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LEVI PETERSON: "HIKING TO TIMPANOGOS"

CHURCH EXCOMMUNICATES "SO-CALLED" INTELLECTUALS



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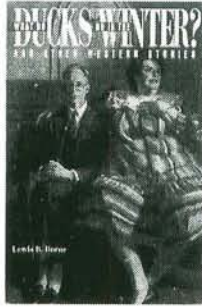
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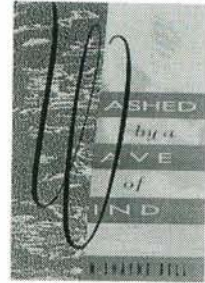


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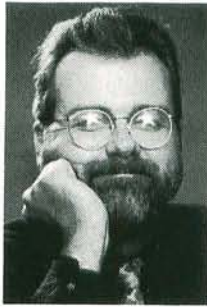


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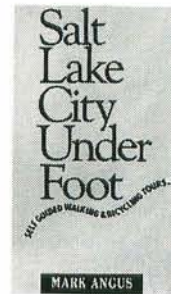


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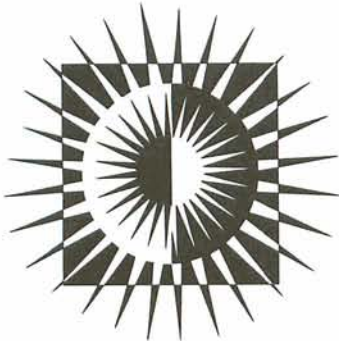
# SUNSTONE

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## READERS' FORUM

### BIPARTISANSHIP

THE EXCHANGES BETWEEN Bruce Jorgensen and Richard Cracroft on Mormon literature and between David Wright and William Hamblin (SUNSTONE 16:3) on Book of Mormon origins are excellent illustrations of what SUNSTONE and other independent Mormon publications should aggressively seek: articulate authors who represent traditional/faith-filled (dare I say orthodox?) points of view in addition to the typical heterodoxical, skeptical perspectives I am now accustomed to reading in the magazine. Often it is hard to find the diversity of perspectives (not topics) cherished by readers and editors, sometimes at the expense of everything else. Hence, I am saddened by the apparent pressure many BYU faculty members are under to not write for SUNSTONE or participate in its symposiums. These important voices need to be included for balance and robustness.

There are many other thoughtful Latter-day Saints (including BYU faculty) who are reluctant to publish in SUNSTONE or present at its symposiums because they don't want to be associated with a particular image that SUNSTONE has, whether justified or not, of being unnecessarily cynical, faithless, and arrogant, of stirring the kettle for the sake of stirring (being unable to discern that some things taste better when left to simmer or that stirring a particular spice may make the stew hard to swallow). There is also a kind of self-absorbed intellectualism that often accompanies that image that is a bit much for me. I have been to several symposiums where patently unbelieving and arrogant presenters, respondents, or audience members have belittled the orthodox faith of others on groundless reasons, masked as intellectual privilege or "honesty."

No wonder there are those who have written for SUNSTONE or presented at its symposiums, and now choose not to do so—and that decision is made easier with the admonitions of Church leaders. Alas, the alternate voice at times seems much more monolithic than diverse, much more dogmatic than genuinely interested in balance. I would argue that the "Mormon intellectual community" goes far beyond those who belong to the SUNSTONE -Dialogue society and who present every year at the symposium. That society is not the LDS intellectual community. It appears that SUN-

STONE has gotten itself into a vicious circle: it is harder for SUNSTONE to attract more orthodox writers because it does not publish the writings of the more orthodox. (Of course, it is not at all this simple; the orthodox/unorthodox dichotomy is misleading.)

I would hate to see SUNSTONE, a magazine I have subscribed to since my mission and which has deeply inspired and enlightened me at times, become solely the champion of skepticism and doubt (two approaches I am, in principle, not opposed to) and leave other equally legitimate voices to publications such as F.A.R.M.S. or *BYU Studies*. Perhaps this division of perspectives and belief is inevitable, but I think SUNSTONE (or any LDS publication) would be the worse for it. Faithfulness and scholarship are not on opposite ends of the same continuum. If one of SUNSTONE's aspirations is to be the *Atlantic* of Mormon belief and culture, it will need to do a better job of being perspectiveally bipartisan. The latest issue is a good start.

JONATHAN THOMAS  
Chicago, IL

### OFFICIAL APOSTACY

I HAVE irregularly read SUNSTONE since I was ten (my father subscribed for its interesting intellectual insights). I have learned to love and need SUNSTONE. It provides a soul-searching avenue where my own questions are addressed. While sometimes cynical and depressing, SUNSTONE is often my only connection to people with opinions like my own. I have many questions; sometimes I feel like I am "falling away" from the true orthodoxy. Reading SUNSTONE provides affirmation that I'm okay, that my questions are valid, and that there are others on my side.

However, I do have some questions: What is SUNSTONE's official policy on the Mother in Heaven doctrine, homosexuality, gender-inclusive language, feminism, the Church, and abortion? I want to find out whether SUNSTONE really is an "apostate" magazine.

HEATHER MCGRAW  
San Diego, CA

#### Editor's Reply:

SUNSTONE's policy is to not advocate positions on issues, but, over time, to feature a wide variety of reflections by Latter-day Saints. I know faithful members who have prayerfully and thoughtfully arrived at dramatically opposing views on each issue

above, and I consider none of them apostates. However, we have of necessity adopted an editing style guide, which touches on two of the items. In contrast to the Church's practice, SUNSTONE capitalizes Mother in Heaven as well as Father in Heaven, since she is also deity, however one defines her role and status, or possible sister wives. We also unapologetically revise all manuscripts to be gender inclusive, believing that since men and women are all alike unto God (2 Nephi 26:33) such rewriting is an act of worship—helping make God's will done on earth as it is in heaven. But we will gladly feature articles or letters that disagree with these conventions.

### SIZE IS UNIMPORTANT

MARTHA S. BRADLEY seems to be unduly concerned that the LDS ward meetinghouse functions mostly on the earthly level ("The Mormon Steeple: A Symbol of What?" SUNSTONE 16:3). She divorces "community, social, and administrative life" from the list of functions appropriate to a house of God, yet never quite establishes just what function(s) a church ought to serve. Mormonism has always embraced a world view of an ultimate sameness of nature between earth and heaven. What causes either of them to become spiritualized, rather than base, is not material content or outward shine, but the

qualities of attitude with which we approach them. It is true, in a certain sense, that a spiritual perspective is superior to a worldly one, but it is false that Mormonism ideally ought to disassociate its "religious" functioning from the social or the administrative. All are one holistic activity.

Bradley's concern is justified by the approach she takes to Mormon architecture, but she takes a narrow, and non-Mormonesque, perspective. Any sound eye can agree that the Mormon steeple is not a Gothic structure. But one is hard-pressed to conclude that, therefore, Mormon buildings are *not* designed to tell us about God. They tell us more about the Mormon God, and godliness, than she sees.

A small steeple, rather than a grand-scale construction, reminiscent, as Bradley notes, of the Tower of Babel, ought to represent the moderation, or reverent reserve, that Mormons are expected to display outwardly. Although we should not keep our spiritual lights hidden, neither are we to flaunt them, allowing facade to replace true content. The lack of a steeple altogether may represent the unique Mormon perspective, that earth and heaven are one. Plain, "light pole" steeples—more logos than steeples, as Bradley rightly contends—indicate the plain and humble ideal of Mormonism. As a logo, such a steeple might say, "Here is a church into which you are accepted without needing to impress us

with false appearances, for neither do we seek to (deceive or to) impress you."

Bradley's approach is narrow in its singular focus on steeples and meetinghouses in Mormon architecture. What of temples? Isn't it sensible that the ward meetinghouse be given less architectural emphasis than the temple? The temple is where we truly expect to meet God. *There* is his home. *There* is the crossroads between heaven and earth. Even in our simplest temples this is represented.

A meetinghouse is God's house only inasmuch as it is the house in which his people gather for *their* functions, as they work out the godly potential inherent in them. Only the chapel reflects the nature of the temple, and it is only in the interior design of this part of the building that Mormonism ought to express its total religious sentiment in aesthetic symbol for public appreciation. The temple may express this both inwardly and outwardly, just as God's presence cannot be hid by virtue of his absolute integrity and unlimitable glory. But we are not so perfect; and the building in which we perform the activities for the sake of the earth-bound church displays our nature. This is what Bradley said, but with disapproval; I, on the other hand, approve. We need no special costumes to set us apart, and neither do our buildings.

MICHAEL H. CLIFTON  
Waterloo, Ontario, Canada





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## SWEET PARTNERS

SISTER AILEEN CLYDE of the Relief Society General Presidency spoke of a "priesthood partnership we so value in our Church and in our homes" when welcoming Presidents Hinckley, Monson, and Hunter to the September 1992 general women's meeting. (The "priesthood partnership" clause was deleted from the *Ensign* version of the speech. [SUNSTONE16:1]).

With her thoughtful language, she reflected the gospel principle of the partnership between women and men that is vital to God's eternal plan. As Latter-day Saints, we should all strive to do this.

Husbands and wives should refer to each other with the utmost respect. A Church member, referring to his or her spouse as "my sweetheart" from the pulpit implies more a feeling of possession than of partnership. "Spouse" or "marriage partner" sounds more like a team, working together toward common goals. "Marriage partner" is closer to the true state of things than even "wife."

If a husband introduces himself as Brother So-and-So, it is demeaning if he then introduces his spouse by her first name: "Hello, I am Brother Staples, and this is Candy." Imagine how a man would feel if his spouse said: "Hello, I am the Relief Society president, Sister Staples, and this is my husband, Hank." Better would be: "Hello, we are the Staples; My name is Hank, and this is Candy." These alternatives stress equality by giving both the same amount of respect.

Referring to grown women as girls is a habit that many people fall into without realizing the implications. The females in the Church are women. Unless we wish to give the impression that LDS men have fifteen-year-old wives, we should maintain an equality of vocabulary. Fortunately, the practice of calling each other Sister and Brother gives us a ready-made alternative.

Since the recent insistence on titles at general conference, Relief Society and Primary presidents should be referred to as President rather than Sister, just as the bishop is called Bishop rather than Brother during his tenure.

Language affects the way we perceive and treat people. By using language that stresses mutual respect and equality, women and men in the Church can come closer to the gospel ideal of a true partnership.

DEBORAH MAYHEW  
Paramus, NJ

## CURB YOUR DOGMA

DURING MY ARMY basic training "block of instruction" on race relations, the drill sergeant asked for a show of hands from all those who felt themselves to be free of prejudice. I was the only trainee not to raise his hand. It occurred to me that I was in some, perhaps subtle, way warped by racial prejudice. Almost immediately I was attacked by a black soldier who wanted to know why I wasn't raising my hand.

The incident caused me to reflect: In the process of overthrowing biases or dogmas, we all too often become unwittingly dogmatic and narrow-minded in our prosecution of dogmatism and narrow-mindedness. The soldier who attacked me no doubt felt he was fighting racial prejudice. But is an animosity toward people who are racially prejudiced any better than an animosity toward people with a different color of skin? It may seem nobler because it attacks a manifest evil, but in the process of winning that battle it legitimizes and establishes a higher-order evil that may well go undetected for decades.

Of course we should fight against dogmatism and evil, but not in a way that replaces dogmas with higher-order dogmas that pass judgment on dogmas. Often, these higher dogmas push all the right buttons and tickle our ears, but pushed to the limit they turn out to be just as divisive and exclusionary as the dogmas they seek to destroy. For example, a statement was distributed at work advocating free speech and respect for the opinions of others. I was comfortable with it until asked to indicate in writing whether I agreed. What if I were to disagree and express a belief that not all opinions should be respected? Would that opinion be respected, or would my disagreement become grounds for abrogating the statement's ideals? No matter how high-



minded or well-intentioned formulas of proper thought and behavior may be, every orthodoxy spawns its own heterodoxy.

It is always a temptation to reach for an orthodoxy that will bring lasting social change, but that is not the way of Christ. He directs us to produce social change through love rather than prescriptions of behavior. This may sound hopelessly idealistic, but that is only because most of us are so married to our dogmas that we cannot see beyond them.

Christian love works so well as a motivator of social change because it is quicksand to prejudice and prejudice-driven arguments. Dogma, hate, and prejudice all find their black hole in love; through love they are funneled out of the universe. Orthodoxies, on the other hand, attempt to squash prejudice out of existence; but if we are to trust our best science, nothing can be squashed out of existence. Like a viral strain that always finds a way to overcome new antibiotics, prejudice is resilient and endlessly inventive.

The most beautiful thing about Christian love is that it cannot be turned into an orthodoxy and be enforced. The Christian gospel reduces to the two great commandments of love, but those commandments, unlike all others, are divine boomerangs that foil the human tendency to see others as the primary source of evil. We may reject our neighbor for not loving us, but then we are guilty of the same sin. As long as love does not prevail among us, everyone is obligated to cross-examine him or herself. Christian love means sharing everything, even the blame. Thus it becomes impossible to permanently scapegoat others, for if we take the commandment of love seriously, the sins we project onto others invariably return to ourselves. Like Christ, each of us becomes a collection point of sin, an opening through which evil is channeled out of the universe.

Thanks to the logician Kurt Gödel, we have learned that "truth transcends theoremhood" (Douglas Hofstadter, *Gödel, Escher, Bach: An Eternal Golden Braid* [New York: Vintage Books, 1980], 86), that every correct description of the world is incorrect in that it is always incomplete. Our understanding of truth is of finite length, but truth is infinitely long. This insight has spiritual as well as physical application: the gospel transcends the prescriptions, sanctions, and orthodoxies that well-meaning people coax out of it. Any finite prescription or code will be incomplete, will fail to take the full (infinite) measure of human diversity, and—if adhered to tenaciously—will ultimately prove to be counterproductive. In commanding us to love each other without condition or reservation, Christ

has given us a way to short-circuit the human tendency to fight dogmas with dogmas.

DAVID GRANDY  
*Laie, HI*

## CANDID EXAMINATIONS

RECENTLY I had a bit of a go through electronic billboard with Utah Missions (UMI) and its publication, the *Evangel*. They made these remarks:

Dr. Don Christensen, an official spokesman for the LDS church in Las Vegas says, "The church teaches tolerance and stands against brutality. We have always taught tolerance of different religions and races."

The second claim concerns the LDS church's alleged stand against brutality and violence. Has the Mormon church always been opposed to violence and brutality? A quick look at history would say no. In a sermon delivered July 4, 1838 at Far West, Missouri, Sidney Rigdon, a counselor in the First Presidency, in speaking of the tension between the people of Missouri and the Mormons of that day said: "...

it shall be between us and them a war of extermination; for we will follow them until the last drop of blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and their families, and one party or the other shall be utterly destroyed." (History of the Reorganized Church of Jesus Christ of Latter Day Saints, volume 2, p. 165, 1951). It was October 1838, after Rigdon's sermon that Missouri Governor, Lilburn Boggs, sought to drive the Mormons from his state.

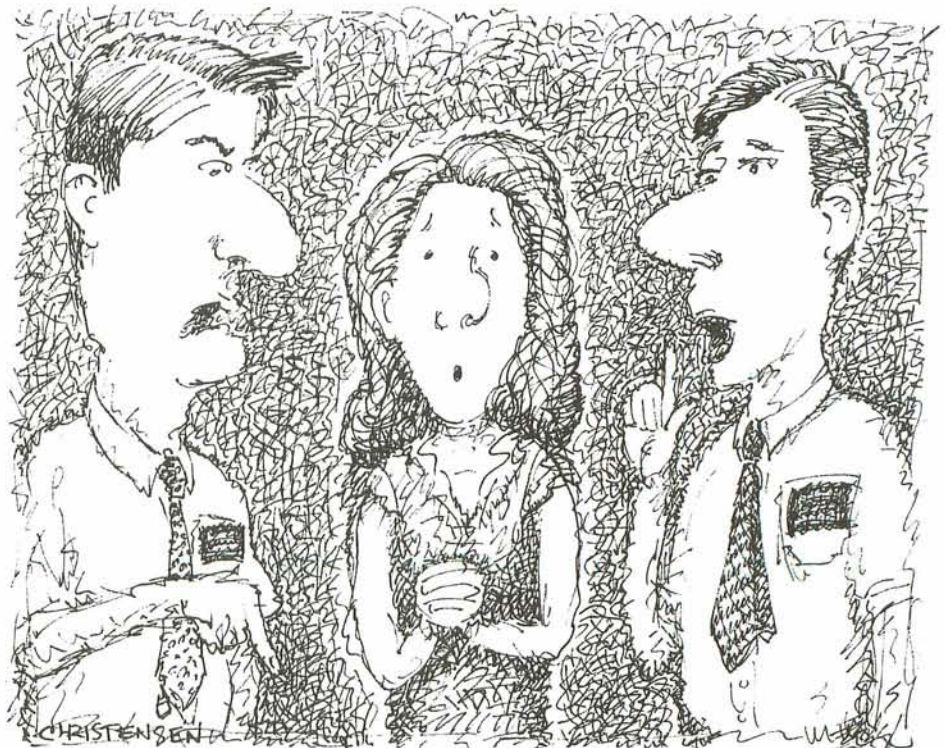
This was at least the third time UMI made this claim. I responded:

I would like you to notice the creative use of the ellipse at the beginning of the quoted material.

May I set this sermon in more proper perspective? It is undeniable that the rhetoric was strong and, perhaps, politically incorrect. It should also be noted that the actions described here were never put into effect.

At this time the "Mormons" had endured many persecutions. They had been burned out of house,

### GOOD MISSIONARY/BAD MISSIONARY



"Aren't you worried about going to hell?"

"Only do what you believe."

home and cities across the country. They had been tarred, feathered, murdered, burned, and pillaged. It was July 4th, and most of the sermon was based on a very patriotic theme of sustaining the United States and the rights, including the rights of self defense and religious freedom. Emotions were high as they always are in speeches like this of "God, Country and Family." It is also true that the speech was well prepared in advance so this utterance was not a spur of the moment thing.

But starting after the ellipse, as UMI has, it sounds like a declaration of war against their neighbors. But may I share with you the part that UMI has seen fit to keep from your consideration? Having suffered all of the persecutions, mobbings and attacks on the Mormons, Sidney Rigdon states:

"But from this day and this hour we will suffer it no more. We take God and all the holy angels to witness, this day, that we warn all men, in the name of Jesus Christ to come upon us no more for ever, for from this hour we will bear it no more; our rights shall no more be trampled on with impunity; the man, or the set of men who attempt it, do it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us and them a war of extermination. . . ."

At this point we join the part offered by UMI. It was not a declaration of offensive warfare, as they would have you believe. It was a statement that if the mobs came again, the Saints would feel justified in defending themselves and, if need be to quell the threat, to go beyond pure defense. Nowhere was this a call to action against the

peoples of the area except those who would be parts of lawless mobs and then only because the government had been reluctant to offer common protection to the Mormons.

In my latest issue of SUNSTONE(March 1993) D. Michael Quinn states:

Official LDS history presents the Missouri persecutions of 1838 as the acts of irrational anti-Christ. Traditional Mormon Historians fail to note that Mormon bloc-voting overpowered the non-Mormons politically, and that Joseph Smith published Sidney Rigdon's sermon that dared the mobs to attack the Mormon community. The pamphlet even threatened Missourians with "a war of extermination . . . for we will carry the seat of war to their own houses, and their own families. . . ." Governor Boggs was not the first to use the word "extermination."

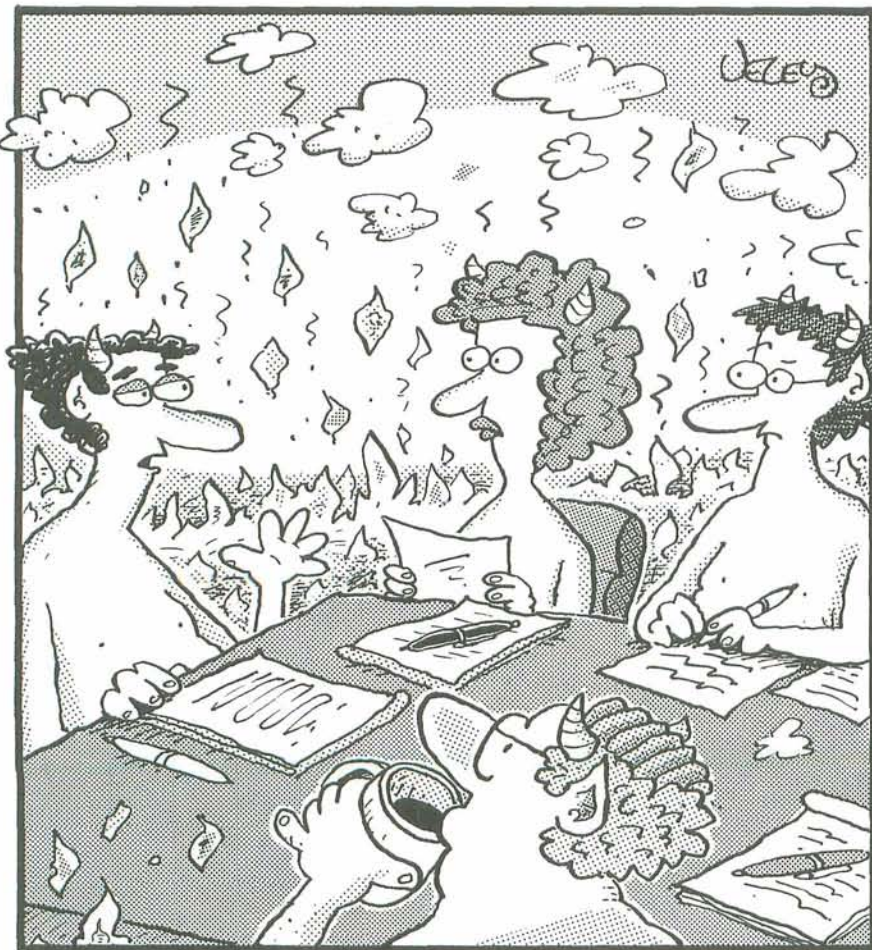
Quinn is so interested in breaking with official LDS history that he, too, through creative use of ellipses makes a point that just is not there. Quinn's paragraph seems to indicate that the Church somehow merited persecutions and a governmental "extermination order" because it had political numbers or made polemic statements filled with more bluster and hyperbole than force. I understand why UMI appreciates his writings so much. It can take its shots at the Church and still maintain its position of only quoting "Mormon sources."

CHARLES F. MARSTON JR.  
Odgen, UT

Michael Quinn replies:

The point of my brief quote from Rigdon's sermon and the point of Marston's extended quote are the same: Rigdon publicly warned the Missourians that "it shall be between us and them a war of extermination" if they attacked the Mormons. It's irrelevant for Marston to claim that Rigdon's sermon made threats which "were never put into effect" and were "more bluster and hyperbole than force. . . ." Here was a Mormon provocation or "dare ya" which Missouri mobs were quite willing to respond to. Governor Boggs had the power to make Rigdon's threat of "extermination" into a reality.

Early Mormon leaders did not agree with Marston's "more proper perspective" on Rigdon's sermon. Jedediah M. Grant, in *A Collection of Facts Relative to the Course Taken by Elder Sidney Rigdon, In the States of Ohio, Missouri, Illinois and Pennsylvania* (Philadelphia:



**"Sorry to interrupt, Phil, but I've got the sneaking suspicion we're not all singing from the same hymnal. So to speak."**



Brown, Bicking & Guilbert, 1844, 11-12), quoted three paragraphs from Rigdon's Fourth of July sermon, including the one about a "war of extermination." Grant then said: "The foregoing extract from his oration, as anticipated by the judicious, was the main auxiliary that fanned into a flame the burning wrath of the mobocratic portion of the Missourians. They now had an excuse, their former threats were renewed, and soon executed. . . ." Also, Nauvoo's *Times and Seasons* printed Brigham Young's statement: "Elder Rigdon was the prime causer of our troubles in Missouri by his fourth of July oration" (5 [1 October 1844]: 667). By the attack-the-messenger logic of Marston's final para-

graphs, Jedediah Grant and Brigham Young were also giving "aid and succor to the enemies of the church" and claiming that the Mormons "merited persecutions."

The actions of early Mormons invited trouble more than once, but that does not justify murderous mobs. However, Grant and Young failed to note that Joseph Smith printed Rigdon's sermon as a pamphlet and recommended it in the Church's Missouri periodical *Elder's Journal*. The Prophet therefore shares the blame which Brigham Young and his future counselor Jedediah M. Grant charged to Rigdon.

It's common to ignore, or deny, or explain away, or present only part of the uncomfort-

able evidence from the Mormon past. That's one approach of faith and love for Mormonism. Another approach of faith and love is that candid examinations of Mormon history will avoid unrealistic expectations which create greater disillusionment than simply acknowledging the evidence. I've always chosen the second approach.

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## OF GOOD REPORT

# ORTHODOXY VS. CHARISMA

## HOW THE PRIMITIVE CHURCH LOST THE GIFTS OF THE SPIRIT

THE REASONS for the severance [of the charisms—gifts of the Spirit—from Christian initiations are] multiple. Among them was the acceptance of infant baptism as a norm. In a church which has infant baptism, there is more chance of the charism imparted at baptism going unused. Another reason was the growth of Montanism [a movement to regain to the primitive spirit of the early church, especially "prophesyings"]. The general acceptability of the charism in the life of the early church was one of the reasons why Montanism spread so easily. Among its adherents were some of the most serious-minded persons. But the excesses, either real or implied, brought disrepute on the Montanists. By proximity, the prophetic charisms themselves became suspect. . . . Thus they could no longer be promoted within the context of the Christian initiation, as they had been. . . .

But the tradition in which the charisms were part of Christian initiation left some footprints. For Chrysostom [d. A.D. 407] the prophetic charisms were no longer a part of the living experience of the Church. In this respect Chrysostom recognized that the church of his day was a church of tokens. In fact, Chrysostom still recognized that in the apostolic age of the paradigm for Christian initiation included the manifestation of the charisms. Such an admission . . . involved him in strategic retreats and strained adjustments. In order to keep the apostolic substance he felt compelled to see the charisms actualized in the church of his time. To accomplish this he internalized and spiritualized some of the charisms. . . . Of the gift of tongues with unutterable groanings, Chrysostom said that this is what the deacon does in the liturgy when he intercedes for the people. If one gives alms, one is exercising the gift of healing. If one marches oneself not to theaters but to church, one has cured the lame. Paul's doctrine is hardly recognizable here. . . .

The Syrian monastic tradition clung to the charisms as founded in initiation, but it was as a rock in the midst of a torrent that was flowing past it. Even in that tradition the charisms were actualized only in a few, as a sign of holiness. The greater the charism, the

greater the holiness. The stage was set for the prevailing assumption of later centuries that the prophetic charisms were not given to the entire church, but were extraordinary gifts marking the sanctity of individuals.

Our reference to the decline of the prophetic charisms has been chiefly from the liturgical point of view, i.e., how the charisms gradually disappeared from the catechesis and practice of Christian initiation. But there were other factors in this decline, and among them it is common to list as chief the closure of the canon, leading to a dispensationalist view, the solidification of hierarchical power, or, as D. E. Aune has expressed it, "the earlier role of the prophets as articulators of the norms, values, and decisions of the invisible head of the church was taken over by the visible figures of the teacher, preacher, theologian, and church leader." . . .

This development does not, of course, exclude the possibility, even the likelihood, that those chosen and appointed to these offices were those in whom prophetic gifts had in some way been manifested. This can be detected already in New Testament times in the transition from the charism to the more institutionalized office of prophet. But it becomes clear in Ignatius of Antioch, a bishop who considered himself to have the gift of prophecy and actually exercised it in a dispute with a troublesome element of the church in Philadelphia. . . .

Thus it would be an over-simplification of the process to say that bishops were struggling to assert their power over the manifestation of prophecy in the community. Such was not the case in the earlier period at least. Rather, as other authors have pointed out, the primary cause of the decline of the prophetic gifts was the struggle for orthodoxy and only consequentially to the clarification of hierarchical power in order to deal with false prophecy and teaching. M

K. McDONNELL & G. T. MONTAGUE  
in *Christian Initiation and Baptism in the Holy Spirit*, 328-31  
Collegeville: The Liturgical Press, 1991

*Submissions of interesting quotes for this department are welcome.*

## LAMENTATIONS IN THE FALL

By Elbert Eugene Peck

“WELL FIND THE place which God for us prepared. . .,” we sang that black, cold morning gathered in Cottonwood Stake Center’s parking lot, keeping vigil while inside Paul Toscano defended his faith, theology, and public statements to fifteen of his brethren. Later in the day Paul recounted his give-and-take with the disciplinary council. He was impressed with the conscientiousness of these good men trying to truly understand him and fairly evaluate his thoughts.

Many accused authorities, local and general, of being unloving, illustrating the growing polarization and position-hardening, seeing the other as evil, or at least benighted, while self-righteously defending themselves. “Why don’t they love instead of coerce?” some asked. Yet the simplistic “These are good men doing wrong things” didn’t fit either.

The morning broke with a blast of cold; then in concert with the sun’s growing warmth we discarded the layers accumulated to survive the blackness—blankets, coats, sweaters, candles. Dave Knowlton marvelled at the beauty of the sunrise, and I thought of Matthew 5: the Father makes the sun rise on the evil and good and sends his life-giving desert rain on the just and unjust. How those verses follow the commands to go the extra mile, to willingly grant the plaintive the extra coat, to give when asked, to resist not evil, to love enemies, and to bless cursing critics. All examples of God democratic acts. He doesn’t corner us so we must bend or break; he overcomes our evil with a surplus of good. Then comes the summing command: “Be ye therefore perfect as your father is.” That *therefore* links the verse to the preceding examples and defines the perfection we must seek—an overflowing fountain of goodness.

I surveyed my pained friends, some becoming distant from the Church or from God. What would have happened had the Brethren chosen to overcome with bounteous good works what they see as evil, use love, instead of force? How many “intellectuals” who, because of integrity could not compromise their conscience, would have responded enthusiastically to calls to serve in creative or humanitarian projects? Picky theological points become irrelevant as people transmit God’s

light. They and the Church would have been transformed by good works. Liberals are difficult to force but easy to co-opt.

We have a strange notion of purity that requires intellectuals to purge their obsessions, or at least be silent, *before* serving. We do the opposite with other sins: greed, pride, even hate. It’s superficial purity that ostracizes the smelly smoker from the pews but lets a coveting heart preside on the stand. Don’t banish the coveter; make place for the smoker. Embrace all with God’s warmth.

Coincidentally, that afternoon I taught Sunday School on Doctrine and Covenants 121, the most-quoted section at the vigils and this fall’s general conference. No power ought to be maintained by priesthood position but only by persuasion, love, and knowledge—engaged dialogue and relationship. Like the world, our contemporary definition of priesthood is institutional power and prerogative keyed to position. But section 121 clearly states that priesthood is fundamentally knowledge, not power, and is primarily accessed by love, not ordination or position. We often start reading with verse 34, “many are called but few are chosen. . .,” but verse 33 states God’s purpose (to what we are called): to pour “down knowledge from heaven upon the heads of the Latter-day Saints.” Then verse 45 concludes that virtue and love to *all* allows the “doctrine of the priesthood to distill upon thy soul.” The famous passage in between merely describes what prevents obtaining true knowledge—unrighteous dominion; institutional power games.

Yes, there are duties to teach, lead, shepherd, and rebuke—all with the same increased love our Father shows. Mormon institutional love means engaged, never-ending relationship. What else is persuasion, gentleness, long-suffering, bearing and enduring, not being easily provoked *but* relationship? Church discipline requires relationship. A leader can’t discipline and claim love is unfeigned unless there is a meaningful history of dialogue intended to understand as well as persuade. Administrative love means “being with” the person, not a distant love that can’t know the individual and her thoughts and feelings, but only her offending words and

actions. Only after such sustained conversation can the rebuked know that the leader’s faithfulness is stronger than the cords of death (or excommunication). If one hasn’t paid the price of relationship, he hasn’t acquired the right to rebuke; priesthood office doesn’t give it. Brochter Oaks is correct that local leaders who know the individual must be unhindered in determining discipline.

How far from that vision of relationship-based, knowledge-obtaining priesthood were September’s events? Women and men rebuked for disagreeing with leaders—what kind of engaged, dialoguing relationship is that? Both sides wielding scripture; both quoting Joseph Smith, who maddeningly exhibited both prerogative-laden, obsessive dominion and kind, meek, long-suffering, relationship-based influence. Both sides digging deeper, fortifying self-righteous positions. Fortunately God loves unconditionally, sending his warming rays on the parking-lot vigillantes and the disciplinary high council.

The essential temple covenant of the Doctrine and Covenants is consecration. It will take us generations to collectively live that principle, but it’s a quest we can never long abandon because it’s hauntingly embedded in that foundation text. Similarly, section 121 is a prophetic call that will take time to realize.

At present we are in a perplexing conflict. How to bring good out of it to help achieve that vision? Sadly, in our fallen state most human change comes through confrontation. Our souls are so set that critiques inevitably bring tension before they bring change. Think of the Civil Rights Movement: the U.S. would not have acted to overcome racism otherwise. But the outcomes of conflict are not automatically good—separation, schism, hard hearts, cold and hot wars are more likely. Good outcomes require work. The way to bring good is to persevere in a loving, respectful engagement that can turn into dialogue and relationship. In saying “I’m not leaving, address me,” our community can grow in love and knowledge. If we work through such differences in love and relationship, the Church will eventually fulfill Christ’s mustard seed parable, becoming a community with branches so strong that even iconoclastic, great-souled eagles may comfortably dwell.

Mormonism is unfolding. Let’s use its unfulfilled prophetic calls as a gift of God to help us all see, stretch, and grow in God’s light as we discard our unneeded self-protective layers. Instead of using our teachings as a club to beat each other with, we can use them to drive away our useless cares and make the church a place where none shall hurt or make afraid. “There the Saints shall be blessed.” ☪

## IN MEMORIAM

# WALLACE STEGNER

By William Mulder



*If I have a home town, a place where part of my heart is, it is Salt Lake City, and the part of western history that seems most personal and real to me is Mormon history.—The Gathering of Zion: The Story of the Mormon Trail (1964)*

WALLACE STEGNER was possibly one of the best friends the Mormons have ever had, equal in esteem with that early great friend Col. Thomas L. Kane, whose sympathetic address “The Mormons” before the Pennsylvania Historical Society in 1850 remains a classic and whose intervention during the “Utah War” in 1857 avoided bloodshed and negotiated a peaceful succession in territorial governors. Stegner’s legacy is literary rather than political, although his intervention on behalf of the West as conservationist, embracing far more than Mormon country, has had political consequences. He finally deplored the ecology of making the desert “blossom as the rose.”

Stegner died at eighty-four on 14 April in Santa Fe, despite intensive care after a car accident. His death invites us to review and reflect on his lifelong cordial relationship with the Mormons. His own explanation of that cordiality, even affection, expressed on many occasions, is simple and sincere. It began in boyhood almost like a Tom Sawyer idyll. He was eleven when the Stegner family (the Masons of *The Big Rock Candy Mountain*)

moved to Salt Lake after failures in homesteading in Saskatchewan and a brief sojourn in Montana. It was a city of about one hundred thousand, Stegner remembered, “with a strong sense of family and community . . . small enough to know, and I learned it, on foot or by streetcar.” Wally, as his friends called him, and his brother Cecil, a few years older and a good athlete, discovered LDS Mutual:

There may have been a covert proselyting motive in the welcome that the wards extended to strange gentile kids, but there was a lot of plain warmth and goodwill, too. I have never ceased to be grateful for what they gave us when what they gave mattered a great deal; and though I was never tempted to adopt their beliefs, I could never write about them, when it came to that, except as a friend.

