, fresh from image worship, chose to paint or draw the Master's face, he would do so only in secret. For any pictures of the Holy—including man, God's own image—inevitably emphasized its earthly aspects. ("Do not make a picture of Christ," warned Asterius of Amasia; "the humiliation of the Incarnation . . . was sufficient for him to endure.") Not until the fifth century, with the lapse of the terror of idolatry in the Church, did the face of Christ flourish in painted images—said indeed to ward off the dragons of hell. Iconoclasts sometimes arose, zealously tearing, cutting, and burning portraits, and, in some cases, anyone who made portraits. But the guilds grew, the zealots waned, and the face of Christ and even of the Father made their way onto plaster and canvas, while the painted faces of even the most profligate noblemen found esteem on chapel walls.

Jehovah understood. The face is not the mere disposition of planes in space. It means something; it has content. That content is the spirit beneath it. (So at least was

Amid this world decor, Jesus' face still obsesses us. A new likeness appears from time to time on a Church magazine cover, on a book jacket, or in the chapel hall. Painters cannot help themselves; they are seeking his face. I hear rumors now and then that some apostle said that one painting or another of Christ looked most like him. We relish these stories. We want the genuine likeness, the one authenticated by rapt visions, that we may capture the expression as it emanates constant approval and blessing from its rectangle on the wall. The frame, of course, is a surrogate window, in which the face patiently waits for us to return its glance.

Only Joseph's image haunts us more than his Master's. For it is so recently lost to us, so often described, and, by the death mask, so tangibly preserved in space. Paintings, drawings, sculptures attempt to recapitulate the true image, each one a search for the real

Joseph. The death mask defines the craftsmen's work; they look to it for the correct arrangement of lines. But the language of the face is mute. The sunken features can never communicate those aspects of Joseph's face his friends always remarked about: the peculiar expression, the constant animation. The surest symptom of our present confusion about the face is that these days, at Carthage Jail, a stiff mannequin with a face modeled after the death mask stands by the hearth absurdly trying to bring Joseph to life.

For me Joseph comes to life where Jesus does—in the heart that dreams. Imagination is the nearest kin to memory, and when we let Jesus and Joseph go imagined it is almost as though they went remembered. They live as we live, in the endless resonance of the lost past, toward which all experience flows, until the mind seizes its echo, then lets it go again.

But the Church has grown up in the film age, an epoch that looks for truth in images, for reality in its shadows. Everything that is seems to exist to be transcribed, reproduced, and to have its images relived. And the magic power of the face's frozen image grows. All about us portraits stand at attention, holding reverently still before their owners.

Therein is the meaning of the painted face. In the ancient days idolaters made images to obtain power over the desired god. Paintings of animals gave the hunter power over the beast. The indomitable will to possession propelled the image-maker's act, and Jehovah could not condone this impulse. These days the impulse persists. The control of movement, the stilling of gesture, the stiffening of expression are still the peculiar tokens of a world baptized in the will to domination. The mask on the wall is the emblem of submission.

The real face, because it lives, moves. And the movements constitute a language, one apparently inherent in the spirit.

Announcing the 1985 D. K. BROWN MEMORIAL FICTION CONTEST

SUNSTONE encourages any interested writer to submit material. All entries should in some manner relate to the experience of the Latter-day Saints. All varieties of theme, tone, and attitude are encouraged. Both traditional and experimental forms will be considered. High literary quality is mandatory. Entries are judged by a board of five independent judges.

RULES

1. *The D. K. Brown Memorial Fiction Contest is open to all writers. Entries must be delivered to the SUNSTONE office or postmarked by 1 June 1985.*
2. *Papers must be typewritten, double-spaced, on one side of 8½ by 11 inch paper (not onion skin). Since manuscripts will not be returned, contestants should keep a copy and send in the original. The stories should not exceed 28 double-spaced manuscript pages. One author may submit no more than three stories.*
3. *Each entry must be accompanied by a signed statement from the author attesting that it is the contestant's original work, that it is not being considered elsewhere for publication, that it has not won another contest, and that it will not be submitted elsewhere until the contest results have been announced.*
4. *Announcement of winning entries will be made at the 1985 annual Sunstone Theological Symposium and in the September-October 1985 issue of the magazine. SUNSTONE reserves the right to publish at some time in the future all articles submitted but is not obligated to do so.*

5. *Prizes will be awarded as follows:*

First prize:	\$500	Third prize:	\$100
Second prize:	\$250	Three honorable mentions:	\$50 each

ARE MORMONS CREATIONISTS?

Duane E. Jeffery

A theological richness characterizes the views of LDS General Authorities on the origin of man.

Just as there are many versions of Christians, there are also many versions of creationists. In the loose sense, the term "creationists" has no generally agreed-upon definition nor does its companion word "creationism." If we define the terms to include anyone who believes in a divine creator, then Latter-day Saints would fit the definition—as would virtually any religious person. But in the usage now so common in American non-LDS literature, the terms have a far more restricted meaning. They refer to persons of very "fundamental" Christian persuasion who have banded together to promulgate certain views pertaining to the origin of the universe, earth, man, and so on. These include the tenets that God is omniscient, sovereign, absolute, and omnipotent; that he created all time, space, and matter instantaneously and out of nothing (*ex nihilo*) roughly 6,000-10,000 years ago. From such matter (dust), he then molded a body for man and created Eve from a rib thereof. The creation of all but himself is said to have occurred over a period of six literal 24-hour days, and God merely "spoke things into being"; in other words, God spoke, and things came instantaneously into existence, fully developed and functioning. Such a god is said to be responsible to no power or laws other than his own and works by supernatural processes. Natural laws, those operating in the observable earth and universe, are seen as ungodly, the results of sin and wickedness. Such concepts, it is clear, are demonstrably foreign to the philosophical underpinnings of Mormon theology.

Among the more prominent groups identified with these doctrines are the Bible-Science Association, the Creation Research Society, and their local affiliates. The members of these groups belong predominantly to a rela-

tively small number of Protestant denominations: Southern Baptists, Missouri Synod Lutherans, Seventh-Day Adventists.

Though the above teachings characterize modern creationists, there is no central governing body to delineate what constitutes official doctrine. One can only use their own terminology, as precisely as possible, in referring to the usual doctrines pertaining to the origin of men and women. We turn now to some representative statements.

From John C. Whitcomb, Jr., probably the most visible creationist Bible scholar (*Creation According to God's Word*, pp. 24-26): "Nothing can be clearer than the fact that God directly created the bodies of Adam and Eve . . . women had their ultimate origin in a man. . . . Adam was not *any* kind of a living creature until he *became* one by the creative breath of God. Until that moment, he was inanimate, lifeless matter. The significance of this fact can hardly be overestimated . . . [scriptural analysis] demands that 'dust of the ground' in Gen. 2:7 be interpreted literally. . . . The second chapter of Genesis also makes it perfectly clear that Eve was taken physically, literally, and supernaturally from the side of Adam. . . . We may not know in exact detail how God fashioned the bodies of our first parents, but that He created them miraculously and suddenly is the plain teaching of Scripture."

From Henry M. Morris, president of the Institute for Creation Research, former president of the Creation Research Society and Christian Heritage College, and perhaps the single most prolific writer and influential personality in creationist history: "His [God's] 'creative' acts consisted of calling the physical universe into existence (Gen. 1:1), of calling animal life into existence (Gen. 1:21), and of calling human life in His own image (Gen. 1:27) into existence.

. . . The reason why He took six days instead of only the twinkling of an eye to do this was in order for His work-week of six days to serve as a pattern for man's work-week of six days. . . . Real creation obviously requires creation with an 'appearance of age.' Thus, Adam was made as a full-grown man." (*Evolution and the Modern Christian*, pp. 58, 650, 62).

Lastly, from Richard Niessen, faculty member at Christian Heritage College, writing in the foremost creationist journal (*Creation Research Society Quarterly*, 1980, p. 221): "Man was formed from dust. . . . God breathed the 'breath of life' into the nostrils of a dead object and it became alive. . . . Eve was a direct act of special creation, taken from the side of Adam."

And how have LDS spokesmen historically reacted to these concepts? Among the most direct responses are those of Brigham Young (*JD*, 7:285): "When you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. . . . There is no such thing in all the eternities where the Gods dwell." Apostle Parley P. Pratt instructs us (*Key to Theology*, p. 50): "Man, moulded from the earth, as a brick! A Woman, manufactured from a rib! . . . O man! When wilt thou cease to be a child in knowledge?" John A. Widtsoe asserts (*Rational Theology*, pp. 50-51): "The statement that man was made from the dust of the earth is merely figurative. . . . Likewise, the statement that God breathed into man the breath of life is figurative." And President Spencer W. Kimball (*Ensign*, March 1976, p. 71) has put it very simply: "The story of the rib, of course, is figurative."

But these rejections of the "speaking into being" and "moulding" interpretations of the scriptures do not reveal the marvelous richness of the LDS commentary on the origin of man. A preliminary point is that the presidents of the Church have repeatedly made it clear that the Church has no official doctrine on the matter (for example, President Joseph F. Smith: "The Church itself has no philosophy about the *modus operandi* employed by the Lord in His creation of the world, and much of the talk therefore about the philos-

ophy of Mormonism is altogether misleading" [*Juvenile Instructor*, 1911, p. 209]). The First Presidency in 1860, and the First Presidency and Quorum of the Twelve in 1865 (*Deseret News* 25 July 1860; 23 August 1865) emphatically denounced Apostle Orson Pratt's views on this and other subjects but declined to establish any Church view for exactly what method the Creator had employed. In 1909 (*Improvement Era*, Nov. 1909, p. 75f) the First Presidency published a lengthy treatise entitled "The Origin of Man," argued that man's spirit derives from divine parentage, but paid little attention to the origin of man's body. When Adam began his sojourn on this earth, he took upon himself "an appropriate body." They suggested that the body had not derived via the evolutionary methods common to secular science of the day but gave no clues at all as to how it *did* originate. Curious LDS readers inquired for more specific information and were answered in the priesthood instruction's pages of the *Era* (April 1910, p. 570) that the Lord had not revealed his methods. But readers were given three possibilities to consider: divinely directed evolution, trans-plantation from another sphere, or "born here in mortality, as other mortals have been." None of these, one notes, agrees with the creationists.