Although Stegner never wrote a “Mormon novel,” the years of his youth in Zion pervade *The Big Rock Candy Mountain* and, through flashbacks, its sequel *Recapitulation*, in which Bruce Mason, the sensitive second son of the first novel, returns as a diplomat, matured in foreign service, to reflect on his past.

Stegner attended Salt Lake’s East High School and, as the runt he described himself to be, went into training “by overeating and muscling bricks” to get into ROTC and went through the ranks, as he had done in Scouting, “like smoke up a chimney.” He was “a demon activist in school Latin clubs and drama societies.” He wanted to belong, “and Mormon institutions are made to order for belongers.” Then, “suddenly,” in his senior year, between fifteen and sixteen, he grew six inches. “It was like a second graduation . . . and the beginning of the happiest years I ever knew or will know.” He was big enough to hold his own in sports, had friends who looked at him “as an equal and not as a mascot.” When he enrolled at the University of Utah he played on the freshman basketball squad and later on the tennis team, alongside David Freed (still living), who was destined

to lead the U.S. Davis Cup team. And Stegner edited the *Pen*, the college literary magazine. Vardis Fisher, who threatened “to take a can opener to our closed minds,” stimulated his literary ambitions. Of his teachers at the University, Stegner would later acknowledge that “It is the love of books I owe them.”

In 1930, the year he got his undergraduate degree at the “U,” Stegner began graduate work in English at the University of Iowa, until his studies were interrupted in 1933 by his mother’s illness in California. During a long summer stay at their Fish Lake cottage, Stegner undertook “the desolate duty of helping her die” of cancer. She was buried in Salt Lake next to Stegner’s brother, who had died of pneumonia two years earlier. Stegner would later say that “My childhood was buried in Saskatchewan, my youth and all my dead in Salt Lake City.”

Back in Iowa in 1934, following a pattern nearly every graduate student would still find familiar, Stegner married a fellow graduate student, Mary Stuart Page of Dubuque, and in 1935 he took his “first real teaching job” at the University of Utah, “back where I came from and yearned to return to.” “If contentment were the only basis for choice,” Stegner once reflected, “we might as well have chosen to stay there, but I had my father’s blood in me, and the habit of moving.” They stayed two years, long enough for Stegner to write *Remembering Laughter*, a dark love triangle based on a story Mary had told him about her grandfather’s town. It won the Little, Brown novelette prize of \$2,500, enough to give the Stegners a summer on bicycles in France and England before “coming home broke” and moving on to the University of Wisconsin, an experience later “fictionalized to taste” in *Crossing to Safety*.

The point of this early chronology is to anchor Stegner’s affection for Mormon country and society in a few relevant details, most of them evoked in his own reminiscent prose.<sup>1</sup> It was a natural choice to have him give the major address at the dedication of the University of Utah’s Marriott Library in 1968, an address titled “The Book and the Great Community,” published the following year as the final chapter in *The Sound of Mountain Water: Essays on Changing the American West*. “It strikes me,” he said on that occasion, “that to erect a great library in the year 1968 is an act of stubborn and sassy faith, an affirmation in the spirit of the philosopher who said, ‘If I knew the world was going to end tomorrow, I would plant a tree.’”

It seems as much a continuation as a

climax of Stegner's largesse toward the community he felt he owed so much to that during his lifetime he arranged to make Special Collections at the Marriott Library a major depository of his books and papers, manna from heaven in the form of original correspondence and manuscripts for researchers in Western Americana. They will discover why it is such a challenge to write about him, whether of his life or work, because he himself seems to have said it best already in his fiction, his histories and biographies, and his personal and critical essays.

As historian, Stegner wrote like a novelist; as novelist he drew heavily on history, seeking truth in that "middle ground" between history and imagination that is the world of fiction. Because, as Jane Martin has observed, he believed "living is a continuum," with "the present . . . just a stopping place" between past and future, his fiction has a "quality of retrospection" giving it an "extended perspective."<sup>2</sup> Retrospection and perspective are equally true of his writings about the Mormons, who provided him with a kind of paradigm for his pondering about the changing West. A dramatic instance, amounting to a fateful irony in Mormon western history, is the vision and program of desert conquest, rooted in Isaiah, which worked well enough for survival in pioneer times when the available water could be managed on a human scale, but which presages disaster in a corporate "hydraulic society" unable or unwilling to perceive the limits nature has set on "development." "Why should deserts be asked to blossom?" he wanted to know. "They were doing all right until we set out to reform them."<sup>3</sup> Stegner's aroused jeremiads on the endangered West were tempered before his death by his eloquent "geography of hope," in which he held out the possibility that the West, and Mormon country along with it, would save itself in time.

Mormon historians may thank Stegner for his scrupulous use of sources. He knew better than most the literature on the Mormons is "enormous, repetitious, contradictory, and embattled." He called the welter of Mormon and anti-Mormon sources and conflicting opinions a "morass." "There is no firm ground here," he concluded. He sought the facts in original documents as often as he could, aware that "those who reported events as eye-witnesses were very often blinded by pentecostal enthusiasm, tribal loyalty, or imperfect information." For those inclined to think he wrote from a bias favoring the Mormons, he defined his "stance" (the word is his): "I write as a non-Mormon but not a

Mormon-hater." As we have seen, he had a "warm admiration" for the "everyday virtues of the Mormons as a people," but he was "suspicious of the hierarchy . . . in the way I am suspicious of any very large and very powerful commercial and industrial corporation." He insisted he wrote as an outsider who made "no attempt to whitewash the Mormon tribal crimes, which were as grievous as their wrongs."<sup>4</sup>

Mormon writers, at times perhaps a bit envious of Stegner's preferred status in Zion (I am not aware that his books had to be sold under the counter), may thank him for his example of how to achieve an identity living and writing in the West. Within their own tradition they could, "writing Mormon" as he had done "writing Western," establish a place for themselves in "a true community, an authentic landscape, a defining literature."<sup>5</sup> It could be for them, as it had been for him, a calling.

Mormon readers may thank Stegner for telling their story with such clarity and verve, enabling them to see the familiar, both in their history and in the daily life around them, in fresh terms. Only an authentic inside outsider, attuned to their congregational lore and language, could have written "Meet Me at the Ward House" and "In Our Lovely Deseret." They should have no difficulty embracing his basic values, dramatized in the fiction, personified in his historical heroes (John Wesley Powell, for one), and made explicit in such essays as "Goodbye to All T\_\_t!," "One Way to Spell Man," and "What I Believe," a credo some might find troubling for its secular humanism, dread word. Nearer to the universal bone and heart than any formal declaration is his "Letter, Much Too Late,"<sup>6</sup> a delayed tribute to his mother which strikes the chord Wordsworth must have heard when he listened to "the still, sad music of humanity." Stegner would not have touched Mormon theology with a ten-foot pole. He wrote of life's ambiguities, not gospel certainties; from first to last his fiction leaves no doubt that the wages of sin are death and that happiness, when attained at all, may consist in finding an "angle of repose" and in "crossing to safety" with the intangibles of love and memory.

Wallace Stegner's personal qualities were as admirable as his talents: he was upright, a good man as well as a great writer. What in an old-fashioned era we could call manly virtues seemed to speak out from a face romantically handsome in youth, increasingly dignified by the lines the years engraved on it, leaving strength and gravity in repose, a rugged visage in old age. Mormons would

appreciate a faithful husband of nearly sixty years, a responsible father, an active citizen. Anyone who ever spent more than ten minutes with him probably feels a special claim, because he gave everyone direct attention, even during the rituals of book signings.

I myself experienced his kindness and encouragement in a memorable way. I met him at Harvard in 1941 when he happened to be working on *Mormon Country*, a book he started, he said, "out of sheer nostalgia." My classmate from Utah, Joel Dorius, was engaged as Stegner's research assistant on National Youth Administration (NYA) funds, a holdover from the Depression. Through Joel I was included in a quartet of graduate students invited to Stegner's Cambridge apartment for a cheese-and-crackers evening with Robert Frost. Stegner had become acquainted with Frost at Breadloaf and became a good friend to Frost, who was also living in Cambridge as poet-in-residence at Harvard, alone and bereft by the recent loss of his wife, Elinor. Frost seemed subdued but amiable. I remember his chiding Stegner, already known as a talented novelist and good teacher (he was in the creative writing program), for spending time on "a Mormon project." When he learned that Joel and I were from Utah, he told us he had passed through Springville once and thought it a "pretty little town," tempting to settle down in "if there weren't so many other places like it." That was my closest encounter with Frost, though happily not the last with Stegner.

Wallace Stegner—the strong trochaic rhythm of his name embodies his durability. He will be missed, but we have his work and the memory of his friendship. Mormons can echo a moment from the history he knew so well and say that "as long as grass grows and water runs" he will be read and remembered among them. ☐

## NOTES

1. Autobiographical pieces on which I have drawn include Richard W. Etulain's *Conversations with Wallace Stegner on Western History and Literature* (Salt Lake City: University of Utah Press, 1981); "Finding the Place," in *Growing Up Western*, ed. Clarus Backes (New York: A.A. Knopf, 1989); "Hometown Revisited," in *Among the Mormons: Historic Accounts by Contemporary Observers*, ed. William Mulder and A. Russell Mortensen (New York: A.A. Knopf, 1958); "It is the Love of Books I Owe Them," in *Remembering the University of Utah*, ed. Elizabeth Haglund (Salt Lake City: University of Utah Press, 1981).

2. Jane Martin, "Wallace Stegner and All the Little Life Things," *Arts Magazine* 1:8 (May 1993).

3. Introduction to *Where the Bluebird Sings to the Lemonade Springs: Living and Writing in the West* (New York: Random House, 1992).

4. All the quotations in the paragraph come from Stegner's "A Word on Bibliography" in *The Gathering of Zion: The Story of the Mormon Trail* (New York: McGraw, Hill, 1964).

5. Charles E. Little, "Books for the Wilderness," *Wilderness Magazine* (Summer 1992).

6. It may be found in *Where the Bluebird Sings*.

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## TURNING THE TIME OVER TO . . .

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Jan Shipps

# KNOWLEDGE AND UNDERSTANDING



SANCTUARY, BLOOMINGTON FIRST UNITED METHODIST CHURCH/WILL COOKS, PHOTOGRAPHER

*Nothing can be so heart-rending as shared grief.  
Or so heart-warming. I now understand the  
concept of participation in rituals by proxy.*

BACK IN THE days when non-Mormons were called Gentiles, the editors of *Dialogue: A Journal of Mormon Thought* invited me to write an essay about what it was like to be a token "Gentile" in the heterogeneous gathering of scholars who engage in research and writing about Mormonism, as well as a frequent participant in discussions and institute programs with LDS students and faculty in Bloomington, Indiana. This invitation challenged me to reflect on what it meant to be located metaphorically in a place where I could stand with one foot in the Mormon community and the other in a com-

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plicated world where I was wife, daughter, mother, grandmother, Methodist, and member of a university faculty holding appointments in religious studies, history, and American studies. By the time I finished the resulting article, I had given a name to my marginal position: I am an "inside-outsider in Zion." By this I meant to indicate both my location and status and, additionally, to signify my understanding and acceptance of the task of continuing enough research in the historical sources and maintaining enough contact with Mormonism as both religion and culture to be able to speak responsibly when asked, as I so often am, about how it is with the Saints.

In the intervening years, some things have changed. Since my mother, father, mother-in-law, and father-in-law are now all dead (making us "the old folks," as my hus-

band, Tony, says), I am no longer called on to fill the daughter role. Also, I am no longer the director of the IUPUI Center for American Studies, so I don't have to deal with administrative tasks. Importantly, I helped to organize and am one of the two leaders—the other is a nuclear physicist—of an extraordinary adult forum at the First United Methodist Church in Bloomington. And the focus of my research shifted as I started to work in earnest on a book about Mormonism since World War II. But some things seem to stay the same. When something of consequence occurs in Mormondom, the telephones at my home and office begin to ring, and I am asked to provide context and commentary from outside the LDS community.

IN the course of conducting research on modern Mormonism and in talking at length with LDS friends about their faith (and mine) and their experience of being Mormon and my experience as Methodist, I have come to know that the temple and its rituals are critical elements in the symbolic construction of otherness that makes it possible for Saints to retain a sense of themselves as peculiar people. Moreover, in the process of learning as much as it is appropriate for me to learn about the temple ordinances and ceremonies, I have amassed a fair amount of information about temple rituals in which one person participates for another; this is to say that I have gained knowledge about proxy baptisms and other ceremonies in which one person stands in for another.

Frankly, although I was able to obtain knowledge in this arena of Mormon studies, with my Protestant background and hard-headed show me the data attitude, I had not gained understanding. I could appreciate the significance of the temple and even comprehend the importance of the endowment and marriage for time and eternity in the lives of Latter-day Saints. But this proxy business was beyond me; I just did not understand it.

THAT is until the first Sunday after my friend Lavina Fielding Anderson was excommunicated from The Church of Jesus Christ of Latter-day Saints.

The 1993 semi-annual general conference of the Church was in session that day. Therefore, it is probable that not many Saints were aware that 3 October 1993 was world-wide communion Sunday, the day on which Christians all over the world—no matter how divided in other ways—all become one, ritually reconstituting the Body of Christ in space and time. Ordinarily this is not one of the more meaningful ceremonies of the

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## Lavina had been in my consciousness and in my prayers.

church to me. But as it is about the only ritual occasion that brings Orthodox Christians, Catholics, and evangelical, conservative, fundamentalist, and liberal Protestants from throughout the world together as the church universal, on that day I generally try not to miss the worship service.

This year, however, I had another reason for being sure to attend. As spelled out in our *Book of Discipline*, the doctrine of the United Methodist Church provides for open communion. The opening words of the liturgy for this part of the worship service say that "Christ our Lord invites to his table all who love him, earnestly repent their sin and seek to live in peace with one another." Thus everyone is welcome regardless of religious affiliation (or lack of same). Moreover, since our doctrine is silent on the matter of who may be called to assist the ordained minister(s) to serve the ritual bread and wine (read that grape juice), in our congregation members of the laity are regularly asked to help serve the sacramental elements at the Lord's table. It so happened that for the first time ever, I was one of five lay members invited to serve in this capacity on this Sunday.

I was assigned the tasks of assisting with the removal of the linen cloth that covers the sacraments during other parts of the service and then charged with offering the elements to all who came to one portion of the altar to commune with the Lord and one another. I was directed to return to the table when all had been served to help with the ritual recovering of the elements, thus interring the symbols of Christ's body and blood to await their being brought again to the people of God in the next serving of the sacrament.

How simple, how routine, thought I, as those of us who were helping received our instructions. About this I was mistaken, truly mistaken. That this would be neither a simple nor routine worship hour for me was foreshadowed even before the service opened, for at the conclusion of our little instruction session, our senior minister placed his hand on my shoulder and said, "I was so sorry to hear about your friend."

Nothing, I think, is so heart-rending as shared grief. Or so heart-warming. All the previous week I had been trying to stand outside the circle of the accused in order to see the situation, as best I could, from both sides. Only then could I answer the questions of one journalist after another explaining what I regarded as the significance of the

Church's move to discipline six members of its own intellectual community. While I always alluded to the personal tragedy in separate cases, I also asserted that such actions shore up boundaries and clarify what being Mormon means. In a cool interpretive mode, I pointed to the membership hemorrhaging—the metaphor is Wade Clark Roof's—going on in various denominations in the Protestant mainstream (including my own), suggesting that the LDS church might be learning what happens when boundaries become fuzzy and so permeable in both directions that they no longer give members a sense of who they are and what being Christian truly means.

Yet the "fall housecleaning" had been tugging at my heart all week. I don't know Maxine Hanks, Paul Toscano, or Avraham Gileadi, but my friends Lynne and Mike and Lavina had been in my consciousness and in my prayers. Somehow most especially Lavina, for she is a sister whose life has touched mine at many different points since we first met in the mid-1970s. The evidence that my sorrow was reverberating in my own congregation made it doubly hard for me to be sanguine about the fact that on this Sunday, likely for the first time in more than four decades, Lavina would be unable to take the sacrament.

The congregation sang hymns, heard the reading of the scriptures and special choral music, and listened to what I have no doubt was a fine sermon. But I sat there unable to participate. All my attention was concentrated on those words about all who love the

Lord being invited to Christ's table.

Then the prolegomenon was over and the invitation to the Lord's table was extended to the congregation. I moved to the front and even though increasingly exercised, at first I performed my assigned duties without incident. Yet the lump in my throat made intoning the liturgical "This is Christ's body and blood, shed for you and all humanity" more difficult than I expected. Still I managed pretty well until everyone who came had been served. I even held the cup for the minister to partake of the bread and wine.

At that point, the two of us laywomen who were assigned to replace the white linen cover moved to do so, signifying the ritual's conclusion. But as I picked up the cloth, Lavina came so forcefully to my mind that I was unable to stem a torrent of tears. I almost dropped my end of the cloth and as I moved quickly to keep it from touching the floor, I missed a step and almost fell.

There I stood in front of the congregation, as spiritually distraught as I have been in a very long time. But then I remembered: I may be Methodist, but Lavina is Mormon through and through. We may have no conception of rituals "by proxy," but the Saints do. When death—or excommunication, which is a kind of death—makes it impossible for persons to participate in needed ritual acts, the Saints know that a brother or sister in Christ can perform that act for them.

Knowing that, I can now *understand* the concept of participation in rituals by proxy. It comforted me. And I am certain that Lavina was comforted, too. ☞



### UNDER THE DOGWOOD TREE

Trees whisper, vines sighing; the winter is dying;  
I touch, taste my growing—bloom poppies, blood-petal  
stark against skies too blue. Tall grasses sigh, crying  
songs that skim rivers past wind-water, hard metal  
blue on grey. Vines crawl on purpled hills. Grapes settle,  
deep in green, and juice shimmers droplets that fall, red crystal  
beacons that burst on my prison-like cold—nettle,  
moss above brown—in the soiling I lay deep within.  
Tales easy-told have been; harder do the ends begin.

Spring is come; and yet, I lie—here, where I lay before,  
set in soil, poppy red. Earth, I am buried in darkling sin,  
settling in—a kind of crimson.

—VIRGINIA ELLEN BAKER

*The challenge of organizations is to build a strong community through celebrating diversity within the community boundaries and then to take that strength across boundaries to create collective action.*

## IS RELIGIOUS COMMUNITY AN OXYMORON?

By Reba L. Keele

*The spiritual is not the religious. A religion is a dogma, a set of beliefs about the spiritual and a set of practices which rise out of those beliefs. There are many religions and they tend to be mutually exclusive. That is, every religion tends to think that it has dibs on the spiritual—that it's The Way. Yet the spiritual is inclusive. It is the deepest sense of belonging and participation. . . . One might say that the spiritual is that realm of human experience which religion attempts to connect us to through dogma and practice. Sometimes it succeeds and sometimes it fails. Religion is a bridge to the spiritual, but the spiritual lies beyond religion.<sup>1</sup>*

—RACHEL NAOMI REMEN

### FOCUSING ON BOUNDARIES OF EXCLUSION

THE TITLE OF THIS PAPER POSES THE QUESTION of the validity of the term *religious community*, and the answer has far-reaching implications. Clearly, if a “community” is defined minimally as a group whose boundaries of membership are known, the answer to the question, “Is religious community an oxymoron?” is, “of course not.” A “community” has clearly delineated boundaries that show who belongs to the group and who does not.

However, I am interested in exploring the consequences to individuals and the planet of using a definition of community that focuses on boundaries of separation or exclusion. Many religions find it difficult to understand that boundaries can be inclusive as well as exclusive. Only when “religious community” is used as a tool to build a larger spiritual community is it not a danger to individuals and to the planet. True spiritual community requires ever more inclusive boundaries with the recognition of the connectedness of us all.

In order to find critical commonalities with those diverse peoples *outside* their boundaries, communities need to recognize and embrace diversities *within* their boundaries. To save ourselves, our concept of community must move beyond boundaries to the *bondedness* of different communities working toward a superordinate goal.

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INITIALLY, focusing on definite and clear boundaries helps create a group. Berkeley Sociologist Robert Bellah describes one kind of boundary in *Habits of the Heart* with which Mormons can resonate:

A community is a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain practices that both define the community and are nurtured by it. Such a community is not quickly formed. It almost always has a history and so is also a community of memory, defined in part by its past and its memory of its past.<sup>2</sup>

Obviously, a religious group includes those who meet regularly to worship, who share a history, and who use their organization's boundaries to signify identity. Those *within* the defined boundaries probably consider their group a religious community. British sociologist Anthony Cohen describes such a community in Focaltown, Newfoundland.

The Pentecostals conducted themselves as a closed community. They operated their own schools, proscribed participation in religiously mixed social events, excluded themselves from most of the town's many voluntary associations, and concentrated themselves within a discrete residential section. They pa-

tronized only certain shopkeepers and offered their political allegiance to only one of the community's competing factions. . . . Pentecostalism was a highly assertive—indeed aggressive denomination. Its members publicized their activities widely, denounced outsiders, and loudly deprecated those beyond its boundaries.<sup>3</sup>

Unfortunately, a similar definition of “religious community” led to many of the triumphs and disasters of early Mormonism. With such a view of community, the larger needs of the common good are less important than protecting boundaries that separate the insiders from the outsiders. The focus is strongly on the exclusionary boundaries of the community. In Focaltown's Pentecostal community, the critical role of boundaries was to *exclude* those not part of the group in order to keep it pure.

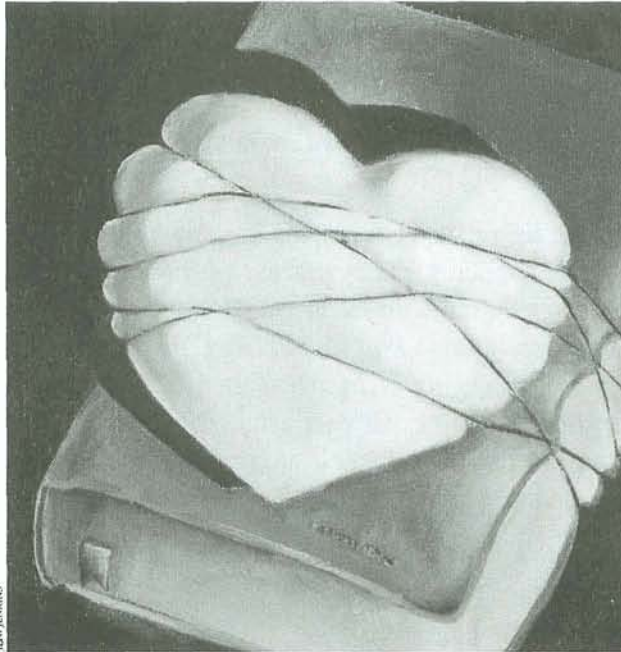
Of course, it is essential to have boundaries to know the limits of the community and to preserve its core values. Certainly consistency cannot be maintained in any organization that does not “bound” its influence, its purposes, and its membership. While necessary, such boundedness is not sufficient for the common good, since the maintenance of exclusive boundaries has been the motivation for many of the most heinous crimes committed throughout human history. And the victims have included insiders who violated community norms as well as outsiders who refused to enter the fold. Consider the fear of those who have left or challenged groups such as the Klan, Scientology, and various polygamist groups.

The logical next step toward a definition of community goes beyond membership and considers the quality of the experience for persons within the boundaries of the organization. For example, ecologists Robert Ornstein and Paul Erlich suggest that one hundred people may be near the maximum number of human beings with which a person can interact at more than a superficial level.<sup>4</sup> Economist Peter Danner notes that true community

requires that each member enjoys status; that, given a hierarchy of functional roles and responsibilities, each contributes to and shares in the common good, and that this common good fosters certain basic human

values which all in the community espouse, each in an individual way. Among these values would be at least a respect for the individual person, including care for personal freedom, responsibility, mutual trust and support; a respect for authority, freely accepted, based on mutual trust, and consistent with role and responsibility; and finally a commitment to the community, implying open communication and a sharing of benefits and burdens.<sup>5</sup>

While such a definition increases the complexity of membership for those within the boundaries of the group, it allows insiders to consider the common good as applying only to those who are included within the defined community. Although this definition describes a healthy community, it is incomplete. It leaves unanswered the question of why we are able to live within groups so self-righteously pitted against each other that the accumulated hatred of communities poisons us all. Or perhaps it clearly answers the question. I can be a faithful, contributing member of a benevolent community as described above and yet see no contradiction between my participating in the “religious community” and dismissing the rights of those outside the boundaries of my group because their definition of the “common good” does not match mine. The Alpine School District's decision to have prayer at graduation, despite the protests of those not part of the Mormon community, is one of the most recent of the “Because I can” lines of reasoning.<sup>6</sup>



There is an incredible tension within any given community between needing to show “respect for authority, freely accepted” as a community member, and avoiding “crimes of obedience.”

#### WHY NOT BOUNDARIES OF EXCLUSION?

*Most religions and spiritual groups have, at their core, a vital message that all human beings are connected to one another, affecting one another's fate and that of the world, and that people must find within themselves a moral compass for orienting both people and their environments.<sup>7</sup>*

—ROBERT ORNSTEIN AND PAUL ERLICH

*The commonwealth of God is grounded not in uniformity but mutuality. We are not replicates of one another, distinctive only to the extent that we have or have not*



received Jesus as our Lord and Savior, but related to one another in a single body with many different members, each with a unique gift. . . . Members in the commonwealth of God . . . are bound by the shared recognition that when one person suffers, all suffer; when we violate one life, all lives are violated; when we pollute the earth, all living things are stained; when one nation threatens the security of another, it too becomes less secure; when we place the planet in mortal danger, we hazard the future of our own children as well as the children of our enemies.<sup>8</sup>

—F. FORRESTER CHURCH

It is as impossible for Mankind not to unite upon itself as it is for the human intelligence not to go on indefinitely deepening its thought!<sup>9</sup>

—PIERRE TEILHARD DE CHARDIN

Another consequence of the change in the meaning of work from private aggrandizement to public contribution would be to weaken the motive to keep the complexity of our society invisible. It would become part of the ethos of work to be aware of our intricate connectedness and interdependence. There would be no fear of social catastrophe or hope of inordinate reward motivating us to exaggerate our own independence.<sup>10</sup>

—ROBERT BELLAH, ET AL.

Anyone who believes that world peace won't be established until religious and cultural differences are obliterated . . . is thereby contributing to the problem rather than the solution. . . . The solution lies in the opposite direction: In learning how to appreciate—yea, celebrate—individual cultural and religious differences and how to live with reconciliation in a pluralistic world.<sup>11</sup>

—M. SCOTT PECK

But a spiritual connection with the earth is at the heart, really, of Mormonism. We Mormons have felt Enoch's bitterness of soul, we have heard him weeping for the earth's pains, we have heard the earth cry. "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me?" What an astonishing, even revolutionary, passage of scripture that is! There's currently a scientific theory—the Gaia theory—that the earth is a complete and living organism. Most scientists scoff at that. But the concept of the earth as a living creation has been a part of Mormon philosophy from the first.<sup>12</sup>

—KRISTEN ROGERS

MY argument is clearly stated by these authors. We are interconnected. We do have a responsibility to a greater collective than one religious denomination or one sub-unit within that denomination, or even our own families, and human diversity is essential to our meeting those responsibilities.

Can a community be bounded *and* bonded to a larger unit than its own members? Can we hope for something more than "brothers and sisters killing one another with words or weapons, renting the one fabric, riving the body of God"?<sup>13</sup> We must, or our only home will become a human-created Armageddon.

#### CAN BOUNDARIES BE INCLUSIVE?

WHAT will it require to create boundaries of inclusion? I believe we must expand the definition of community even further into the qualitative realm. What do I want from spiritual communities within which I function? I resonate to Scott Peck's voice when he says that a community is

a group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to "rejoice together, mourn together," and to "delight in each other, make others' conditions our own."<sup>14</sup>

There are some immediately apparent difficulties with achieving a community that has these characteristics. There is an upper limit of the number of intimate relationships (probably the 100-person limit that Ornstein and Erlich established). Few groups within any organization, religious or otherwise, have achieved that level of community. Not only that, such bonding characteristics *within* a group give no guarantee that the group will connect effectively with other groups.

Peck's reports of his work with community building, and our own infrequent experiences in communities, should help us to learn how to better create small communities. Think for a moment of your own experiences within any organization, such as your Mormon ward. In those rare instances where the kind of safety described above occurred, it likely was created in smaller groups, who then *included others* within their boundaries. I am hopeful that by creating enough safety in smaller groups we feel less threatened in searching for commonalities and diversities with other groups. Without that hope I face personal despair.

A religious community needs to strengthen individuals within the community while at the same time not judging persons different from them as unworthy; then while maintaining at the same time its identity, it needs to join with other diverse groups to accomplish goals important to all. The challenge of an organization, then, is to build a strong community through celebrating diversity *within* the community boundaries and then to take that strength *across* boundaries to create collective action.

#### CELEBRATING DIVERSITY WITHIN BOUNDARIES

WHAT kind of community building makes that dream possible? The difficulty of managing diversity *within* boundaries is demonstrated by the February 1990 SUNSTONE. At the

same time that Sunstone was sponsoring a conference on "Zion," the juxtaposition of two articles hints as to why so many of the papers used non-qualitative definitions of community.

The first article, "Homosexuality, Mormon Doctrine, and Christianity: A Father's Perspective," is, in my judgment, an honest, loving, and thoughtful identification of issues that matter to many families in many different parts of the world, and to more Mormon families than anyone willingly admits. This disclaimer was placed by SUNSTONE editors at the front of that article:

The following essay shares the painful journey of an LDS father who struggles with the theological implications of his son's homosexuality and subsequent death from AIDS. While most of our readers do not agree with his revised theology, all can empathize with his struggle. We present this essay only to enhance understanding of a growing challenge for the Church.<sup>15</sup>

In the same issue an article by Orson Scott Card, titled (offensively, to me) "The Hypocrites of Homosexuality," contains no such disclaimer. Is it assumed that most SUNSTONE readers agree with Card's labeling of homosexuals asking for consideration of the issues as hypocrites, fools, and sinners? I will not spend time on Card's arguments (which ignore the pain of the questioners), but I will suggest that I would have appreciated a disclaimer about the tone and arrogance of that article, best represented by these final words:

And if it happens that they never repent, then in the day of their grief they cannot blame us for helping them deceive and destroy themselves. That is how we keep ourselves unspotted by the blood of this generation, even as we labor to help our brothers and sisters free themselves from the tyranny of sin.<sup>16</sup>

So a tone of the SUNSTONE community is implied: questions born in pain are not in the belief system of most of the community; answers born in an assumption of a right of judgment are. Lines are drawn for "acceptable dissent." And, as psychologist Daniel Goleman says, "acceptable dissent," of course, is not really dissent at all. It is guided by shared schemas and challenges not shared illusions."<sup>17</sup> The danger of not challenging shared schemas will be addressed later.

Was excluding serious consideration of different views intended by SUNSTONE, supposedly one of the bastions of di-

verse thought? Because the effect was also the same for many other readers, whether intended or not, this represents a good example of how difficult it can be to value diversity within the boundaries of a community.

Consider the difference in tone when Unitarian minister F. Forrester Church argues, as Card is trying to, that tolerance cannot always be the highest value:

Today our very survival depends upon the establishment of a new norm by which to judge all such values, or virtues. That norm is the commonweal. Most

fundamentalists would define this norm according to their own narrow strictures and, imposing it, inflict their own values on everyone. In an age of interdependence this is heresy. But to avoid this heresy, we mustn't abandon the quest for communitarian values and cooperative virtue, even if it leads to a vigorous intolerance of groups or individuals who, in the name of freedom, truth, or God, place the common good in jeopardy.<sup>18</sup>

How does one build the kind of community Peck talks about when the requirements for membership focus primarily on what the community is not (Card) rather than what it is (Church)? Positive affirmation of what we are allows finding common ground with others; negative statements of what we are not leads to the exclusionary Pentecostal "community" Cohen described.

A second major dilemma in managing diversity within the boundaries of a religious group is the ever-present wish of humans to be blameless by remaining powerless.<sup>19</sup> To remain powerless means to give up decision making and responsibility to an authority figure. There is an incredible tension within any given community between needing to show "respect for authority, freely accepted" as a community member, and avoiding participation in what sociologists Herbert Kelman and Lee Hamilton call "crimes of obedience."<sup>20</sup>

That tension becomes even greater when a personal wish to be powerless goes with a person in his or her activities outside the community boundaries. For example, how does an LDS soldier in Vietnam resolve the life-long teaching to be obedient to authorities with the command by an authority to kill women and children? What do Mormon citizens do when their own convictions on a political issue are different from their local (or general) Church authorities, but are more similar to the local



Community can only be a safe place when differences are seen as valuable rather than abnormal.

Unitarians? These tensions within the community make it more difficult to know how to be inclusive with other communities.

#### CRITICAL ELEMENTS OF COMMUNITY

**M.** SCOTT PECK has identified some critical elements of building community.<sup>21</sup> I will apply his points in my way to the communities we work with, and add my own criteria. In order for community to have the possibility of occurring, at least the following conditions need to be present.

1. *Relative inclusivity rather than exclusivity.* While there are always some essential conditions of membership in order to have a bounded group, the temptation is to make those conditions more exclusive than necessary—sometimes as a way to establish the authority of a leader. We all can give examples of exclusivities imposed by particular leaders or cultures of specific organizations. I was in a ward where you could not have a temple recommend unless your seven-generation genealogical records were complete.

I attended and helped plan for the 1977 International Women's Year conference in Utah and saw 12,000 women with little or no knowledge of the issues being directed by men with walkie-talkies to vote or speak in particular ways. One of those LDS women, garment line clear beneath her blouse, turned to my research assistant, a convert to the Church who had proposed the "radical" suggestion that school curriculums be examined for balance, and spat out: "We don't want people like you here. Why don't you leave?" I was a stake Relief Society president at the time, yet Barbara Smith, general president of the Relief Society, told those 12,000 women I was not acceptable as a *Mormon* candidate for a delegate to the national convention. My sins? The reasons she gave to me: Being a Democrat, being part of the planning committee for the conference, and not being malleable enough.

Without answering the question of what core beliefs and behaviors are necessary for inclusion in a particular community, such destructive patterns of amending the boundaries will be endlessly repeated. Unfortunately, the question of core beliefs is seldom posed in positive terms in a chaotic world. Cohen indicates that exclusivity, a tightening of boundaries, "may not necessarily derive from any articulate and committed sense of the inherent character of a community; but rather from a felt need to *discriminate it from some other entity*. . . . In some cases, saliency attaches less to the substance of the supposed distinctiveness and *more to the need to display it*."<sup>22</sup> This tendency, of course, violates community as described by Peck: "Once a group has achieved community, the single most common thing members express is: 'I feel safe here.'"<sup>23</sup> I believe that the more a community feels the need to say what it is not rather than what it is, the more difficult it is to create inclusivity, and the more external criteria are used as judgments of the worth of a soul.

2. *Communities cannot tolerate authoritarianism.* According

to Peck, a decentralization of authority is essential for community, with the spirit of community being the real leader. Business leader Max DePree makes a lovely distinction between contractual and covenantal relationships/leadership<sup>24</sup> Contractual relationships deal with the quid pro quo, or the legalities, of working together. "Because I'm the bishop, that's why," is a contractual statement, and assumes both people agreed to the contract and the implied status differences. Covenantal relationships "rest on shared commitment to ideas, to issues, to values, to goals, and to management processes. Covenantal relationships are open to influence, . . . reflect unity and grace and poise."<sup>25</sup> Covenantal relationships are by nature cooperative, and move toward consensus. Covenantal leadership occurred when Danish royalty wore the yellow Star of David in response to Nazi orders that Jews wear the symbol.

The contrast is clearest in one hospital where I worked as a consultant. For thirty-five years contractual leadership had been dominant: People did what they were told, as quickly as they were told. The hospital was financially successful and employees relatively happy. Then a new administrator was appointed who wanted empowered employees who served the ill with love. To do that he needed covenantal leadership. When I interviewed seventy-two people there, from laundry workers to administrators, I asked each one what they would expect to have happen to them if they made a mistake that cost the hospital \$5,000. *Every one* replied that they would have to explain their reasoning, but if it was good they would be told to continue to do their job well. That workplace reflects "unity and grace and poise."

When covenantal relationships/leadership are in place, position has little importance. DePree's ideal of a roving leadership that responds to needs and competencies can come into play. In contrast, contractual leadership becomes stuck in issues of gender, race, education, and all of the other reasons used for not contracting for the skills of one group or another. I believe that the fatal flaw in the United Order as attempted by the early Church was that they were *trying for a community based on covenants*; as soon as the determination of "worthiness" and what people could receive was put in the hands of one person, the covenants were violated by a contract. Contracts can work for leading a community that is only bounded, in the social science sense of the term. Remaining at the contractual level will not work for the community of caring or bondedness I am describing as essential. That requires seeing leadership as a "condition of indebtedness,"<sup>26</sup> rather than status and power.

3. *Realism, which demands alternative views openly expressed.* Community must be able to hear the real experiences of those within its boundaries. Recently a friend told of attending Al Anon, which she does each week because her son is in a court-ordered Alcoholics Anonymous program. Sitting next to a woman she knows, she said, "Do you realize the last time we sat next to each other was in Relief Society?" Unsmilingly, her friend replied, "Yes, but *this is real*."

Differences in emotional intensity and style are important

realities in religious communities. I spend considerable time working with profit and non-profit organizations that are coming to realize the danger to their survival of not seeking out people who see problems differently, who search for different solutions, and who fight for their own views with integrity. Can a religious community “risk” looking carefully at the diversities needed within their group in order to keep their shared schemas from becoming dangerous? More commonly, a “group may implicitly demand of its members that they sacrifice the truth to preserve an illusion. Thus the stranger stands as a potential threat to the members of a group, even though he may threaten them only with the truth. For if that truth is of the sort that undermines shared illusions, then to speak it is to betray the group.”<sup>27</sup>

Kelman’s and Hamilton’s research shows the necessity of reducing the likelihood that people are inappropriately influenced by authority. They also suggest that to ensure that people see “reality” requires regular access to multiple perspectives whose credibility is not attacked.<sup>28</sup> Decision-making processes can be made less susceptible to the dangers of groupthink by assigning members to roles that require them to take an independent perspective, by including a “devil’s advocate” in each group (unfortunately that is usually the serious label given to a *different view!*), and by including all those affected by a decision in the process.

Additionally, the boundaries of decision-making or study groups need to be broadened and diffused. The same group making decisions all the time can come to see themselves as the only reality, with all others deviant from their norm. Being a “good member of the community” needs to be defined as someone who brings up issues that need to be considered, someone who knows that “dissent [is] not merely a right of citizens . . . but . . . an obligation.”<sup>29</sup>

Each member of a community also has responsibilities to a larger community, the collective good. To move in that larger community with no willingness to learn or to consider the views of others not part of one’s sub-group creates the evil of “militant ignorance.”<sup>30</sup> It also contributes nothing to the realism of the community, and thus nothing to the next element of community.

#### 4. Contemplation of the strengths and weaknesses of the commu-

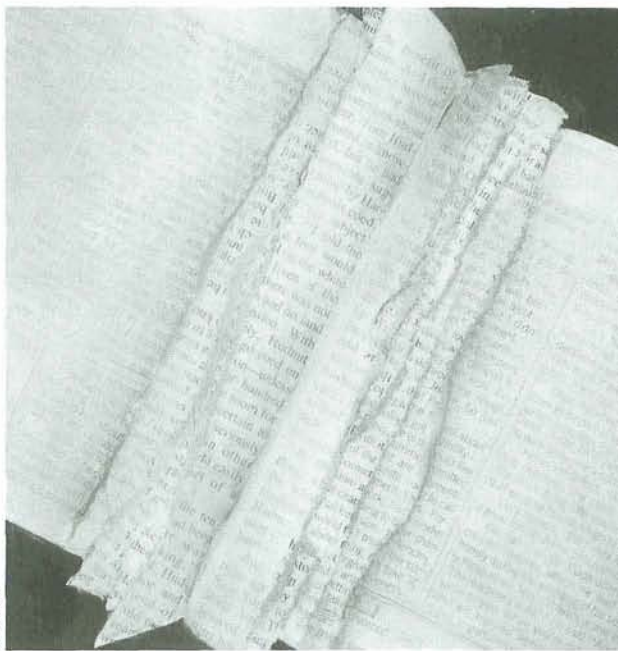
nity as well as of self. Whenever we are part of a community we have also become part of a frame or view of the world. “A frame is a shared definition of a situation that organizes and governs social events and our involvement in them. A frame is the public surface of collective schemas.”<sup>31</sup> That frame, though sometimes harmless, can be dangerous to the building of community.

The harm begins when the community is unable to see its strengths and weaknesses. Whenever I used an example of dysfunctional organizational behavior in my classes at BYU, I had at least one student say, “But that is not true of the Church organization.” Of course, it almost always is, and that is very uncomfortable for me and for the student, because he is following the two rules made explicit in the dysfunctional family literature: “There is nothing wrong with our family [organization]. And don’t tell anyone about it.”

Years ago when Relief Society had day and evening sessions, the evening group met at my home. We started out as seven working women. Within a few weeks my home was full, with thirty to forty women present. When asked why they came (many went to both sessions), one woman said, “Here people admit things like they feel like hitting their child sometimes. And people aren’t aghast—they listen, share, and we can talk.” They could consider themselves without judgment from others, and that allowed self-healing.

Without being able to allow that there are problems, to find the causes, and to admit our own share in them, there is no hope of moving toward the inclusivity and away from the authority-fixation that the previous two criteria mention. When “loyalty to the group requires that members not raise embarrassing questions, attack weak arguments, or counter softheaded thinking with hard facts,”<sup>32</sup> then the harder work of community discussed below becomes impossible.

5. *Safety and freedom to be who we are.* When this criterion is met, we are accepted and acceptable without the need from others to “heal” or “convert” our differences from them. We seek, in the words of organizational theorist Mary Follett, “unity, not uniformity.” A result of that freedom to be who you are is a sense of safety for those in the community, which is difficult in communities that focus more on what members are



In a community no idea is too heretical, though some behaviors that truly affect community might be. Indeed, dissent may be essential to a role of a good citizen.

not than on what they are.

Sometime ago, in my role as assistant department chair at BYU, I attended a meeting of all the department heads in my college. The question of hiring a then visiting professor for a full-time position came up. She is extraordinarily competent, a superb teacher, and a fine scholar. However, the focus quickly centered on her family status. When it was explained that she was married, had five stepchildren and two of her own, one of the department chairs said, "Good, I'm all in favor. It is about time we had some normal role models around here." He had been my bishop when I had been Relief Society president. I had lived in his home for eighteen months, have been his colleague for twelve years, and had considered him a friend. That he had no idea of the impact of his words to the sense of safety for a single, childless woman who had always felt normal contributed even more to my sense of loss of community. Community can only be a safe place when differences are seen as valuable rather than abnormal: "Community is a safe place precisely because no one is attempting to heal or convert you, to fix you, to change you. Instead, the members accept you as you are."<sup>33</sup> From that acceptance comes the ability to use the diverse skills within the group.

6. *Conflict is allowed and resolved without the necessity of taking sides.* In a community no idea is too heretical, though some behaviors that truly affect community might be. The challenge for the community is to be clear about acceptable and unacceptable behaviors. As in point 4 above, those criteria are often too constricting. Abraham Lincoln once said, "He has the right to criticize who has the heart to help." Dissent is not automatically behavior that is anti-community. Indeed, as discussed above, scholars suggest that dissent may be essential to a redefined role of a good citizen. Peck says that a community will have conflict, but it is a "place where conflict can be resolved without physical or emotional bloodshed and with wisdom as well as grace. A community is a group that can fight gracefully."<sup>34</sup>

Clearly, there are other characteristics of community that could be considered. These six points are, however, the foundation of community without which any other characteristics become ineffective.

#### WHAT MAKES IT DIFFICULT TO CROSS BOUNDARIES?

FROM a practical point of view, the hope of the planet is that we all come to define the human community as "a conglomerate of people who share common values and concerns so that they can become unified around particular issues. The central issue . . . is a common shared interest that unites people in coordinated action."<sup>35</sup> Surely the saving of the planet, the alleviating of suffering, and a recognition of our connectedness each to the other are interests as common as any interests can be. Surely religions ought to be leaders in seeking coordination toward that common interest; yet, without a focus on broader spiritual issues it appears unlikely that

this will happen.

There are factors that make it difficult to move effectively across community boundaries. Here are four of them.

1. *Organizations impose "hard" boundaries.* Peck describes his time at a Quaker school as one in which he learned much, in part because the boundaries between people were "soft"—it was easy to connect with others on the other side of the boundary. From my work on power, I have concluded that powerless people have hard boundaries: one of the symptoms of their powerlessness is that they fight to protect boundaries and to exclude other people from crossing them. Whatever small space they occupy is theirs alone.

In contrast, powerful people have boundaries that become ever more inclusive as they discover their need for the power of others to accomplish common goals. *To join in community is to understand that boundaries can create bonds rather than simply isolate.* Boundaries are not real, tangible—their reality "lies in the mind, in the meanings which people attach to them, not in their structural forms."<sup>36</sup> This implies that we can maintain boundaries (in the sense of knowing who we are) while creating different meanings about their exclusivity. This is expanded by the points below.

2. *The fear of searching for commonalities and shared truths makes it difficult to cross boundaries.* Many religions consider themselves to be the only truth. Some take that so far as to reject any learning from other belief systems. A true spirit of community delights in the collective sharing of different truths, not the competition between truths. It is marked by a sense of peace and love with all humankind. To be able to be unfrightened by other truths requires integrity in one's sense of wholeness, allowing others to find their own wholeness in all its diversity. Community, crossing boundaries, requires understanding that "truth in religion is characterized by inclusivity and paradox. Falsity in religion can be detected by its one-sidedness and failure to integrate the whole."<sup>37</sup> To find commonalities among smaller communities requires looking for wholeness and integrity, even if different from one's own.

3. *Organizations get trapped by a language of status and displacement of responsibility.* To be able to create connections among diverse groups requires attention to many aspects of our lives that we take for granted. Sociolinguistics professor Deborah Tannen points out that there are two different language expressions of the world. In one, the world is a place where the individual is in a hierarchical social order in which one is either one-up or one-down. Conversation is "negotiation in which people try to achieve and maintain the upper hand if they can, and protect themselves from others' attempts to put them down and push them around. Life is a contest, a struggle to preserve independence and avoid failure."<sup>38</sup>

The other view of the world is one where individuals are part of a network of connection. "Conversations are negotiations for closeness in which people try to seek and give confirmation and support, and to reach consensus. They try to

protect themselves from others' attempts to push them away. Life is a community, a struggle to preserve intimacy and avoid isolation. Though there are hierarchies, they are hierarchies more of friendship than of power and accomplishment."<sup>39</sup>

These language patterns are conditioned early, and their impact on organizational closeness is far-reaching. In a status view, the person who challenges authority endangers the community. In the connected view, the person who isolates him or herself and others and makes it difficult to find commonalities endangers the community. In the SUNSTONE example above, Scott Card's article would have the disclaimer for the community group (in Tannen's usage), and Schow's would have the disclaimer for the status group (as it did). This explains, in part, different reactions to the two articles. I wanted the disclaimer for Card because his language worked against connection; yet the disclaimer was placed on the Schow article when its language was that of connection.

"The essential element of connection is symmetry: People are the same, feeling equally close to each other. The essential element of status is asymmetry: People are not the same: they are differently placed in a hierarchy."<sup>40</sup> Consider point 2 above: If my hierarchy is one of "truths," then my language in seeking connection will be the language of asymmetry, and that asymmetry makes connection extraordinarily difficult. And if all decisions are made in communities by those who focus on asymmetries, then the work of building community within and without becomes correspondingly more difficult. The temptation, as Peck points out, is to escape into organization and deference to authority in order to avoid the hard work of building community through finding symmetries.

#### WHAT HOPE IS THERE FOR RELIGIOUS COMMUNITY?

FOR most of us, much of our life experience, much of what we hear on the news each day, much of our day-to-day experience models "contempt for the weak and obedience toward those wielding power."<sup>41</sup> To begin to move from the dulling impact of the world around us to a desire for and a willingness to commit to a spiritual community that nurtures us, those around us, and the earth requires paying attention. Psychologist Ellen Langer calls this dullness "mindlessness,"

and shows how it is caused by entrapment by category, automatic behavior, and acting from a single perspective.<sup>42</sup> Such mindlessness narrows our world in myriad ways: self-image, loss of control, unintended cruelties, learned helplessness, and stunted potentials.

Those consequences apply to communities that have trapped themselves in too narrow a world, with boundaries that are too rigid. As for individuals, the first step toward developing the critical characteristics of community is "mindfulness." We become more mindful to the extent that we can

create new categories, be open to new information, and be aware of different perspectives.<sup>43</sup>

For the mindful person, oppositional categories are at best incomplete, at worst prejudiced. Langer notes that

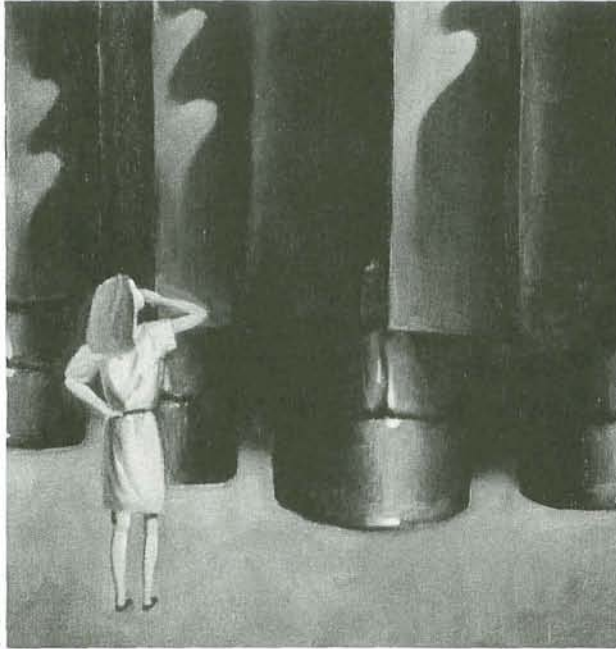
an understanding of the nature of mindfulness suggests a different approach to combatting prejudice—one in which we learn to make more, rather than fewer, distinctions among people. If we keep in mind the importance of context and the existence of multiple perspectives, we see that the perception of skills and handicaps changes constantly, depending on the situation and the vantage point of the observer.<sup>44</sup>

Such a view of many categories and perceptions makes it difficult to blithely label anyone a hypocrite, or any individual as unimportant to the community we are trying to build.

In like manner, for the mindful individual and the genuine community, new information is welcomed rather than feared, and multiple perspectives about that information and other issues are essential for keeping boundaries "soft" and empowering. When we cling to our own views, "we may be blind to our impact on others; if we are too vulnerable to other people's definition of our behavior we may feel undermined."<sup>45</sup> In my language: We need to be bounded, and we need to be bonded. When we are, we have choices about responses, we are able to change when we desire, and we are able to seek out those common interests that allow us to join with others without being afraid of losing our uniqueness.

#### CONCLUSION

I HAVE argued that the experience of community as a safe



If religion leads us to an underlying connectedness of us all, then religious community becomes a critical step toward spiritual community.

and nourishing place for individual growth is essential for individuals in groups to connect with other like groups in achieving the community of spirit that I judge as critical for our survival and our becoming fully human.

I have also argued that traditional religious practices can make it very difficult for the sense of safety to exist that allows religious groups to connect with others. To become mindful of those practices and their consequences is the first step toward allowing our own communities to become more diverse and nurturing.

Is religious community an oxymoron? If having exclusive boundaries of membership is a sufficient condition for community, then my answer is yes. If religion leads us to understand the underlying connectedness of us all to each other and to the Earth, then religious community can become a critical first step toward spiritual community. ☐

### NOTES

1. Rachel Naomi Remen, quoted by Joan Borysenko in *Guilt is the Teacher, Love is the Lesson* (New York: Warner Books, Inc., 1990), 18.
2. Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 333.
3. Anthony P. Cohen, *The Symbolic Construction of Community* (London: Tavistock Publications, 1985), 60-63.
4. Robert Ornstein and Paul Erlich, *New World, New Mind* (New York: Simon Schuster, 1989), 62.
5. Peter L. Danner, "The Moral Foundations of Community," *Review of Social Economy* 42 (December 1984): 231.
6. I would not presume to disagree with Dallin Oaks's legal reasoning about prayer in the schools (see *Wall Street Journal*, 23 May 1990). However, his subsequent sending of a letter to the chair of the board of the ACLU about the executive director of the organization (*Salt Lake Tribune*, 4 July 1990) shows that he did not understand the points she raised, whatever her style: When you are the majority you need to show special concern for the rights of the minority if you care about building a bigger community. Alpine School District did not show for the eighteen years I lived in the district concern for those who are not conservative Mormons. Children of friends have been ridiculed for not folding their hands to pray in the Primary way (obviously revealed as an eternal truth), high school students have been punished by teachers for challenging the religious norms such as taking seminary, and teachers carefully watched their colleagues who dared to teach evolution. The most overt violation of minority rights happened in the spring of 1987 when an Orem high school A Capella Choir tour of the East included an orientation in class time of how to place copies of the Book of Mormon. The major tour activities were concerts in Mormon chapels singing Mormon hymns. When a student (who happened to be LDS) objected to mixing the Mormon church into a public school setting, she became the first person in twenty-five years who was not allowed to rejoin the choir after a year of participation. The reason given was that she was a "difficult personality." School prayer is the precipitating issue; the punishing of the minority by the majority is the real community issue. In the words of a letter to the editor: "What these LDS spokesmen fail to understand is the high feeling of anger and resentment among non-Mormons when secular institutions for all Utahns are used by Mormons for their own benefit without regard to the feelings, beliefs, or ideas on prayer of the remainder of Utah society" (*Salt Lake Tribune*, 18 July 1990).
7. Ornstein and Erlich, 145.
8. F. Forrester Church, *The Seven Deadly Virtues* (San Francisco: Harper & Row, 1988), 94-95.
9. Pierre Teilhard de Chardin, *The Future of Man* (San Francisco: Harper Torchbooks, 1959), 133.
10. Bellah, et al., 289.
11. M. Scott Peck, *The Different Drum: Community Making and Peace* (New York: Simon and Schuster, 1987), 19-20.
12. Kristen Rogers, "Stewards of the Earth," *This People* (Spring 1990): 13.
13. Church, 94.

14. Peck, *Drum*, 59.
15. H. Wayne Schow, "Homosexuality, Mormon Doctrine, and Christianity: A Father's Perspective," *SUNSTONE* 14 (February 1990): 9, emphasis added.
16. Orson Scott Card, "The Hypocrites of Homosexuality," *SUNSTONE* 14 (February 1990): 45.
17. Daniel Goleman, *Vital Lies, Simple Truths: The Psychology of Self Deception* (New York: Simon & Schuster, 1985), 248.
18. Church, 97.
19. Peter Block, *The Empowered Manager: Positive Political Skills at Work* (San Francisco: Jossey-Bass, 1987).
20. Herbert C. Kelman and V. Lee Hamilton, *Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility* (New Haven: Yale University Press, 1989).
21. Peck, *Drum*, 61ff.
22. Cohen, 109-10, emphasis added.
23. Peck, *Drum*, 67.
24. Max DePree, *Leadership is an Art* (New York: Doubleday, 1989), 50-51.
25. DePree, 51.
26. DePree, 59.
27. Goleman, 240.
28. Kelman and Hamilton, 328ff.
29. Kelman and Hamilton, 330.
30. M. Scott Peck, "Further along the Road Less Traveled: Growing Up Painfully," Simon & Schuster audio presentation, 1990.
31. Goleman, 197.
32. Goleman, 183.
33. Peck, *Drum*, 68.
34. Peck, *Drum*, 71.
35. Helen K. Grace, "Building Community: A Conceptual Perspective," *International Journal of the W. K. Kellogg Foundation* (Spring/Summer 1990): 21.
36. Cohen, 98.
37. Peck, *Drum*, 240.
38. Deborah Tannen, *You Just Don't Understand: Women and Men in Conversation* (New York: William Morrow and Company, Inc., 1990), 24-25.
39. Tannen, 24-25.
40. Tannen, 28.
41. Alice Miller, *The Untouched Key: Tracing Childhood Trauma in Creativity and Destructiveness* (New York: Doubleday, 1990), 99.
42. Ellen J. Langer, *Mindfulness* (Menlo Park: Addison-Wesley, 1989), 10.
43. Langer, 62.
44. Langer, 154.
45. Langer, 69.



## NO UNCLEAN THING

I want the corpses staring up, ragged  
wings circling overhead. Pluck out the sky.  
The ropes that bind our hands dissolve  
into history.

We are the dust we breathe,  
longing to rest wherever the white-gloved  
finger of God will not erase.

What if  
the earth is our final estate, our flesh  
some thread-bare glory we hang on a hook?  
White-aproned God, flies gather on the meat  
as horses drag our bodies by the heels.

—TIMOTHY LIU

*The very love that created my family, the very love extolled by prophets and philosophers, is killing the wilderness. It isn't meanness, avarice, rapaciousness, or predatoriness on the part of human beings. The greatest enemy of wilderness is the love of humanity for its own kind.*

## HIKING TO TIMPANOGOS: HOW CHARITY, AFFECTION, AND SEX ARE KILLING THE WILDERNESS

By Levi S. Peterson

TIMPANOGOS IS UNDOUBTEDLY THE MOST spectacular mountain in the entire Wasatch Range, and it is within easy driving distance of both Utah Valley and Salt Lake City. It used to be the destination of a massive Fourth of July trek by hundreds of BYU students and residents of Utah Valley. It is now a designated wilderness area with all the attendant protections and additional enticements to visitation and abuse that official wilderness status accords. Small-party use of the mountain remains high.

My brother Leon said he wanted to hike to the top of Timpanogos. He and his wife, who live in Arizona, had come to Utah to visit their daughter. So we went to the summit—Leon and Gussie, their daughter Britt and son-in-law Joe, and Althea and I. It was a family affair. It was also, in a sense, a Christian affair because my family is compulsive about its religion and can't get away from it even on a wild mountain.

It was a Saturday morning and the Timponeke trailhead was surcharged with vehicles and departing hikers. There must have been fifty cars and trucks in the small parking lot and along the roads that came in and went out. An ineffectual ranger stood in front of a hut asking the departing hikers whether they had enough water.

I said to Joe, "This isn't wilderness. It's an urban park. But we deserve this congestion. We love to make babies and we've bred ourselves into this predicament."

"Speak for yourself," Joe said. "I don't go out of my way to make babies. They just seem to happen." Joe is thirty and has a lot of dark hair and a bushy mustache. Britt, his wife and my niece, is blond and willowy and very conscientious. They have three children, the oldest of whom is seven.

The crowd at the parking lot set the theme of the hike for me. Certain ideas get into my head and stay there when my

body labors against a mountain trail. All day I thought about the fact that humanity's love for its own species has ravaged the wilderness. Love has long been esteemed as the greatest of human virtues. In all its major aspects—whether as charity, affection, or sexual passion—it draws people together and induces them to cooperate with and affirm one another. No one says anything bad about love. Songs by the tens of thousands extol it. To the religious it seems godly; to the secular it seems natural. Unfortunately, this paramount virtue of prophets and philosophers is the direst enemy wilderness has. That's because its net effect is an unbridled expansion of the human species.

There are too many people in the world, nearly 5.2 billion according to the latest estimate, and growing at an average annual increase of 1.8 percent, which means that this figure will double itself in about forty years. Human beings are depleting the resources on which they depend and trashing their own intimate living space at an accelerated rate. It's of little comfort to conjecture that the starvation, disease, and chronic war that are a consequence of overpopulation will chiefly afflict the less-developed nations of the world, where birth rates are skyrocketing at increases of between 2 and 4 percent a year. (Impoverished Honduras, for example, with a birth rate of 3.5 percent, will double its population in twenty years.)

Birth rates have leveled off in the more developed nations, but in the opinion of many, myself included, environmental disaster has already struck even these nations. The 1990 census showed the United States to have a population of 248,239,000, an increase of 9.7 percent over 1980; sober predictions are for 282,575,000 by 2010. Who wants or needs 34 million more Americans? Already roads are crowded, air is polluted, inner cities rot, farms are conglomerated, forests are clearcut, and beaches are trashed. The particular victim of population growth is any nearby wild area. Development is an accelerating trend even in the so-called developed nations, and

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those who believe in it greedily eye the unpreempted wealth of the residual wilderness. I like living in the American West because it still has some empty space. That space is filling in fast. What makes development so devastating is the numbers who practice it. It wouldn't be so bad if there weren't so many of us.

My family is a local example of runaway reproduction. My father and mother had thirteen children. One of my brothers has twelve, another ten. Three brothers, including Leon, have six each, and two sisters, seven each. Althea and I have only one, a daughter practicing law in the Northwest; we would have had more had we been able. Many of my nephews and nieces are producing large broods. A Peterson reunion is something to behold; little children swarm everywhere. I love every one of them, and that is the essence of the problem.

Timpanogos is a big mountain and once we were on the trail, the human congestion wasn't so apparent. The trail ascends a canyon composed of a series of terraces created by glaciation—moderately inclined bottoms suddenly confronted by cliffs that must be traversed by switchbacks. The axis of the mountain, unlike that of most other Wasatch summits, runs nearly east and west. For that reason snow remains late in its northern canyons, watering an extraordinarily lush vegetation. In a high, wide valley just below the final crest of the mountain the trail from Timpooneke meets a trail leading from Aspen Grove. In an arm of this valley a permanent snowfield feeds a small, beautiful body of water called Emerald Lake.

I had forgotten how steadily the trail climbs. However, our sweat was up and we felt good. The air was fresh and the sky was bright and for a while our trail traversed alternating patches of sun and shade. Aspen and fir covered the lower slopes, and the bottom was mantled by a great variety of shrubs, forbs, and grasses. Song birds flitted in the willows and choke cherries. Wildflowers abounded, sometimes whole acres of them. A snowshoe rabbit, its enormous hind feet still white with winter's fur, crossed our path. Later we came upon a speckled grouse and her chicks. Except for an occasional blink of her eyes, the unmoving mother bird might have been

a piece of curiously sculpted stone. A couple of the chicks scrambled from cover only to melt mysteriously from our view in another spot, taking that sanctuary which natural camouflage and an instinct for immobility offer. Who could help feeling cheerful amid such circumstances?

I walked immediately behind Leon and we did a lot of talking. Later Joe marveled over our ability to climb a steep trail and talk at the same time. Leon is sixty, and I'm going on fifty-eight. We are about six feet tall; we have fair Scandinavian skin and our hair, once blond, is dark and thin. We don't see each other more than once or twice a year. For the first ten or twelve years of our lives, we slept in the same bed and invented stories to put ourselves to sleep. During daylight hours we fought a lot, and he always won. However, I don't retain a shred of resentment over those fights, and I trust he doesn't either.

Leon and I caught up with Britt and Joe where a tiny cascade from a melting snowbank splashed across the rocky trail. Joe had already emptied his canteen, so I got out my

pump and filled his canteen and topped off those of the rest of us. My pump filters out giardia, a pernicious dysentery easily contracted from animal and human excrement in the clearest of mountain streams. By evening I had pumped close to four gallons of water for our party of six. That's how hot and sweaty this hike was. I love the taste of snow-melt water. You can't get anything like it in town.

Althea and Gussie soon arrived at the tiny cascade and began to talk to a forlorn young woman who sat on a nearby rock. The young woman said she had hurt her leg and the couple she had come with had left her behind. She was going back to the parking lot and wait. Althea said it would be a long, lonesome wait and gave her a sandwich. This is a phenomenon Althea and I often see skiing. Experienced skiers take novice friends along and soon become impatient and abandon them to their own awkward devices. A lot of them never try skiing again. Friendship is a fickle thing. Family is more reliable.

Loneliness is a pitiable condition. Human beings are not solitary animals by instinct; they need both intimacy and community for psychological health. Without affection, peo-



Loneliness is a pitiable condition. Human beings are not solitary animals by instinct; they need both intimacy and community for psychological health. The net effect of the affectionate, intimate bonding between human beings is overpopulation.

ple languish and sometimes they die. The loneliness in which great masses of people exist is one of the major unresolved problems of civilized life. Yet for every person who fails of intimate relationships with other people, there are two or three or perhaps even a dozen others who do not fail of those relationships. The net effect of the affectionate, intimate bonding between human beings is overpopulation. This kind of love is a major contributor to a planet crowded beyond all reason by that upright species, *Homo sapiens*.

In its root affection is wild. For example, a vixen licks her cubs with contented, half-closed eyes, and female monkeys gently groom the infants of other females as if they were their own. So when I, a supposedly civilized and certainly much domesticated animal, feel a surge of affection for another human being, I know I do so with the blessing of the wild. Wild species are also capable of grief, the grim counterpart of affection. An antelope whose fawn has been killed by coyotes loiters for days in the area where she last saw her fawn. A wild goose bereft of its mate by hunters searches anxiously for its companion. Affection and grief are powerful and unremitting in the human species and have of course been greatly elaborated upon by cultural influences. In fact, their prominence makes them two of the most distinguishing characteristics of human kind.

Grief is a dark pearl. No person who lives any length of time escapes it. It has been domesticated by elaborate funerary practices and by the solemn celebration of tragedy through art and literature, yet it remains one of the major burdens of human existence.

Grief is freshly with me as I write this page because of the recent death of Althea's mother. At ninety-two Stella still lived in her own house just two doors from ours. Never a large woman, she had shrunk to an emaciated sixty-five pounds because of congestive heart failure and osteoporosis. She ate abstemiously, took an enormous number of pills, and shuffled painfully about her house or ours by means of a walker. Her vision having recently deteriorated, she could no longer read and sew. One evening she collapsed at home and we called the paramedics. At midnight we left her resting comfortably in a hospital bed. At 3:30 we were called back to the hospital, where she had lapsed into a coma. While we watched, her heart beat slowly dropped on the monitor to which she was attached, from 60 beats per minute to 58 and 56 and so on until, after a couple of fluctuations between 40 and 30, the number suddenly went to 0. Wilderness had reclaimed her. Death is invariably wild. Neither the domesticated accoutrements of a modern hospital nor the prettifications of an undertaker can nullify that fact.

This reminds me that nothing is more graceful than the large white petals and creamy yellow horns of a columbine. When I say *graceful*, I mean in the religious sense of the word. A wild columbine almost persuades me that an ineffable Providence underlies the tragedies of this world. As poets have long noted, nature heals human grief. The columbines seemed to be saying to us, Forget your grief, lay aside your burden, be consoled on this bright mountain morning in the happy wilderness. But where do we turn for consolation when there

aren't any wild columbines left?

The point to be made here regarding Althea's mother is not that, when further life would have been an utter misery to her, Althea countermanded certain drastic measures to revive her; but that for years Althea and I and many others labored strenuously to lengthen this woman's life far beyond her capacity to care for herself. Human beings will not readily surrender those with whom they have bonded in intimate affection. As I have said, affection is a major contributor to overpopulation. It undermines the impulse to preserve wilderness. If I must choose between using up wilderness or allowing a loved one to die, I will sacrifice wilderness every time.

**M**MORALITY is an equally strong contributor to the impulse to multiply the human species. Worldwide, the human conscience dictates a selfless devotion to other human beings, even those with whom one has no bond of intimate affection. Altruism is at the heart of both religious and secular ethics. By way of illustration, I will return to the Christian righteousness of my relatives.

The large majority of my parents' several hundred descendants are practicing Mormons. My brother Leon, with whom I hiked on Timpanogos, has been a bishop and is presently a counselor in a stake presidency. Leon is a very moral person in all respects. He's scrupulous about not breaking speed limits while driving. I'm astonished all over again every time I realize that, yes, honestly, here is a man who drives a little less than 55 miles per hour on a deserted highway.

For all his reserve and scrupulousness, Leon isn't passive. He's a real mountain climber, not just a Saturday hiker like me. Long ago he took up rock climbing and in 1981 made a successful assault on Mt. McKinley in Alaska, an expedition lasting three weeks and requiring years of careful planning and practice. He was almost fifty then. Seven years later, while scouting a route for a climbing class he was teaching, he fell about thirty feet into some rocks and broke his back, ankle, arm, and eleven ribs. He lay immobilized in bed for three months with a brace anchored to his skull by screws, and for three more months he had to wear an only slightly less uncomfortable strap-on brace. He is now slowly conditioning himself for a return to strenuous climbing. After our hike on Timpanogos he intended to go north to the Tetons to edge his way back into serious climbing there.

Our brother Roald, who is a stake president, is also very scrupulous. Every Tuesday morning Roald takes a ninety-eight-year-old brother from his stake to the temple since there is no one else to do it. Roald recently sent fifty dollars and an apology to a friend from whom he had stolen a hunting knife when they were boys. He says he can't ask people in temple interviews whether they are honest in their dealings with their fellow human beings if he himself hasn't repaired his old dishonesties. That's what the office of stake president or bishop does to a man. It makes him into something just a little unnatural.

I respect my brothers' Christian righteousness. I respect moral rectitude wherever I meet it, whether among the relig-

ious or the secular. Conscience is an admirable trait of the human species. The capacity for self-restraint that guilt gives the human animal is essential to civilization. Initially, guilt is wild, arising as it does within instinct, and *Homo sapiens* isn't the only species susceptible to at least a rudimentary guilt. Anyone who has lived with a dog knows the canines are very capable of slinking about, expecting punishment for soiling a floor. It's otherwise with the felines. House cats are basically sociopaths. No cat was ever repentant of leaping onto the kitchen counter and gnawing on a thawing roast.

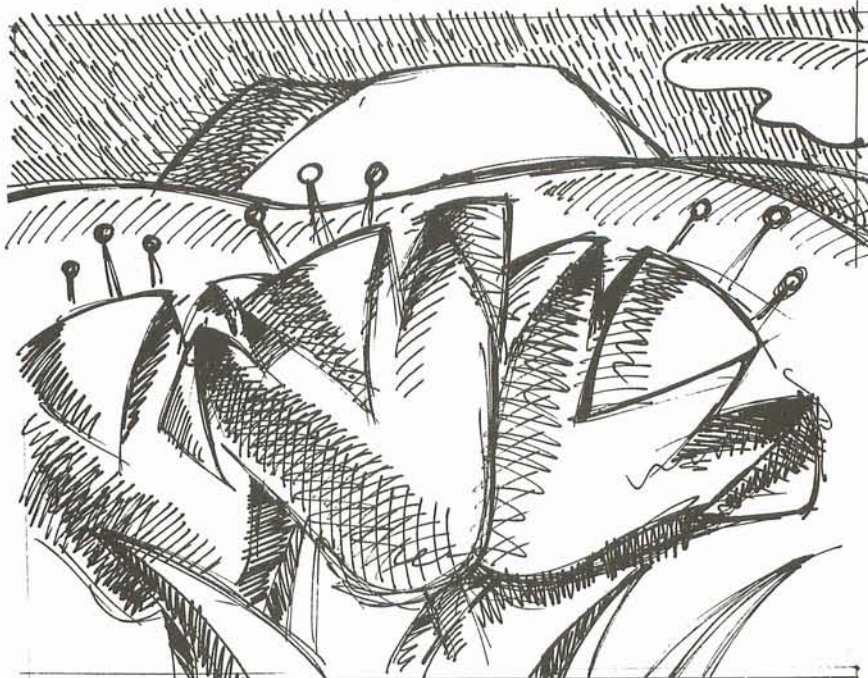
But of course human beings excel in guilt. Their capacity to suffer guilt is a distinguishing trait of their species. Furthermore, in human beings guilt is one of those instincts whose exercise domesticates other instincts in a radical manner. Guilt is an internalized expectation of punishment, a symbolic self-punishment on the part of wrong-doer. It is a form of pain, and human beings will go to great lengths to avoid it. When you consider the vast load of inhibitions a person of conscience carries about, you realize there is no other domesticating agent to compare with guilt.