Space forbids further extensive documentation. A myriad of citations could be produced to demonstrate the theological richness that has characterized the views expressed on this subject by our apostolic and presidential brethren. To some Adam was a resurrected and exalted being; to others such views were unacceptable. To some Adam was a translated being from this or some other planet. For some he was transplanted from another sphere in some form other than translation, but these views were emphatically rejected by yet other prominent brethren. Some have felt that evolutionary science provides a possible answer quite in harmony with the gospel; others have asserted that such ideas are nonsense at best and satanic at worst. But through it all the First Presidency has made it clear that

the Church possesses as yet no precise revealed information as to how man's body was produced by God. In 1931 they ruled against continued discussion of the topic, silencing a running debate on the matter as follows: "Our mission is to bear the message of the restored gospel to the people of the world. Leave Geology, Biology, Archaeology and Anthropology, no one of which has to do with the salvation of the souls of mankind, to scientific research, while we magnify our calling in the realm of the Church." (5 April 1931, communique to the other General Authorities). More recently, President Kimball has echoed such sentiments: "We don't know exactly how their [man's and woman's] coming into this world happened, and when we're able to understand it the Lord will tell us" (*Ensign*, March 1976, p. 72).

To some, the non-position of the Church on this matter may seem surprising or even bothersome. In truth, it is a prime example of theological honesty. Creationists argue that the issue is critical (For example, John Rendle-Short of Australia, *Man—Ape or Image: the Christian's Dilemma*, p. 38: "At least seven doctrines of fundamental importance to the whole human race, but especially to Christians, are directly founded on the fact that Eve was created out of Adam.") But LDS prophets (for

example, Anthony W. Ivins, *Conference Report*, Oct. 1925, pp. 50-51; John A. Widtsoe, *Rational Theology*, p. 51; David O. McKay, *BYU speech*, 10 Oct. 1952, pp. 6-7) have argued that what is important is not the details of the process of creation, but the identity of the creator (the divine father) and the reasons for creation (the mortal experience and eventual exaltation of humans). And these, it seems, are indeed the critical theological issues.

But a final words remains. LDS spokesmen have agreed, overwhelmingly, on two basic points: that Adam and Eve were historical people and that their bodies were produced by some sort of biological procreation. This latter idea is thoroughly repugnant to modern creationists and serves to underscore my final point: that beyond generalities, Mormonism and modern creation are completely incompatible on issues relating to the origin of man. For Mormons it seems clear: believing in creation does *not* make one a creationist. Indeed Mormons would have to reject their entire philosophical framework to become such. This conclusion becomes even more vivid when one examines concepts of the nature of God, of physical law, and of *ex nihilo* creation.

DUANE E. JEFFERY is associate professor of zoology at Brigham Young University.

Mormons would have to reject their entire philosophical framework to become creationists.

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NEWS AND

UPDATE

Church Historian: Evolution of a Calling

By Peggy Fletcher

When Dean L. Larsen of the First Quorum of the Seventy became the new Church Historian on February 28, the position had come full circle: from an Apostle to a professional historian and back to a General Authority. This move has provoked speculation yet again about the role of the "official" Church Historian, how Church history will be written, and by whom.

The office of Church Historian is as old as The Church of Jesus Christ of Latter-day Saints itself. On April 6, 1830, Oliver Cowdery was assigned to keep the records of the newly organized Church. He was later commanded with John Whitmer to "continue writing and making a history of all the important things which he shall observe and know concerning my church. . . . writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations." (D&C 69:3, 8.)

But the task of keeping the official records and histories of the Church varied from decade to decade and from individual to individual. During his lifetime, Joseph Smith, keenly sensitive to the power of history, wanted the "true tale of the Saints" told under his supervision. In 1839 he directed his scribes and clerks to compile a "History of Joseph Smith." This they did faithfully during his lifetime and continued just as faithfully after his death in 1844.

Beginning with Willard Richards in 1849 and continuing through George A. Smith, Wilford Woodruff, Orson Pratt, Franklin D. Richards, Anthon H. Lund, and Joseph

Fielding Smith, Apostles directed and organized the Church's historical efforts. To many of them the task was primarily a documentary one, the "scrapbook approach," wherein news items, letters, and diaries were collected together. In an article appearing in *Dialogue*, T. Edgar Lyon, himself a professional historian and the genius behind the original Nauvoo restoration project, wrote that Anthon H. Lund saw the Church archives "as a repository for documents and books which were to be preserved but not necessarily used for writing and interpreting historical events. The office was not one of production, but of assimilation" (Winter 1978, p. 20).

The Apostle who claimed the title of Church Historian the longest was Joseph Fielding Smith who served from 1921 to 1970. To his credit, Elder Smith was the first to see the need for more professional methods of record-keeping. He was responsible for many of the technological and administrative innovations that were introduced into the historian's office. In 1949 he commenced a comprehensive micro-filming program in order to guarantee the quality preservation of the most important collections. By the 1960s he recognized the need for a modernized system of classification and processing. He instructed his Assistant Church Historian, Earl Olson (grandson of Andrew Jenson), to participate in national societies of archivists and librarians, and began to hire only professional librarians and archivists for his staff. Moreover, he assisted

with the planning of a four-story wing of the Church Office Building to house permanently the Church's historical resources.

Although his administrative methods were quite progressive, Elder Smith's perspective on writing history still reflected the era in which he was reared. To him, says Arrington, "objectivity" . . . meant seeing that the history of the Church was presented in a positive light, rejecting the extreme and irresponsible charges of the Church's enemies" (*Dialogue*, Spring 1972, p. 23).

When Elder Howard W. Hunter was made the Church Historian in 1970, he was determined to pursue the process of professionalization in all areas of the enterprise. Davis Bitton described Elder Hunter as "warm and communicative, even inviting a group of us historians in for rap sessions" (*Dialogue*, Fall 1983, p. 10). After a visit to Nauvoo, Elder Hunter commented to T. Edgar Lyon, "The real Nauvoo story is more exciting than the myth we have made up about it" (p. 22).

In 1972 Elder Hunter recommended a reorganization of the Historian's office. He suggested the creation of a historical department made up of three segments: library for published books with Don Schmidt as Church Librarian, archives with Earl Olson as Church Archivist, and historical writing and research with Leonard J. Arrington as the Church Historian. (Later, Florence Jacobson was added to direct the Arts and Sites Division as Church Curator.) This department would be governed by Alvin R. Dyer as managing director.

The division of tasks between Arrington and Dyer was clear. Bitton explains: "Elder Alvin R. Dyer was our managing director and our champion. A skilled businessman and management consultant, Elder Dyer took it as his role to 'put wheels' under the new division—set up the procedures



G. Homer Durham

REVIEWS

and guidelines that would enable us to function." (P. 11.)

But Arrington's task was different. He was to produce scholarly works for professional periodicals and organizations, to communicate Church history to a broad Church audience through the *Ensign* and *New Era*, and to speak to Mormon groups. As Arrington put it: "I never was the Church Historian in the same sense as Joseph Fielding Smith or Alvin Dyer. They were managers; I was an historian." Bitton described the collective goodwill experienced by the history division in 1972 as they approached their commission: "The euphoria of being part of something like the Historical Division in 1972 is hard to convey. It seemed like a heaven-sent opportunity. Our leaders were behind us, liked us, encouraged us. We had available one of the great collections of primary source material in the world. There was much that needed to be done." (P. 13.)

And indeed, under Arrington's direction, this tiny group of workers, at its peak fourteen histo-

rians and three secretaries, accomplished a great deal to fulfill its assignment. Between 1972 and 1980, they produced the following: (1) two one-volume histories, *Story of the Latter-day Saints* by Glen Leonard and James B. Allen and *The Mormon Experience* by Leonard J. Arrington and Davis Bitton; (2) eighteen published books; (3) over one hundred articles for professional periodicals; (4) over two hundred and fifty articles in Church magazines; (5) thirty-three task papers on various topics; (6) a comprehensive oral history program.

Slowly, however, the relationship between the Church Historian and the managing director of the historical department began to alter. With the appointment of Elder G. Homer Durham in 1977 as Elder Dyer's replacement, the line of authority became less clear. On February 28, 1978, Arrington's title was officially changed from "Church Historian" to "Director of History Division of Historical Department." Arrington continued to fill his ecclesiastical calling by giving talks, sitting on

committees, and representing the Church in historical matters. When people, including President Kimball, referred to him as "Church Historian," he failed to correct them.

But Elder Durham began to assume some of the responsibilities and decisions that had once been Arrington's. Arrington, for example, no longer had free access to the Quorum of the Twelve to present his proposals nor complete control of his budgets. Bitton recalls this breakdown of procedures: "The decision was made to scuttle the sixteen-volume history, . . . to sharply circumscribe the projects that were approved, to reject any suggestions, however meretorious, for worthy long-range projects, to allow the division to shrink by attrition, and finally to reassign the remaining historians to a new entity, the Joseph Fielding Smith Institute of Church History, which would be affiliated with Brigham Young University." (P. 18.)

Unfortunately, all of this was done in an atmosphere of tension and suspicion. There was very little communication between the histo-



Dean L. Larsen

Church Historians

Oliver Cowdery	1830-31, 1835-37
John Whitmer	1831-35
George W. Robinson (recorder)	1837-40
John Corrill	1838-39
Elias Higbee	1838-43
Willard Richards	1842-54
George A. Smith	1854-70
Albert Carrington	1870-74
Orson Pratt	1874-81
(office vacant)	1882
Wilford Woodruff	1883-89
Franklin D. Richards	1889-99
Anthon H. Lund	1900-21
Joseph Fielding Smith	1921-70
Howard W. Hunter	1970-72
Leonard J. Arrington	1972-82
G. Homer Durham	1982-85

Chronology of Events

Leonard J. Arrington called to be "Church Historian"	January 14, 1972
Arrington sustained at General Conference by a show of hands	April 6, 1972
Elder G. Homer Durham assigned to be Managing Director of Historical Department	April 1, 1977
Title changed to Director of History Division of Historical Department	February 24, 1978
Portraits of Church Historians hung, omitting Arrington's	Spring 1978
Creation of the Joseph Fielding Smith Institute of Church History at BYU	June 26, 1980
Arrington received a letter from the First Presidency extending him an "honorable release" from both his ecclesiastical and bureaucratic positions "with sincere appreciation"	January 25, 1982
Durham set apart as "Church Historian," restoring the position to a General Authority	February 8, 1982
Neither Arrington's release nor Durham's appointment was announced publicly, either in General Conference or in Church News. The closest thing to an announcement was the following comment made by President Hinckley: "Elder G. Homer Durham, a member of the Presidency of the First Quorum of the Seventy and the Church Historian who, if I remember correctly, was born in Parowan, has now addressed us."	April 4, 1982
Announcement of the appointment of Dean L. Larsen, as new Church Historian (not yet set apart)	February 28, 1985 appointment effective March 1, 1985

rians and their critics. No longer was the managing director their "champion," as Elder Dyer had been, but rather one of their antagonists.

On January 25, 1982, Leonard Arrington received a letter from the First Presidency extending him an "honorable release" from both his ecclesiastical and bureaucratic positions "with sincere appreciation." On February 8, 1982, Elder G. Homer Durham was set apart as "Church Historian," in a private session. There was no mention of Arrington's release or Durham's new calling in either General Conference or the *Church News*.

One corridor of the historical department is lined with portraits of the Church historians beginning with Oliver Cowdery. However, there is no picture of Leonard Arrington among them. In his place hang Alvin Dyer and Joseph Anderson. The explanatory plaque says these are the managing directors, but, as the historians know, before 1972 there were no managing directors.

During the interim between the death of Elder Durham on January 10 and the appointment of Elder Larsen on February 28, 1985, there were many questions about the future of the office of Church Historian. One historian commented: "The situation in the historical department is absolute chaos. There is very little understanding between the historians and the brethren. It is not a case of conspiracy against the historians nor even bad policies but simply ignorance, even lack of interest. Institutional atrophy could kill the office of Church Historian. We need someone who can listen."

If that view is at all representative, Elder Larsen has a formidable task ahead of him. In fact, he declined to be interviewed by SUNSTONE, insisting he is not yet ready to speak publicly about these issues but wishes time to immerse himself in the job. Understandably, his previous assignments may not have adequately prepared him. He has been a lifetime servant of the Church, beginning as a seminary teacher and continuing as coordinator of curriculum planning, director of instructional materials, and editor of Church magazines. He was made a Seventy on October 1, 1976.

As of this writing, Elder Larsen has not yet been set apart as Church Historian; indeed, it is unclear whether he will be. When his assignment was noted in the

Church News, it was listed as one among several bureaucratic shifts among the Seventy. Perhaps, then, the role of Church Historian as more

than a temporary management assignment, as an ecclesiastical position, a calling, was given up with Leonard Arrington.

Richard Miller and the Mormon Connection

America seems swept away by the romance, the fascination, and the confounding realization that a 20-year FBI veteran could be arrested for selling secrets to a sexy Soviet spy.

Scores of news reports feed readers the sordid details of Richard Miller's life like crumbs from some tantalizing treat. The juiciest morsel of all, it appears, is that Richard Miller was a Mormon.

Billed as a model Latter-day Saint, he graduated from Brigham Young University after fulfilling a Spanish-speaking mission. He served in such Church positions as counselor in a branch presidency and several mission presidencies. He held the office of a Seventy for years. He married his childhood sweetheart and fathered eight children.

Miller was promoted to a plum position in the counterintelligence department at the FBI's Los Angeles bureau in 1981. The job, coworkers say, was one for which he was not qualified. Because his superiors Richard Bretzing and Bryce Christensen are Mormons, reports say, many felt the promotion showed Mormon favoritism. There had been mumbling within the department about Mormon agents engineering promotions for each other. Some reports have suggested that Miller may have been treated harshly to counter such rumors.

Why else would it have taken so long to break up Miller's alleged counterespionage activities? After all, Miller had been seeing the accused Soviet spy Svlenita Ogorodnikova for five months before his arrest, and even then, Miller reportedly stepped forward with the information. He did so, he claims, because he believed he had made contact with a major KGB agent and the operation was getting too big for him to handle. Miller is accused of turning over FBI documents to the Soviets through Ogorodnikova though he

insists his intentions were to act as a counterspy. He wanted to earn badly needed points in his department.

Instead of winning praise for his efforts, however, Miller was fired, then arrested and charged with espionage.

At a pretrial hearing in January, Miller's attorneys argued the "Mormon Factor": not only was Miller a pawn but it was Bretzing's influence as a bishop and his religious lecture calling Miller to repent that "tempted Miller to admit he had passed documents, even though this may or may not be true." According to Miller's family attorney Gary Smith, "As an excommunicated Mormon who wants desperately to be reinstated as a member, Miller's response to authority may have been more important to him than telling the truth." Moreover, Mormon sociologist Armand Mauss testified that Mormonism sees the way to God through the Church. Therefore Miller's behavior would have been typical of an obedient Mormon. The judge, however, ruled that while Bretzing jeopardized the case, Miller voluntarily made incriminating statements. He then denied the defense motion seeking dismissal of the charges on the grounds of selective prosecution. Miller will go on trial April 23.

An interesting sidelight: the LDS church just updated a section of the 1983 *General Handbook of Instructions* to include "Duty of Confidentiality" and "Priest-Penitent Privilege" clauses.

"Church officers who receive confidential disclosure of information from members have a duty to keep it strictly confidential, even if they receive inquiries or demands from civil authorities," it states. "If confidential information indicates that a member has violated a civil or criminal law, the Church officer should urge the member to clear the matter with appropriate civil authorities."

Bishops Ban MTV from Student Housing



A new controversy has erupted for some students of the university that banned wigs and makeup from football games, Culture Club albums from the book store, and an independent student newspaper from campus. This time, however, BYU is not directly involved. Rather, bishops of four BYU wards banned Music Television (MTV) from two off-campus apartment complexes. They find the station "obscene" and in violation of BYU standards and believe it promotes immorality among their BYU student ward members. The ban ignited a debate over the students' freedom to choose versus their responsibility to obey their bishops' counsel. During the debate, apartment managers were discovered to be in violation of a new law that regulates the commercial use of satellite earth stations.

Last November a receiver broke at Carriage Cove Apartments in Provo. During the two months the part was in repair all 580 residents were without MTV. Meanwhile, over at Raintree Apartments, 900 tenants had access to MTV and other cable programs, including Showtime, free of charge via satellite. Carriage Cove's part-owner and manager Leo Weidner is assigned to preside as bishop over some 200 LDS church members living at Raintree Apartments. He says he noticed an increase in incidents of immorality among his ward members. More individuals, he reports, were masturbating and

becoming involved in petting as a direct result of MTV.

Determined to "protect" their ward members from what they believe is a "harmful influence," Weidner and three bishops went to Raintree manager Hyde Taylor and asked him to block MTV reception during the Christmas break. Moreover, Weidner decided not to restore MTV at Carriage Cove once the receiver was repaired.

Students protested, adopting for their battle cry the station's slogan, "We Want Our MTV!"

Stake President Thales Smith instructed bishops to preach the LDS church's stance against pornography at sacrament meeting. Nevertheless many students insisted they had been denied the freedom to choose for themselves whether to watch or *not* to watch MTV.

They took their protest door to door and collected over 500 names below the words: "We the undersigned are appalled and insulted by the recently imposed censorship of MTV at Carriage Cove and Raintree apartments. We feel this censorship not only represents climactic fanaticism but sets a dangerous precedent for future censorship."

Weidner reminded the students they had also signed the BYU honor code which condemns pornography. "They have the right to choose," he says, "but when you live in BYU housing you give up that freedom of choice."

Though the students gathered

enough names to demonstrate that most residents feel the decision of what to view is a personal one, Weidner felt that if he gave them the chance to vote, they would cast their ballots against MTV. "I think I pretty well know how it's going to turn out," said Weidner on the eve of the vote.

On February 11, 221 tenants said "yes" to MTV. Only 167 voted "no," 188 didn't vote, and 4 said they didn't care.

A more thorough approach was taken by Taylor at Raintree Apartments. He sent a personalized letter to each tenant with instructions to return it and to state reasons for their viewing preferences on the back. Only 27 percent of the tenants responded; 13 percent agreed with their bishops to keep MTV blacked out, and 14 percent wanted MTV resumed. That, says Taylor, is not enough to reverse the decision. It will remain in effect until the end of the semester, then another poll will be taken in May.

Meanwhile reports of the ban were picked up by the wire services and published in newspapers coast to coast, including the *New York Times*, the *Seattle Post-Intelligencer*, and the *Honolulu Star-Bulletin*. Local news coverage was generous.

In an interview on Salt Lake City public affairs program, "Take Two," February 17, Weidner expressed concern about the "uneducated choice" made by his tenants. "They don't realize what is in this," he exclaimed. "When people are involved in viewing, listening to, or reading materials that promote illicit sex, etc., then aesthetically the mind can't tell the difference. And so, when the time of real temptation comes, it is easy to fall because it has happened before, perhaps many times."

Echoing Weidner's sentiments was Jack Christianson, also a bishop of a Raintree ward. "MTV may give young people thoughts and may cause them to want to experiment," he said. "MTV is obviously stimulating."

Christianson is the author of *Music: Apples or Onions?*, a book that defends the LDS church position that hard or "acid" rock music is harmful. Part of the research for this book involved listening to such rock groups as "Black Sabbath," and, he claimed, such listening adversely affected

him. "I was not as happy as I used to be," he recalled. "I was ornery and disagreeable." However, he added, "Just because people don't have the same high standards I'm trying to uphold, I don't think less of them."

This and countless other interviews brought more than just the attention of the public. Amid the coverage came news from the National Cable Television Association that the two complexes were apparently in violation of a federal ruling. Effective 1 January 1985, the new law says commercial use of a satellite receiver must be commercially purchased. According to Michael Schuler, deputy counsel of the NCTA, "It is clearly unlawful. If a hotel, for example, picks up a dish and offers it to their customers, that is not private viewing."