The particulars of conscience vary enormously among cultures and among individuals within cultures. One culture conditions a child to feel guilty over what is the most innocent of gestures in another culture. Ironically, one culture often justifies warfare against another on basis of violations of morality. Nonetheless, in the utterances of the prophets and philosophers whom civilized human beings have tended to respect most, the virtue of human solidarity is extended from the family, tribe, and nation to the species at large. In many moral systems, secular as well as religious, altruism is the essence of the moral and selfishness is the essence of the immoral. In a Christian context, this selfless devotion is called charity; in a secular context, it is called humanitarianism. Despite their inherent propensity for greed, cruelty, and indifference, human beings practice a sufficient collective altruism to contribute enormously to the environmental woes of their planet. The net effect of human conscience is overpopulation.

An incredible effort goes into the preservation and prolongation of human life for moral reasons. In the developed countries of the world, this effort extends to the peripheral and abnormal. Indigent parents are provided child support from welfare funds. Rescue missions give free meals and beds to the homeless. The comatose, senile, and hopelessly crippled are kept alive by strenuous medical treatment. Premature and retarded infants are meticulously nurtured. Organized charities raise hundreds of thousands of dollars to pay for a single life-saving liver or bone-marrow transplant.

Though such luxuries are not readily available in the underdeveloped countries of the world, simple improvements in hygiene, medicine, and agriculture have allowed for enormous increases in population there. Of special importance has been the dramatic reduction of infant mortality rates. Before the scientific and technological revolution of the past couple of centuries, famine and disease trimmed human population to the carrying capacity of the environment. Women bore many children, but most of those children died. Improvements as

simple and inexpensive



Nothing is more graceful than the large white petals and creamy yellow horns of a columbine. A wild columbine almost persuades me that an ineffable Providence underlies the tragedies of this world. The columbines seemed to say, Forget your grief, lay aside your burden, be consoled on this bright mountain morning in the happy wilderness.

as the practice of antiseptics during childbirth and vaccinating for smallpox now mean that the majority of children born survive and themselves become reproducers. Such improvements have spread rapidly because missionaries, traders, government officials, and professional workers conceive it as their duty to spread them. They represent an immense moral force, the collective human conscience, directed toward the preservation and enhancement of *the human species*. Given the additional force of human technology, the wild nonhuman world doesn't have a chance.

SO much, then, for affection and altruism. As I have said, a third kind of love that contributes to overpopulation, sexual passion, was also on my mind while I hiked to Timpanogos. Sexuality is a primordial condition. It is wild. Billions of years ago a chance mutation among simple asexual organisms initiated an evolutionary process by which sexual reproduction

emerged among living things. This new reproductive arrangement was so advantageous to living things that it became a fixed component of a vast phenotype comprising almost all advanced organisms, whether plant or animal. *Homo sapiens* is no exception to this rule. Hence, beneath the domesticating veneer of tuxedo and gown at a formal dinner repose a naked man with penis, testicles, and prostate gland, and a naked woman with breasts, vagina, uterus, fallopian tubes, and ovaries.

Among the things reminding me of gender while I hiked on Timpanogos was the dimorphism that distinguishes males and females in bodily size and strength among *Homo sapiens* as it does among so many other species. Unfortunately, the dimorphism of the human species has been a major obstacle to the ethical ideal of the equality of the sexes. Even in a modern, high-tech culture, men yield with great reluctance the advantages greater physical strength gives them over women.

As one might expect, Leon, Joe, and I are taller, heavier, and more brawny than Gussie, Britt, and Althea. I will hasten to add these women do not live in craven fear of their husbands. Truly, each of us, male or female, treats his or her spouse with respect and kindness. Nonetheless, we exist in a religious culture noted for its unabashed practice of patriarchy.

An inconsequential incident on our Timpanogos hike reminded me of patriarchy. At one moment we were passed on the trail by a couple of attractive women whom I took to be a mother of about forty and a daughter of about eighteen. As they went ahead, Leon said of the mother, "Her Mormonism is showing." Below her knee-length shorts peeked the legs of the sacred undergarment worn by Mormons who have been to the temple. Britt said women can now get temple undergarments with elastic leg openings so that they can be worn with shorts. Leon hadn't heard about this; he seemed doubtful. Britt insisted, saying a woman had shown her the elastic leg openings she was wearing. The decision to authorize convenient leg bottoms for women was of course made by the all-male Quorum of Twelve Apostles.

At this point I perversely brought up the question of giving the priesthood to Mormon women. Leon and Althea remained silent on the subject. Joe said it was a good idea; he likes to fish on Sunday and would happily let anyone whomsoever govern the Church. Gussie and Britt disavowed any interest in the priesthood. They said they are happy to let men assume the extra worries it entails. I respect their opinions. Most Mormon women would have answered as they did. However, a vocal minority feels otherwise. The liberal Mormon woman is likely to feel her abilities are wasted by the Church. So I also respected these two plucky women who had passed us on the trail to Timpanogos. They were, I fancied, testing themselves against a mountain, not being allowed to test themselves against the challenges of running a church. I will add that I think one of the best ways to empower and embolden your daughters is to take them into and teach them to love wilderness.

The fact of gender expressed itself among us while we hiked in another way. I speak of the delicate matter of relieving ourselves. After a couple of hours of climbing, we had emerged

into the final high valley. Southward, the precipitous crest of the mountain, miles long, loomed against the bright sky. The floor of the valley undulated between rounding ridges and shallow ravines. The latter, watered by melting snow, were carpeted by coarse grass and a fascinating array of wild flowers.

We came soon to an open-air toilet, a seat placed upon a concrete tank without benefit of walls. Though the toilet was sheltered from the trail by stunted trees, it was visible to hikers ascending the crest. This visibility provoked some debate among us, but at last necessity overcame modesty and the women took turns using this accommodation. As might be expected, the men had no need for it. Relying upon a prerogative of male physiology, they had at various moments already fallen behind the group and relieved themselves beside the trail.

The foregoing reminders of gender were of course trifling in comparison to the signs of procreation that abounded on every hand along the trail. The meadows through which we passed throbbed with a vast germinal power, their brilliant flowers and seeded grasses bespeaking sexual regeneration. At various moments I saw bees, and once a hummingbird, pollinating bright flowers while they busily gathered nectar. At another moment, I observed butterflies in copulation. The female clung to a stem of grass, her antennae flickering. The male clung to her back, his abdomen pulsing. Occasionally their wings made slight, languorous adjustments. I fancied them settled into a prolonged ecstasy, and I wished them a numerous progeny.

While we trudged upward, I alluded to an article I had read in a fashion magazine offering advice to single women as to the best procedures for coping with an impotent lover. My listeners responded with amusement, and I concluded impotence was not a serious matter with them. I apologize for conjecturing as to the sex lives of these my relatives and companions on the trail, who have all remained married to the bride or groom of their youth. I am reminded that sexual intercourse is a bonding agent of multiple virtues. It is an act to which men and women in stable relationships return with the regularity of taking breakfast every morning. Most other animals mate seasonally. A female animal in estrus makes her fertility known through scent pheromones or altered behavior. The male, normally as docile and uninterested in sexual expression as if he were a neutered creature, responds with vigorous amatory gestures. Human beings have lost their instinctive connection with estrus. A male can be amorous, a female receptive, at all moments. Among human beings sex has become a recreation and a pastime. You can, in fact, argue that the human animal is largely oversexed.

Instinct provides the animal world with a variety of courtship behaviors. A female squirrel or chipmunk flees the male, which gives chase up and down trunks and from limb to limb and across considerable stretches of open ground. Only the best conditioned of males is privileged to copulate. The female of many other species actively seeks a male when in estrus. A domesticated cow will run miles to find a bull. I know that because it was my duty to take our cows to the bull when I was

a boy. I recall an occasion when a cow refused to wait until I had opened the gate into the bull's pasture. She went half through a barbed wire fence and stopped. While the bull emitted soft, courtly lowings around her forequarters, I heaved and swore and sweated in an attempt to shove her hindquarters through the fence.

Among human beings, that grand, storied domestication called romance has replaced instinct as the impetus toward courtship. Romance involves rituals of pleasant, considerate, civilized sexuality. Human beings prepare for sex elaborately. They groom their hair and wash their bodies. They wear attractive clothes and apply perfumes and colognes. They speak complimentary words and nuzzle, kiss, and caress. There is much good to be said of all this in light of the not-altogether-harmonious sexual impulses that respectively characterize men and women. Romance helps a woman to overcome her sense of vulnerability and a man to delay his impetuosity.

Yet I like to think in the ultimate moment of passion, both a man and a woman have reverted to the wild. Nothing demonstrates better than sex that in the civilized soul the wild and the domesticated are inextricably mingled. In a transcendent moment of passion, a bedroom is a wilderness. Human beings would do well to remember this fact and honor the connection their sexuality gives them with the enduring wild. Especially they should not feel obliged to atone for sexual passion by a blind multiplication of offspring. The world desperately needs an inexpensive and reliable mode of human contraception. That the Catholic church, almost a billion strong in membership, officially proscribes effective contraception is an ecological scandal. Many lesser denominations, including the Mormons, maintain an unfortunate silence on the subject. Contraception is a domestication, a conscious intervention in a natural process on the part of human beings. Ironically, it is a mandatory intervention if any shred of the wild is to remain on the face of the earth.

THESE were my thoughts as our little party of hikers traversed an immense snowbank immediately under the crest of the mountain. I had taken off my light walking shoes and

put on the cleated boots I had carried in my pack for this very eventuality. The snow was what skiers call corn snow, slushy and amenable to an easy footing. Soon we came to a saddle on the crest and passed over onto the arid southern face of the mountain. Now Utah Valley and its sprawling towns and cities and its large, dormant, half-eutrophied lake lay before us. Lehi, a town at the north end of the valley, compelled my attention. Like most other Mormon settlements, Lehi is a grid of streets



When I realize that my grandfather saw columbines, aspen forests, and mating butterflies just as I have seen them, I get the uncanny feeling he and I compose a single mystical individual.

duly crossing one another in the cardinal directions. I pointed out to Leon the approximate location of the Lehi cemetery in relation to the Interstate, which we could easily see from our high view point. Our Swedish grandparents, who arrived in Lehi in 1862, are buried in that cemetery. For several summers during the 1880s our grandfather ran a herd of sheep on this very mountain. When I realize that my grandfather saw columbines, aspen forests, and mating butterflies just as I have seen them, I get the uncanny feeling he and I compose a single mystical individual. I think I in-

herit my sentiment for the wild genetically. I am fated by my ancestry to feel ill at ease in big cities and among conglomerations of people.

The trail, astonishingly rocky and steep, now turned toward the summit. The most prominent feature of the immediate landscape was rocks of many sizes, broken away by frost from the great stone bulk of the mountain. Among this rubble grew a sparse vegetation—hardy grass, ground-hugging Indian paintbrush, and stunted sagebrush.

Soon we clambered through what is called the Chimney, a narrow passage that seemed scarcely less precipitous than the cliff it pretended to breach. At this point I had begun to talk about the lesbian wedding Althea and I attended last October in the Unitarian church in Salt Lake City. It wasn't an official wedding, of course; it was called a ceremony of union. There were two brides, both in long white dresses with veils. There were candles on the altar, and the minister wore robes and preached quietly to the brides regarding Christ's expectation that those who truly love are to be faithful and loyal to one another. The young pair exchanged rings and a kiss, and we all went into the adjoining hall for a reception.

The high, clear air of Timpanogos reminded me that nature has its own sanctity whereby the love of two women or two men for one another is made holy. For centuries the disapproving have called homosexual love unnatural. In reality, it is as natural as heterosexual love. But the repugnance most heterosexual people feel toward it is also natural. That benign domestication called tolerance is called for in the relation between the homosexual and the heterosexual. The latter group especially, composing an overbearing majority, must learn to respect what perhaps they cannot learn to admire.

It's good to view the familiar world from high new perspectives. From our particular vantage upon the cities in the valley below, I could see the diminutiveness of human endeavor when cast against the cosmic wild. Human beings can't hurt the wilderness at large; there's a whole universe full of it. What they can destroy is that wilderness essential to their own survival, both physical and spiritual, and that is exactly the wilderness they are sturdily, steadily, blindly eliminating.

The holy wild was all the more emphatically on my mind for the fact that the Provo Temple lay concealed in the panorama before us. I pointed out prominent streets in Provo to Leon and Joe and said the temple lay at the northern terminus of Ninth East, which we could clearly see with the unaided eye. Through Joe's binoculars, we could see the temple itself, its golden steeple gleaming in the sun.

I am fascinated how the Mormons, like untold generations of other Christians, have *constructed* the sacred. Traditionally, Christians have revered the supernatural much more than the natural. They domesticate the universe by conceiving it as created and ruled by an omnipotent divine personality. For them, holiness is a domesticated quality, something rational beings produce by manipulating natural processes. The Mormons, for example, make temples as resplendent as the utilitarian standards of the American construction industry will allow and keep them conspicuously unspotted from human sin, and there they believe God makes his presence most completely known to human beings.

Utah Valley, constantly in our view on this side of the mountain, also reminded me of overpopulation. Utah Valley is noted for a number of things good and bad. It has a high density of Mormons, it is the site of BYU with its nationally competitive football team, it boasts a burgeoning computer-software industry, it has the only working steel mill and some of the foulest air west of the Mississippi, it spawns scams and pyramid schemes in unusual numbers, and it has one of the highest birth rates among areas of comparable population in the United States.

Among the states, Utah is second only to Alaska in birthrate. In 1987, with a total population of close to 1,650,000, Utah boasted 35,285 births. Whereas there were sixty-six births for every thousand persons in the United States generally, Utah marked ninety-two births for every thousand. Utah Valley makes a hearty contribution to this birth rate because of the presence of BYU and large numbers of recently married students whose prolific habits make veritable warrens out of married student housing. These idealistic young couples are

responding to the Mormon doctrine of the preexistence, according to which previously created human souls wait for the opportunity to be born into a mortal probation on this earth. A Mormon couple who limit their family are denying unborn spirits the privilege of coming to earth in favorable circumstances.

Althea and I once attended a fast and testimony meeting in a married student ward at BYU in order to observe the blessing of a nephew's first child. In the large classroom where we met, small children outnumbered adults two to one. Hoots and shrieks rent the Sabbath calm at a decibel level unusual even by Mormon standards. A child crawled unchecked along the continuously connected writing-counter in front of our row of seats. I suppose her parents were too demoralized to go after her, or perhaps they were merely demonstrating a wise confidence that their errant offspring would eventually reverse herself and return to them, as she did. A pregnant pianist, whose husband was elsewhere on an ecclesiastical assignment, tried in vain to control her two little children while she accompanied the hymns. One of these urchins kept disappearing behind the piano while the other, thumb in his mouth, circled the sacrament table. After the service, Althea and I met an English professor in the hall. He responded to our comments on the fertility of the worshippers with a twinkle in his eye. "Yes," he said, "these admirable young married people live the Gospel day and night."

In time my hiking companions and I arrived at the summit of Timpanogos, which at a little over 11,750 feet above sea level is among the highest of the Wasatch Range. The tip of this summit is a flat dais of rock on which three couples from the Wasatch Mountain Club once danced, as a photograph from the 1920s shows. Now this small flat space is occupied by a metal hut anchored by guy wires.

At our feet the north face of the crest plunged fifteen hundred feet to the valley where Emerald Lake reposes. This narrow valley is bounded on the opposite side by a lateral ridge as abrupt if not as high as the crest. At the base of both the crest and the lateral ridge, massive talus slopes have formed, fed by a constant shower of weathered rock. Every winter accumulating snow, moving like a slow-motion river, picks up a load of boulders from the talus slopes and transports them downhill, ultimately dropping them during the summer thaw on a gigantic moraine whose terminus looms over Emerald Lake. Some of these boulders are as large as a locomotive. As for the snow, an icy remnant makes an ascent through the head of the valley difficult even during the hottest summers.

We sat on the edge of the abyss and ate lunch. Before I unwrapped a sandwich, I washed down a couple of Anacin tablets with a long pull of water from my canteen. This reminded me of my first visit to the Uinta Mountains, whose faraway craggy peaks were clearly visible from the top of Timpanogos. It was there, during the summer of 1959, I suffered my first altitude headache and discovered it took something a little stronger than plain aspirin to relieve it. Since then Althea and I and our daughter Karrin have hiked and backpacked in the Uintas scores of times. I associate the Uintas

with beginnings. Althea and I found them when we were young and had the marvelous assurance of a lifetime of summers in which to wander a mountain range together. I fancy that two or three hundred years from now you'll find us somewhere on a sunlit Uinta trail. The only heaven I want is the Uintas in summertime.

While we ate, other hikers arrived and departed, and we chatted affably with them. Amidst the enormous spaces around us their presence wasn't distracting. You might say this is evidence that my worry about overpopulating the world is needless; here is evidence that wilderness can comfortably absorb human crowding.

It is unintelligent of people to assume overpopulation is not a problem merely because they happen to be at a given moment in a place that doesn't seem crowded. Overpopulation of the earth is a massive and worsening problem. All the poor countries of the world want to be rich. They want to consume resources at the rate resources are consumed by the United States

and Japan and France and Germany. There aren't resources enough for a highly developed world civilization composed of ten or twelve or twenty billion persons; there aren't resources enough for a highly developed world civilization composed of the present population of close to six billion. Even if technological advances turn hitherto unusable materials into resources, wilderness as an environment that human beings can enter, love, and seek solace in will disappear. At best, the part of the earth not immediately covered by human buildings and roadways will become a vast mine and refuse dump, and wilderness will be an unaffordable luxury. The national parks and designated wildernesses will be, relatively speaking, small, vulnerable, and off limits to the vast majority of people.

**T**HE tragedy of the dying wilderness came to me all the more forcefully because of an amusing incident that occurred as we finished our sandwiches and began strapping on our packs and taking a final few photographs. Our attention was riveted when someone said, "Look there! Wild goats!"

On a steep slope of the opposite ridge were two long banks of snow. A herd of animals, so distant as to seem very small, raced down the upper bank, slipping and sliding and even

tumbling, but always recovering and scrambling on. They were indeed mountain goats, about twenty kids and adults. At the bottom of that snowbank they slowed in order to cross a boulder field to the next, where they again accelerated their pace and raced down the snow with a similar reckless abandon. To our utter delight, when they reached the bottom of the second snowbank, they reversed their direction, scrambled up the rocky slope to the top of the first, and repeated their

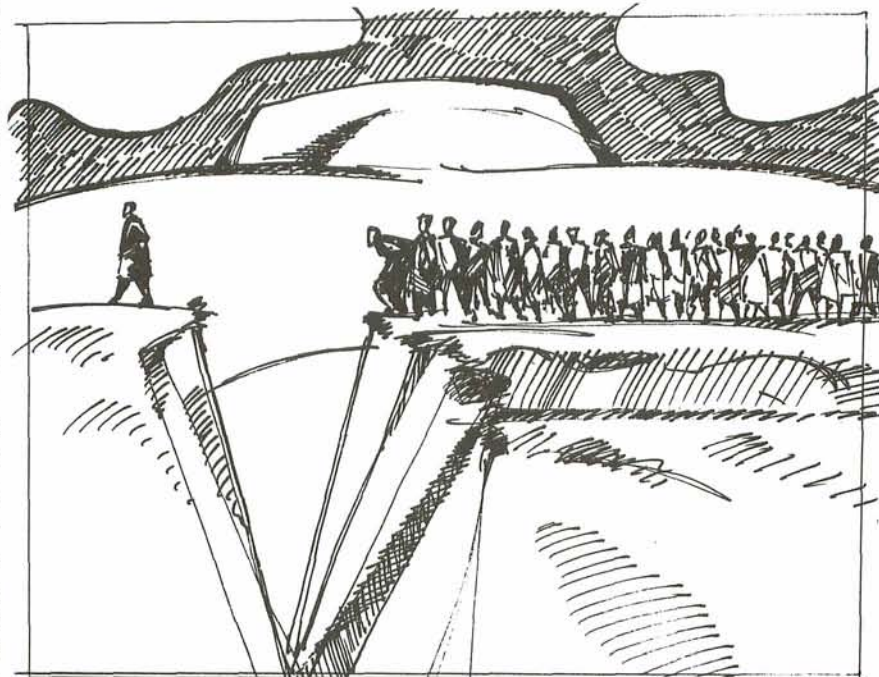
performance, racing, skidding, and tumbling their way to the bottom of both. With that, their energy seemed dissipated, and they slowly ambled away and soon were to be seen grazing on a grassy swell of the ridge.

Leon said, "They were playing! They were doing it for fun!" It was true. They had been having a frolic.

Mountain goats were transplanted to Timpanogos from the Olympic Mountains of Washington. Perhaps a hundred fifty of them flourish on these cliffs and terraces. They have few natural enemies here and seem generally

unperturbed by the hordes of hikers who invade this mountain in the summer. On an earlier hike to Timpanogos, Althea and I and friends came upon a mother goat stretched out in indolent repose upon a snowbank. She allowed us to pass within thirty feet of her. Her shaggy fur was white; her hooves, nose, eyes, and backcurved horns were jet black. She had a ludicrous beard and stared at us with amused yellow eyes. Later she rose, stretched, and ambled off to graze with her kid, which gamboled nearby. Ever since looking into her less-than-solemn eyes, I have known there is something whimsical in the soul of her species.

The high-spirited goats I witnessed while hiking with my relatives seemed a propitious sign. These frolicking animals were a reminder that wilderness is its own excuse for being and that human beings are obliged to respect and foster it for its own sake. Nothing is more important in the evolution of human ethics than the recognition that in order to be truly good, human beings must accord consideration and concern to wild plants and animals and even to the wild inanimate world of rock, soil, air, and water. The goats readily establish this fact because they possess such evident personality, and it is easy for human beings to empathize and identify with them.



It is unintelligent of people to assume overpopulation is not a problem merely because they happen to be at a given moment in a place that doesn't seem crowded.

Actually, the tiniest wild flower or merest shred of lichen makes the same argument. Wild nature is worthy of both respect and preservation.

As we trudged along the downward trail, we compared the wild goats to human juveniles, and that soon got us into a conversation about Britt's and Joe's energetic, playful children. Sometimes Jacci mistakes me for Leon on the phone and calls me Grampa. At seven she is a capable, affectionate girl. She is internalizing the obedient role of the Mormon woman without a hitch. I admit I respect her ability to adapt without fuss and furor. It's marvelous to have her climb into my lap, and already I'm thinking of the sad day when she'll outgrow her relaxed confidence in me.

At five Jed is equally affectionate but less obedient. He affirms cowboy boots, jeans, and pearl-buttoned flannel shirts, wearing them seven days a week. If he's told not to do something, that's the reason he wants to do it. I admire his proclivity for exercising his freedom in church. During a sacrament meeting last year Jed made a dash for the other side of the chapel. With Casey in her arms, Britt went after him, Joe being out of town on a work assignment. When she got to the other side, Jed dashed back. Finally she collared him and dragged him back to her pew. She released him a moment while setting Casey down, and he bolted again.

Not long ago, when Britt and Joe had brought the children to our house for dinner, Jed worked out a novel entertainment with a swing in the nearby park. He repeatedly charged the swing from a distance, throwing his chest into the flexible rubber seat and riding the swing high into the air. Soon he overshot the swing, his body glancing off the seat and flying on through the air until it came to a full-length crash landing on the dusty ground. Jed was delighted rather than dismayed by this result and tried the antic over and over. His father stood by, scratching his head. "We don't raise 'em smart," Joe said, "but we sure raise 'em tough."

As for Casey, he's only a year and a half old. Althea and I were privileged to follow the progress of his gestation, taking note of Britt's swelling belly whenever we got together and offering the usual encouragements and felicitations. Pregnancy is grand, miraculous, and wild. Birth, too, is wild as I was reminded when, a day or two after Casey's birth, Althea and I went to Britt's room in the McKay-Dee hospital. Casey was in a bassinet, and Joe was there with Jacci and Jed, watching TV with Britt. Human beings deceive themselves with their artificial environments and think they've escaped the wild. As I have said, you could scarcely find a more domesticated place than a hospital, yet, looking upon the squinting, red-faced Casey in his bassinet, I knew I was in the presence of the ineradicable wild. I knew this room at this moment was as holy as any temple.

I find this a good place to end this essay, having alluded to wild goats on Timpanogos and to little children whom I love. I will let the goats represent the happy wilderness, the wilderness that human beings can preserve, enter, and revere. Transplanted by human beings from one wild place to another, these goats suggest that humanity can preserve and restore wilder-

ness if it wants to ardently enough. They suggest humanity may achieve a reconciliation of civilization and wilderness, may discover how to enjoy a decent standard of living in a world where significant portions of wilderness thrive. Obviously, this reconciliation can't occur with a human population that doubles itself every twenty to forty years.

I will let Jacci, Jed, and Casey represent one of the profoundest of human enjoyments, the bond of affection. They stand for the overwhelming importance of intimate associations with people to whom any of us may be related by blood, marriage, and friendship. Such associations are crucial to the emotional health of human kind. I for one would do almost anything to preserve those associations in my life. I have no higher priorities than loving and assisting my family and friends.

I allude to my own loved ones to make it clear that I do not fail to recognize the cost of controlling overpopulation. The very love that created my family, the very love extolled by prophets and philosophers, is killing the wilderness. It isn't meanness, avarice, rapaciousness, or predatoriness on the part of human beings that is principally responsible for polluting this planet and killing off wild species of plants and animals by the tens of thousands. The greatest enemy of wilderness is the love of humanity for its own kind, especially the love for little children, multiplied as it is by billions everywhere across the face of the earth.

It will be very hard for humanity to adjust itself to the limitations of its inescapable environment, the earth. We must put limits to our effort to preserve the premature, the elderly, the disabled, and the retarded. We must forego strenuous interventions in preserving those who otherwise are not viable. Every birth must be paid for by a death. To achieve a reduction in population, there should be more deaths than births for a while. The grim future we face is of drastically fewer children. What children we have will become even more precious; those who have them will have to share them even more generously with those who have none.

Some Christians believe they have an ace in the hole regarding overpopulation, which is the Second Coming. They believe a heroic Christ will stride majestically through the heavens to their rescue. They believe they don't have to be concerned with preserving the environment. All they have to do is practice a meticulous personal righteousness and God will amend their ecological blunders.

I for one believe God is wild and human beings had better adapt themselves to that fact. People had better not rely on the sudden rescue of the Second Coming. The price of having too many children is, sooner or later, a massive die-off. It is criminal to bring children into the world who have no prospect of a long and decent life. It is criminal to bring children into the world who have no prospect of knowing and loving wilderness. Even love must be subject to moderation. In this matter of replenishing humankind, reason tells us it's long past time to demonstrate restraint. ☞



*The Encyclopedia of Mormonism will gain permanence  
in the LDS community. It will likely stand as the primary  
Mormon reference work for the next half century  
—for the lifetimes of most involved with producing it.*

## EVALUATING THE ENCYCLOPEDIA OF MORMONISM

ENCYCLOPEDIA OF MORMONISM:  
THE HISTORY, SCRIPTURE, DOCTRINE AND PROCEDURE OF  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
edited by Daniel Ludlow.

New York: Macmillan Publishing Company, 1992.  
4 vols., \$249; 5 vols. (with Mormon scriptures), \$340

### INTRODUCTION

BY THE TIME FORMAL ANNOUNCEMENTS OF EDITORIAL appointments for Macmillan's five volume *Encyclopedia of Mormonism* were made (March 1987-August 1988), much speculation concerning the end result had already surfaced in the Mormon community. Anticipation ranged from anxious delight to mild skepticism to fear and trepidation. As the project grew, the varying predictions all seemed to be coming true: those who expected a monumental, positive compilation saw one taking shape; those who reserved judgement probably saw both good and bad coming from the project—many fine scholars were included, but others were left out; and those who predicted the largest propagandistic effort in Mormon history saw, in the mostly in-house BYU project, just what they expected to see.

Since its fall 1991 publication, the *Encyclopedia* has continued to receive reviews as varied as the reviewers themselves. Eugene England, even after being blacklisted from contributing to the project, heaped mercy on the editors and the publication (*This People*, December 1991); Richard Poll, although more critical than England about the process involved in producing the work, still maintained in a hopeful tone that the work had meaning to people like himself (*Journal of Mormon History*, Fall 1992). Sterling McMurrin saw the *Encyclopedia* as a leap "Toward Intellectual Anarchy," severely criticizing its apologetic tone and editorial tyranny (*Dialogue*, Summer 1993). Lavina Fielding Anderson pointed out pitfalls in the

treatment of women's issues, but revealed a few surprisingly positive moments that otherwise might have been overlooked—and probably were by some editors (*Dialogue*, Summer 1993). Interestingly, most LDS reviewers were much more critical—and much more informed and informative—than outsiders, who generally gave positive reviews.

The increasing frequency of general authority and Church public affairs references to the *Encyclopedia* indicates the permanence this work will gain in the Mormon community. Because the *Encyclopedia* will likely stand as the primary Mormon reference work for the next half century—for the lifetimes of most involved with producing it—increased critical discussion is an imperative. With this in mind, SUNSTONE commissioned three authors to approach the *Encyclopedia* from distinct vantage points. Thomas Alexander reviews the entries dealing with historical matters. Philip Barlow discusses theological topics. And Armand Mauss considers articles concerned with social issues. In an additional review, originally presented as a paper at Sunstone's 1992 Book of Mormon lecture series, George D. Smith looks at the Book of Mormon's portrayal in the *Encyclopedia*.

In all of the reviews, certain editorial features have remained consistent. In keeping with the *Encyclopedia's* own usage, topics with their own entries are indicated by the use of SMALL CAPS. Additionally, where quotations obviously come from a specific entry, page numbers have not been provided. Where the entry being quoted might not be clear, however, parenthetical references are used. ☐

*The theological articles in the Encyclopedia*

# WANTED: MORMON THEOLOGIAN. NO PAY, GREAT BENEFITS

*Reviewed by Philip L. Barlow*

WHEN, IN 1991, DAVID BRION DAVIS reviewed the three-volume, two-thousand page, state-of-the-art *Encyclopedia of the American Religious Experience*, he applauded the landmark in scholarship. He was vexed, however, that believers among the one hundred participating scholars had cloaked their own religiosity. Exceptions existed, but many contributors had so uniformly eschewed partisanship that religion in their hands seemed either colorfully eccentric or corpse-cold: anesthetized and neutered. Awash in a tide of illuminating erudition, Davis felt hard pressed to trace among the authors much sense of the sacred, of spirituality, of the mystery of life and being. Indeed, the articles hardly seemed to him to be products of the highly religious society that America remains—despite its changes and in contrast to, say, Europe. In light of this disjunction between scholarship and the phenomenon it so coolly analyzed, Davis contemplated the encyclopedia's most likely readers: religious citizens. The picture that came to mind was of "countless numbers of married couples consulting one hundred celibate monks and nuns for their wisdom on the American sexual experience."<sup>1</sup>

No such problem with Macmillan's new and handsome *Encyclopedia of Mormonism*, which teems with the faith and purposefulness of the Latter-day Saints. The Mormon volumes have roughly the same mass as the *Encyclopedia of the American Religious Experience*, and are its match in creativity and—given their more focused topic—in breadth of coverage. The Mormon work is superior to the more general encyclopedia in certain other respects: in clarity, accessibility, visual richness,

and thorough reference helps. Latter-day Saints should take pride in a major publishing event likely to inform their self-reflections during the coming century. And certainly, just as envisioned by those who produced and approved the work, this will be among the prime sources visitors of libraries will consult when looking for information on the Saints.

A few such readers, theologically mindful, may discover in the *Encyclopedia* an important story quite beyond the riches of information its articles deliberately convey. This story tells something of Mormon character. Half a century ago, Wallace Stegner thought he could discern a portion of the Mormon character simply by attending to "Mormon trees," the tall, straight Lombardy poplars that everywhere lined the ditch banks and fields in the valleys of "Mormon Country" prior to World War II:

Perhaps it is fanciful to judge a people by its trees. Probably the predominance of poplars is the result of nothing more interesting than climatic conditions or the lack of other kinds of seeds and seedlings. Probably it is pure nonsense to see a reflection of Mormon group life in the fact that the poplars were practically never planted singly, but always in groups, and that the groups took the form of straight lines and ranks. Perhaps it is even more nonsensical to speculate that the straight, tall verticality of the Mormon trees appealed obscurely to the rigid sense of order of the settlers, and that a marching row of plumed poplars was symbolic, somehow, of the planter's walking with God and his solidarity with his neighbors.<sup>2</sup>

Simplification, surely; nonsense, no. Institutions must have their art forms, their symbolic representations. To Stegner, the trees suggested Mormon impulses, symbolized Mormon traits, were Mormon traits externalized.

If the Pulitzer Prize-winning author thought he could discern so much from mere rows of trees, what vision might he see fifty years later in the orchestration of 700 Mormons writing a million words in a thousand essays about themselves, all in a time frame so clipped as to inspire awe in outside observers? For all the diversity in the Mormon *Encyclopedia* (and there is some) the entries as a whole reveal a distinctive style, an orientation to life, a way of thinking, an organizational method, an implicit as well as an explicit theology. We Mormons may have created in these volumes one of the widest, deepest, clearest mirrors of ourselves yet devised—and not necessarily in ways intended. The reflected image appears not merely in the respective articles' contents, but in the way the entries were conceived, in the efficient manner by which the project was ordered and completed, and (to run an oxymoronic risk) in the somewhat liberalized correlation process through which the effort was negotiated. It is as if I scribed an autobiography: one could learn much about me by the stories I told. However, looking further, an attentive reader could also discover a good deal from what I did not purposefully design: things I included, things I left out, approaches to problems, untold assumptions at multiple levels on legions of topics, the fashion and focus of mind and values,

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and many other dimensions. So, too, with the Mormon *Encyclopedia*. In its conception, inception, organization, method, quality of thought, and multi-layered editorial imprints, this encyclopedia is the fruit of the culture of those whom it seeks to describe. In the unsurprisingly apt words of Richard Poll, the *Encyclopedia* "epitomizes its subject."<sup>3</sup>

An example: One of Mormonism's central strengths is also the source of a fundamental limitation: the emphasis on the laity and the rejection of a religious professionalism. This weakness-strength (which is to say, this *trait*) is expressed both deliberately and naturally in the *Encyclopedia*. In approving the project, the Brethren insisted on, among other things, broad participation. Whereas many encyclopedias of this type are produced by a few dozen or a hundred authors with professional-level competence in the topics or at least in the general disciplines of the topics treated, Mormon leaders were careful to prevent any small cadre of writers from being perceived as quasi-official voices. Prophets, not scholars, speak for the Church. But since institutional prophets did not write for the *Encyclopedia*, it was thought best to include a wide array of lay contributors—a strategy that also fostered speed. As editor-in-chief Daniel Ludlow's preface puts it: "The Church does not have a paid clergy or a battery of theologians to write the articles. . . . [All] members are encouraged to become scholars of the gospel" (lxi).

In actual practice, this democratic philosophy was reined by a strong editorial hand. We do not, after all, have 700 writers who are experts on the diverse dimensions of Mormonism they were asked to treat.<sup>4</sup> Therefore, many contributors were seen to need substantial offstage support—and such "support" was not always optional even for seasoned scholars. Observers of the process could in various ways gain a feel for how this sometimes developed. During the meetings of the Mormon History Association in May 1992, for example, I traveled to a banquet in a van with four others. Two of them were well-known in Mormon scholarly circles, and all four were supportive of the *Encyclopedia* and had contributed to it. When one of them joked that he hardly recognized his essay after it had been returned, reworked by his supervising editor, each of the others laughed and shared similar stories. I do not know how many other participants encountered a similar process (many did not, and others successfully resisted the tendency). In any case the authors of course bear final responsibility in approving their names to be published along with the essays (my companions felt fine about this). Moreover, I have no doubt that the content of the *Encyclopedia* was often improved by such editorial ghost writing, so I do not share the episode necessarily as a criticism. The story does suggest, however, that the *Encyclopedia's* image of "every member a scholar" invites qualification.

The product of this diluted egalitarianism seems to me a success, especially if one keeps in mind its objectives: to increase understanding without challenging the faith of believers and to engage and inform while avoiding unnecessary offense to non-Mormon readers. Indeed, if the general correlation process in the Church produced material as substantive,

accurate, informed, and honest as that found in these volumes, "correlation" would not so often sponsor the dismay it does among so many. Written at a level accessible to good high school students, numerous entries bear witness that simplicity need not be vacuous.

Admittedly, some of the topics covered seem arbitrary. Are we glimpsing our corporate unconscious when we observe that concepts like OBEDIENCE, ENDURING TO THE END, and THANKFULNESS have independent status in our encyclopedia, while equally important virtues like INTEGRITY or CREATIVITY or COURAGE have no entries? But many articles do show theological sophistication in the subjects they treat and were written in simplified form either by people who know most about them and know also the arenas in which they must be contextualized or who have made good use of the real experts. Thus, for example, Keith Norman compacts theological insight and historical range in a fine brief entry on DEIFICATION. Mary Stovall Richards articulates a muted but reasonable and healthy understanding of Mormon FEMINISM. David Paulsen wisely notes diversity in LDS views in his article OMNIPOTENT GOD; OMNIPRESENCE OF GOD; OMNISCIENCE OF GOD, as does Lisa R. Adams on ETERNAL PROGRESSION. David Whittaker and Richard Haglund have fashioned a cogent if optimistic account of our INTELLECTUAL HISTORY. Kent Robson achieves both clarity and substance in the space of three columns on so challenging a subject as TIME AND ETERNITY—and in the process manages what is no mean feat in a correlated work: to retain some color in his writing ("Eternity is time with an adjective: . . . endless time"; "Eternity, as continuing time, is tensed: past, present, and future"). Given the *Encyclopedia's* constrictions of space, format, and intended audience, many other articles could be cited as splendid work.

NOT all contributions are this well done, to be sure, but overall the lay-oriented and partially lay-written project, judged at one level, constitutes a fine resource. However, if someone were to insist on higher standards—the best thinking done in a given field—a sympathetic reviewer would then be placed in an awkward position. One's more tempered praise would require selective targets. The historical, cultural, and institutional dimensions of the *Encyclopedia*, for example, are noticeably superior to its theological aspects. This, again, reflects the character of the modern Church: Mormon culture, despite tensions, has spawned several first-rate historians and sociologists while discouraging theologians, insisting that believers teach and learn the gospel with one another and fearing that theologians might more often encroach on domains reserved for prophets.

I am among those who defend many aspects of our lay orientation, yet such a perspective ought not obscure one crucial consequence. No matter how able a person may be in some other endeavor, writing for publication on matters in which one has only avocational background or modest aptitude, as was the practice for much of the *Encyclopedia*, can be precarious. Last summer, I impressed my assistants (Philip and

Brett, ages 9 and 12) with the skill and knowledge I displayed in finishing our basement. Alas, I would fool no real carpenter—and an artist could only take pity. My lay-approach to basement building did have benefits, saving me money and yielding a functional result. I took satisfaction in my work, savored time with my boys, and learned in the process. Architectural profundity, however, was not among the consequences; structural and aesthetic flaws were.

Like my basement, the *Encyclopedia of Mormonism* could be gauged—*should* be gauged—using diverse criteria. “Depth, scholarship, and quality of thought” are not the only good measures. Yet they are probably necessary ones. Therefore, in a Mormon context, let me put the difficulty another way. I have high regard for the native acumen and legal expertise of Elder Dallin Oaks, and I honor his station in the Church. I feel similarly about the secular and ecclesiastical stature of Elder Russell Nelson. But if either man were to bless my life directly by performing heart surgery or pleading my cause before the Supreme Court, it might be best if they helped in the respective fields in which they had excelled. Similarly, intelligent men and women, writing without genuine expertise in their subjects, might accomplish a great deal. They might learn a lot and complete their mutual task more quickly than would fewer scholars writing on the same topics. They might here and there serendipitously delight knowledgeable readers or might, more often, produce adequate results by way of editorial co-writing, by condensing the work of others (though this, too, has perils), or by restricting themselves to certain subjects. Frequently, however, we might fear they would run into difficulty, producing work seeming full of good sense to many readers but unlikely to compel those who know a relevant discipline.

Rather than illustrating with any number of problematic articles from the *Encyclopedia*, it may prove more instructive to pick from among the best of this genre. We thus have Jeffrey Holland—not a theologian but a talented and a good man—writing at length, with intelligence and deep feeling, about the “redemption of man” (gender-inclusive language is not achieved throughout the *Encyclopedia*) in an entry on the ATONEMENT. Depending on his own interpretation of the scriptures and, according to his bibliography, on Bruce McConkie, Hugh Nibley, and John Taylor, Holland produces an essay that admirably formulates what most Saints, less articulately, may think of the Atonement. This is a significant accomplishment for one sort of encyclopedia. But is the analysis persuasive? Is the operative mechanism of the Atonement essentially “substitutionary”? Or have we merely imposed some Mormon strands over a hoary and now unconsciously accepted tradition (from Athanasius, the fourth-century church official who also brought us the Trinity, and Anselm, an eleventh-century controversialist) that has transformed a scriptural metaphor (“ransom”) into a rationalized dogma? When Jesus died “for our sins,” did he die “in our behalf” or, not the same thing, “in our stead”? Does the phrase “he took our sins upon him” refer to his having condescended to the human condition or refer rather to some unfathomable barter

(“x” amount of suffering to “pay” for “y” amount of sinning)? Are the “demands of justice” (an example of language that leads people to thinking in terms of “paying a debt”) external to our own natures as moral entities? Do Jesus’ words as reported in the Doctrine and Covenants, to the effect that we must repent lest our suffering be as exquisite as his own (D&C 19:16–17), imply a literal metaphysical substitution—or might they be paraphrased as: “Danger—this is where sin leads!”? I am proposing no answer here, but the ontological, psychological, theological, and metaphysical depths of soteriology are complex. Even if one thinks such issues are irrelevant to practical living, and even allowing that the editors desired the content to remain at a widely accessible level, one might wish that the entry in our encyclopedia reflected awareness of the historical and theological issues at stake before assuming a conclusion.

Of course, choosing a wide range of writers to operate outside their backgrounds brings a potential freshness to any given topic, militates against academic priestcraft, and has other advantages. Furthermore, in suggesting what I think is one source of theological difficulty in the *Encyclopedia*, I do not mean to imply that all problems originate here. Whether or not one is formally trained in an academic discipline is beside the point in some respects. Formal training does not guarantee high-quality thought, and the entries must stand on their merits no matter who wrote them. Thus, in reading BIBLE: LDS BELIEF IN THE BIBLE, the crucial issue is not whether the author has standing as a biblical scholar (information the List of Contributors fails to divulge). One can more directly discern the writer’s orientation by observing, for example, that his bibliography consists of a single work: Robert J. Matthews’s *A Bible! A Bible!* Consistent with dependence on this source, and reflecting widely held Mormon views, the author feels the Bible presents the revelations of God tidily packaged in several “dispensations” with a prophet reigning presidentially over each, and writes of the “harmony” of the Bible, the Book of Mormon, and the teachings of Joseph Smith and all the latter-day prophets and apostles with no hint of critical awareness of the difficulties inherent in the generalization.

A related article, BIBLE SCHOLARSHIP, notes that because “Latter-day Saints prefer prophets to scholars as spiritual guides, and the inspiration of scripture and the Holy Ghost to the reasoning of secondary texts, Bible scholarship plays a smaller role in LDS spirituality than it does in some denominations.” Although I do know Mormon scholars who sometimes envy the Jews, for whom scholarship is recognized as a form of worship, such scholars ought not doubt the entry’s descriptive accuracy on the role of Bible scholarship among Latter-day Saints. However, author Stephen Robinson will sadden or exasperate certain of his BYU colleagues in the departments of political science, English, and elsewhere by defining them out of the kingdom with the pronouncement that “Latter-day Saints insist on objective hermeneutics.” He may also wound tens of thousands of faithful Mormon liberals by implicitly screening them from the Church (“ . . . LDS scholars, like other conservatives, . . . ”). The essay’s sloping

bibliography lists works by Richard L. Anderson, Bruce R. McConkie, Hugh Nibley, Sidney Sperry, and James Talmage, but neglects treatments by such stalwarts as B. H. Roberts (*New Witnesses for God*), Lowell L. Bennion (*Understanding the Scriptures*), and Heber C. Snell (*Ancient Israel: Its Story and Meaning*). It misses entirely works analyzing biblical scholarship in the Church (such as Gordon Irving's "Mormonism and the Bible, 1832-1838," Anthony Hutchinson's "LDS Approaches to the Holy Bible," or Richard Sherlock's "Faith and History: The Snell Controversy").<sup>5</sup>

A more subtle but no less serious set of problems is presented by the entry on the KING JAMES VERSION, which repeats the traditional arguments for why we have retained an archaic translation as our official English Bible. I say "subtle" because although some Saints may be conscious that the elegant KJV is confusing and less accurate than other translations, fewer grasp why the issue should matter very much. As author D. Kelly Ogden (whose temperate, generous tone we should salute) puts it, "Many [Latter-day Saints] feel . . . the ancient textual variants [on which modern translations are based] to be relatively insignificant." Now in light of such an assertion I think I hear a turning wherever President J. Reuben Clark is buried, but I too can sympathize with those unconcerned with esoteric points of biblical translation. If this were the problem's core, passion would be hard to muster. Unfortunately, a more fundamental issue is at stake: the King James Version of the Bible functions at several levels as a conceptual prison for late-twentieth-century readers.

Ogden's KJV loyalties were buttressed as recently as the First Presidency's 20 June 1992 statement in the *Church News*. I respect the Church leaders' decision and support their authority in addressing the difficult tasks they encounter. Even were that not so, there is little doubt that most English-speaking Latter-day Saints will continue for the foreseeable future to use the King James Bible. Following basic gospel principles and simply living responsible lives nevertheless suggests that we should understand the implications of our course: It is not only the inaccuracies in the texts on which the KJV is based that should concern us, although a people who profess to reverence scripture might be expected to take accuracy seriously. Nor is it merely the obscurity of antique words and phrases—a problem diluted for ambitious adults by explanatory footnotes in the LDS edition, but an enduring obstacle for many Saints and for the young. Nor is it even the fact that most modern readers would be hard-pressed to follow the complex style and ideas of Paul, Isaiah, and other biblical writers even were they presented in intelligible and accurate twentieth-century prose. Instead, the most basic problem is that the elegance of the "Authorized" English Bible warps for the modern ear the tone of the original texts, *thus distorting our perception of the very nature of scripture*. This, in turn, affects a great many things about Mormonism, including the Church's perception of itself.

One can hear no King James-like cathedral bells ringing in the background when one reads the Gospel of Mark in koiné Greek (the colloquial dialect in which the earliest manuscripts

were written). Mark's writing is raw, fresh, breathless, primitive. The lordly prose of the KJV, especially as it is heard by twentieth-century ears, is for many biblical texts an external imposition, shifting the locus of authority away from the power of the story itself (the "good news") and toward an authority spawned by the partially artificial holiness suffusing our culturally created notion of "scripture." Our addiction to the KJV gilds the lily of the original message, then construes respect for the gild rather than the lily as a mark of orthodoxy. We do not resolve but compound the tangle by arguing that the Prophet Joseph patterned his formulations of the revelations he received after Jacobian language, and that this neo-seventeenth-century style is therefore sacrosanct. That Joseph adopted this pattern was natural enough, but his intent in producing new scripture was to liberate, not to entrap. Since the Prophet felt free to amend the prose of his revelations as his perceptions grew by study and by inspiration, we might wonder at our tendency to counter his example by sacralizing a process and a linguistic style incidental to his mortal time and place. Those Saints who consciously choose the King James Bible over other alternatives might do so for understandable reasons, including deference to the current First Presidency of the Church. What we ought *not* do is to depend on the KJV as our central translation on the basis of any rational explanations proffered in the *Encyclopedia of Mormonism*.

Problems in a work so vast as the *Encyclopedia* are inevitably many; they would exist no matter who was involved with the project. If I expend disproportionate space on them here, it is not because I think there is more bad than good in these books, but because the books are destined to have a colossal influence. They are likely to be in print indefinitely, and plans for an electronic version are reportedly under discussion. As a people, we need to acknowledge and wrestle with diverse issues in hopes that those producing future editions might work to make a good product better.

Thus, essays on the Messiah seem oblivious to modern scholarship, which has made enormous progress in the last fifteen years in grasping how the concept was construed anciently. The article on SCRIPTURE arbitrarily chooses Joseph Fielding Smith's pronouncements over the contrasting views of Brigham Young and others in pronouncing on the relative authority of scripture vis-à-vis living prophets. Another entry, APOCALYPTIC TEXTS, scarcely differentiates between apocalyptic and revelation generally (partially on the grounds that "apocalyptic" originally meant "revelation"). The entry will seem harmless to many readers, who will recognize Joseph Smith's prophetic experiences in the description of apocalyptic, but the essay fails to report and assess much in apocalyptic writings that seems bizarre. The article's embrace of apocalyptic is actually so intimate as to place Mormons on the lunatic fringe of religious adherents. One could include any number of discredited impulses during recent millennia under the compass of its description, including such non-Christian messianic movements as the Native American "ghost dance" of the late nineteenth century, with its erratic and sometimes fatal manifestations.<sup>6</sup>

Perhaps we may detect a trace of our lengthening tradition of embarrassing defensiveness toward narrow Protestant fundamentalist critics in the editor's need to point out that "Twenty-four articles are clustered under the title 'Jesus Christ,' and another sixteen include his name in the title or relate directly to his divine mission and atonement" (lxii). This, to be fair, occurs in the context of an effort to convey the overall structure of the *Encyclopedia*, but it did conjure for me an old and disconcerting image: legions of Saints meticulously verifying their Christianity by counting the number of times the term "Christ" shows up in the Topical Guide of the LDS Bible. John Welch does well in selecting a sample of interesting "doctrinal points and practical insights" from the Book of Mormon (1:204), but the profundity of these need to be drawn out, given context, and applied to the real world to enable ordinary readers to recognize their depth.

One entry, DOCTRINE: LDS COMPARED WITH OTHER CHRISTIAN DOCTRINES, asserts an "LDS rejection of hellenistic philosophy" (1:400). Its following example notes the Mormon denial of the spirit-matter dichotomy, which holds that spirit and matter are opposed and inimical to each other. But the ancient Stoics taught well before the Latter-day Saints that spirit is refined matter. The entry thus does not demonstrate that Mormonism rejects hellenistic philosophy wholesale but merely, on this particular point, Platonic philosophy. In a double slip of the pen, the author informs us on the next page that Latter-day Saints "accept the concept of the 'fortunate Fall' (*mea culpa*)."<sup>7</sup> We should note in passing that Latin for the "fortunate Fall" is not *mea culpa* ("my fault") but *felix culpa*. More substantively, however, Latter-day Saints do not accept the notion, at least as construed by other Christians. Augustine, who coined the term, intended it devotionally and nearly hyperbolically, meaning something like: "even the Fall is become a happy occasion since it resulted in bringing a Redeemer so exquisite as ours." Mormons mean: "the Fall brought about the condition of humans as we know it and, for all the suffering entailed, this is nevertheless good, intentional, and essential to fulfilling our natures."

One needs no extraordinary imagination to discern the echoes of spirited editorial negotiation behind EVOLUTION, an entry that itself evolved almost into a non-entry, resulting not so much in a treatment as in a brief policy statement (BLESSING ON THE FOOD got twice as much space). But here, as elsewhere, the editors wisely risked redundancy in favor of adequate coverage, and John Sorenson's ORIGIN OF MAN takes up some of the slack by revealing a diversity of Mormon views on the actual creation process, properly held together by the simple belief that God was the force behind human creation.

Carlfred Broderick, a star in his own field of family therapy and human sexuality, has contributed a good piece on SUFFERING IN THE WORLD, though neither this nor the related and theologically more sophisticated entry on THEODICY (accomplished with excellence by John Cobb Jr. and Truman G. Madsen) have given fully sufficient credit to views that contrast with Mormon perspectives. Theodicy is a sub-field of

theology which attempts to vindicate God in allowing evil to exist. Mormon thought really does offer profound resources to deal with this, one of the world's most difficult problems. But we run serious risks by being too dismissive (or unaware entirely) of the power of post-Holocaustal theological thought apart from the world of Mormonism. Nobel Prize winner Elie Wiesel, for example, insists that well-intended theodicies all too easily become demonic—sedating us when we should take action and justifying what is not justifiable. I ultimately would agree at most points with Cobb and Madsen, but I would want the potency of Wiesel's case first to be absorbed and appropriated by my people.<sup>7</sup> To paraphrase one rabbi: "No theological statement ought to be attempted that would not ring true in the presence of burning or starving children."

IT is impossible wholly to separate Mormon theological concerns from those dimensions of the *Encyclopedia* with other intended foci, such as the historical sections or the glossary. Even the superb graphics are often laden with theological freight (and if the purity and beauty emanating from the image of Helen Bassey Davies Udoeyo [1:24] captures the reflection of contemporary Relief Society presidents, my support for the kingdom continues to expand). Thus, a theological analysis of the *Encyclopedia* could proceed indefinitely. Had we space, we might contemplate the devil-conscious perspectives that so regularly surface. We could lament the extent to which some of our conceptions (see AUTHORITY) paint an ironic portrait of Jesus as Legalist. We could take cheer at the constructive honesty behind Danel Bachman's and Ronald Esplin's handling of PLURAL MARRIAGE, and the concise, fair, and competent treatment of WORLD RELIGIONS and their relation to Mormonism by Spencer Palmer and Arnold Green. Or we could puzzle over Gerald Bradford's and Larry Dahl's notion that LDS doctrine, originating as it does directly from God, has no earthly history analogous to the history of other ideas, but is entirely a function of spiritual apostasies and recoveries (MEANING, SOURCE, AND HISTORY OF DOCTRINE).

In particular, we might ponder the urge of several contributors to celebrate the paucity of Mormon theology itself. This attitude culminates in THEOLOGY, an entry which substantially underestimates the scope and significance of the LDS theological heritage ("Some of the early leaders, coming as they did from sectarian backgrounds, seem to have felt a need for something approaching an orderly and authoritative setting forth of their beliefs"). Diminishing the significance of the "Lectures on Faith" (originally the "doctrine" in the "Doctrine and Covenants" and once accepted by the Saints as scripture) and ignoring or trivializing the tradition that followed in its wake, the author evidently finds little importance (whether historical or religious) in works by Orson Spencer, Franklin D. Richards, James E. Talmage, B. H. Roberts, John Widtsoe, and others (to say nothing of works produced by thinkers outside the official hierarchy).

Even more telling, the essay denigrates theology as such. This has been a regular theme of many LDS conservatives and

liberals alike who have seen theology as dry, abstract, irrelevant, divisive, speculative, erroneous, and confining.<sup>8</sup> But need theology repel us so? To account for the etymology of the term, there was a time when theologians viewed their task as the study of God and beliefs about God, sometimes attempting to fashion just the sort of enforceable tenets the Doctrine and Covenants warns us against (19:31). Although this sort of thing continues to exist and is properly resisted in Mormonism, the thrust of contemporary theology in the non-fundamentalist Christian world is less concerned with elaborating the unknown through airy metaphysical speculations than with examining how we might best live our lives in light of the Judaeo-Christian tradition. Theology, despite the poor or irrelevant uses to which it has often been put, need be construed as no more frightening than this: a critically informed and disciplined reflection on one's faith, its meaning, and its implications. Surely this is a project worthy of Latter-day Saint thinkers. Mormons already reflect publicly on their faith in the form of the personal essay. And Mormons do produce scholarship. What is wanted in a theologian is the admittedly rare capacity to combine the two enterprises, achieving the solidity of the scholar and the imaginative artfulness of the essayist.

Theology can be viewed as directed inward (helping the community of faith understand the nature and implications of its own faith) or outward (interpreting the faith to the outside educated world, and interpreting the world—culture, symbols, images, ideas—in relation to the faith tradition). Someone a few years back spoke of theology as the “grammar of faith”—giving faith structure and helping it make sense to critically informed minds.

Our contemporary phobia about *systematic* theology apparently stems from concerns about displacing the prophets and a proper wariness against some body of thought coming to function as a quasi-creedal overlord.<sup>9</sup> But the alternatives to a systematic approach to theology are either an unsystematic approach (occasional? random? arbitrary? chaotic?) or no approach at all. Do we really want to champion hostility to organized, critical, and disciplined reflection on the content of our faith? When a Jewish or Christian or Hindu scholar writes systematically about the ideas of his or her tradition, few readers mistake their work as creedally binding. This sort of tension arises only when the Vatican or comparable authorities produce and enforce binding doctrinal pronouncements. There is little danger indeed that a contemporary LDS scholar who is not an apostle would be so misunderstood. The work of responsible theologians, like the work of responsible historians, will always be partial, evolving, in dialogue with other perspectives.

Part of our hostility to theology is prompted by the idea that we don't need human interpretations, since we already have the word of God straight from the scriptures and the prophets. This perspective is reflected in the *Encyclopedia*. But though the discussion is tiresome and overwrought in the academy, we apparently need to remind ourselves in the Church that *everything*, including our reading of the scriptures, involves interpretation. Prophetic words and the scriptures themselves,

insofar as they are inspired, are human interpretations of the divine, given after the manner of our language and limitations. This truth somewhat frustrated the Prophet Joseph, who cried, “Oh Lord, deliver us in due time from the little, narrow prison . . . [the] total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.”<sup>10</sup> But God has not yet done so; language remains the gift God has given. And language, like life, requires sustained probing.

Many feel that Mormonism is inimical to systematic thinking, to formal “concepts,” and ought rather to be expressed only in story or narrative form. This sentiment is not unique to the Latter-day Saints. The family of liberation theologies, including many feminist theologies, have also cast doubt on the usefulness of systematic theology. I am by no means hostile to “story,” but surely visioning and reenvisioning religious categories is not only useful but inevitable: we are doing this at some level whether we think we are or not, and it is essential to our religious consciousness to proceed, at least sometimes, with poise, awareness, and control. A story bears examination from many perspectives, and even then may remain ambiguous. As concepts need stories to attain conviction, stories need justifiable concepts to provide orientation and context. There are concepts inherent in stories; fleshing them out clarifies assumptions and implications.

A truly Mormon theologian will not attempt to rival the prophets, who properly hold authority and administrative responsibility for the Church. Although the construction of disciplined theology, like the construction of authentic history, needs to maintain its independence and its integrity, theologians as theologians do not claim prophetic authority for the results of their thoughts. To the extent they do, they are acting as prophets (or as false prophets), not as theologians. But it remains crucial that we explore the nature, meaning, relevance, and implications of our revelation and our tradition as they address the life, the pressing reality, in which we find ourselves.

Is it sufficient, as some argue, to ignore theology in favor of what *really* matters—faith, repentance, charitable and ethical behavior? The problem here is that such disarmingly simple answers disguise legions of preconceptions. Faith in what? Jesus? God? The scriptures? The Church? Righteousness? Grace? Life? Immortality? Any possible answer raises many additional questions demanding either an informed theological response or else a refusal or inability to recognize the depth of one's presuppositions. Who, for instance is Jesus? With a sense of testimony, one might answer “the Christ” (or something else) either with deep profundity or with nearly perfect naiveté. But only to one's intellectual peril can a formal response be attempted without responsibly accounting for the last century of theological and historical scholarship on the matter. Similarly, almost everyone agrees we ought to be charitable and ethical. The real issue thus becomes the form and content and targets of our charity and ethics. In the absence of rigorous and competent theological reflection, a religious person's pre-theological *assumptions* affect what one thinks is benevolent, good, and proper. These assumptions condition

who and how and when and whether one marries; how one thinks of and raises children; how one spends time and money; one's attitudes (or tragic passivity) toward sexuality, homosexuality, abortion politics, the purpose of life—just about any- and everything. In light of such implications, boasting of theological ignorance constitutes ignorance of a deeper sort.

We must continue to remind ourselves we are not a creedal church, but "nature abhors a vacuum." Hence, while telling ourselves we have no creed, a tendency persists to fill the void with some other influential body of thought like Bruce McConkie's *Mormon Doctrine*, or with manuals that draw heavily from *Mormon Doctrine*, or with the scriptures themselves (interpreted through a framework that comports with *Mormon Doctrine* or its analogues). The issue is not simply whether or not we have an official creed. An inextricably related issue is: what is to be the relative quality of the inevitable frameworks of thought that do and will exist in our shared LDS discourse? Perhaps the critical function of a Mormon theologian is not to create "true" doctrine or faith, but to stand guard against bad teaching and misappropriations of faith.

The *Encyclopedia of Mormonism* will displace *Mormon Doctrine* as the Latter-day Saints' non-scriptural reference work of choice. Despite its disclaimers about official status, the *Encyclopedia* emerged with hierarchical sanction from the Church's university, was closely supervised by LDS officials, and is being actively promoted by agencies of the Church (including, for example, free distribution to educators for use in the Church Educational System). All this indicates the work is likely to attain a perceived semi-official status in wide sectors of Mormonism. Indeed, any future systematic theological work by an LDS scholar would be far less likely than the *Encyclopedia* itself to assume the specter of a misunderstood and misused quasi-creed.

Awareness of such a possibility, like awareness of weaknesses in the *Encyclopedia's* content, should not negate our gratitude for the significant accomplishment of the editors and contributors. If Mormonism interests you and if you have the money, you should buy these books. They contain much light, and I will turn to them on many occasions in the future for handy reference help. We should allow the volumes not only to teach us but to stimulate us to new work, to a healthy, partial, and respectful discontent with the level of our vision and conceptions, so that scholars and Saints and scholar-Saints might grow as our natures and our revelations invite us to.

## NOTES

1. David Brion Davis, "Review Essay," *Religion and American Culture*, 1 (Winter 1991): 119-127.
2. Wallace Stegner, *Mormon Country* (New York: Hawthorn Books, Inc., 1942), 234.
3. Richard Poll's review in *The Journal of Mormon History*, 18 (Fall 1992): 205-13, is particularly helpful in conveying the *Encyclopedia's* production background.
4. A cluster of non-Mormon academic stars contributed cameo entries, often on topics or in ways considered not unique or not crucial to Mormonism.

Examples in the domain of theology or biblical studies include Harvard's Krister Stendahl and Frank Moore Cross, Princeton Theological Seminary's James H. Charlesworth, the University of Michigan's David Noel Freedman, Duke's W. D. Davies, and Claremont's John B. Cobb Jr.

5. Gordon Irving, "The Mormons and the Bible in the 1830s," *BYU Studies*, 13 (1973): 4: 473-88; Anthony Hutchinson, "LDS Approaches to the Holy Bible," *Dialogue* 15 (Spring 1982): 99-124; Richard Sherlock, "Faith and History: The Snell Controversy," *Dialogue* 12 (Spring 1979): 27-41.

6. The apocalyptic fervor of the Native American Ghost Dance was, in part, an expression of cultural desperation at the encroachments of White civilization. Its starkest repercussions took shape among the Oglala Sioux, whose sense of messianic power led them to believe they were invulnerable to the bullets of the U.S. Seventh Cavalry at Wounded Knee, South Dakota, in December 1890. The more recent tragedy in Waco, Texas, requires additional study before facile connections are made.

7. To grasp the power of his argument, one might begin with, among Eli Wiesel's many works, *The Trial of God (As It Was Held February 25, 1649 in Shamgorod)*, trans. Marion Wiesel (New York, NY: 1979).

8. And indeed, theology as practiced too often does miss the mark. This needs a separate essay of its own, but we can at least note here that the very term "theology" needs further discussion. The word means very different things if one applies it to an authoritative pronouncement of the First Presidency of the LDS church, as distinct from when Sterling McMurrin or Paul Edwards descriptively analyze and contextualize metaphysical systems, or when Margaret and Paul Toscano unabashedly celebrate speculation, teach us about the reincarnations of Jesus, and construe theology as "myth" (the sort of myth they believe one can sit down and consciously create at will). We can further discern quite various methods when Eugene England uses Mormon categories to work through his understanding of the ethical implications of some or another issue, or when Bruce McConkie answers all possible questions by giving a legal cast to the whole of Mormon existence, or when, two decades ago, the RLDS church, "exploring its faith," reconfigured its belief system by carefully reasoned inquiry: muting, abandoning, and going beyond the Epitome of Faith (what Latter-day Saints call "the Articles of Faith").

9. Of course, Louis Midgely, who authored THEOLOGY for the *Encyclopedia*, may have other objections and may be using the term "systematic theology" in its historical and more technical sense, meaning the sort of treatises that purport to deal exhaustively and authoritatively with a particular set of doctrines, typically including God, creation, sin, redemption, eschatology, ecclesiology, and others. In this case, I can sympathize with his antipathy toward many forms this body of work has taken in the Christian world. However, as I point out in the text above, theological reflection, as distinct from prophetic pronouncement, need not—ought not—claim to be "authoritative" in the sense of creedal imprisonment. "System," in the wider sense of the word, is simply crucial to attain broad coherence. Layer upon layers of assumptions usually inhere in the use of such basic religious terms as "faith," "grace," "salvation," "scripture," "testimony," "Holy Spirit," and "God." Good theology tries to make sense of language used otherwise uncritically.

10. *History of the Church*, 1:299.

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*The historical articles in the Encyclopedia*

## A MIXED—BUT GENERALLY OPEN—BAG

*By Thomas G. Alexander*

SEVERAL YEARS AGO THE EDITORS OF A PROJECTED *Encyclopedia of Mormonism* asked a group of scholars to meet with them to suggest potential strategies for completing the four-volume work (five if you count the supplementary volume of scriptures) of approximately a million words. Responding to that request, academics and interested parties discussed, brainstormed, and sent memos recommending topics for inclusion. The whole project seemed quite exciting, and all of us hoped the volumes would prove useful to those interested in learning more about the Latter-day Saints.

Then the rumors started rolling in. We heard the scuttlebutt—true or not—that the editors had blacklisted certain people including Eugene England, eminently knowledgeable on Mormon literature; D. Michael Quinn, a leading authority on the Mormon practice of plural marriage and on relationships in the Church leadership; and Valeen Tippetts Avery and Linda King Newell, both extremely knowledgeable on the history of women in the Church. Further rumors surfaced that some entries had come under fire for their content and that authors had been counseled not to write about this or that aspect of important topics. When the published volume included no articles by some of the people mentioned, the rumors seemed confirmed.

As the project proceeded, I began to wonder about the editorial process itself. After former Salt Lake City Mayor Ted Wilson and I submitted our entry on Salt Lake City, we heard nothing from the editors until shortly before the volume was scheduled to go to press. Then Larry Porter, a friend working with the editors, came to see me. He said that some of the editors had become overworked and that they had asked him to try to complete certain revisions in an excessively short period of time. He played the role an editor should play, his proposals for revisions proved extremely helpful, and I gladly made the changes he had suggested.

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Several months later, I received the approved manuscript with a cover letter from the editors, and I began to wonder just how others would respond to what I saw as the epistle's authoritarian tone. The letter left the impression that the editors believed the article in its approved form had reached something near sanctification.

Although the copy editors had completed their work competently, unlike the helpful suggestions that Larry Porter had given me, the content editors had introduced some factual errors and propaganda into the text. In writing about the changes in the composition of political parties in Salt Lake City immediately prior to statehood, the editors had substituted the term "Democrat" Party where I had used the term "Democratic." In addition, they had edited the manuscript to leave the impression that virtually all Mormons had joined the Republican Party while most gentiles had become Democrats. Since I knew that the term "Democrat Party" was a favorite slam of right-wing Republicans, I asked the editors to restore the proper designation, "Democratic Party." In addition, I pointed out that Mormons had joined both parties and asked for a revision of that as well. I was heartened when, in spite of the tone of the cover letter, the editors accepted my revisions and the article appeared with the changes I had requested.

With my experience in mind, for this review I turned with hope to the historical entries in the *Encyclopedia*. I was quite pleased when I saw that, with some exceptions, the articles turned out extraordinarily well.

Some of the articles incorporate much of the most recent scholarship and provide—as they should—short accurate references on important topics. An example is the entry on DESERET, STATE OF that relies on recent work by Peter Crawley to show that Utahns probably never held the constitutional convention. The article on PROHIBITION is an admirable example of the incorporation of recent scholarship, some of which the author himself published, showing the influence of Evangelical Protestants in the inauguration of an experiment in a liquor-free Utah. The article on the UNITED ORDERS is an excellent summary of the successes and failures and the reasons for the divergence between expectation and result. The article on the UTAH EXPEDITION is a distinguished short description and analysis by a knowledgeable author.

The various entries dealing with PLURAL MARRIAGE should serve as a corrective to much misinformation current in the Mormon community. Instead of trying to pawn off on a knowledgeable public the shopworn fraud that only 2–3 percent of the Church membership ever practiced polygamy, these entries recognize that upwards of 25 percent of the men and women married polygamously in the nineteenth century. The entry on VITAL STATISTICS points out that in the 1860s perhaps 30 percent had entered the principle.

Most satisfactory also are the various entries on periods of the HISTORY OF THE CHURCH. The entry on the Ohio, Missouri, and Nauvoo Periods, for instance, recognizes that the Church members were relatively poor. This should serve as a corrective to Church discussions that often erroneously attribute difficulties in Missouri to the relative wealth and sophisti-

cation of the Latter-day Saints in contrast to the community of poor southern crackers who comprised the old settlers there.

The articles on the HANDCART COMPANIES, the MANIFESTO OF 1890, and SEAGULLS, MIRACLE OF are also well done. The handcart company article places the topic in context and provides accurate information on the entire enterprise and rescue. The author could have improved the article by mentioning that John Taylor and Franklin D. Richards probably bore the responsibility for sending out the Willey and Martin Companies so late, but that is a slight matter. The Manifesto article rightly distinguishes between the document itself and the revelation underpinning it. Moreover, it points to a potential loss of temples as a principal reason for the declaration. The article on the miracle of the seagulls mentions the problems of frost and drought that also contributed to crop damage. The author could have improved it by adding the information that cricket plagues continued to the early 1870s.