Taylor contends that since he does not advertise cable TV as an extra feature for Raintree tenants, it is non-commercial use. "Unless

someone asks me if we have cable, I don't tell them," he says.

Weidner, on the other hand, consulted with Video Link Satellite Company in Salt Lake City who presented Carriage Cove residents a list of programming alternatives. Tenants voted on which of two satellites they wanted to receive at the complex, then to which of several pay and non-pay programs they would subscribe.

After weighing the options, tenants selected four out of seven channels offered by Galaxy 2 satellite. Video Link Satellite Company is now negotiating on contracting the programs.

There is only one problem. MTV is not among the channels transmitted from Galaxy 2. In fact, the controversial station will soon be available only to patrons of cable TV.

All's well that ends well. Or is it a comedy of errors?

Joseph Smith's revelation, it was commanded by God. Doctrine and Covenants 132 provided a heavenly justification for the practice of plural marriage." Yet the revelation had "both demeaning and glorifying implications for women. The revelation contains a commandment accompanied by both a threat and a promise. The threat was that those who did not obey would 'be destroyed.' The promise was that the obedient, particularly women, would be rewarded with exaltation."

But the Mother in Heaven doctrine is used by Church leaders in modern times, the authors say, to define "a woman's earthly role." "For Mormons, Mother in Heaven is idealized as the ultimate standard of womanhood. The focus of all that has been revealed about Her divine role centers on Her functions of bearing and nurturing spiritual offspring. Therefore it is the religious duty of Mormon women to marry then bear and nurture children."

She remains, unofficially, "a separate divine personage whose role it is to be wife and helpmate to the Heavenly Father and mother to His spiritual offspring."

"In contrast to these conservative purposes," the report says, "in recent years there has been an attempt on the part of some Mormons, particularly women, to use the Mother in Heaven image for more liberal ends." The study singles out Sonia Johnson, excommunicated Mormon feminist, who "appears to demonstrate the most radical implications of the Mother in Heaven belief."

For Johnson, the article maintains, Mother in Heaven is "an authority in her own right, as powerful, as wise and independent as [Father]. Johnson not only prayed to Mother for guidance, but supported the use of slogans referring to Mother in Heaven on banners at feminist rallies." Says Johnson, the Church looked unfavorably upon her public worship of Mother in Heaven and her call for heaven to become more sexually balanced.

"Contrary to the hopes of some Mormon feminists," say the authors, "we feel the probability of any such pro-feminist expansion is very slight. It seems to us that the Heavenly Mother doctrine has always been rather peripheral to Church theology. After all, it is *not*

Paper Examines Concept of Mother in Heaven

The theological, historical, and social conditions surrounding the Mormon concept of Mother in Heaven were examined in a paper published in the December 1984 issue of the *Journal for the Scientific Study of Religion*.

Sociology professors John Heerin, Donald B. Lindsey, and assistant professor Marylee Mason assess the uniquely Mormon belief by studying the "different explanations accounting for this belief and show its logical consistency with other aspects of Mormon doctrine."

The paper asserts the belief in Mother in Heaven was developed out of the "concrete, practical, common-sense reasoning often found among the early Mormon thinkers." They taught the now popular aphorism, "As man is, God once was, and as God is, man may become." In order to become one of a multitude of gods, one must reach "the highest level of spiritual development" and be married in the Mormon temple. It is logical then,

"as people can only be exalted as married pairs, then God, as an exalted man, must be married." "It is this anthropomorphic conception of God," the paper says, "which is central to explaining the appearance of the Mormon Mother in Heaven belief."

The authors assert, however, it is also important to understand the historical context out of which the doctrine came and how it functions today in LDS church politics.

"Mormon women are not given priesthood authority and thus are deprived of significant decision-making and leadership responsibilities," they say. And historically, "we would claim that LDS beliefs and practices in the mid-nineteenth century had important anti-feminist implications." For example they cite polygamy which "entailed considerable conflict and emotional costs for women." Nevertheless, "the Mormon wife was constrained to participate in the system of plural marriage for, according to

scriptural." And while "she has become something of a symbol of devotion by members, given the negative publicity associated with the Johnson/LDS church affair it

may be that any political use of the Mother in Heaven doctrine stirs more negative than positive reactions among Church authorities and membership."

Utahns Respond to Bishops' Letter on Economics



Bishop William K. Weigand

"The nation must take up the task of framing a new national consensus that all persons have rights in the economic sphere and that society has a moral obligation to take the necessary steps to ensure that no one among us is hungry, homeless, unemployed or otherwise denied what is necessary to live with dignity."

So reads the first draft of the most recent U.S. bishops' pastoral letter, "Catholic Social Teaching and the U.S. Economy." The document addresses the moral and religious dimensions of the American economic system.

Public hearings have been held across the nation since the letter was released on November 11, 1984. The Salt Lake community participated in this national dialogue last February at the University of Utah where some two hundred people gathered to hear discussion from local political, religious, and business leaders.

The Most Reverend William K. Weigand, one of the five bishops

who drafted the letter and bishop of the Salt Lake Catholic Diocese, organized the meeting to hear from those not of the Catholic tradition and to gather ideas for the second and third drafts of the pastoral. Chase Peterson, University of Utah president, moderated the meeting.

All economic policies should be judged by the extent to which they uphold and promote human dignity, maintains the letter. It details biblical perspectives on economic life contending that wealth can blind people to the "suffering and needy neighbor."

Thirty-five million people in the United States are poor. One quarter of these people are children, and one out of two black children live in poverty, noted the first speaker, Rev. David Hollenbach, associate professor of systematic theology at the Weston School of Theology in Cambridge, Massachusetts. The letter points out that we as a community are responsible to care for these people, said Hollenbach.

Karen Shepherd, president of Network Publishing, focused her remarks on the feminization of poverty. Women need to be taught by their parents, schools, and churches that "economic dependency is as debilitating as heroin addiction" and "that depending on Prince Charming is as unreliable as betting on horses," argued Shepherd.

University of Utah Graduate School Dean James Clayton applauded the "relevance and courage" of the letter, stating that too often the religious perspective is ignored. But he suggested that the full costs of the bishops' proposal be included in the pastoral. "Who will bear the burden?" asked Clayton. How will it be funded?

Clayton also asked that the letter include a recommendation to bring federal deficits under control to alleviate unemployment.

Ed Mayne, president of the state AFL-CIO, appreciated the letter's emphasis on the problems of unemployment and agreed that the development of new jobs with adequate pay is critical to our nation. He also praised the bishops for addressing the role of the workers in economic decision making.

Some of the speakers expressed concern over the idea of legislating economic rights. This would "shake the very foundation of our constitution," claimed Utah Attorney General David L. Wilkinson. The bishops have a "flawed understanding of what the founding fathers did and believed."

Former state Governor Scott Matheson took issue with Wilkinson's statements, saying the letter is a "tremendous contribution to an important dialogue that is critical to the 1980s. We don't have to go back to the founding fathers and reinvent the wheel."

Matheson said the letter should direct some of its attention to the "how." He hoped the bishops would recommend a partnership between the public and private sector for carrying out the objectives of the letter.

Lt. Governor Val Oveson stated that while the letter raises interesting and important questions, the solutions therein are not in accordance with his own values. The goal of helping the poor deserves attention, "but this doesn't mean taking charge of people's lives. We need to help people become self-sufficient."

Other speakers were Salt Lake Mayor Ted Wilson; Speaker of the Utah House Robert Garff speaking for the Salt Lake Chamber of Commerce; Episcopal Bishop Otis Charles; Victoria Palacios, a member of the Utah Board of Pardons; and a visiting professor from Calcutta, India.

How does Mormon social thought compare with that of the Catholic bishops?

In 1919 the Catholic bishops drafted a proposal for social reconstruction known as the "Bishop's Program." Many of the ideas contained in this document were later incorporated into the New Deal program.

By contrast, the Mormon Church launched their welfare program in 1936 as a repudiation of the New Deal.

According to Mormon church spokesman Don LeFevre, the Church believes "an individual's first responsibility is to take care of himself." If this is impossible, then the responsibility is shifted to the family. If the family cannot care for the individual, then the Church will step in.

"The Church doesn't dictate to the government what it should be doing," claimed LeFevre, "but the Church does take care of their own, once again, by trying to teach individuals to care for themselves."

In 1982 President Reagan visited the Mormon church welfare complex in Ogden, Utah. The president was very impressed with the system.

"It's an idea that once characterized our nation. It's an idea that should be reborn nationwide. It holds the key to renewal of America in the years ahead," said Reagan, as reported in the September 1982 *Latter Day Sentinel*. He also claimed that Americans could be doing the same sort of thing if only "they hadn't been dragooned into believing the government was the only answer."

Unlike the Mormon social welfare approach, the concepts in the Catholic bishops' letter on economics have been perceived by conservatives as an attack on President

Reagan's programs.

The letter has also been criticized by those who feel it is inappropriate for the bishops to address a topic that is political in nature. But the bishops, who have been writing on social issues for years, see economics as a moral and religious issue. They feel it is the Catholic church's responsibility to speak out for the defenseless and poor.

The letter, which is not meant to be a binding law but rather a "moral suggestion," is nearing the final stages of a very long process. The second draft will be discussed at the quarterly U.S. Bishops' Conference in June. The final draft will be voted on in mid-November.

The topics for pastoral letters are chosen two to three years before the letters are actually released. The bishops on the writing committee for a particular letter do extensive research and counsel with experts on the topic. Every effort is made to hear all points of view.

Once the letter is completed, the bishops send it to the Vatican for the Pope's comments. If the Pope is particularly pleased with the contents, he may include some of the ideas in his future encyclicals.

The bishops have already begun research on the next pastoral theme, women in the church and society. This topic is expected to be even more controversial than either the peace pastoral (released in 1982) or the letter on economics.

ignored. At my last call," she says,

was told 'nothing.' I asked why and the answer was 'just because I haven't.'"

Tarrent explained her situation in a letter to the editor of the *Salt Lake Tribune*, "Seeing that I am, in effect, being denied excommunication, I wish to proclaim publicly that my enforced continuation of membership is morally repugnant to me and is grossly discordant with my sense of worth and personal value," she wrote.

Tribune staff reporter Joan O'Brien subsequently published a story on February 24 about the 50-year-old widow and her efforts to "get out" of the LDS church.

In the report Tarrent explains that since her letter appeared in the *Tribune*, she has gotten encouragement from dozens of people, including members of Saints Alive, formerly Ex-Mormons for Jesus.

Hal Jackson of Saints Alive believes the right to have one's name removed from the membership list of the LDS church is a matter of freedom of religious affiliation which is constitutionally protected. Even having to ask the Church to remove one's name underscores the fact that the authorities still have some control over one's life. Saints Alive publishes an eight-page booklet titled *Exodus* which details suggestions on how to remove a name from LDS church records. Send a certified letter, it instructs, to your bishop or branch president, and stake president. It even recommends sending a letter to the Presiding Bishop at LDS church headquarters. "If you are married, include your wife and children in your letter and have them each sign with you. Resign as a family." The booklet lists twelve arguments one may include as reasons for disbelieving and thus leaving the Church.

The 1985 supplement to the *General Handbook of Instruction*, the official manual of Church policy and procedure, says that a letter of notification must be sent to the bishop and stake president in order to have a name officially removed from the records. The handbook also states, however, that when such requests are made a Church court should be held only when "patient efforts to dissuade him are unsuccessful."

"Getting Out" of the LDS Church

There are two ways of officially "getting out" of the LDS church. A member could be excommunicated for "associating with apostate cults," "open opposition and deliberate violation of rules and regulations of the Church," "un-Christianlike conduct," "repeated serious wrongdoings" (especially if the member has confessed such wrongdoings), child abuse, and such moral code infractions as adultery, fornication, abortion, homosexuality, lesbianism, transsexuality, and incest. A person is also excommunicated if he or she

requests his name be removed from the records of the Church.

Darla Tarrent is terminally ill with cancer. Last fall, in an effort to conclude her "unfinished business", she asked her bishop to take her name off the rolls of the LDS church. After all, she reasoned, she had not been an active Mormon for 30 years. In writing, she asked three bishops three different times to be formally excommunicated. Her requests, however, were responded to with "vague excuses" and "the same patronizing response of having my wish

This is necessary, says LDS church spokesman Jerry Cahill, to make certain a member isn't making a mistake. "This is a very serious matter," says Cahill. "The Church feels the responsibility of making certain that people who contemplate this step understand what they are doing. It's a decision that has eternal considerations. We do not want to do anything hastily."

The handbook instructs bishops and stake presidents to deliver a written notice to the individual acknowledging a Church court will be held. But the notice "should not imply accusations of misconduct." The handbook continues, "If the court is considering a member's written request to have his name removed from the records of the Church, all relevant correspondence and evidence of attempts to persuade him to remain in the Church should be heard by the court and noted in minutes. If the members of the court are satisfied that all possible effort has been expended, the request should be granted." Afterwards a written notice is sent stating the request to have a name removed from the records of the Church has been granted . . . and it should not include the word *excommunication*." Furthermore, "any announcement should not include the word *excommunication*. It should merely state that his name has been removed from the record of the Church at his request."

Even so, the word "excommunicated" appears in red across the top of the membership record which is sent to Church headquarters. Saints Alive contends that voluntarily asking to have one's name removed is "resignation" not "excommunication," a term which implies expulsion. In either sense, says Cahill, they are no longer members of the Church.

Norman Hancock disagrees, saying the term "excommunication" implies transgression. Hancock recently settled an \$18 million defamation suit against the Church out of court. As reported in SUNSTONE volume ten number two, Hancock was excommunicated for misconduct when he asked to have his name removed from the records. When he appealed to the Office of the First Presidency, the court's decision was reversed, and his request was granted.

Hancock asserts that media coverage of his case influenced the Church's decision. Likewise, Darla Tarrent credits the press for getting her message to her uncooperative bishop. She received a letter 1 March 1985 informing her a court had been held and her name had

been removed from the records of the Church. "When I joined the Church, Tarrent told SUNSTONE, "I used my free agency. Why wasn't I able to use it when I decided to leave?" Now that she's out? "I feel absolutely wonderful—freer than ever before in my life."

MORMON MEDIA IMAGE

Newsweek Looks at Mormons

With the national champion football team and the reigning Miss America to boot, Brigham Young University and the LDS church are receiving more media coverage than ever. In fact, BYU Public Relations director Paul Richards boasts "a stack of clippings six to eight inches high sent to us by fans from all over the place."

In the stack for the month of March were, no doubt, the articles which appeared in *Newsweek* and *Newsweek on Campus*, a quarterly which focuses on college life.

"God and Man at BYU," which appeared in *Newsweek on Campus*, is reminiscent of Peter Bart's report, "Prigging Out" printed in *Rolling Stone* two years ago. "The day begins at 6 a.m., when the bell tower on the upper campus peals out the first four notes of a Mormon hymn, 'Come, Come Ye Saints,' (Late sleepers have until 7:45, when the campus loudspeaker system plays 'The Star Spangled Banner.') On a winter morning this looks much like any other big campus—27,000 students crisscrossing tidy paths and walkways on their way to class. But look again."

Authors Bill Bard and Cynthia I. Piggot take a "second glance" at the "outward," "most obvious signs" of conformity to Mormon life: BYU's honor code.

Behind closed doors, explains a student, "I think the rules are more often broken than not. There's a lot of sex that's not talked about, as well as drugs and drinking." The article says "about 40 students were kicked out for honor code violations last year." To weed out more, says the article, would be bad for public relations.

Potentially negative influences such as rock groups and speakers are carefully screened before being invited to the campus. "Every university has to make choices," says BYU's President Jeffery Holland, "choices stemming from the purpose and mission of the university. We cannot be all things to all people."

Such attitudes, says the article, are a constant cause of conflict. Is BYU a secular or a religious institution? Holland sees "the twin purposes inseparable." Yet zoology professor Duane Jeffery says "there are not the wide ranges of diversity here you find at other schools, and that reduces the level of intellectual exchange."

"I would love to hear outside opinions," says a student, but I can see why the school doesn't allow it. By allowing someone to speak, they feel they are promoting that person's view or agreeing with it." Says Holland, "We draw the line at advocacy."

"It's unlikely," the article concludes, "that BYU will ever boast the full and free exchange of ideas that is fundamental to a large secular university—at least as long as the Mormon church runs the show, and continues to prize piety over inquiry."

It's the Mormons versus the Fundamentalists in Kenneth Woodward's March 4 *Newsweek* article, "Bible-Belt Confrontation." As the magazine's religion editor sees it, both Mormon missionaries and Protestant fundamentalists are battling for the same converts "in what is turning out to be a rather unchristian war."

The article names "ex-Mormons" as the aggressors who have organ-

ized "to combat what it calls 'the cult' of Mormonism."

The God Makers, the Saints Alive in Jesus production, which "claims to expose the secret doctrines and dangerous practices" of the LDS church, is circulating throughout the southern states. In this territory, notes Woodward, "Mormons now find themselves under attack" because "few Christians outside Utah are acquainted with the highly complex doctrines of the Latter-day Saints. Another reason," he continues, "is that the Mormon scriptures totally recast Christian doctrine while retaining much of Christianity's traditional terminology."

Despite efforts by anti-Mormons in Dallas, where a temple was recently opened, the LDS church reports some 5000 converts baptisms in Texas over the past two years. This figure is somewhat less than the exaggerated numbers quoted by apparently embittered fundamentalist leaders. Dr. Edmond Poole, associate pastor of First Baptist Church in Dallas, "declares that Mormons are winning over Baptist souls at the rate of 231

every single day."

The official LDS church response to attacks, it is explained, is "turn the other cheek." Woodward asserts, however, that the Church has made some subtle efforts to strike back. For example, at general conference in October 1983, Gordon B. Hinckley of the First Presidency, "lashed out at those 'who have taken upon themselves as their mission to belittle and demean and destroy the faith of the weak with a badly flawed argument that we are not Christians.' Privately Mormon officials have taken steps to blunt that argument. They have added a subtitle, 'Another Testament of Jesus Christ' to the Church's basic scripture, *The Book of Mormon*. And last year at Easter . . . the Saints purchased prime television time for a special on Jesus Christ."

"Mormons clearly have a right to hold their beliefs, to live by them and to seek converts," concludes Woodward. "Just as clearly, Christians have a right, despite their denominational differences, to insist that not everyone who claims a belief in Jesus Christ is thereby acknowledging the historic content of that ancient faith."

over the earth to man. As man chooses to relinquish the exercise of power available to him in accordance with divine law, he recognizes God and does what is necessary to obtain happiness. Conversely, Professor Greenberg said, when man attempts to exercise dominion over more than the earth and abuses power he becomes "monstrous."

According to Greenberg the law given to ancient Israel and embodied in the Torah was designed "to train [them] for the holy life." To accomplish this divine objective, the Torah impeded human power. "The Torah lacks a focus of power," Greenberg argued. "Dignity and authority are distributed." He offered several examples to support his assertion. First, he said, there is no central government "isolated" in the law. Although there is a minor reference to a monarchy, that reference is in fact a limitation on the power of the monarch to "humble the king."

Another example is the clear intent of the law to distribute material resources equally in order to prevent the concentration of economic wealth. The prohibition of interest on loans and the emancipation of slaves every seventh year evidence this intent, according to Greenberg. Moreover, on Jubilee (celebrated every 50 years), title to parcels of land sold in the prior 50 years reverted back to the original owner thus creating a substantial disincentive toward economic opportunism. Frequent references in the Torah to God having conveyed a mere tenancy with respect to the land of Israel, conditioned upon obedience to God's law, further underscore this point. Finally, the people were commanded every seventh year not to harvest their crops to allow the poor among them to collect and eat the food.