SOME of the biographies are absolutely first rate. The best deal with the personal character including both the secular and spiritual sides of their subjects, and they do not shrink from considering controversial topics. In these fine entries we get to know the whole person, not just the religious leader. Among the best are those of HEBER J. GRANT, HEBER C. KIMBALL, DAVID O. MCKAY, BRIGHAM YOUNG, EMMELINE B. WELLS, LAVERN WATTS PARMLEY, CLARISSA S. WILLIAMS, AMY BROWN LYMAN, EMMA HALE SMITH, ELIZA R. SNOW, DAVID WHITMER, WILFORD WOODRUFF, and BATHSHEBA BIGLER SMITH.

I was pleased to see that some knowledgeable scholars from other religious traditions were invited to participate in writing for the *Encyclopedia*. In addition to several entries by historians from the RLDS community like Alma Blair and Richard Howard, Jan Shipp's entry provides a non-Mormon and religious studies perspective on MORMONISM and its relationship with other branches of Christianity. Inviting John Dillenberger to serve as co-author of the article on PROTESTANTS had similar value.

Some of the articles deal forthrightly with change in the Church. The article on organization and administration, for instance, deals with the spiritual aspects of this topic while pointing out that the role of the Twelve changed over time from a quorum assigned only to supervise religious matters outside the stakes to a council numbered among the general authorities of the Church. It also recognizes that contemporaries perceived the Relief Society in Nauvoo as a counterpart to the priesthood rather than as an auxiliary. The article on the ORIGIN OF MAN emphasizes the diversity of views on the question and is quite open and non-dogmatic. The SOCIETIES AND ORGANIZATIONS article mentions independent periodicals like *Dialogue*, *Sunstone*, and *This People*. The piece on REYNOLDS V. UNITED STATES (1879) deals forthrightly with the issues in the case and considers the importance of the decision in defining the scope of the Constitution's free exercise clause.

Although most articles generally are well done, if I were to cite a major problem with those articles that I found deficient, I would point to the tendency to fail to view the topics in an adequately conceived historical context and thus to miss certain important aspects. In the entry ACADEMIES, for instance, the author argues that a major reason for the founding of academies was the lack of public educational facilities in Utah before 1900. Actually the problem was much more complex than that. What the author does not mention is that a number of Church leaders and educators including Brigham Young, Karl G. Maeser, and W. J. Kerr opposed the movement toward tax-supported public education—particularly on the secondary level—and that many perceived church schools as an alternative to secularized public institutions as well as to the academies founded by Protestant churches, which the author mentions.

Some of the other entries have similar problems. The article on CHURCH AND STATE is not completely forthright in examining the extent of Church involvement in state affairs in the nineteenth century and first half of the twentieth century. Little wonder that the author could propose an amendment stripping the Utah State Constitution of its current separation of church and state clause. The article on MATERNITY AND CHILD HEALTH CARE fails to mention or interpret the strong support during the 1920s for the federal Shepherd-Towner Act, which provided funds to assist mothers and children, and provides very little information on attempts to deal with problems of maternity and child care during the period from 1912 to 1990. The article on PARLEY P. PRATT does not deal with the circumstances surrounding Pratt's murder by the former husband of one of the apostle's plural wives. The article on JOSEPH F. SMITH does not mention the failure of his first marriage; and the entry on JOSEPH FIELDING SMITH does not consider the important controversy with Heber J. Grant, B. H. Roberts, and others over his views on evolution. The article on SUNDAY SCHOOL fails to mention that Mormon Sunday schools were part of a larger movement within American and British churches and that LDS leaders participated in national Sunday school conventions with representatives of those organizations.

Some authors tended to ignore the pervasive racism that existed in the Church prior to 1978, and which still exists to a great extent in Mormon popular culture. The entry AFRICA, THE CHURCH IN, for instance, does not consider the prohibition against the blacks holding the priesthood as a reason for the Church's inability to penetrate some African states before 1978. The article on RACE, RACISM fails to appraise the widespread racism among the Church membership especially during the 1940s and 1950s, abundantly clear to African-Americans who wanted to marry Euro-Americans, who tried to purchase housing in Salt Lake City, or who sought public accommodations at the Church-owned Hotel Utah.

Some articles unfortunately leave out information with which the authors may not have been familiar or which they chose to discount. The article on NATIVE AMERICANS, for instance, seems unfamiliar with Al Christy's work.<sup>1</sup> The piece

on NON-MORMONS, SOCIAL RELATIONS WITH should undoubtedly have discussed the tension in the Utah community created by recent LDS block voting, which is well documented by David Magleby and others.<sup>2</sup> The author of the Political Culture section of POLITICS also seems unfamiliar with Magleby's work showing the tendency in recent years for active Mormons to become Republicans and inactive Mormons and non-Mormons to join the Democratic party in Utah. The article on UTAH TERRITORY fails to mention that citizens elected the members of the legislature and the territorial delegate or to discuss the change in attitude of territorial officials like Governor Caleb West and Chief Justice Charles S. Zane after the Church renounced plural marriage. The article on WAR AND PEACE fails to deal adequately with Michael Quinn's research on the change in Church attitudes at the time of the Spanish American War.<sup>3</sup>

Even the otherwise excellent article on PLURAL MARRIAGE is not without its shortcomings. The major problem with this entry stems from the failure to detail the difficulties caused by the tensions between multiple families. For instance, the authors should have mentioned and tried to account for the much higher divorce rate in polygamous marriages documented by Phillip Kunz, Eugene and Bruce Campbell, and others.<sup>4</sup> Moreover, the article hedges unnecessarily on the extent of new plural marriages after the Manifesto, well documented in the work of Michael Quinn and Kenneth Cannon.<sup>5</sup>

The article on MAGIC suffers from serious defects. It does not mention Joseph Smith's participation in the practice, well documented in the work of Richard Bushman and Michael Quinn, and cites only negative biblical precedents, neglecting the examples of magic used by prophets like Jacob and Aaron in Old Testament times.<sup>6</sup>

Some problems in the volume seem to have resulted from editorial decisions. It seems probable that either the way in which the editors divided up the subjects or their failure to insist on the deletion of repetition led to unnecessary redundancy. As a result, too many articles devote far too much space to the retelling of historical incidents during the period before 1845, and the encyclopedia gives far too little attention to the history of important events and to the biographies of important figures since Joseph Smith's death. For instance, in addition to an excellent article on the HAUN'S MILL MASSACRE, authors consider the tragedy in some detail in at least four other places. Settlement and conflict in Missouri are considered in several articles as well. By way of contrast, no articles provide an adequate basis for understanding the adoption of policy during the 1930s that led to a change in the relationship between the Relief Society and Presiding Bishop's office and local governments and welfare recipients. Moreover, there is no discussion of the controversial Strengthening the Members Committee.

Because of their overlap with other articles, some entries seem superfluous. The entry on PERSECUTION, for instance, cites examples generally well covered in other articles dealing with MISSOURI, HISTORY OF THE CHURCH, ANTIPOLYGAMY LEGISLATION, and other similar topics.

Had the editors been willing to cut some of these redundancies, space would undoubtedly have been available to rectify another glaring omission: the absence of biographies of a large number of significant individuals. There are no biographical articles on seminal figures such as B. H. Roberts, significant as a historian and theologian; James E. Talmage, theologian and biographer of Christ; or John A. Widtsoe, whose attempts to reconcile science and religion during the early twentieth century were extremely important. Most glaring, in spite of his incalculable impact on Church doctrine and practice, there is no biography of J. Reuben Clark.

On the other hand, most appropriately, articles appear on each of the auxiliary presidents, including the women who served as presidents of the Relief Society, Primary, and Young Women organizations.

**I**N conclusion, it seems important to stand back from the encyclopedia and to assess its contribution as a whole. In order to do so, it is important to understand a number of recent developments in the LDS community. Unfortunately, a tendency persists in some circles to defend the legitimacy of the censorship of the Church's past and in doing so to urge historians to produce historical accounts excised of controversy, secular events, or problematic episodes.

I find this disposition enormously troubling. This is because it seems clear that historians do just as great a disservice to the Latter-day Saint community by erasing controversial or secular events from written versions of our history as by neglecting the spiritual aspects of revelations, visions, and divine intervention. Recognizing that any historical account necessarily represents a selection from among the tiny amount of available information left from the past, historians need to understand that in sampling from that material they cannot provide satisfactory generalizations unless they interpret all available types of data, secular and spiritual, bland and controversial.

Moreover, the memory and thus the history of a people belongs to the entire community, not simply to a select group. All Latter-day Saints are stewards of the memory of our people. That means that each Mormon has an obligation to try to understand and interpret the history of our people as fully and honestly as possible. It is particularly important that the community memory of the general membership integrate all aspects of the people's past.

From that point of view, I found the entry on the MOUNTAIN MEADOWS MASSACRE most distressing. For whatever reason, the authors, both of whom know the topic well, left out the names and roles of all participants except John D. Lee. Nowhere does the article mention George A. Smith's southern journey and his admonitions not to sell to outsiders. It fails to consider or interpret the roles of such leaders as Isaac Haight, William Dame, and John Higbee, at least part of whose activities we have known well since the publication of Juanita Brooks's *Mountain Meadows Massacre* in 1950.<sup>7</sup> Moreover, the entry devotes more space to the monument recently unveiled at the massacre site and its role in

reconciliation than to an analysis of the reasons for and results of the tragedy. On the positive side, however, the article rightly absolves Brigham Young of blame for the massacre, correcting William Wise's flawed account of the affair.

Although the authors quote Brooks's comment that the participants " 'were led to do what none singly would have done under normal conditions, and for which none singly can be held responsible,' " they are far too vague about the planning and scope of the tragedy. The collective conscience of every covenant community needs to retain the memory that normally good, moral, and God-fearing people under extraordinary conditions can perpetrate hideous crimes in the name of God and the public welfare. At very least the Church membership needs to remember that a meeting of the stake presidency and high council planned the tragedy and that units of the territorial militia—citizen-soldiers—carried out the crime. On a general level, the collective memory needs to bear in mind that public action grounded in fear and hatred can lead to violence, death, and dishonor.

On balance, however, in spite of its shortcomings, I would give high marks to the *Encyclopedia*. I suspect that as recently as twenty years before its publication such an undertaking would have been impossible, both because of the lack of qualified scholars in the LDS community and because of the resistance to dealing forthrightly with topics such as plural marriage and the secular aspects of the lives of such leaders as Heber J. Grant and Brigham Young.

On the whole I would say that the authors and editors of the *Encyclopedia* did an excellent job. Most of the historical entries are quite readable, and they provide the sort of accurate information that a general reader would need to understand the topics. In addition, the entries and their bibliographies provide the basis for further research by both the layperson and the professional historian. ☞

## NOTES

1. Howard A. Christy, "Open Hand and Mailed Fist: Mormon-Indian Relations in Utah, 1847-52," *Utah Historical Quarterly* 46 (Summer 1978): 216-35 and "The Walker War: Defense and Conciliation as Strategy" *Utah Historical Quarterly* 47 (Fall 1979): 395-420.

2. David B. Magleby, "Religion and Voting Behavior in a Religiously Homogeneous State," Paper delivered at the Annual Meeting of the American Political Science Association, 1987.

3. D. Michael Quinn, "The Mormon Church and the Spanish-American War: An End to Selective Pacifism," *Pacific Historical Review* 43 (August 1974): 342-66.

4. Phillip Kunz, "One Wife or Several? A Comparative Study of Late Nineteenth-Century Marriage in Utah," in *The Mormon People: Their Character and Traditions: Charles Redd Monographs in Western History No. 10*, ed. Thomas G. Alexander (Provo, UT: Brigham Young University Press, 1980), 53-73; Eugene E. Campbell and Bruce L. Campbell, "Divorce Among Mormon Polygamists: Extent and Explanations," *Utah Historical Quarterly* 46 (Winter 1978): 4-23.

5. D. Michael Quinn, "LDS Church Authority and New Plural Marriages, 1890-1904," *Dialogue* 18 (Spring 1985): 9-105; Kenneth L. Cannon, "After the Manifesto: Mormon Polygamy 1890-1906," *SUNSTONE* 8 (January-April 1983): 27-35.

6. Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana: University of Illinois Press, 1984); D. Michael Quinn, *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987); On Jacob's use of magic to produce spotted and speckled cattle see Genesis 30: 37-43; On

Aaron's turning his rod into a serpent see Exodus 7:9-12. Some commentators want to argue that these are not incidents of magic because they were done with the help of God, but the essence of magic is the invocation of some extra-human power whether good (white) or bad (black) to bring about a physical effect.

7. Juanita Brooks, *The Mountain Meadows Massacre* (Stanford: Stanford University Press, 1950); William Wise, *Massacre at Mountain Meadows: An American Legend and a Monumental Crime* (New York: Crowell, 1976).



## QUIET, COURTEOUS PERFORMER

He struck a tambourine of bone and silver  
making a bird-among-the-wet-rock sound,  
making noise that someone see him  
sitting in the juice-clumps of the fresh-mown  
banks of the Vistula River,  
brown-red poisoned water rushing past  
the bright holy pinnacles of Kraków.

He was, before his cancer and calm begging  
a pot-stirrer in hellish metallurgical plants,  
living in darkness and fumes, devoutly Catholic  
shining with wonder at three painful and bloody  
births, chasing his wife's screams  
from the next room with vodka,  
stabbing diligently with his burning sticks  
the morning the iron curtain  
slumped in its rings.

"Don't I still make lovely music," he said,  
bang bang bang, a dollar's worth  
of sausage to make him stop, or cigarettes.

The wind has an odor of fresh paint,  
the wind smells of mercury and green benches.

His wife died in Teplice,  
his son in Chomutov,  
his daughter married a Seattle student  
and lives safe in a strange American place  
called Oregon—he smiles saying this  
as if god has lifted the embargo on his luck  
allowing one beautiful thing from all the blood  
and pain and moral contamination  
to surge above the sooty smokestacks and survive.

—SEAN BRENDAN BROWN

*A review of the social issues in the Encyclopedia*

# MARCHING DOWN THE MORMON MIDDLE

*By Armand L. Mauss*

LIKE MY COLLEAGUES EUGENE ENGLAND AND Richard Poll, I am very pleased, on the whole, with the new *Encyclopedia*.<sup>1</sup> It contains only a few (very few) pieces that are embarrassing for their superstitiousness, simple-mindedness, or manifest ignorance of relevant research literature, and some others that are more bland and "safe" than informative. Yet the overwhelming majority of the pieces could fairly be characterized as accurate, honest, and thorough, especially given the stringent space constraints placed upon the authors, and certain other limitations imposed by the publisher, the editorial board, or both.

One such limitation was the desire to avoid controversy at various stages of the editorial process (including, in some cases, controversy among general authorities themselves). Another limitation was the deliberate effort to pitch the writing at the level of high school graduate or beginning college student. At the insistence of the publisher, the apologetics were also rather muted for the most part, an external restraint that certainly enhanced the general quality of the work. The overall result was a good, solid, middle-of-the-road treatment of hundreds of important and interesting Mormon traits and issues.

The circumstances under which the *Encyclopedia* came to be commissioned and contracted with BYU are explained briefly in the Preface (lxi-lxii) and in an *LDS Church News* article.<sup>2</sup> Additional details, some gathered through interviews, are provided in Richard D. Poll's article (see note 1). The authors comprised a broad spectrum of expertise (from none to great) and of religious commitment ("Iron rod" to "Liahona" to inactive to RLDS to non-Mormon). Poll indicates that the

editors made a deliberate effort to include a mixture of "lay" authors and academic experts to emphasize the lay quality of Mormon leadership. Some of the lay authors came through wonderfully well; others were embarrassments.

The project was kept "close to home" for the most part, since most authors were Utahns, especially BYU and/or Church Education System faculty. Perhaps a fourth of the contributors were female. Some of the criteria for author selection seem obvious (established expertise, preference for BYU/CES connection, etc.). Other criteria were hard to figure out. Apparently a sort of "snowball" sampling of potential authors took place (someone who knew someone, etc.), since certain "networks" are apparent. For example, there are six or eight authors with McConkie surnames or middle names.

The most serious and recurrent weakness in the *Encyclopedia* is to be found in the follow-up bibliographies at the end of each entry. Naturally these had to be brief and were not intended as exhaustive. One might have thought that such a constraint would have argued for including the most thorough and systematic references in the available space. Only rarely was such the case, however. Most bibliographies had a haphazard quality, greatly limiting their usefulness to readers who might seek more information. Official Church publications were obviously preferred, perhaps understandably so, but most of those will not be readily available to non-Mormon readers.

Among scholarly works, there was a clear bias in favor of non-Mormon books and professional journals over the "un-sponsored" books and journals from within the Mormon community. Among the latter, *BYU Studies* was preferred over *Dialogue*, *Sunstone*, or the *Journal of Mormon History*, even when the latter sources could have provided much better citations. Where a *Dialogue* article had been reprinted in an edited book, the book was more likely to be cited than the original *Dialogue* source.

The reasons for such bibliographical biases can only be surmised. In spite of them, however, *Sunstone* was still cited scores of times, and *Dialogue* at least a hundred times, in the various bibliographies at the ends of articles. The editors and publishers of these periodicals will be missing a good opportunity if they do not make prominent mention in their subscription campaigns of the numerous times that they were cited in the new *Encyclopedia*!

My assignment for this review is limited to those parts of the encyclopedia that deal with current social issues in the LDS community. I have organized my review in several sections: (1) scientific and intellectual issues; (2) marriage and family (including sexual) issues; (3) matters of life and death; (4) gender issues; (5) race and ethnicity issues; (6) earth and the environment; (7) politics and political issues; and (8) social and demographic characteristics.

## SCIENTIFIC AND INTELLECTUAL ISSUES

FROM the *Encyclopedia* articles, most Mormon and non-Mormon readers will get the impression that the LDS church

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strikes an appropriate balance between revelation, on the one hand, and reason or science, on the other. The SCIENCE AND RELIGION entry strongly affirms the importance of science in the balance between the two and concludes with one of the best bibliographies in the entire encyclopedia. SCIENCE AND SCIENTISTS cites well-known LDS scientists like Harvey Fletcher, Henry Eyring, and Willard Gardner, and emphasizes the scientific training received by certain general authorities, both past (Orson Pratt, James Talmage, John Widtsoe) and present (Russell Nelson and Richard Scott). Both of these sections express the traditional LDS premise that there is ultimately no necessary conflict between science and religion.

The REASON AND REVELATION entry stresses the continuity and synthesis between the two in LDS tradition. Warnings against the arrogance of human reason are cited from scripture, but so are affirmations of the openness in LDS teachings to the "intrinsic as well as instrumental goodness of the life of the mind." FOLLOWING THE BRETHREN cites Doctrine and Covenants 68 to the effect that the prophets, when acting under divine guidance, are expressing the will of the Lord. But the entry's author recognizes at the same time the human traits of the prophets and explicitly rejects any implication of their infallibility, or any expectation of "blind obedience" in the injunction to "follow the Brethren." OBEDIENCE discusses only our obligations to the Lord, not to Church leaders.

Yet one wonders how well such appreciation for science and reason in the abstract is reflected in the treatment of specific and controversial issues like the age of the earth or the theory of evolution. In the entries for CREATION ACCOUNTS and EARTH, we are assured that the Church takes no official stand on the length of the six creative periods, on the age of the earth, or on the geological significance of the Flood. Many readers will be surprised to see Apostle Widtsoe quoted to the effect that the Genesis account of the Flood should not be taken too literally (432).

EVOLUTION is a surprisingly short entry with no bibliography suggested for the reader's follow-up research, owing, I would surmise, to the controversial nature of the topic (Poll indicates that it was one of the few entries that went all the way to the First Presidency for approval!). The treatment is limited almost entirely to acknowledging that evolution was a matter for "intense discussion" by the First Presidency earlier in the century (when it was decided only that "Adam is the primal parent of our race"), and that the Church has taken no position on just *how* human creation was accomplished. The ORIGIN OF MAN article arrives at a similar conclusion. Even the entry for FALL OF ADAM concludes with the observation that the Church has no "stated doctrine" on "the nature of life on earth before the Fall."

#### MARRIAGE, FAMILY, AND SEXUAL MATTERS

THE entry on MARRIAGE has two parts: "Social and Behavioral Perspectives" reviews the findings of the social research literature on various aspects of sex, marriage, and family, while "Eternal Marriage" discusses the theology and

cultural traditions related to temple marriage. Most readers will be reassured by the generally glowing treatment of LDS family life and conservative non-marital sexual norms. Social scientists will notice some bias in the selection of the research findings reported here, leaving the reader with a more favorable impression than is warranted about LDS divorce figures and the quality of LDS marriages, particularly the presumably happy acceptance of traditional gender roles in LDS families. By contrast, the DIVORCE entry is more realistic in its discussion of the subject in both nineteenth- and twentieth-century Mormon life. ABUSE, SPOUSE AND CHILD, sexual and otherwise, is emphatically (if briefly) condemned, of course.

Polygamy is discussed under several headings, but the most extensive treatment is under PLURAL MARRIAGE, which is a fairly candid but sympathetic handling of the subject. The controversial origins in the 1830s and 1840s, and the post-Manifesto persistence well into the twentieth century, are both frankly acknowledged (see also MANIFESTO OF 1890). The percentages of nineteenth-century Mormons involved in the practice varied, of course, between a fourth and a third, depending on whether the reference is to the percentage of adults, of women, or of households, but these are higher (and more realistic) percentages than those acknowledged in earlier official accounts. The bibliography for this article is exemplary.

Sex and sex-related matters are treated under various headings, and when taken collectively reveal the same kind of ambivalence about sex that permeates Mormon culture generally. On the one hand, CHASTITY is treated in a rather ominous tone, with far more space devoted to the dire consequences of violating the law of chastity than to the benefits of observing it; furthermore, we are told, violations of this law might include not only masturbation but even immodest dress, speech, and thought, a connection implied also in the entry MODESTY IN DRESS. (There is no separate entry for masturbation).

PORNOGRAPHY is given an appropriately limited definition as referring to "explicit depictions of sexual activity" and then roundly condemned, as we would expect in the Mormon setting, for its potentially degrading effects upon women, upon the sexual union, and upon the consumer's moral and spiritual condition. The article goes on at some length to define pornography consumption as an addictive "illness," a quite unnecessary "medicalized" definition favored by some Mormon psychologists, but not well established scientifically.

On the other hand, SEXUALITY is generally positive about sex, with the understandable stipulation that it properly occurs only within heterosexual marriage. PROCREATION is a "divine partnership with God" valued not only for the production of children but also for "the desires and feelings" associated with it. CELIBACY for its own sake is presented as very "unMormon," of course, but a single standard of chastity is required for both sexes. Within the marriage bond "physical intimacy is a blessing . . . when it is an expression of . . . mutual benevolence and commitment . . . , an affirmation of [a couple's] striving to be one." The FALL OF ADAM was definitely *not* sexual, and neither sex nor birth is in any way

tainted by that event. Both here and in the entry for BIRTH CONTROL, we are told that children are highly valued in Mormon culture, but that contraceptive decisions are properly left up to the couple. Abstinence is, of course, one form of birth control, but, like other forms, will have its side effects, "some of which may be harmful to the marriage."

Where sex-related public issues are concerned, Mormons, we are told, are properly wary about SEX EDUCATION, a parental responsibility which "should not be delegated to the public schools"; but when schools are doing it, parents must get involved to insure that nothing in the curriculum will subvert the principle of chastity or other LDS values. The ABORTION entry is very short, consisting mostly of quotations from the *General Handbook of Instructions* specifying the limited circumstances under which abortion is acceptable for Mormons. Yet it is clear from the entry on STILLBORN CHILDREN that the Church has no doctrine on when the spirit (or "life") enters the fetus and gives no recognition to stillborn children on Church records. HOMOSEXUALITY, of course, if physically expressed, is strongly condemned by Church policy, but at least marriage is definitely *not* recommended as "therapy for homosexual relations." The selection on AIDS is both enlightened and compassionate. While emphasizing that chastity outside marriage is an especially good preventive for AIDS and other diseases, the selection cites First Presidency statements enjoining "Christlike sympathy and compassion" for "all who are infected or ill with AIDS," especially for those who acquired the illness through no fault of their own; yet, even where sin is involved, Mormons should follow "the example of Jesus Christ, who condemned the sin but loved the sinner." AIDS victims applying for Church membership, temple recommends, and other Church privileges are to be treated by the usual standards and not singled out; but victims contemplating marriage must inform potential spouses of their condition. Church members, especially those in health professions, should inform themselves thoroughly about AIDS and "join in wise and constructive efforts to stem the spread" of the disease.

#### MATTERS OF LIFE AND DEATH

MODERN medical advances have created moral and ethical issues not faced by the LDS or other religions in earlier generations. Most of these are handled in the *Encyclopedia* with brief excerpts from the *General Handbook* whenever possible. The single paragraph on ARTIFICIAL INSEMINATION, for example, describes a Church policy that discourages artificial insemination for single women, and prefers the husband as donor for married women, but ultimately leaves such matters up to the couple. Children resulting from artificial insemination are automatically sealed to temple-married mothers, unlike children obtained through ADOPTION who must wait until the adoption is final. STERILIZATION is strongly discouraged among Mormons and should be resorted to only in medical extremities. Besides these specific articles, the general section POLICIES, PRACTICES, AND PROCEDURES quotes

from the *General Handbook* to "discourage" donation of sperm and surrogate motherhood and deals with *in vitro* fertilization in the same way as artificial insemination (see above).

At the other end of the life-cycle, DEATH AND DYING are not to be feared by Mormons, but PROLONGING LIFE is not an obligation "by means that are unreasonable." Ethical dilemmas in such cases are best resolved by family members in consultation with appropriate medical professionals. RAISING THE DEAD remains theoretically possible, judging from ancient scriptures, but no grandiose claims are advanced for such events in the current dispensation. SUICIDE should be prevented wherever possible, but the *General Handbook* specifies that "only God can judge" the moral responsibility assigned to a "person who takes his own life." No dishonor attaches to that person in death, and if endowed his or her body may be buried in temple clothes, as usual.

For reasons that are not made clear, CREMATION of the dead is discouraged as a form of dishonoring the body, but AUTOPSY is fully approved. CAPITAL PUNISHMENT for murderers is condoned but not required by the scriptures or by LDS doctrine. Beyond these, the general section on POLICIES, PRACTICES, AND PROCEDURES again quotes from the *General Handbook* condoning organ transplants but condemning euthanasia in no uncertain terms.

#### GENDER ISSUES

THE *Encyclopedia* editors had the good political sense to see that virtually all articles on women's issues were written by women, and in most cases by women with at least moderately feminist viewpoints. FEMINISM is itself a case in point. While it rejects any definition of feminism that advocates separation of women from men and family, it portrays Jesus as deliberately contravening the restrictive traditions about the women of his day. It cites the well known scriptural passages assigning women full equality with men in the eyes of God, and a somewhat lesser known passage in which "not only men but women also" (Alma 32:23) are entitled to revelation through angels.

Both here and elsewhere, the unique Heavenly Mother doctrine is cited, and a prominent separate entry for MOTHER IN HEAVEN finds the source for that doctrine not merely in the words of the well known LDS hymn but in an explicit passage of the 1909 First Presidency statement. The same statement is cited in MOTHERHOOD in order to link the mortal with the post-mortal aspects of that female role. While the crucial child-rearing responsibilities of that role are emphasized, there is absolutely no implication in that entry that motherhood is incompatible with an extra-domestic career.

Women, their roles, and their contributions to LDS life, past and present, are actually discussed under a great many different headings, but they are given a special focus in WOMEN, ROLES OF. In this extensive section, the traditional domestic roles are in no way slighted, but the stress in this section is clearly upon the equality and the equal worth of men and women, both historical and contemporary. There is a candid

acknowledgment of the erosion during the twentieth century of the power and prominence enjoyed by nineteenth-century Mormon women, and of the predicament they now face from the clash between domestic expectations and extra-domestic opportunities.

By contrast, *MEN, ROLES OF* portrays the Mormon male in much more traditional and idealized terms as a kind of benevolent patriarch preoccupied with exercising his priesthood and ruling his family. "Declining to marry and to create a family" is equated with "serv[ing] his own selfish interests." Fortunately this judgment is balanced somewhat by the more realistic entry for *SINGLE ADULTS*, where it is acknowledged that a third of all Mormon adults in North America are currently single for a variety of valid reasons. Only half of the Mormon women and two-thirds of the Mormon men now between the ages of eighteen and thirty can be expected to be in intact first marriages when they reach age sixty. The unmarried state is explained in terms of various kinds of demographic imbalances between eligible men and eligible women, rather than in terms of personal selfishness or sloth. This article goes on to describe the various efforts made through Church programs to meet the needs of single members, but the limitations of such programs are frankly acknowledged.

#### RACE AND ETHNICITY ISSUES

THE perceptive reader will notice a number of subtle ways in which the editors of the *Encyclopedia* have sought to portray the LDS church as ethnically inclusive and non-discriminating. One way can be seen in the photographs scattered throughout the various volumes, where there is a studied effort to include pictures of non-American and non-Caucasian individuals, couples, and groups.

Another way is in the handling of such topics as *ABRAHAMIC COVENANT*, which is portrayed as inclusive rather than exclusive, applying not only to the multitudes who have descended from Abraham through lineages other than Israel's, but indeed to *all* "who accept the covenant of the divine Redeemer" and thereby become "Abraham's seed spiritually and receive the same blessings as his biological descendants." A similar inclusiveness is acknowledged in *SEED OF ABRAHAM* and in the discussion of *EPHRAIM* although more is made in the latter section of the literal Israelite descent attributed to most of today's Latter-day Saints. Obviously, the more universal Mormonism becomes in actual fact the less meaningful becomes all such Hebraic mythology from earlier days.

Neither "Jews" nor "anti-Semitism" takes a separate entry in this encyclopedia, though the Jews are covered extensively under a variety of other headings. Despite a strong traditional identification of Mormons with Jews and with various forms of Zionism, *ZIONISM* assures the world that LDS leaders advocate peace and coexistence "for all the peoples who lay claim to . . . the Holy Land: Jewish, Christian, Islamic, and others."

*NATIVE AMERICANS* offers a brief overview of the historical relationships between Mormons and native American Indians, especially in the far West. It emphasizes LDS good

intentions toward the Indians, even where Church programs like Student Placement or BYU outreach and scholarships have not always achieved their intended purposes. *INDIAN STUDENT PLACEMENT SERVICES* goes into greater detail on this extensive (but now much curtailed) program, candidly acknowledging the conflicts arising from the differing interests and viewpoints among various Indian factions and between them and the LDS church. *LAMANITES* are discussed mainly as Book of Mormon people, but the author at least emphasizes the fact, so often overlooked among contemporary Mormons, that the term has lost all reference to ethnic differences by the end of the Book of Mormon.

The most vexing racial issue for Mormons, of course, has always been their relationships with African American blacks, touched on in various parts of the *Encyclopedia*. In *RACE, RACISM*, the authors go to some length to emphasize the contemporary Mormon rejection of all forms of race prejudice, putting as favorable a "spin" as possible on the Church policy (until 1978) of withholding the priesthood from blacks. That policy and its eventual change are given a more candid treatment in *DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2*, a document mentioned in various other contexts, as well.

The entry for *BLACKS* covers the topic first historically and then reviews the recent consequences that the policy change has had for Church growth among blacks both in Africa and in America. Residual problems of racism and misunderstanding among white Mormons are candidly acknowledged. The bibliography for this entry was one of the more unsystematic and perplexing ones, especially considering how well informed the authors presumably are: No mention was made of the work of Lester Bush!<sup>4</sup> Perhaps somewhat surprisingly, the entry for *CIVIL RIGHTS* does not apply here, for it deals mainly with civil rights for *Mormons*. Similarly, *EQUALITY* discusses mainly economic equality and equalitarianism among the Mormons, not racial, ethnic, or gender equality.

#### THE EARTH AND THE ENVIRONMENT

"ENVIRONMENT" does not rate a special entry in this encyclopedia, but LDS environmentalists will be pleased (if a tad skeptical) to see in the article on *EARTH* that "Latter-day Saints view [the earth's] natural resources and life forms as a sacred stewardship to be used in ways that will ensure their availability for all succeeding generations," and that Brigham Young was strongly committed "to preservation of the environment and wise use of all natural resources." The entry for *ANIMALS* interprets the "dominion" passage in Genesis as "neither coercive nor exploitive" and cites various Church presidents as condemning hunting for sport, doctrine obviously not well known among the deer-hunting brethren of the mountain states!

#### POLITICS AND POLITICAL ISSUES

THE selection on *POLITICS* is quite extensive and is



presented in four parts: Political History, Political Teachings, Political Culture, and Contemporary American Politics. This selection is augmented also by entries for CHURCH AND STATE, CIVIC DUTIES, CIVIL RIGHTS, and a variety of other topics at least marginally relevant, such as JUDICIAL HISTORY OF THE CHURCH, CONSTITUTIONAL LAW, and CONSTITUTION OF THE UNITED STATES OF AMERICA. For the most part, these treatments are historical in nature, or else they discuss venerable principles and ideals like those in Doctrine and Covenants 134. Similarities of LDS principles with American political ideology and behavior are emphasized, while differences are minimized. In general, that is probably a realistic approach, for strictly speaking, "there is no such thing today as 'a Mormon political culture'" (1106), or any "detectable pattern or set of political behaviors common to Latter-day Saints . . . when regional and national trends are taken into account" (1107).

Only rarely in these selections is there much acknowledgment of the more recent political conflicts in which the LDS church has found itself. "Contemporary American Politics" (a section under POLITICS) devotes some attention to the controversies over The Equal Rights Amendment ratification campaign and the MX missile placement. Those who have carefully scrutinized the nature and extent of Mormon opposition to the ERA around the country will be surprised to find such opposition characterized as limited to "local organizing by private Church members acting on their own accord."

It remains true enough that "the Church rarely takes an official stand on candidates or issues," especially outside Utah, but Church leaders feel entitled to do so whenever key LDS moral values seem to be at stake. Church members, furthermore, are as much entitled to be guided by their religious values in political expression as other citizens might be guided by theirs, religious or otherwise. Recent tendencies for Mormons and/or Utahns to be especially conservative or Republican in their voting are acknowledged but qualified by regional considerations and by a countervailing tendency for Mormon politicians to be more evenly distributed between the major parties. The popular image of Mormons or their religion as somehow inherently favoring Republicans is properly dispelled in these selections, but otherwise readers will find little that is surprising about Mormons and politics.

#### SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

READERS of the *Encyclopedia* will find especially valuable two extensive sections on the social and demographic traits of Mormons, both prepared by first-rate LDS sociologists: SOCIAL CHARACTERISTICS and VITAL STATISTICS. The first of these sections presents and discusses statistical tables gathered from systematic and reliable national U.S. data comparing Mormons with other denominational groups in marital behavior, fertility, sexual attitudes, education, occupation, income, substance use, politics, migration, and various social attitudes.

The second section contains nineteen different graphs, with accompanying discussion, on various Mormon "vital statis-

tics," such as Church membership growth and distribution across time, births across time (compared with non-Mormons), baptisms by world region (separately for converts and child-members), projections of future Church growth and activity, world regional distributions of Mormons by gender, marital status, child-dependency, household composition, Church activity and experience, labor force participation (men and women separately), and so on. In addition to all of this in VITAL STATISTICS, Church membership figures broken down by world region, country, and states of the U.S. are found in APPENDIX 13.

Most of the tables and graphs in these sections convey information already well known to LDS social scientists and others informed on real life among the Mormons, but it is certainly convenient to have such information collected in one or two places for easy reference. A few surprises, however, await those with the idealized *LDS Church News* conception of Mormons: Although, as we would expect, Mormons use harmful substances at much lower rates than do most other Americans, a third of LDS high school seniors admit current use of alcohol, and their use of cocaine (at 5 percent) is at about the national average for that age group (1375). Despite generally conservative sexual attitudes, furthermore, almost half of the Mormons nationally would approve of premarital sex under some circumstances (1373), and a fourth of them would approve of abortion where the mother is poor or unmarried (1377).