A further example of the Torah's anti-power bent is found in the control of information. Professor Greenberg argued that unlike any other ancient or modern law, biblical law was given to educate the public. No other society viewed law as a "national pedagogue." The success of Israel depended upon every member knowing the law and "assenting to its exacting demands." Thus in Israel, the law was recited orally by the priests at regular intervals and God's giving of the law was frequently re-

SPEECHES & CONFERENCES

Aim of God's Laws to Curb Power, Seminar Told

By Cole R. Capener

The purpose of God's canon of laws given to ancient Israel was to distribute economic, political, and religious power so that such power would not be concentrated and abused and thus become a challenge to God's authority. Such was the message presented in a paper recently by Moshe Greenberg, Professor of Bible, Hebrew University of Jerusalem, at a four-day seminar on Religion and the Law: Middle Eastern Influences on the West.

The seminar, held March 5-8 at the University of Utah and Brigham Young University, was sponsored by five organizations—the Middle East Center and College of Law of

the University of Utah and, the J. Reuben Clark Law School, the Richard L. Evans Chair of Christian Understanding, and the David M. Kennedy Center for International Studies of Brigham Young University—and included prominent legal and religious scholars from Israel, Canada, England, and the United States.

Greenberg opened the seminar with his paper entitled "The Biblical Attitudes Towards Power: Ideal and Reality in Law and Prophets." "The relationship between God and humanity," Professor Greenberg submitted, "is bedeviled by power." God is recognized as possessing all power, but he has given dominion

enacted. In this manner, even the illiterate had access to the law, and any monopoly over the law by the priests was contravened.

In conclusion, Greenberg remarked that this aversion to a concentration of power and an apparent intent to promote equality created in ancient Israel a primitive form of democracy. But because God was viewed as the only legitimate legislator, enormous pressure existed to abide by divine norms, and hence the society "was as oppressive as any tyranny."

Professor John Welch of the Brigham Young law school responded to Professor Greenberg's paper by largely concurring in its conclusions. Professor Welch noted that the paper seemed to respond to criticisms leveled at Professor Greenberg's 1960 paper on biblical law. He took issue with the paper's claim that ancient Israel was unique in its attributes of a primitive democracy, stating that similar practices existed in the Babylonian and Hittite law codes.

In another paper delivered at the seminar, Izhak Englard of the School of Law, Hebrew University of Jerusalem, explained that the coexistence of the secular notion of freedom of religion and the Jewish tradition have created a clash of ideology in modern Israeli law.

According to Englard the tension between these competing ideologies cannot be understood without an understanding of the tradition of Rabbinic Judaism. This tradition views man as a creature of God and capable of obtaining happiness only by strict adherence to God's commands. Service to God is absolute and inviolable by national laws. There is no recognized natural right of freedom of religion because man's duties, not rights, are supreme before God. Significantly, the tradition holds that the Jewish people have a special relationship with God, and while there are some strictures given to Gentiles (the number frequently mentioned is seven), the lion's share are directed only to the Jews (613 commandments in all). It is interesting to note, however, that this special relationship exists between God and the collective entity, the Jewish people, not individuals. The community's responsibility, therefore, is to ensure that the external conduct of the individual conforms to the law. And the natural result is

a coercive enforcement of religious precepts.

In modern Israel, Englard noted, Jewish society is essentially pluralistic because not all citizens accept Jewish religious law. Legal coercion is inadmissible against unorthodox people. The issue thus arises—What should be the proper role of Jewish law in the Jewish state? With the nonbelieving Jews stressing the need for modern liberal values and the believing Jews viewing the establishment of Israel and the Jewish polity as profound religious events, unavoidable tension is created. The result, according to Englard, is a compromise in the law: basic freedom of religion prevails, with some exceptions. For example, idolatry is prohibited, and certain religious obligations are imposed on the believer and nonbeliever alike, including religious marriage and divorce, Sabbath observance, and dietary laws. Curiously, although an Israeli citizen

may join or leave his or her chosen religion, there is a law that governs such actions.

The Honorable J. Clifford Wallace of the United States Court of Appeals for the Ninth Circuit responded to Englard's paper.

Other papers delivered at the seminar included University of Colorado Professor Frederick Denny's "Ethical Dimensions of Islamic Ritual Law"; Liverpool Polytechnic Professor of Law Bernard Jackson's "Legalism and Spirituality: Historical, Philosophical and Semiotic Notes on Legislators, Adjudicators and Subjects"; Hebrew University Professor Moshe Weinfeld's "The Ten Commandments—Their Significance and Function in Israelite Society"; and Hebrew University Professor of Law Ze'ev Falk's "Spirituality and Jewish Law." Edwin Firmage, Professor of Law, University of Utah, acted as the seminar's moderator.

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Annual BYU Peace Symposium Held

Humankind is connected, says author Will Whittle, because people need to give and take love. But a contradiction arises when belief structures condone war and condone destroying people because their ideas are "wrong" or "evil."

Whittle, author of *How to Stop Believing in War*, addressed Brigham Young University students during the annual Symposium of Peace, February 26-March 1.

Whittle says man develops a separatist mentality when he strives to be "good" in order to gain "love." "We eventually believe we are good," he explains, "which polarizes us into believing others are less good."

"Man also learns to accept conflict. It stimulates interest. It's romantic. Also, it encompasses the idea of good versus evil."

We accept the good versus evil conflict, says Whittle, "because we learn to believe it comes from God and if we fight for what we believe is good our battle will be sanctioned and we will be blessed." For example, Whittle cites conflicts from the Holy Wars to Ireland and Lebanon where both sides believe they are fighting for God's purposes.

Man is also taught that the Bible says God condones and even sends war, Whittle contends. "We believe God is 'wrathful' and 'vengeful' and that Christ will come at the battle of Armageddon." Believing that the Bible prophesies wars and battles perpetuates the need to fulfill them, he says. "If we believe Armageddon is inevitable, we prepare for it."

However, he asserts, "if we decide for it not to happen, we can change it." We need to focus away from preparing to survive war to preventing it. He quotes Elder Vaughn J. Featherstone of the First Council of Seventy who, at last year's symposium, said LDS church members "can change scriptural predictions in unified prayer." "It appears from the scriptures there will be no peace," Featherstone stated. "Prayer can make a difference. There is a significant power in prayer that the peaceful hold. The power of prayer as a united

body will also help us prepare to put on the armor of God."

We all need to work together, insists Whittle. "Remember we are all connected. We must save all, not just a few. And we must all decide we are the ones to make the choice about inevitable war."

Also participating in the symposium was child psychologist Robert Tucker who emphasized that we must study the effects of the threat of nuclear war. "If nuclear war never occurs," he says, "the consequences of the threat may be the only phenomenon we can study."

Children deserve a high priority, says Tuttle, a member of Union of Concerned Scientists. We must do research on what effects the nuclear threat is having on them. If we don't, they may suffer unknown psychological trauma, which can cause severe personality dysfunction.

Children have natural fears, he says, "but parents are likely to be able to alleviate these fears of the dark or of 'monsters.'" When it comes to the threat of nuclear war, however, Tuttle says parents may share the fear with the child. "Adults have the knowledge nuclear war is possible and mankind has the potential to destroy life on this planet," he says. "With this knowledge how can a parent honestly assure the child, 'There is nothing to be afraid of?'"

Tuttle cites studies that have calculated the degree to which children are aware of the nuclear threat, but comprehensive studies have yet to be conducted which will evaluate the fear children are experiencing. Tuttle says he believes the fear is growing, and he concludes that without studying the long term effects of the threat, children may grow up developing feelings of helplessness, cynicism, hedonism, and despair and may experience unmanageable stress and anxiety.

Tuttle also encourages parents to study and be prepared to deal appropriately with their child's fear. If they don't, they may add to the child's anxiety with their own fears.

Other peace symposium participants were Rabbi Eric Silver of Congregation Kol Ami in Salt Lake City who spoke on "Peaceful Co-existence: Lessons from Jewish Experience," and psychologist Pax Christi on "The Just War and Nuclear Weapons."

James Fanning of the NAACP, Salt Lake chapter, BYU political science professors Ray Hillam and Gary Browning, and visiting professor of political science Bashira Bahbah participated in a panel discussion on "Passive Resistance, Nonviolence, and Social Change." Dr. F. Lamond Tullis of BYU's political science department acted as moderator.

The Symposium on Peace also sponsored three plays by Wolfgang Barchert, directed by BYU Germanic and Slavic language professor Thomas F. Rogers, as well as the films, *One Word of Truth*, *Atomic Cafe*, and *Testament*.

WASHINGTON CORNER

Campbell to Head PR Office in D.C.

By Marilyn Abildskov

Mormon church media consultant Beverly Campbell says she has been surprised by two things in her dealings so far with the national and international press: the media's openness as well as their ignorance about the LDS faith.

Campbell, the first woman to head the East Coast Public Communications Council, was recently named director of the Church's new Washington, D.C., public communications office located downtown in the National Press Building.

Similar offices are located throughout Europe in London, Paris, and Frankfurt; and in Toronto, Canada; Sao Paulo, Brazil; and Sydney, Australia.

The Washington office was created in response to the great

need for the Church to make itself more available to both national and international media, said Campbell, who works closely with public relations officials in Salt Lake City.

"We are news, and Mormons are going to be news. I'm delighted with the Church's decision to become more accessible."

"I have found, much to my surprise, how receptive the media are and also how little they know about us. They seem to have received an awful lot of misinformation," she said.

With worldwide membership figures going past the five million mark and a missionary force of more than 25,000, the Mormon church is now ranked the fifth largest church in the United States and an organization of prominence internationally because of its rapid growth.

"We've become more significant in the world but with that, we also bear more watching," said Campbell, one of several women responsible for articulating the Church's position opposing the Equal Rights Amendment to an interested but often critical national press corps a few years ago.

Is the Mormon church overly concerned with its public image?

"We're too sensitive about negative press," Campbell admits. "Distortions of the truth are of concern to me, but every story is going to have a certain individual slant of some sort and that bent is not always going to be the one I would choose. All journalists are going to represent stories as they see them."

"We live in a media generation. People get their information from television, books, and magazines. If we want to be part of that generation, we have to be willing to participate in the dialogue. It's interesting and fun to be part of opening up that exchange."

Campbell goes so far as to say the Mormon church, as a proselyting faith, has a responsibility to tell its story.

"Very little is known about the Church, factually. It's not the job of the press to do missionary work for us, but if people are interested, we do have an obligation to give them correct information."

When the Mormon Tabernacle Choir goes on tour in Japan, for example, Campbell said she will

offer to arrange interviews for interested media and provide reporters with whatever information they need.

Having a contact person from the

Mormon church in such close proximity is something Campbell said reporters from the national and international media based in Washington appreciate.

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JOSEPH SMITH AND THE BEGINNINGS OF MORMONISM

RICHARD BUSHMAN

UNIVERSITY OF ILLINOIS PRESS, 1985, \$16.95, 272 PP.

By Ronald W. Walker

With the Mormon faith tied so closely to history, the LDS historian must feel enormous pressure.

Lacking prescience or devilish fancy, Dante omitted at least one torment from his *Inferno*. He might have consigned an unredeemed but believing LDS historian to write a book on Mormon origins. The task is worthy of redemptive mercy. The primary sources are badly muddled and contradictory. Our inherited images of Joseph Smith and the early Church are heavily lacquered with smoothing modernisms. Moreover, with Mormon faith tied so closely to its historical roots, the historian must feel enormous pressure. His findings will affect belief. And this of course is only the beginning. After enduring the pain and trial of composition, the writer will find that his topic has attracted an inordinate number of critics, who, like me, bark at his heels.

Not surprisingly then, over a half century has passed since an "active" Mormon historian, B. H. Roberts, published a book broadly analyzing LDS "beginnings." We may thank Richard Bushman for being next in line. His slender book (there are fewer than two hundred pages of narrative) does not pretend to be comprehensive. The story line centers on young Joseph Smith's coming of age, with what Bushman calls the "abstract relationships" of Puritan and Yankee culture subordinated to the larger theme. In the process, we learn of early Mormonism.

Like Roberts before him, Bushman defends the traditional Mormon view in a fairly traditional way. We have, in fact, a demonstration of what he earlier called "faithful history." In a widely discussed essay by that title, Bushman suggested Mormon historians accept the relativistic ideas of Benedetto Croce and Charles A. Beard. "We need new histories that appeal to our [LDS] views of causation, our sense of significance, and our moral concerns," he then wrote. Without violating the canons

of honesty or attempted objectivity, Mormons were urged to write Mormon history—the telling of events from a Mormon perspective.

Joseph Smith and the Beginnings of Mormonism shows how this might be done. LDS views, for instance, dominate Bushman's treatment of the Mormon matrix. Revivalism, folk magic, and the Enlightenment each influenced Joseph Smith, but according to Bushman he eventually "outgrew" them all. Converts accepted the Book of Mormon not so much because of the familiarity of its ideas but because of its revelatory voice. And Bushman holds that Mormonism itself was an "independent" or providential creation, more ancient than modern, whose sum far exceeded its New England and New York parts.

Moreover "faithful history" involves a conservative reading of evidence. He accepts, for instance, the traditional calendar for Mormon events despite an increasingly ambiguous historical record. He suggests that the Smiths left Vermont in 1816, while Joseph had his first vision in 1820. Again in the face of confusing evidence, he minimizes Joseph Smith's money digging and places the Church's founding meetings in Seneca County.

The general reader will find new and perhaps startling facts. The Smiths' interest in magic is cautiously noted, including Mother Smith's statement that the family never allowed an interest in "the faculty of Abrae [Abrac.] drawing Magic circles[,] or sooth saying" to swallow "every other obligation." Bushman also describes Joseph's shifting views of his own First Vision. At first the boy saw his vision as an awakening; the seasoned churchman, in contrast, believed the experience had begun the new dispensation. Equally intriguing, the text reveals Joseph's two attempts to join a Methodist probationary class, the last occur-

ring after he had received the Golden Plates. and Bushman includes the suggestion that Peter, James, and John may have delayed granting Joseph the apostolic keys until the summer of 1830, weeks following the formal organization of the Church.

Each of these points, and probably another half dozen besides, carry important implications. Can magic and money digging help explain Joseph Smith's early life, his seer stones and seership, and some of his religious quest? It will not do to simply describe Joseph as a passive or reluctant participant in the cunning arts. Or why did the young Prophet seek probationary membership in a Christian church when the Savior himself warned that he "must join none of them"? Could Mormonism be organized without the necessary apostolic keys? Such questions are left unanswered or minimized. While being open to fresh and sometimes disturbing data, "faithful history" has trouble weighing implications and making new judgments.

It does much better on familiar terrain. Bushman's evocation of the Smiths' New England heritage and of their impoverished struggles is superb. The step-by-step unfolding of the Mormon saga has never been told more artfully. Bushman surely is one of Mormonism's most able stylists. Moreover, he makes a contribution by blurring long-standing Mormon-Gentile dichotomies. Since E. D. Howe published *Mormonism Unveiled* (1834) and Joseph Smith responded with the "Wentworth Letter" (1842), Mormons and non-Mormons have each had their distinctive sources and issues. Bushman resists the polarizing tendencies of this scholarship, though a true synthesis of Mormon and non-Mormon materials is yet in the offing.

More than most books, this one is a personal statement. Never maudlin or pleading, it nevertheless conveys quiet piety and settled beliefs. Thoughtful readers will often find themselves in dialogue with its author, agreeing and disagreeing, sometimes stimulated by a thought or observation, and not infrequently frustrated by his firm convictions and limiting assumptions. Withal, the book bespeaks an

honest and intelligent mind.

Yet relying primarily on the secondary literature, the book leaves much yet to do. We need to know more about Mormonism's Vermont setting; the ubiquitous Macks; the Smiths' pre-1827 beliefs and routines; the Palmyra money diggers; Joseph's activity on the Big Bend of the Susquehanna River; the role of Smith's closest early associates, Martin Harris and Oliver Cowdery; the kind of people who first joined Mormonism and their family and neighborhood connections; and of course the present Mormon *cause celebre*, folk magic and belief. Dale Morgan's 1957 observation that no "true reconstruction of Mormon history" can be obtained without a "bedeviled wrestling with sources" remains true.

And for those who find themselves troubled by ill-fitting and recalcitrant facts, there will be answers or at least new perspectives. There is a whole new world for Mormon scholars to explore in the study of comparative religion and in such behavioral sciences as the sociology of religion. If not used glibly, such concepts like *anomie*, *charisma*, *relative deprivation*, and *cultural shock* may lead to a more profound understanding of Mormon origins. We will find that all human institutions and endeavors, including "the only true and living church upon the face of the whole earth," follow patterns that make Joseph Smith's theurgy understandable and even predictable.

Joseph Smith and the Beginnings of Mormonism therefore represents both a climax and transition. Using familiar interpretative models and methods, the book is the culminating statement of a long-held approach to Mormon origins. General readers will find it faithful and stimulating, unquestionably the best survey of the topic on the market. Equally true, future scholars might come to see it as a way station, where the old synthesis grew threadbare and began to give way to new ideas and new approaches.

RONALD W. WALKER is an associate professor of history at BYU and a senior historical associate of the Joseph Fielding Smith Institute for Church History.

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Living Inside the Story

MORMONISM: THE STORY OF A NEW RELIGIOUS TRADITION

JAN SHIPPS

UNIVERSITY OF ILLINOIS PRESS, 1985, \$12.95, 212 PP.

By Laurel Thatcher Ulrich

Mormonism grew out of Christianity the same way Christianity grew out of Judaism.

At first glance the subtitle of this book is misleading. Jan Shippo does not tell the "story" of Mormonism in the usual sense. In fact she asks readers who are unfamiliar with the general sweep of Mormon history to read one of the newer narrative histories before beginning her book. Over and over she reminds readers that the story she is interested in lies beneath the familiar facts. Her subject matter is sacred history, the Mormon mythos.

"People live inside stories," she explains in Chapter Two. Mormonism came into being in an era when the story of the world told in Christian terms no longer fit the story of individual lives. The new faith filled the gap not only through the prophetic calling of Joseph Smith and the publication of the Book of Mormon but through the collective history of the believers who recapitulated much of Christian and Judaic history in their own lives. Mormonism grew out of Christianity the way Christianity grew out of Judaism. In both cases the first believers thought they were restoring the old faith. Instead they were building a new religious tradition.

Thus Shippo gives an ironic answer to a familiar question. Are Mormons Christians? No, she says, then immediately takes away any comfort anti-Mormons may find in her response by insisting that Mormonism is a vital and legitimate new faith that in the nineteenth century reopened the canon of scripture, "bringing God back into the history of the Saints in such a substantial way that within Mormonism, divinity is still as real as all the other realities of everyday existence."

It should be apparent by now that this is an unusual and important book. It puts Mormon faith at

the center of Mormon history in a way that no other scholar in or out of the Church has been able to do. In fact I doubt if any professional historian in the Church could have written in the way Shippo has done without being dismissed as an apologist. Consider the concluding section of her discussion of the leadership of Joseph Smith. In one breath she refers to him as "a seer who . . . made the biblical story meaningful and accessible to a doubting generation; a prophet who spoke for God, comforting his people and gathering them into a community so that the Lord could protect them as a hen protects her chickens under her wing; a revelator who called both church and temple into being; a presiding elder who was instrumental in bringing his people into institutional relationship with each other; a high priest whose words and actions harnessed spiritual energies to produce a physical temple where the 'ordinances of the Lord' could be performed; and a king whose leadership made possible the organization of the political kingdom of God."

With the exception of the reference to the "political kingdom of God" that passage could have come from a sermon at general conference. Lest anyone assume that Jan Shippo has managed to do what contemporary Mormon scholars have not, that is, write "faithful history," she makes quite clear in the preface that she is not a Mormon and that she has deliberately used the language of faith as a scholarly strategy in her effort to understand early Mormonism "from the inside." In "A Note on the Author" included in the book, Dennis Lythgoe says that some people have begun to think of Jan Shippo as the "Thomas Kane of the twentieth century." Clearly her ability to assume the point of view of

an insider is directly related to her own position as an outsider. It is also a consequence of her pluralism. She can simultaneously write about the prophetic calling of Joseph Smith and remain committed to her own faith because she does not believe that the true claims of traditional Christianity cancel those of Mormonism, or vice versa.