While Mormons tend to think of "family" in the idealized terms of a temple-married father and mother with children, that picture fits only 21 percent of the Mormons even in the United States, only 14 percent in the United Kingdom, and minuscule proportions in Asia and Latin America. Fewer than half of the married Mormons in the U.S. have been married in the temple, fewer than a third in the U.K., and fewer yet in other parts of the world (1533). One can sympathize with the predicament of Church leaders and curriculum writers who must find a way to strike the appropriate balance between exhortation toward ideal norms, on the one hand, and, on the other, avoiding over-idealized expectations that few Church members can identify with.

#### CONCLUSION

ALL in all, the *Encyclopedia of Mormonism* is a great achievement, and sincere congratulations are due the Church leaders, Brigham Young University, the publisher, the editorial board, and the authors. The balance between candor and boosterism is just about right. Despite the necessary disclaimers that the *Encyclopedia* represents the official Church view, it does *precisely* that for all practical purposes. Given the personnel on the editorial board, the supervision of two apostles, and the close consultation with the general authorities at various controversial junctures, it is inconceivable that the *Encyclopedia* (or any of its individual articles) would not reflect at least the collective *consensus* of the First Presidency and the Twelve, despite misgivings of individual leaders in this or that instance.

That realization is important for all Church members, and for all who would seek accurate and authoritative information about Mormons, their history, their beliefs, and their institutions. This is especially important, however, for *Sunstone*-ers, *Dialogue*-ers, and other independently thinking Latter-day Saints who must cope with the occasional criticisms of wary and suspicious leaders and members; for the *Encyclopedia of Mormonism* will give aid and comfort to the former far more often than to the latter.

Next time some good brother in priesthood meeting or sister in Relief Society insists that whatever the prophets say is "doctrine," or that the doctrines of the Church have "never changed," you need not cite anything so scary as Tom Alexander's well-known *Sunstone* article on "progressive theology."<sup>5</sup> You can now cite instead, and to the same general effect, several key passages from the *Encyclopedia* entry on DOCTRINE. Or next time someone informs you that *Sunstone* and its symposia are for apostates, you can refer him or her to SOCIETIES AND ORGANIZATIONS where the *Sunstone* Foundation and its many sister enterprises are given rather favorable coverage as legitimate and useful institutions in the larger LDS community.

Gee, with this new encyclopedia, I might not need my copy of *Mormon Doctrine* any more! Maybe I can sell it to Curt Bench. ☞

#### NOTES

1. See Eugene England, "The Encyclopedia of Mormonism: Mostly Good News," *This People* 12 (Holladay, UT, 1991):16-22, and the review of the *Encyclopedia* by Richard D. Poll in the *Journal of Mormon History* 18 (Fall 1992): 205-13. Many of the general observations and allegations made here about the process by which the *Encyclopedia* was produced were based on what Poll has said, often from his first-hand experience or his interviews with knowledgeable principals.

2. "LDS Encyclopedia Nears Completion," *LDS Church News*, 28 Sept. 1992, 5. The *LDS Church News* for 9 May 1992, 11, carried another brief article about a highly favorable rating and review received by the *Encyclopedia* in the *Library Journal*.

3. The Lester Bush and Armand Mauss collection of *Dialogue* articles (*Neither White nor Black*, Signature Books, 1984) is cited in the bibliographies for RACE, RACISM and for DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2, but not in the bibliography for BLACKS. Newell Bringhurst's *Saints, Slaves, and Blacks* (Greenwood Press, 1981) is cited, however, in the latter bibliography.

4. Thomas G. Alexander, "The Reconstruction of Mormon Doctrine: From Joseph Smith to Progressive Theology," *SUNSTONE* 5 (July-August 1980): 24-33, also in *SUNSTONE* 10 (May 1985): 8-18, and *Line Upon Line*, ed. Gary James Bergera, (Salt Lake City: Signature Books, 1989), 53-66.

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The night is soft.

It surrounds me  
in its forgetful embrace.

Its dusky, silky, skin  
slides slowly over me  
stealing away  
my daytime  
solitude.

—DAVID CLARK KNOWLTON

## *The Book of Mormon in the Encyclopedia*

# ORTHODOXY AND ENCYCLOPEDIA

By George D. Smith

THE *ENCYCLOPEDIA OF MORMONISM* IS THE FIRST major encyclopedia written primarily by Mormons about Mormonism. The Church of Jesus Christ of Latter-day Saints designated Brigham Young University as the contractual author of the encyclopedia. Working closely with LDS church authorities and the Macmillan publishing company, BYU administrators chose a board of fifteen editors. Two members of the LDS Council of the Twelve Apostles, also members of BYU's Board of Trustees, were selected as advisors to the project. The BYU supervisory team hired 738 writers who contributed about 1,100 articles that filled four volumes, totaling 1,850 pages.

In its preface, the encyclopedia cautions that its contents "do not necessarily represent the official position" of the LDS church and that "in no sense" does it have the "force and authority of scripture." Nevertheless, the encyclopedia, edited by Mormon academics and overseen by two LDS apostles, repeatedly reflects an orthodox Mormon, although "not necessarily" official, point of view. It is an up-to-date position paper on the history and significance of various aspects of Mormonism. Not since the *History of the Church* was completed in 1912, has such a comprehensive Church-initiated statement of Mormon views been published.

As an orthodox statement, this four-volume work pursues a goal held by most churches: to reconcile "received knowledge" with contemporary evidence. Churches typically need to do this in order to preserve their body of belief. To accomplish this religious goal, the *Encyclopedia of Mormonism* must necessarily be religiously focused rather than broadly encyclopedic.

The preface defines "encyclopedia" as a study that "treat[s] comprehensively all the various branches of knowledge pertaining to a particular subject." But when it comes to the Book of Mormon, *The Encyclopedia of Mormonism* is not the promised comprehensive treatment of Book of Mormon scholarship; it is a statement of LDS orthodoxy. It is a landmark work

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GEORGE D. SMITH edited *Faithful History: Essays on Writing Mormon History* and is the compiler and editor of *An Intimate Chronicle: The Journals of William Clayton*.

for researchers interested in the orthodox views of the LDS church. An oxymoron—an “orthodox encyclopedia”—it consciously omits important scholarship, but does comprehensively present orthodox views of the Book of Mormon. This essay examines some points where the encyclopedia neglects conflicting Book of Mormon scholarship.

TREATMENT OF THE BOOK OF MORMON

THE encyclopedia presents the Book of Mormon in about 200 articles, identified in synoptic outline, which summarize names of people, places, teachings, and related Book of Mormon topics. The entries range from ABINADI to ZORAM, including several articles under the generic BOOK OF MORMON entry that introduce and summarize the book’s content and documentary sources. I discuss the entries under the groupings of Book of Mormon people, Indians and Lamanites, archeology, and authenticity.

Following the overview under the generic BOOK OF MORMON entry, a brief article on the title page of the Book of Mormon defines that page, in Joseph Smith’s words, as a “literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates . . . [not] a modern composition” (1:144). By asserting that even the title page is part of an ancient record, the encyclopedia defines its orthodoxy at the outset.

THE PLATES

BEFORE my discussion of specific Book of Mormon entries, the reader should note the complex array of plates and records described as Book of Mormon sources. An adequate guide is provided in the BOOK OF MORMON RECORDS AND PLATES entry, which assembles Book of Mormon references to plates and principal records derived from scattered documents, narratives, flashbacks, and textual explanations. (See below.)

Here the reader discovers that the Book of Mormon is far more complex than a linear translation of a single set of gold

plates. The entry author understates the case when observing that the Book of Mormon is “quite complicated.” Numerous primary sources are shown to have been quoted, translated, or abridged into six sets of plates, which in turn were abridged into the “Plates of Mormon,” said to be the fifteen books on gold plates translated and published by Joseph Smith.

The author effectively describes the two major Book of Mormon source documents beginning with the “Small Plates of Nephi” (580–200 B.C.), which replaced the lost 116 Book of Lehi pages, and are followed by the remaining “Large Plates of Nephi” (130 B.C.–A.D. 321). The rest of the Book of Mormon is described as (1) connecting statements by its redactor, Mormon, (2) a record of the Jaredites from the Tower of Babel, and (3) a closing statement by Mormon’s son, Moroni, who buried the gold plates in the Hill Cumorah. It was Moroni who, in the next millennium, appeared as a resurrected being to Joseph Smith to show him where the plates were buried.

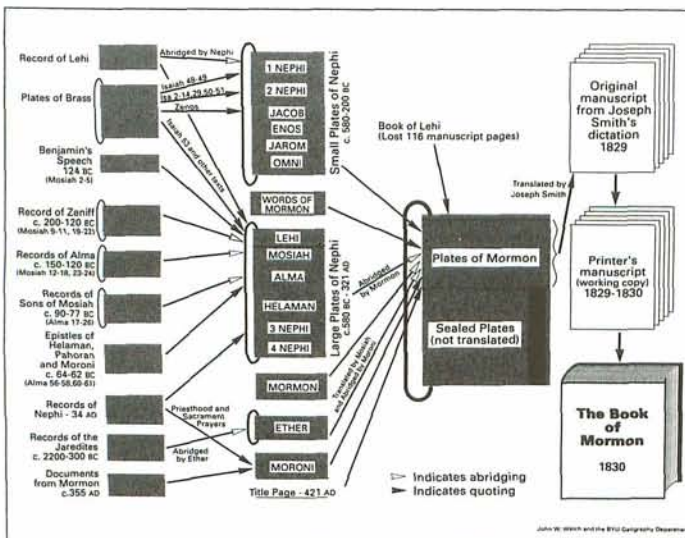
The records and plates chart would have been enhanced by continuing with a chart of record-keepers from Lehi to Moroni. However, the BOOK OF MORMON CHRONOLOGY entry does have a useful table of events, 600 B.C.–A.D. 421, and BOOK OF MORMON PERSONALITIES helps to clarify the plot outline.

THE BOOK OF MORMON PEOPLE

ABOUT fifteen groups of Book of Mormon peoples are divided into primary, secondary, and tertiary categories. One editor has counted 337 proper names and twenty-one variations of proper names (see BOOK OF MORMON NAMES). It is within the context of a huge cast that the encyclopedia repeats the traditional claim that the stories of the Book of Mormon are far too complex for one man to have authored. The characterization is arguably even more complex than Tolstoy’s *War and Peace*.

In fact, the Book of Mormon is so complicated that even the encyclopedia’s scholars have come up with contradictory numbering systems for some of the names that are given to more than one character. This inconsistency is understandable, and the editors can hardly be faulted for it. Alma-2’s son is called Helaman-1 in one part of the encyclopedia (1:35, 150) and as Helaman-2 in another (1:195, 2:584) where Helaman-1 is identified as the son of King Benjamin; Nephi-2 is identified as son of Helaman-2 in one place (1:100, 152) and as the son of Helaman-3 in another (2:585).

Another unusual characteristic about the Book of Mormon is the unreal precision with which its B.C. writings are dated, accomplished as the story goes along by revelation of the number of years before Jesus would be born (1 Nephi 19:8). The encyclopedia refers matter-of-factly to this B.C. dating without noting that this anticipatory calendar is quite unlike the Old Testament record, which does not internally date itself at all. It was not until the seventeenth century that the Bishop of Ussher provided a B.C. chronology for the Old Testament Bible.



The BOOK OF MORMON NAMES entry observes that “the single greatest impediment to understanding the semantic possibilities for the Book of Mormon proper names remains the lack of the original Nephite text.” The lack of an extant set of Nephite plates, or anything like Egyptian writing in the New World, has been troublesome for those attempting to establish Book of Mormon authenticity. However, the encyclopedia might have inquired whether anyone has looked for proper names in the portion of “original Nephite text” called the Anthon Transcript, which Joseph Smith said he copied from the Plates of Mormon in 1828. This lack of an original text has also impeded the search for archeological evidence, discussed later.

#### INDIANS AND VIEW OF THE HEBREWS

BOOK OF MORMON peoples are all considered by the encyclopedia to be Indians or Native Americans. In BOOK OF MORMON IN A BIBLICAL CULTURE, the encyclopedia observes that the Book of Mormon confirmed nineteenth-century speculation by some American sects that Indians were the descendants of ancient Hebrews. Ethan Smith’s *View of the Hebrews* (1823, 1825) is identified as just “one of several books reflecting popular fascination at the time of Joseph Smith with the question of Indian Origins.”

The encyclopedia mentions that I. Woodbridge Riley’s *The Founder of Mormonism* (1902) first considered *View of the Hebrews* as a possible source of the Book of Mormon. Mormon general authority B. H. Roberts in 1921 and 1922 also compared the two books.<sup>1</sup> The encyclopedia claims that Roberts refrained from crediting Ethan Smith’s work as a source for Joseph Smith’s Book of Mormon and merely posed questions to “be aware of and to find answers for” (4:1510). The encyclopedia’s assessment of Roberts’s opinions seems to differ from his own words. However, the understated inclusion of Roberts’s studies on *View of the Hebrews*, which others have found to reflect his serious doubts, is much preferable to ignoring his studies altogether—as many LDS leaders have done for seventy years.

The BOOK OF MORMON STUDIES entry cites the 1985 publication of B. H. Roberts’s critical work on the Book of Mormon, but does not discuss it in the text along with other sources, which include a published response to Roberts’s criticism.<sup>2</sup> Roberts’s challenges to LDS church leadership in 1921 and 1922 regarding the Book of Mormon were germane and should have been discussed.

Roberts had asked LDS church president Heber J. Grant: Did Ethan Smith’s *View of the Hebrews* furnish material for Joseph Smith’s Book of Mormon? . . . [T]here are many things in the former that might well have suggested many major things in the other . . . and the cumulative force of them . . . makes them so serious a menace to Joseph Smith’s story of the Book of Mormon’s origin. . . . The evidence, I sorrowfully submit, points to Joseph Smith as their creator. It is difficult to believe that they are the product of history.<sup>3</sup>

#### LAMANITES IN EARLY CHURCH HISTORY

THE encyclopedia describes Book of Mormon Lamanites as a dissenting hunter-gatherer culture. But the LAMANITE entry does not mention the curse of dark skin visited upon the Lamanites because of their apostasy, which would be removed upon reconversion, so they again would become “white and delightful” (3 Nephi 2:15).<sup>4</sup>

By contrast, the BOOK OF MORMON PEOPLES entry does cite references that describe Lamanites as “cursed” with a dark skin, and the NATIVE AMERICANS entry mentions that Nephites were forbidden to marry Lamanites “with their dark skin” (2 Nephi 5:23; Alma 3:8–9). These contrasting entries reflect ambivalent editorial policy toward Lamanite references with racist overtones.

Discussion of LAMANITES IN EARLY LDS HISTORY could have followed up the issue of dark skin with Joseph Smith’s reported 1831 admonition for Mormon elders to marry Indian women to produce “white and delightful” children, which would fulfill Book of Mormon prophecy.<sup>5</sup> It would also have been relevant to cross reference to the VIEW OF THE HEBREWS entry and compare nineteenth-century descriptions of early Indian society with Book of Mormon accounts of Lamanites.

In his 1842 letter to John Wentworth, editor of the *Chicago Democrat*, Joseph Smith explained the original Mormon doctrine of Indian origins (See WENTWORTH LETTER and vol. 4, Appendix 12). The prophet wrote that in 1823 (during his first visit by the resurrected Book of Mormon author, Moroni), “I was also informed concerning the aboriginal inhabitants of this country, and who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity.” He then described the records of these Book of Mormon peoples and how “the remnant are the Indians that now inhabit this country.”

Joseph Smith’s assertion that American Indians were the remnant of Book of Mormon Lamanites, originally from Jerusalem, was soon challenged by archeological evidence that these “Indians” had migrated across the Bering Strait from Asia, beginning at least 20,000 years ago. B. H. Roberts confronted this realization in the 1920s, and soon afterward Mormon writers began to modify Joseph Smith’s statement of Indian origins.

Latter-day scholars focused on Book of Mormon suggestions that North and South America were the “land northward” (home of Lamanites) and the “land southward” (home of Nephites), and that the Isthmus of Panama was the “narrow neck” of land that divided Nephites from Lamanites (Alma 22:31–33; 63:5). Realizing that the Book of Mormon story conflicted with archeology, Mormon scholars revised Book of Mormon geography with the “Tehuantepec” theory, which held that the Lamanites were only a small culture within a limited portion of Middle America, largely protected and separate from the massive Native American migrations from the Bering Strait. They suggested that the “narrow neck” of land must refer to the Isthmus of Tehuantepec.<sup>6</sup>

The NATIVE AMERICAN entry in the encyclopedia adopts this modified view of Lamanites without explanation: "Many present-day Native Americans" descended from the Lamanites who survived from the last battle in 421 A.D. In apparent acknowledgment of the migrations of Native American peoples across the Bering Strait, the encyclopedia cautiously adds: "Peoples of other extractions also migrated there."

The two entries on the WENTWORTH LETTER and NATIVE AMERICANS illustrate but fail to discuss this important Indian origin controversy in Mormon doctrine. The resolution of this frontal conflict with archeology carries revised assumptions that need to be reconciled with Joseph Smith's original statements. The encyclopedia does not address this Book of Mormon issue of Indian identity, a focal point of discussion within the LDS church at least since B. H. Roberts recognized the conflict between Joseph Smith's explanation of Indian origins and archeological evidence of Bering Strait crossings.

Although the writers and editors of the *Encyclopedia of Mormonism* clearly chose not to address this conflict, one could argue that an encyclopedia designed to promote religious belief should not need to include information of a controversial nature. On the other hand, an encyclopedia of Mormonism should at least inform the reader that there is a controversy, even if it chooses not to discuss it.

#### BOOK OF MORMON ARCHEOLOGY

WHAT do we know about Native American culture from archeological studies? Four entries from the encyclopedia deal directly with this question: ARCHEOLOGY, BOOK OF MORMON ECONOMY AND TECHNOLOGY, BOOK OF MORMON NEAR EASTERN BACKGROUND, and BOOK OF MORMON GEOGRAPHY.

"Archeological data," the encyclopedia observes, "have been used both to support and to discredit the Book of Mormon." The editor continues, "Many scholars see no support for the Book of Mormon in the archeological records, since no one has found any inscriptional evidence for, or material remains that can be tied directly to, any of the persons, places, or things mentioned in the book" (1:62; the Smithsonian Institution's 1982 "Statement Regarding the Book of Mormon" is cited).<sup>7</sup>

The ARCHEOLOGY entry goes on to describe "indirect archeological evidence" in support of the Book of Mormon: Mormon anthropologists have "tentatively identified" Olmec (2000–600 B.C.) and Late Pre-Classic Maya (300 B.C.–A.D. 250) cultures with the Jaredite and Nephite cultures of the Book of Mormon, based on "correspondence" between patterns of cultural development. "Horned incense burners, models of house types, wheel-made pottery, cement, the true arch, and the use of stone boxes" are listed as parallel cultural traits that "perhaps indicate transoceanic contact between the ancient Near East and Mesoamerica."

The BOOK OF MORMON ECONOMY AND TECHNOLOGY entry is less cautious than the ARCHEOLOGY entry: "In many cases, though not in every instance," the editor asserts, "archaeology confirms the general details [of the material culture

in Book of Mormon societies]."

Problems in evaluating the archeological record are noted: (1) "The problems that remain in matching the Book of Mormon to its presumed ancient setting are no doubt due both to the scant information given in the book itself and to incompleteness in the archeological record," and (2) "Testing what the Book of Mormon says about pre-Columbian material culture is more difficult than it might at first appear to be . . . craft techniques can be lost."

The entry then names various items in Book of Mormon culture, such as corn, wheat, horses, chariots, silk, and weapons made of steel and iron. Corn, a plentiful export during the "Columbian exchange" between the New and Old Worlds, is the only cultural artifact that supports the Book of Mormon text. However, wheat, one of the grains not found in the New World until the time of Columbus, was not discussed. The editor mentions that Book of Mormon horses have not been found in pre-Columbian archeology, then alludes to attempts to redefine a horse as a deer, without mentioning the term "deer." The entry also speculates that the Pleistocene horse (generally recognized by archeologists as extinct after about 12,000 B.C.) possibly "could have survived into Book of Mormon times." Chariots are said to have had "quite limited" use, but since wheels are "nowhere mentioned in the Book of Mormon (except in a quote from Isaiah)," the editor concludes that "it is unknown what Nephite 'chariots' may have been." Book of Mormon silk is acknowledged as "unlikely to have been produced from silkworms as in China," but the editor then proposes that the term "silk" might have referred to similar fabrics such as "fiber from the wild pineapple plant" in Guatemala and "Aztec rabbit hair." The editor queries: "Just what these terms [weapons made of iron and steel] originally meant may not be clear."

Missing from any of these entries are the conclusions of mainstream American archeology. Michael D. Coe of Yale University has concluded that "nothing, absolutely nothing, has ever shown up in any New World excavation that would suggest to a dispassionate observer that the Book of Mormon, as claimed by Joseph Smith, is an historical document relating to the history of early migrants to our hemisphere."<sup>8</sup> BYU archeologist Ray Matheny recognizes the lack of iron, steel, machinery, coinage, wheeled vehicles, and old world plants and animals described in the Book of Mormon.<sup>9</sup> Thomas Stuart Ferguson, who established the New World Archeological Foundation in 1952 to provide impartial archeological support for the Book of Mormon, proposed to "let the evidence from the ground speak for itself and let the chips fall where they may." After years of research Ferguson concluded in 1975 that "you can't set Book of Mormon geography down anywhere—because it is fictional and will never meet the requirements of the dirt-archeology."<sup>10</sup> In 1922 Mormon authority B. H. Roberts asked Church president Heber J. Grant: "Shall we boldly acknowledge the [archeological] difficulties [and] confess that the evidences and conclusions of the authorities are against us. . . . Is there any way to escape these difficulties?"<sup>11</sup>

Is it unreasonable to expect that an encyclopedia of Mormonism would include the views of professional archeologists in addition to faith-promoting theories? Does the Mormon position seem stronger—or weaker—because the editors and writers choose to ignore any acknowledgment of these scientific conclusions?

On the positive side, the editors have made comparatively modest assertions and have avoided directly claiming the existence of pre-Columbian horses, iron and steel technology, and wheeled vehicles in early American culture. In this sense, the encyclopedia takes a relatively responsible approach to Book of Mormon archeology. The trend is positive.

#### AUTHENTICITY

**A**RCHEOLOGY leads to the issue of Book of Mormon authenticity. Recent studies have attempted to prove that the Book of Mormon is a composite work of many authors.

The encyclopedia asserts that internal consistency in detail, inclusion of little-known facts about the ancient Near East, prevalence of chiasmus or inverted parallelisms found in the Bible around the seventh century B.C., and studies of characteristic word frequency (“wordprints”) indicate that the Book of Mormon is an ancient work of multiple authors. However, the entry omits studies that challenge these conclusions.

One internal textual challenge to Book of Mormon authenticity is based on its use of Bible quotations that would not have been available to Nephite writers. For example, after their departure from Jerusalem in 600 B.C., Nephite authors quote Isaiah passages from the exilic and post-exilic periods down to 400 B.C. In an apparent attempt to resolve this “Isaiah chronological problem,” the editor adopts the orthodox Mormon assumption that hundreds of years of “Isaiah” writings were the work of one author who wrote the later chapters (44-66) by prophecy (see ISAIHAH: AUTHORSHIP). This assumption ignores evidence that Isaiah writers of the exilic period wrote in different styles and from different historical perspectives.<sup>12</sup>

Under the ISAIHAH TEXTS IN THE BOOK OF MORMON, the one-Isaiah argument is made without clearly stating the chronological problem, which some observers have interpreted as an obvious error if Joseph Smith had composed the Book of Mormon story.<sup>13</sup> Following extended quotations from Isaiah, the author of the SECOND NEPHI entry notes, “Apparently, Joseph Smith put these quotations from Isaiah in King James English, but with many variant readings reflecting the Nephite source.” In a less apologetic examination, New Testament scholar Stan Larson has demonstrated that Smith copied even the errors in the King James Bible, including those from Isaiah passages, into the Book of Mormon.<sup>14</sup>

The Isaiah chronological problem, as well as similar unlikely uses of Malachi and other biblical writers, should be included in an encyclopedic examination of the Mormon interpretation of Isaiah as a single author. The *Encyclopedia of Mormonism*, instead, begs the question with the one-Isaiah assumption and avoids scholarly debate.

In one of its more candid statements, the BOOK OF MOR-

MON STUDIES entry specifies four ways people might regard the Book of Mormon: (1) as inspired and historically authentic; (2) as a conscious fabrication by Joseph Smith; (3) as inspired, but not historically ancient; or (4) as partly ancient with inspired nineteenth-century expansions. These less-than-orthodox views about the Book of Mormon acknowledge the controversies that other entries sought to minimize or avoid.

#### CONCLUSION

**W**HAT the encyclopedia endeavors to do, it does well. With the Book of Mormon, it is at its best unravelling complex Book of Mormon accounts and peoples in the fifteen books. The encyclopedia follows self-imposed limitations on what it endeavors to do, on how far to challenge orthodoxy, as well as how far to assert Mormon archeological claims. Nevertheless, the editors needed to address more clearly the archeological, historical, and racist implications of Mormon statements about Indian origins, lifestyle, and dark skin.

As a “religious encyclopedia” that addresses a goal of preserving a body of belief, the *Encyclopedia of Mormonism* impressively fulfills its mission. At the same time, the encyclopedia, like an iceberg, presents only a portion of important background and issues concerning the Book of Mormon. It is a brief for orthodoxy that lacks the scope and diversity necessary to qualify it as truly encyclopedic.



#### NOTES

1. Brigham D. Madsen, ed., *B. H. Roberts: Studies of the Book of Mormon* (Urbana, IL: University of Illinois Press, 1985).
2. John W. Welch, “B. H. Roberts: Seeker After Truth,” *Ensign* (March 1986): 56–62.
3. Madsen 240, 271.
4. See also 1 Nephi 12:23, 2 Nephi 5:21–24, 30:6, Jacob 3:5, 9, Alma 3: 6–10.
5. This unpublished 17 July 1831 revelation was described three decades later in an 1861 letter from W. W. Phelps to Brigham Young quoting Joseph Smith: “It is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just.” In the 8 December 1831 *Ohio Star*, Ezra Booth wrote of a revelation directing Mormon elders to marry with the “natives.”
6. In 1954 Apostle Joseph Fielding Smith rejected this limited geography theory: “Within recent years there has arisen among certain students of the Book of Mormon a theory to the effect that within the period covered by the Book of Mormon, the Nephites and Lamanites were confined almost within the borders of the territory comprising Central America and the southern portion of Mexico; the Isthmus of Tehuantepec probably being the ‘narrow neck’ of land spoken of in the Book of Mormon rather than the Isthmus of Panama. . . . This modernistic theory of necessity, in order to be consistent, must place the waters of Ripliancum and the Hill Cumorah someplace within the restricted territory of Central America, notwithstanding the teachings of the Church to the contrary for upwards of 100 years.” (*Deseret News*, Church Section, 27 February 1954, 2–3.)
7. Smithsonian Institution, “Statement Regarding the Book of Mormon” (Department of Anthropology, National Museum of Natural History, SIL-76, 1982).
8. Michael D. Coe, “Mormon Archeology: An Outsider’s View,” *Dialogue* 8 (Summer 1973): 41, 42, 46.
9. Ray T. Matheny, “Book of Mormon Archeology,” Sunstone Theological Symposium, Salt Lake Sheraton Hotel, 25 August 1984. Typescript in Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah. Matheny also noted that esoteric examples of iron (which might have been mete-

orite) or barley (which was a New World barley of Hohokam people, nothing to do with Old World barley) are not sufficient—the Book of Mormon text implies major systems of metallurgy and grains. Matheny also criticized as weak the attempt to explain a non-existent horse as a familiar name for an unknown animal, such as a tape deer, because the text provides a “literary context for the use of the word, ‘horse’,” including chariots and pasturing; “horse” is not just “some substitution” term.

10. Letter to Mr. and Mrs. Harold W. Lawrence, 20 February 1976, University of Utah, cited in Stan Larson, “The Odyssey of Thomas Stuart Ferguson,” *Dialogue* 23 (Spring 1990):79.

11. Madsen; see discussion in George D. Smith, “Is There Any Way to Escape These Difficulties?: The Book of Mormon Studies of B. H. Roberts,” *Dialogue* 17 (Summer 1984):110.

12. See Peter R. Ackroyd, “The Book of Isaiah,” in *The Interpreters Commentary on the Bible*, ed. Charles M. Laymon (Nashville: Abingdon, 1971), 329–71; Carroll Stuhmüller, “Deutero-Isaiah,” in *Jerome Biblical Commentary*, eds. Raymond E. Brown, et al. (Englewood Cliffs, NJ: Prentice Hall, 1968), ch. 22.

13. B. H. Roberts recognized the “Isaiah problem” in his *New Witnesses for God* (1909), 3:449–60. Mormon Old Testament scholar Heber C. Snell advocated the composite authorship of Isaiah (*Ancient Israel Its Story and Meaning* [Salt Lake City: University of Utah Press, 1963], 24, 187–88). See also George D. Smith, “Isaiah Updated” in *The Word of God*, ed. Dan Vogel (Salt Lake City: Signature Books, 1990), 113–30.

14. Stan Larson, “The Sermon on the Mount: What Its Textual Transformation Discloses Concerning the Historicity of the Book of Mormon,” *Trinity Journal*, 7 (Spring 1986): 23–45.

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# MUDDY, RISING WATERS

By Lisa Bolin Hawkins

“THREE DAYS.” ERVIN JOE NODDED SAGELY. “I read it. They’re prob’ly cuttin your daddy’s toenails or shavin him right here as we speak.”

The heat under the front porch was already crawling down her back, and Kelly Grace wondered if Mama would make breakfast.

“Lord’a mercy, Ervin Joe, hush. It’s a closed casket anyway.”

“Well I don’t see you cryin. ‘Sides, he’s my daddy’s brother and I’ll talk about him if I want. I thought you’d care to hear, what with you gonna be a lady doctor.” He squashed an ant that crawled up his bare foot.

A horsefly buzzed in between the crisscross white slats. “There was no call to drag me under the front porch at seven o’clock in the mornin to tell me that.” Kelly Grace inched out through the access door and Ervin Joe followed, both in time to face the black oxfords, swollen ankles, and worn black hemline of Aunt Lougene.

“Kelly Grace Johnson!” Aunt Lougene whispered emphatically. “What on God’s green earth is wrong with you? Runnin ‘round here like a cracker farm hand! You get in the house and clean up and put on that black dress. People will be comin soon and you can act like a young lady for one day or I’ll see what for.” She didn’t even stop for breath.

“And Ervin Joe Johnson; I like to skin your hide. Get home and put on your Sunday clothes and don’t let me see one specka dirt beneath those nails. You and your daddy and Idalou get back over here and greet folks.” She swatted her son on the back and he took off home, red dirt sticking to his overall bottoms, bare shoulders broad beneath the denim straps.

“That child is slow as Christmas,” Aunt Lougene said. Kelly Grace wanted to call her cousin back. He was the only person with a sensible attitude toward this entire event.

“Well come on, Miss Priss.” Aunt Lougene slowly climbed the porch steps, her black handbag swinging from her arm, handkerchief clutched at the ready.

“Aunt Lougene, I hadn had any breakfast. Should I just get it myself?” Kelly Grace squeezed past her aunt and held open the screen door. Aunt Lougene stopped and narrowed her eyes.

“Well I suppose if a fifteen-year-old girl can’t get her own breakfast, she’s never gonna learn any younger.” She waddled regally into the cool front hall. “But I don’t suppose it’s occurred to you that it’s vulgar to be hungry this mornin. Is your poor mama up yet?”

“I don’t know, ma’am.” Kelly Grace felt too big for her skin, like she was about to crack open and pop out. Her shorts would suddenly strain at the seams and the buttons of her blouse would rattle to the hallway floor.

She watched Aunt Lougene unpin her black straw hat and place it over the wedding album on the table in the front room. Her red hands patted her hair—which looked like it was made of the same stuff as the hat—and dabbed at her forehead with the handkerchief.

“Make yourself comfortable, ma’am. Then if anyone comes before Mama is down, you can thank em and explain she’ll be down directly. That would be a real big help to Mama.”

“Well, now you’re thinkin of someone else for a change,” Aunt Lougene said, settling in a chair by the window.

“Yes ma’am.” Kelly Grace knew that, of all days, this was the day to keep peace, not sass back, but she twisted up at the rude things grownups said to her they’d never say to each other. Even today she would be Brad and Lucy Johnson’s spoiled only child, too smart for a girl and too smart-mouthed, only now she’d be pitied and worse, so would Mama. She’d been brought up so polite she couldn’t speak her anger even in her mind. And she was still hungry, vulgar as it was.

Kelly Grace went to the kitchen, got a big piece of Mrs. Burns’s peach pie and poured a glass of milk, and tiptoed up to her room. She ate and stared at the posters on the walls. “I am probably the only girl in the world so much in love with Paul McCartney,” she thought, munching.

Mama knocked at the door. “Do you need to get into the bathroom before I do, darlin?” she called. Kelly Grace answered through a mouthful of pie, hoping Mama would think she’d been crying.

“No ma’am, I’ve been up awhile. Aunt Lougene’s downstairs, Mama.”

“Dear Lord,” Mama whispered, not knowing it carried through the door. “Well, that’s real nice of her to come so early, darlin. I won’t be long. We should probably go down as soon as we can.”

“Yes ma’am.”

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It occurred to Kelly Grace that the moonshiners Daddy had been after the night he died were probably in the congregation. She scanned the crowd, looking at each face for traces of guilt.

"Are—are you all right, baby? You don't sound yourself."

Kelly Grace was ashamed. "I'll be all right, Mama. I'll be there directly."

Mama padded away toward the bathroom. Kelly Grace knew there were houses with more than one bathroom, but not in Little Stratford. She'd probably never see one. Their bathroom had been jerry-rigged by Granpa from part of the other bedroom and one end of her closet, when this was his house. Daddy's family had settled Little Stratford. Great-Granpa always called it Johnstontown, but "Little Stratford" had stuck.

Kelly Grace went to the closet and examined the seven dresses. Five for school—probably outgrown during the summer; when could she ask Mama about new ones?—one for Sunday—pretty much outgrown and greatly to be mourned, as it had been her cousin Betty Jean's in Amarillo and had little blue flowers and lace and had to be hand washed. And then there was the black dress that had been poor cousin Linda Jean Farrell's "before she passed on herself, the dear child"—actually, poor Linda Jean Farrell was Aunt Lougene's niece, which made her a kissin cousin, but her clothes had been preserved against a time of need. Kelly Grace had hung the dress out on the line for two days, trying to get the packed-away smell out. She thought she'd get a new dress for the funeral, even if it had

to be black, but Aunt Lougene saw no sense in it and Mama wasn't up to resisting at the time. So she'd just have to go to the funeral smelling like a can of Raid that had been locked in an attic trunk for years.

Whatever funerals poor Linda Jean Farrell had attended had been in winter. Kelly Grace's room was on the southwest side of the house, and the sun and humidity were working already to let her know she'd be miserable all day. Maybe she wouldn't be hungry, after all; she'd just drink a lot of iced tea, or go upstairs, overcome with grief, to lie down, after freeing herself from the high collar and peeling off the long sleeves. Maybe she could lie down in Mama's room; it stayed fairly cool because of the drapes.