The seven chapters of the book move in roughly chronological order, beginning with a biographical "prologue" about the religious development of Joseph Smith before 1830 and ending with a close analysis of a sermon given by Joseph F. Smith in 1916, "The Millennial Vision Transformed." The chapters in between cover familiar territory (the impact of the Book of Mormon, the variant accounts of the first vision, the establishment of polygamy and temple ordinances, the divisions in Nauvoo, the ascendancy of Brigham Young, the settlement of the Great Basin, the manifesto, and so on). But she presents these old themes in fresh and provocative ways, focusing throughout on the creation of the sacred story. I particularly enjoyed her chapter on Lucy Smith's history, a work that failed to enter the canon not because of Brigham Young's disagreements with Orson Pratt, as earlier researchers have claimed, but because of its emphasis on the role of the Smith family at a time when various members were involved in the Reorganization that rejected Brigham Young.

In Chapter Three, "History as Text," Shippo shows how during the pioneer era the concrete events of the Mormon past took on a sacred character that extended the story of salvation from the Old Testament covenant with Abraham through the New Testament to Utah. This chapter is an excellent example of her effort to transcend "facts." Noting that a "wide-ranging and sometimes rancorous scholarly debate" has developed around the question of whether "kingdom language" in early Mormonism should be interpreted literally or metaphorically, she suggests reading certain events "as recapitulations of episodes in Hebrew history" allows us to see a experiential rather than simply literary.

In Chapter Six she extends this analysis in a wonderfully imaginative way by taking a recent Mormon convert back in time to the 1880s to observe the behavior of the pioneer faithful. Astonished at the apparent indifference to the Word of Wisdom and at the seeming irreverence of these early Saints, the observer (let's assume he is a male) will be puzzled. Should he falsify his report to conform with present Church standards? Or should he bluntly state "the facts" and let the chips fall where they may? (Readers will probably not be mistaken if they read this little exercise as a kind of parable of contemporary "faithful" and "objective" history.) Shippo insists that both approaches are in error. Building upon studies of early Zionist settlements in Israel, she offers an alternate reading, arguing that the "visible worship signs" of the nineteenth century were very different from those of the twentieth, that within the physical kingdom of God "good crops of sugar beets" might be more expressive than attendance at sacrament meeting or abstinence from Valley Tan.

Because her book is an essay rather than a monograph, Shippo feels free to range widely in her analysis, to draw in examples from more than one period, and to enlarge upon the significance of various themes for contemporary Mormonism. Her descriptive capacity is impressive. I especially liked her description of members sitting "squeezed up tight" on the long oak benches of the Tabernacle at general conference, "surrounded by an uncanny quiet, broken only by the voice of revered leaders when the music dies away." The structure of the Tabernacle, she believes, conveys both the hierarchical and egalitarian elements in the Church.

This is a good book, but it has serious faults. I was troubled throughout by the baldness of the Christian/Mormon comparison. Since she does so little, even in footnotes, to share her understanding of early Christianity, it is difficult for a reader not fully versed in the literature to evaluate her ideas.

Even more serious I think is her exclusion of the remaining 1800 years of Christian history. She writes glibly of "traditional Christianity," which presumably

includes everything from Jehovah's Witnesses to the College of Cardinals, insisting that Mormonism stands quite apart from all of it, being neither a denomination, a sect, nor a cult. As a Mormon I am willing to believe her, but as a historian I am uncomfortable with her method. I wonder if the categories she is using aren't themselves time bound, the product of the institutional history of post-Enlightenment Christianity. In certain chapters, I also wondered about the depth of her research. If a scholar wishes to prove that a particular American apple is unique, she at least ought to let her readers know that she has examined the whole barrel. While Shippo briefly compares Mormon restorationism with that of Alexander Campbell, she gives scarcely a hint of the larger American context. The discussion of the recapitulation of scriptural history, for example, cries out for some reference to Puritan typology, if not in the text then certainly in the notes.

The conciseness and clarity of the book are commendable, but in places I felt cheated. No more so than on page 148 when Shippo abruptly left her rich analysis of Joseph F. Smith's 1916 sermon and summed up her complex book in three brief paragraphs. For me there were many threads left hanging, not the least of which was the Smith family itself, which according to chapter five had been dropped from the sacred story in the kingdom-building era of Brigham Young. How interesting to find Joseph F. Smith, the grandson of the banned author, leading the Church away from theocracy and toward the genealogy that was so much a part of his grandmother's history of the founding.

Despite such problems, Jan Shippo's Mormonism is a rich essay that not only offers new interpretations of familiar material but challenges her colleagues to find new ways of reconstructing the sacred stories that lie at the heart of religious history.

LAUREL THATCHER ULRICH is an assistant professor at the University of New Hampshire and author of *Good Wives: The Image and Reality in the Lives of Women in Northern New England, 1650-1750*.



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SCIENCE AND CREATIONISM

EDITED BY ASHLEY MONTAGU
OXFORD UNIVERSITY PRESS,
NY, 1984, 415 PP.

By Duane E. Jeffery

Though a few of these articles are reprints, all are relevant, and readers will find several writers who are somewhat new to the creationist response literature. The book is a response to creationism, and articles range from the unusually insightful work of Marsden (on how and why the fundamentalist Christian's view of science differs from the norm, and why that gives rise to multiple misunderstandings) to a couple of abrasive and even caustic pieces (Halstead and Lyons) toward the end. Everything in the book is worth reading, but several treatments merit particular note. Miller provides a very clear account of rubidium-strontium dating, a system which is particularly well-buttressed against the usual creationist attempts at negation. Root-Berstein does a nice job analyzing the meaning and significance of "theory" in science and how evolution qualifies and creationism does not. Sidney Fox provides an outstanding though overly self-centered review of the present state of experimentation of prebiotic evolution and the possible origin of life on this planet. His arguments for deterministic rather than chance mechanisms will provide grist for a variety of interests, including theology. Cuffey's 1972 article still has no peer for a popular level documentation of transitional fossils, and deserves its reprinting here. (The article *did* receive a formal, though unsuccessful, creationist "rebuttal" at the time of its original publication.) Other authors include Gould, Stent, Godfrey, Asimov, Gallant, May, and Ratner, with Judge Overton's full decision in the Arkansas trial. A number of authors (Lewin, Boulding, Hardin, Gallant, Ruse, and Lyons) provide historical material, though from rather different vantage points and with very little substantive overlap. Other books (Futuyma, Nelkin, Newell, and LaFollette) are preferable to Montagu on specific aspects of the creationism controversy, but for both broad coverage and readability, this one is solidly recommended.

THE SOURCE: A GUIDEBOOK OF AMERICAN GENEALOGY

EDITED BY ARLENE EAKLE
AND JOHNI CERNY
ANCESTRY PUBLISHING COM-
PANY, 1984, \$39.95, 786 PP.

By Kerry William Bate

A best-selling forty dollar book set in eight point type, two columns, on tissue-thin paper and kept in the home is a book of scripture, meant to stand on a shelf and be admired but not read. Right? Wrong—not if that book is *The Source*, a genealogical manual.

Only genealogists appreciate the allure of genealogy—other intellectual disciplines rank it as self-glorifying, only slightly less serious than glossolalia, numerology, and astrology. But properly understood, genealogy is the compilation of biographies, mostly of the non-elite (which should appeal to our professedly egalitarian society). Unlike most biographical compilations, genealogies are not linked together by merit, occupation, or geography, but rather by biology.

The Source is an invaluable resource for any biographer. The proverbial horse-thief in the family tree will have nowhere to hide if the family detective has this book. The sleuth will learn where to find the man's birth record, his appearances in censuses, city directories, biographies, and even newspapers. If he was orphaned, there are details here to educate us about where orphan records were kept. Many other sources likely to lead to biographical detail and understanding are also carefully delineated, with an enormous bibliography after each chapter. And of course we learn where to find court records, prison records, pardons, death warrants, and death certificates.

The major problem with this book is too many documents are included that are illegible or have been poorly reproduced from photocopies or copies aken off from microfilms. The size of the book and the poor quality of these reproductions is likely to frighten away all but the genealogically famished. That is too bad, because this book is a superb accomplishment likely to be revised and upgraded but never replaced.

A FEELING FOR THE ORGANISM: THE LIFE AND WORK OF BARBARA MCCLINTOCK

BY EVELYN FOX KELLER
W. H. FREEMAN AND CO.,
1983

By William R. Andersen

Evelyn Fox Keller chronicles the life of Barbara McClintock, one of America's great geneticists and winner of the 1983 Nobel prize in physiology and medicine.

The biography should be of wide interest, particularly for those who are interested in the qualities that make a human being a great creative student despite tremendous pressures to conform.

The first five chapters sketch her growing up years in the New England area. Her upbringing was traditional for the times. She, however, was not traditional. Her sisters characterized her as independent, self determined, intense, and vigorous in everything she set her mind to doing including music, sports, and mechanics. She was often rebuffed and her feelings hurt by adults who felt her to be "tomboyish."

Shortly after receiving her Ph.D. in botany from Cornell University she published a landmark paper proving that genes were physically located on chromosomes. She was fascinated by the cytogenetics of corn. Her feeling for maize approaches the mystical, an exciting concept. It was her later work with corn that won her the Nobel prize. She discovered that some genes move about the chromosomes. It was like discovering that once in a while a house would change address locations in a town. It would simply be found suddenly in a different city block.

But science at that time saw gene locations as fixed addresses in the chromosomes. McClintock discovered that for some regulatory genes this was not the case. Her arguments, though brilliantly logical, were difficult for most biologists to follow.

The author sets this in historical context by sketching a brief but excellent history of genetics during this period.



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Last August we announced plans to reincorporate *The Sunstone Review* into SUNSTONE and to publish monthly beginning in January 1985. Thanks to those who have generously donated, SUNSTONE is on a regular publishing schedule and the new format has been very successful. In order to maintain this momentum, we still need your tax deductible contributions. Listed below are those who have recently contributed to SUNSTONE's current state of good health:

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