She heard Mama's big bedroom door close and slipped into the bathroom to clean up and stuff her shorts and blouse into the dirty clothes. Back in her room, she debated whether to go without stockings, or a slip, or even a bra, because of the heat. She finally put on the hated funeral dress without a bra or stockings, just a half-slip over her panties. Women's clothes were made like onions—she imagined herself in a dim room, Paul McCartney watching from a chaise lounge, while she slipped off the layers, one by one, sometimes turning her back—she wasn't quite sure what she wanted to happen after that. Maybe she'd put on a nightgown and he'd hold her and

kiss the top of her head, smelling like the rough blue suit and shaving lotion Daddy wore to church.

She pulled her strawberry-blonde hair into a large, black-plastic barrette that Aunt Lougene had bought at the five-and-dime after Kelly Grace refused to wear a hat. "I swan, you can't have hair shinin' gold and red in the sun by your own daddy's grave, like some fancy lady," Aunt Lougene had said, but she gave up when Kelly Grace reminded her that Daddy's hair was the same color. "You have got a wicked tongue in your head, young lady," was Aunt Lougene's response. She had puffed up to the house later that day and pressed the barrette into Kelly Grace's hand. "You pull that hair back, Miss Priss," she had said, and when Kelly Grace wrinkled her nose, Aunt Lougene had puffed back down the driveway muttering, "raised in a barn, I swan."

The plain black dress and severe ponytail made an unflattering picture in the full-length mirror. Kelly Grace looked at her pale, freckled face and disappearing eyelashes and brows and decided she might be attending her own funeral. "The password is 'cadaver,'" she whispered, imitating the game show, and looked up to the corner of the mirror. Daddy had given her a picture of Grace Kelly as the young Princess Grace of Monaco.

"When I saw her in *Rear Window* the day before you were born, I knew what my little girl's name would be, if you were a girl," he had said. "I found this in a magazine at Dr. Howard's office and it was worth goin' to the dentist to get it. Course I asked first. Now there's a woman with spunk, and graceful like her name. She was named 'Lisa' in the movie and she risked her life because she believed in Jimmy Stewart." Daddy thought Jimmy Stewart and Henry Fonda and Gary Cooper were the be-all and end-all.

Kelly Grace had been flopped on the bed reading her homework when Daddy came home with the picture. "How come you didn't name me Lisa?" she had asked. "Then the kids at school wouldn't call me 'Kelly Green.'"

Daddy had laughed his deep six-two laugh and reached down to pat her shoulder. "No one in East Texas ever heard of a girl named Lisa. My mama and daddy would have me sent away for namin' a baby that. By the time they figured out Kelly Grace, it was too late." He had chuckled and sat on the bed, sagging the corner down. "You just wait; you'll outshine em all." He stroked her hair. "You'll be a princess, maybe not livin' in a palace like this lady here, but good and smart and beautiful. I'm real proud of my girl."

Kelly Grace stared again at the thin, blackclad nonperson in the mirror. She went to her jewelry box and got the little silver cross on a chain that Daddy gave her last Christmas. "Sterling Silver" it said on the back, and she knew the cost because she'd seen it in Main & Kirk's window in Stratford. She fastened it around her neck and went down the stairs.

AT least it was cooler there. Already the house was full of relatives and folks from town and even some of her schoolmates, looking slicked down or Sunday curled and uncomfortable. Mama, with Aunt Lougene gripping one of her wrists,

was trying to greet people. She looked thin and fragile and gracious in her summer black dress—the county sheriff's wife has a black dress for every season. Mama's white-blonde hair was pulled up beneath a black hat, but she wasn't wearing a veil. "I don't plan to faint from heat stroke and make a spectacle of myself," she'd said.

Aunt Lougene gestured for Kelly Grace to come over and pulled her sleeve to make her bend down.

"You take that necklace off," she hissed. "It ain't proper mournin'."

Mama must have overheard because she excused herself and turned toward them. "Why Lougene, honey, Bradford gave that necklace to Kelly Grace as a Christmas present, and it is a cross, as you can see. I understand it's not traditional, but I think it's lovely of Kelly Grace to wear it. She's worn it every day since she got it. Her daddy would be so pleased to see it today." Mama put her arm around Kelly Grace, simultaneously releasing them both from Aunt Lougene, and stepped away.

"Did you get something to eat, darlin'?" Mama whispered. Kelly Grace noticed that her eyes were red-rimmed and she had on more make-up than usual, and no cologne. She smelled faintly of witch hazel, the kind she put on cotton pads on her eyelids when they were puffy. "There's plenty of food in the kitchen if you'll be careful of your clothes."

"I'm okay, Mama."

Mama patted the back of her hand across her forehead. "It must already be 80 degrees in here. We should have started earlier." She brightened artificially and turned toward her sister. "Alice, honey, can you believe this is my little Kelly Grace? Aunt Alice drove almost all night to get here from Amarillo, darlin'."

Aunt Alice was a darker version of Mama, like a lustrous brown bird made of platinum wire, with the same gray-green-blue eyes and, in this sea of only-to-funerals black, a stylish navy-blue dress. Kelly Grace remembered her from a visit to West Texas year-before-last. They hugged. "I'm so sorry about your daddy, Kelly Grace. You're mama's got a big girl to depend on now. And doesn't she have lovely hair, Lucinda?"

"It's just like Bradford's," Mama said, dabbing at her eyes with a handkerchief.

"Well she's goin' to be a beauty, Lucy." Kelly Grace was remembering how much she liked Aunt Alice. "She's got our eyes, though, and is built delicate like the Ballous. This one'll never reach six-two!"

Mama laughed her gentle laugh, and everyone nearby looked sideways at her. Kelly Grace wished she had Daddy's gun—as though Mama, who had lost the most, couldn't laugh today. Mama seemed not to notice. "She's smart like Bradford, Alice. She gets straight A's in school."

The house fell silent as Granma Johnson entered, swathed in black, on the arm of Aunt Lougene's husband, Uncle Duck. His name was Duane Ervin, but no one had called him that since his wedding. Kelly Grace had forgotten how much like Daddy he looked and walked and talked. He had plain brown hair and was a little out of shape, but then Daddy had kept

himself fit so he'd be strong enough to deal with any criminals that came to Fasher County. Uncle Duck just ran the International Harvester store next to his house.

Granma went to Mama and collapsed, crying, in her arms, which set Mama off, and Uncle Duck had to unwind Granma off of Mama and steer her to a sofa, hastily vacated by Aunt Edna and Uncle Jim Bob Turner. Aunt Alice put her arms around Mama. Idalou and Ervin Joe chose that moment to enter, in somber Sunday best, followed by Aunt Edna's daughter Lora Eileen, who was eighteen and, as Granma had said on happier occasions, "always looked like she just stepped out of a bandbox." She lived up to her reputation now.

"She must of gone clear to Fullview to get that special," Ervin Joe whispered to Kelly Grace, who was trying not to show the envy she felt. If black and mourning and summer could be combined successfully, Lora Eileen had done it. Her shiny brown hair was pulled up underneath a black hat with a tiny dotted veil, perched at a slight tilt. Her dress draped and defined her in black, and she even had sheer black stockings and black pumps with tall, pointed heels. Obviously she'd never sweat a drop in her life.

"You'd think she was the widow," Ervin Joe said, earning a poke in the ribs from Kelly Grace, and Idalou said, "Your mama's gonna have puckers in the floor from those heels; have to steam-iron em out."

"Hello, little ones," Lora Eileen said as she swept past to greet Mama. "You do look mournful, Kelly, dear." Lora Eileen always called her younger cousins "little ones," which they hated, and never called anyone by more than one name, so it took a while to figure out who she meant. Kelly Grace detested her and emulated almost everything she did.

The buzz of conversation grew louder until finally Reverend Stegall came to say all was ready. The group hushed as Mama, Kelly Grace, and Granma Johnson were led to the minister's car; the others followed in their own cars. The service was to be held at the funeral home instead of the church, because the funeral chapel was air conditioned and could hold more people.

Kelly Grace was proud as she sat next to Mama in a family pew and saw the people coming in—everyone in Little Stratford. Even Old Willie, who Daddy had put in jail for being drunk most winter nights, looked slicked down and respectful. And people from miles around, from all over the county, and Daddy's two deputies in their tan uniforms, standing attention at either end of the closed, gray-metal casket with its spray of roses and carnations on top. Kelly Grace thought fleetingly that this would be the day to rob every place in the county, since everyone was at the funeral, including the police. Flowers were everywhere—in baskets and vases and on wreaths set on black wire stands, some with banners across them and words in glitter, like "Nieces and Nephews" and "Wimmer Family." Daddy had jumped in the creek and saved Timmy Wimmer from drowning years ago, during the big flood.

It occurred to Kelly Grace that the moonshiners Daddy had been after the night he died were probably in the congregation.

She ignored Reverend Stegall's eulogy as she scanned the crowd, looking at each face for traces of guilt. Daddy had surprised a still up in the pine woods back of Shady Mill, and chased the men through the rainy night, across the old iron-ore strip mine in the slippery mud, and fallen in some hole—an old well or bore hole or something. It had rained hard for two days and he was stuck as the waters rose and finally drowned him. Almost every man in the county had joined the search parties when Sheriff Johnson didn't come home, and they found him on the third day and took him to the funeral parlor, not thinking it proper to take the body home in its condition. It had taken ten men and a backhoe to get him out.

No one in the funeral home looked guilty to Kelly Grace, but Reverend Stegall sure was making them look sad. Sniffing and dabbing eyes and outright sobbing were before and behind and on either side of her. She sat dry-eyed, waiting for Daddy to come striding through the doors at the back of the funeral chapel and tell everyone to cheer up, but he didn't. The organist started "Beyond the Sunset," the coffin was wheeled away toward a side door where the hearse waited, and they all filed out.

The heat was like walking into a wall. Mr. Landow, the undertaker, was whispering to his employees to hurry and get the flowers to the cemetery. "I'll carry y'all over to the cemetery now, Miz Johnson," Reverend Stegall told Mama, and so they all drove out to the graveyard. Mama remembered as they rode to thank the preacher for his lovely eulogy, that it was just what she had hoped he would say. Kelly Grace doubted that Mama had heard much of it. Granma just sat with her face flushed and her handkerchief a soggy wad. Kelly Grace offered hers, as she had not used it. "Why child, how thoughtful," Granma said. "You're sure you won't need it?" Kelly Grace shook her head. "You don't expect em to pass on afore you," Granma whispered.

"No ma'am," Kelly Grace said, and took Granma's hand.

They were among the first at the cemetery and Kelly Grace suspected that some were dawdling in the air-conditioned funeral home. Anyhow, it sure was taking a long time. Mr. Landow had covered the red dirt by the grave with plastic grass. The gravediggers were across the cemetery, dressed in coveralls, smoking and waiting to fill in the grave. There was a tent with rows of chairs for the family, but there wasn't a breeze in it, so when Ervin Joe and Idalou got there, Kelly Grace went to stand under a tree with them. Daddy's coffin sat by the open grave.

"That box is too small to hold Daddy," Kelly Grace said.

"I reckon so," Idalou said.

"Maybe he shrank," Ervin Joe said, his face working with suppressed laughter and shame.

"Ervin Joe Johnson, you have no decency," Idalou said, but Kelly Grace thought it was a pretty good joke, all things considered.

"Well, I guess he had time to get used to bein in a red dirt hole," Kelly Grace said.

Idalou stared. "You two are not goin to heaven for talkin like that."

"Good." Ervin Joe said. "Then we won't have to spend any more time with the likes of you."

Idalou flounced off with ten-year-old dignity and Kelly Grace pulled her sticky dress away from her chest, afraid it would cling. "Ervin Joe, I sure do wish I was down at Walgreen's, drinkin a chocolate milkshake, wearin regular clothes."

"This ain't really happenin to you, is it, Kelly Grace?" Ervin Joe asked.

"I dunno. Mama's actin one way and feelin another way. Grownups—cept your mama and my Aunt Alice—are actin like our whole family died. They all liked Daddy, though. I wish he was here to see all these people show their respects. I think it makes Mama real proud. You're actin real. But that red dirt and stupid gray box aren't real. Sure as hell not real."

Ervin Joe was impressed by the swearing. "I think they're about to start. I'll see you at the house."

Kelly Grace went into the stifling tent to sit by Mama; everyone who was not close kin stood around the foot of the grave. Reverend Stegall read about dust and resurrection from the Bible, and Kelly Grace fingered the cross around her neck. Then he said a prayer for the soul of Bradford Austin Johnson and the safekeeping of his final resting place until the trumpet should sound to call forth the righteous. "Amen," everyone said, with the fervor of parched throats and humidity-sticky hairspray and wringing-wet armpits.

The deputies and Uncle Duck and some grown cousins lowered the coffin into the muddy red hole. Reverend Stegall reached beneath the plastic grass for a handful of damp dirt, like dark red Play-Doh, and gave it to Mama, who stood to receive it and gently dropped it into the grave. Kelly Grace stood too, but before Reverend Stegall could hand her any mud—the mud that right now had settled at the bottom of Daddy's lungs and had become part of him before he could become part of it—she reached up and unclasped the chain that held the cross around her neck. Stooping at the edge of the grave—Mama put a hand on her shoulder—Kelly Grace dropped the cross and chain into the flowers that covered the coffin, up near the head and centered, as though Daddy wore the chain now.

Kelly Grace stood and Mama put an arm around her. As they walked toward the waiting cars, Kelly Grace glimpsed Aunt Lougene whispering furiously to Uncle Duck and looking at Kelly Grace. Never had Kelly Grace been so tempted to try the obscene gesture that her cousin John Ray Wood had explained in graphic detail at the last family reunion, but she knew that would humiliate Mama. She turned away hastily and climbed into Reverend Stegall's car.

**B**ACK at the house, people drank iced tea and balanced plates of food dished up by some ladies from church. Shirlene Mapes's mother asked Kelly Grace if she didn't want something to eat, but Kelly Grace accepted only a glass of iced tea. Mrs. Mapes looked satisfied. People were fanning themselves with the program from the memorial service, like it was some piece of trash paper, and Kelly Grace couldn't find hers; she must

have left it at the funeral home. It was so hot she felt light-headed. Mama was holding Mrs. Price's hand with both her own—Mr. Price owned the backhoe—and trying not to cry as Mrs. Price sniffled.

People started leaving, first acquaintances, then co-workers and friends, and then most of the family—even Uncle Duck had to get back to the IH. Everyone stopped and spoke to Mama, and Kelly Grace was angry at them all for making Mama smile and say comforting words to them, when she was the one who needed a miracle, who didn't need anyone to expect graciousness or strength or anything but Daddy, walking through the door, setting his hat and gun on the high shelf in the hall closet, calling her "sugarplum" and "darlin."

Aunt Alice was listening to Mama, and Ervin Joe and Idalou were eating pie, when Aunt Lougene came up behind Kelly Grace, creaking the floorboards and generating heat.

"That was quite a Hollywood show you put on with your little necklace, Miss Priss. The Catholics would have been downright proud. And you sure got the attention of all concerned."

Kelly Grace didn't notice how quiet the room was as she turned to face Aunt Lougene, whose mouth was set in a smug, disapproving line.

Kelly Grace reached up and began unzipping poor Linda Jean Farrell's black dress. "You're so kind to notice everything I do, Aunt Lougene." Zip—zip. Kelly Grace pulled the black cloth away from her damp chest and pulled her arms out of the sleeves. Idalou gasped. "You seem to have advice on everything." She pushed the dress to her waist and wiggled it past her hips; it slid down to the floor. Kelly Grace kicked it over to Aunt Lougene's feet. She didn't know who was staring harder, Aunt Lougene or Ervin Joe. Kelly Grace reached up, trembling, and freed her hair from the black-plastic barrette, breaking the clasp and loosing a frizzy flood of red-gold. "Go bury these with poor Linda Jean Farrell." She kicked off her shoes toward the pitiful black pile. "And the next time you try to tell me what's proper, I'll walk naked down Main Street at noon and dance in front of your house until someone comes along with a better idea. Now leave my mother alone."

Kelly Grace turned her back on the three open mouths of the Johnsons. Mama and Aunt Alice sat, pale and staring, on the couch. Kelly Grace walked slowly, head high, barefoot and bare-breasted, up the stairs to her room, where her pictures of Paul McCartney and Princess Grace waited. She was able to close the door before the first, hot tears hit her collarbones. ☞



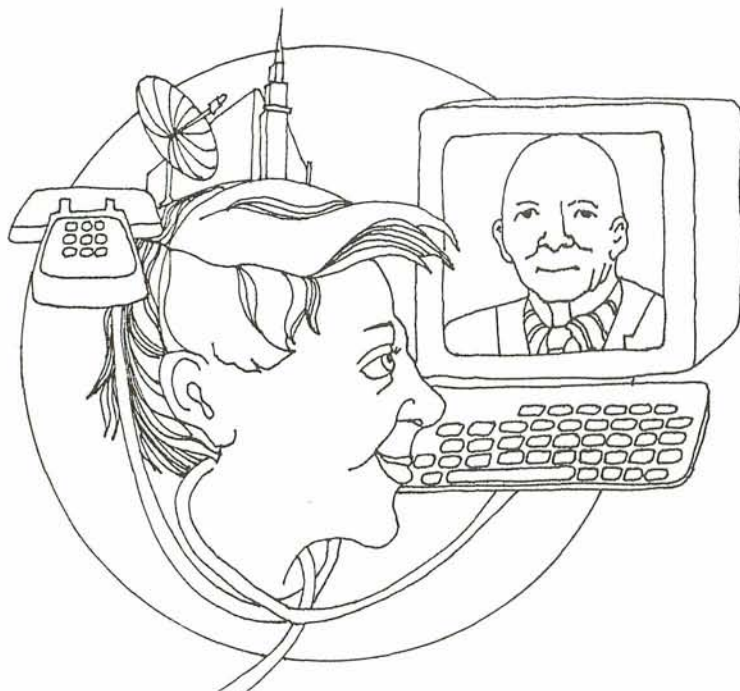
A studious Mormon named Joan  
Thought sacrament talks were a drone;  
When the leaders up front  
For some ZZZs would hunt  
She'd pull out and read her *Sunstone*.

COLLEEN THOMAS

## INTERVIEW

# DO IT A LITTLE BIT DIFFERENTLY

A Conversation with Joel Kotkin



MARTHA S. BRADLEY

*Mormons are becoming a non-racial, world-wide, economic tribe, and they must maintain their identity as they assimilate diverse cultures.*

JOEL KOTKIN is the author of the recently released book *Tribes: How Race, Religion and Identity Determine Success in the New Global Economy*. He also co-authored *The Third Century and California, Inc.* and is a senior fellow with the Center for the New West in Denver and an international fellow at Pepperdine University School of Business and Management. This interview was conducted by Elbert Peck.

### WHAT IS A GLOBAL TRIBE?

For decades many have said that the two inevitable characteristics of the twentieth century are the nation state and the growth of secularization—that people would identify with their nation over their ethnicity or religion and that the world was moving toward greater homogeneity; that cultural factors were becoming less important than technological factors. That's technological

and economic determinism. Marxism and free-market are contrasting systems of economic determinism, and neither acknowledges nor concentrates on the cultural aspects of why people do what they do—their need for otherworldly or trans-historical identity.

With the end of the Cold War there has been a profound and long-term world-wide shift back toward the search for cultural identity. Ironically, at the same time we have the internationalism of economies and cultures through technology and trade. The world is globalizing rapidly—U.S. gross domestic product is now three times as much tied to international trade as it was in 1960. This affords an opportunity to look at history, and particularly economics, through what I call global tribes—international ethnic groups that operate in the international economy by maintaining their ethnic cultural identity. They meet three conditions.

First, they are dispersed around the world and have international connections and an international perspective.

Second, global tribes have a tradition of self-help and what Martin Buber called a "vocation of uniqueness," a sense of being different. In a world where family and value structures are under assault, those who maintain those structures are in good shape. The Arab historian Ibn Khaldun said only tribes held together by a group feeling can survive in a desert. I see the modern world as a desert where individuals can be easily isolated and weakened, but groups that function on the basis of self-help are in good shape.

Third, global tribes have to be cosmopolitan and interested in gathering information. In my book, I quote the Mormon maxim "the glory of God is intelligence" (D&C 93:36) as an example of this interest. All the tribes that I talk about have a strong tendency toward education, toward learning, toward developing a strong consciousness of wanting to get technology from other people and use it.

I discuss five major tribes that are positioned to operate in the changing economic world: the Jews, who are the historical archetype; the British, who are largest and historically most important in terms of a global network; the Japanese, who have a unique network that I call "diaspora by design," maintaining their global empire through the rotation of corporate Jesuits; the Chinese, who are the most important emerging global tribe and who probably will be the dominant tribe in the twentieth-first century; and the Asian-Indians, who may be the ones to challenge the Chinese.

There are also what I call new global tribes, new affiliations that are developing out of this same ethnic milieu—Armenians, Palestinians, and Lebanese. Then there are the Mormons, who are the first of an emerging and new kind of global tribe.

### ARE MORMONS REALLY A TRIBE OR JUST AN INTERNATIONAL CHURCH?

Look at the three characteristics. First, although based in the United States, they are increasingly a global, trans-national group who are predominately non-American. They are genuinely dispersed around the world in established colonies, not just a bunch of white guys from Provo who are there for two years. Second, there is the enormous culture of self-help among Mormons—they "take care of their own." Third, there has been a strong Mormon drive to technology and information, and with the growing sophistica-

tion of Brigham Young University there are now a large number of Mormons in the university systems and the professions who are involved in information manipulation—lawyers, investment bankers, accountants. Taken together, these characteristics make Mormons network more like a tribe than just belonging to a denomination; they are well positioned in the global marketplace.

### SOME SAY MORMONISM IS A NEW RELIGIOUS TRADITION—IT IS TO CHRISTIANITY WHAT CHRISTIANITY IS TO JUDAISM.

That's what it's going to have to become to achieve its goals of global expansion. The greatest growth of the Church is in other Christian places; clearly Mormonism is going to have to grow fundamentally off a basic Christian base. A lot depends on how its ethnic identity adapts. It strikes me that Mormonism is buffeted by two forces that are equally dangerous. One is its desire for respectability and conformity that will inevitably end up in Mormons becoming some flavor of generic Protestant Christians. Then there is the force of fundamentalism that's sweeping through society, driving the Church to the religious right. If I were worried about Mormonism, I'd be worried about an attempt to go back to being a fundamentalist white Christian Protestant brand of Mormonism that would make it less attractive to others. Both forces have their dangers. If Mormons become like mainstream Protestants, then what's their *raison d'être*? If they become too fundamentalist, they're also going to cut themselves off. In economic terms, Mormons have to have product differentiation to maintain their identity. Mormons have a danger of not differentiating themselves. Maybe they're afraid of being different because of their history of persecution. But they're not just another brand of Protestantism; if so, then why be a Mormon?

Mormonism has enormous advantages: it is expanding at the time when English is becoming the global language, when there is new global technology, and it has strong lay presence. There is a great opportunity for Mormons in the Confucian countries, because the Confucian values and the values of Mormonism are extremely similar. Both are family oriented; there's an interlock between the Chinese worship of ancestors and Mormon genealogical work. But, again, there has to be market differentiation of Mormonism from other Western Christian faiths—it has a very different kind of historical tradition. If it tries to be another fundamentalist sect or

another washed-out W.A.S.P. sect, it can't compete. How's it going to compete for respectability against the Episcopalians?

With the emergence of Latin America you see the growth of Protestantism and Mormonism. One of the points in my book is that as Latin America industrializes, the Calvinist values that infuse Mormonism are becoming extraordinarily useful. One of the things against the Catholic Church is that it has not exactly been the friend of economic development and uplift of population. Mormonism is well-suited for upward-mobile, developing countries. Even in Los Angeles, there is an emerging Latino middle class that feels the Catholic Church has become an excuse-maker for those who don't want to work hard.

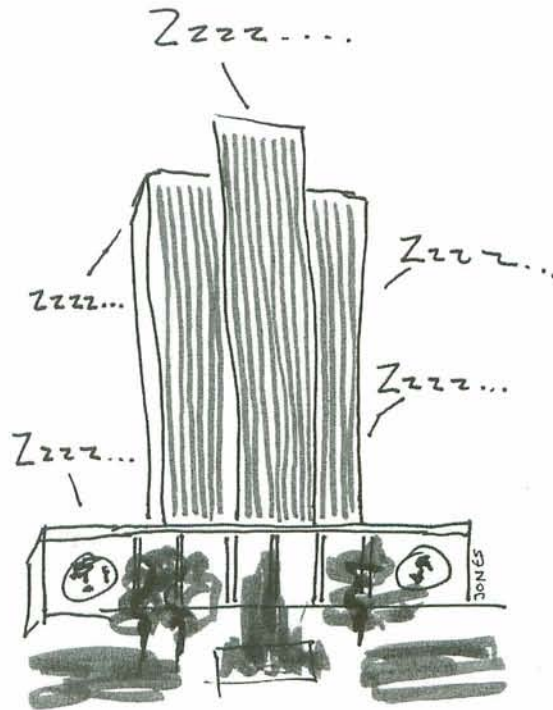
### HOW WILL MORMONS OPERATE IN THE FINANCIAL ARENA AS AN ETHNIC GROUP?

What is interesting economically is that Mormons, unlike most of the tribes, have concentrated their members heavily in the bureaucracies, both government and large corporations. They have penetrated mainstream institutions more than created their own economic institutions, at least outside of Utah. That's a very different pattern than with the Jews, Chinese, Asian-Indians, or Japanese, all who tend to create their own

economic institutions. This Mormon pattern has advantages: it obviously helps with proselytizing and attracting the mainstream. It also has a danger of turning them into something like everyone else.

In contrast, the Jewish or Chinese financial and business worlds sustain their cultural world of diversity. The reason the Jewish community can produce more books, for instance, than virtually the entire Christian community is that there is so much philanthropy directed toward Jewish scholarship. And you don't have to answer to anybody for your interest. If Armand Hammer decides he wants to donate a million dollars to holocaust studies, who is going to say no? Such self-supporting actions sustain their unique identity.

A problem with Mormonism is managerialism, which is a Protestant disease. Its danger is that the world economy is changing and moving to smaller units and more flexible kinds of operations. I suspect that Mormons would reflect that change; if they don't, they're going to be in trouble. One of the things that have hurt the African-American community is an over reliance on government and corporate bureaucracies. If you go to a Pacific Bell or AT&T meeting of employees, you'll see a greater percentage of African-Americans than what you see in the entrepreneurial community. Those positions are not nearly as important in the long term



One effect of the growth of the Church in Latin America—the siesta.

as the hi-tech meetings in Orange County or in Silicon Valley, California, where up to 50 percent of the employees are Asian-Indian or Chinese. I'll put my bets on the Indians and the Chinese. That's where the new wealth is going to be created.

Mormons have important assets in the global economy, especially its communal values. Economists once believed that when we got to a certain point in capitalist development that science and technology would take over and that Calvinist values would no longer work and that Judaism, although ideal for capitalism, was too communalistic to function in the modern world. Completely wrong. In reality, communal values are exactly what's needed to be effective in capitalism. Capitalism without values is destructive, as Marx accurately pointed out. You cannot have this capitalistic culture if group self-help—communalism—is not part of that culture.

Indeed, one of the reasons my tribe, the Jews, have been able to survive as capitalists in a capitalistic society is their communalism—who's more communal and tribalistic than the Jews? When Russian Jews come to the United States, the Jewish Federation sets them up in houses, job training, English language training, and very often jobs. I've been asked by three different Jewish organizations in Los Angeles to help come up with strategies for the Jewish community to deal with the realities in L.A. It's a very conscious thing, Jewish communalism. It's different from the typical mainstream Christian charity thing, which is, "We're guilty, we're guilty, we're guilty." The Jews think, "How must we fit into this situation so that we can survive, and what is the mutual self-interest?"

One of the things many reviewers missed is that all the tribes in my book had strong communalistic, familialistic tendencies. They weren't pure capitalists in the sense of financial manipulators who are only profit maximizers; there's something else that sustains them. This includes understanding how the tribe needs to reach out to others outside the tribe in order to preserve the cosmopolitan environment. For tribes to survive as minorities they need to make sure that the cosmopolis survives. Because, for example, if all the Jews in Los Angeles moved to the Intermountain West, Judaism would be doomed in the West. We need Los Angeles. Without L.A. we die because we'd end up being just another group of Anglos, and what could be worse than that?

The history of Judaism is that very early on we became an urban people. Our destiny is in large cosmopolitan cities because of the

diversity, community self-help, and economic networks they allow. If large cosmopolitan cities in America become dysfunctional, then we're in trouble.

Even for Mormons, the danger is that if you destroy a city like Los Angeles you destroy the huge number of people who are potential converts. I think that Mormons, like Jews, are able to survive that chaos because of their own insular communities. The people who are leaving L.A. are the rootless part of the Anglo community who have the least benefit of being in L.A.

**J**APANESE TRIBAL NETWORKING MEANS THAT, WHEN POSSIBLE, JAPANESE BUSINESSMEN PATRONIZE ONLY JAPANESE-OWNED COMPANIES. IS SUCH EXCLUSIVENESS PART OF THE FUTURE MORMON GLOBAL NETWORK?

That's how the Japanese do it. Other tribes function in different ways. In contrast, the Jews, the Chinese, and the Asian-Indians usually settle in the country to which they immigrate. And therefore the degree of integration, particularly by the second generation in the adopted country, is much stronger than with the Japanese. In other words, a Jewish businessperson is not going to predominantly work with other Jews; but his charitable contributions will predominantly go to Jewish groups. He will still think and to some extent vote as a Jew.

**I**SN'T THERE A DANGER OF LOSING YOUR ETHNIC IDENTITY FROM NOT PRESERVING THE BOUNDARIES OF ASSOCIATION?

Yes. But someone once described the Jews as a constantly disappearing people. Jews are always afraid we're going to be wiped out, with good reason, but we always end up surviving. Every group has to fight between the dangers of being too insular and exclusive and of losing their identity completely through assimilation, particularly in an attractive country like the United States. Currently, a Jewish revival is going on here because the mainstream institutions are dysfunctional. The American culture is in such a state of decay, not so much the economy as the culture, that many Jews are increasingly attracted back to their traditions. There are by far more Kosher restaurants in Los Angeles now than when I first moved there. Most Jewish parents I know are sending their children to Hebrew schools, even though they did not go to Hebrew schools themselves. They're looking for alternative institutions to

sustain their identity.

Mormons are interesting because they are going into the unexplored territory of tribes that aren't based on race. Up until the 1950s Mormons were basically a race, a spinoff of Calvinism, which came from Northern Europe. Since then, they're breaking the ground for a new, non-racial, kind of global economic tribe. For example, environmentalists may become an eco or green tribe, people who are united by their common ecological sense. In many ways, ecologists in California, Denmark, and Japan have a lot more in common with each other than with people in their own country—they read the same books, do the same things, fund the same charities, have the same holidays. Gays are also becoming a global tribe of their own with their own resorts, literature, music, causes, etc. But Mormons are leading the way.

**W**ON'T OUR RAPID ASSIMILATION OF NEW PEOPLES MAKE US LOSE OUR ETHNIC IDENTITY?

I think the ethnic and racial diversity of the LDS church should make it more unique, not less, because the other Protestant groups are not diversifying nearly enough. Very few of the Protestant religions in the United States have 50 percent of its members outside the United States. Your globalism and your diversity should be a strength, not a weakness. The challenge for you is to risk it a little bit, do it a little bit differently, don't be afraid to be something different. Only by being different are you going to survive. ☞



## TENDERNESS IN A DARK AGE

They tore our mouths apart.  
They took our teeth

And kissed off our sexes.  
It was a pleasure

Or so they said.  
We knew there were others,

A pile of ears over here,  
A jar of tongues over there

Hidden in a dark room  
For centuries.

There was much blood and weeping,  
A little singing.

—TIMOTHY LIU

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## A PG-RATED SAMPLER

### BRIGHT ANGELS & FAMILIARS: CONTEMPORARY MORMON STORIES

edited by Eugene England

Signature Books, 1992, \$19.95, paper, xx + 348 pages

Reviewed by Tim Behrend

THE 1990S HAVE thus far been a period of continuing fertility for Mormon letters: at least fifteen novels and short story collections (including one anthology) have been published in this three-year period, five of them by presses outside of Utah. At the same time, dozens of stories have continued to appear in *SUNSTONE*, *Dialogue*, *BYU Studies*, and *Utah Holiday*, and a new journal dedicated entirely to Mormon literature, *Wasatch Review International*, has been launched in Orem, Utah. Criticism, by contrast, continues to lag far behind the advancing edge of Mormon creative wiring. The low critical profile assumed by Gene England in his new anthology of current fiction—*Bright Angels & Familiars: Contemporary Mormon Stories*—reflects the imbalance between writing stories in the Mormon community and writing about them.

The collection consists of twenty-two short stories, fourteen of which were written within the past five years and so are truly "Contemporary Mormon Stories" as the title suggests. The remaining eight, dating from as early as 1963, are included for their historical or documentary value in contextualizing the more recent fiction. Most of the familiar names are here: the lost generation pioneers Maureen Whipple and Virginia Sorenson; the catalytic duo of BYU professors, Don Marshall and Doug Thayer, who helped kindle

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TIM BEHREND is a scholar of Javanese literature currently managing a series of cultural preservation projects for the Ford Foundation in Jakarta, Indonesia.

the New Mormon Fiction; Levi Peterson, whose slow, wise, Western voice dominates the field; the desert-struck baby boomers Michael Fillerup and John Bennion; Linda Sillitoe and Pauline Mortensen, strong women in whose narrative and themes the political and personal tensions inherent in priesthood dominion are memorably portrayed; the experimentalist Phyllis Barber; the prolific and politically conscious Margaret Young; the fantasy superstar Orson Scott Card. Even Judith Freeman and Walter Kirn are included, though these are "Mormon" writers whose connections with the cultural tradition are far less obvious than their writerly qualifications.

A list of "Notable Mormon Stories and Collections," prepared with the assistance of Bruce Jorgensen, forms an appendix to the collection. It allows quick access to part of the corpus of recent Mormon fiction, but its usefulness is greatly diminished by its somewhat haphazard construction. Many *Dialogue* and *SUNSTONE* listings, for example, are missing, perhaps because they are not sufficiently notable to the compilers. Another inconvenience is that the stories mentioned in the "Notes on Authors" section are not included in the master list, so searchers have to flip back and forth between the index and the bioburbs when looking up names or titles.

England opens the anthology with a brief introduction to the large patterns of Mormon literary history, and to the contours of its contemporary forms, making an effortless display in the process of his thorough familiarity with all parts and personalities of the tradition. This excursion through the land-



scape of Mormon literature, however, is conducted on foot: its pedestrian observations do not show the reader much in the way of critical or social perspective on the panorama of publishing events that it records.

The one intellectual issue that England pauses over deals with the "special character" of Mormon literature—how it is Mormon in the first place and what difference that makes to the reader. He does not build a coherent argument to answer these questions, or even address them frontally; instead he proffers a few opinions, much in the manner of a personal essayist, in which he touches lightly on selected aspects of the issues.

Most fundamental among England's ideas, particularly as regards the selection of stories for this anthology, is his feeling that authors' beliefs—which necessarily "affect

the nature and quality of their writing"—are of central interest to us as readers (xviii). Indeed, he explains, the stories of LDS writers gathered in *Bright Angels & Familiars* represent revelations from a divine source that can provide "further understanding" of theological, moral, social, and psychological issues of importance to Mormons. For those readers who might doubt that "these stories [can] be revelations . . . if they describe doubt, despair, failure, and sin," England recommends looking beyond their narrative surface and into "the shape of the author's own belief and moral vision, which inevitably show through to a careful reader" (xix).

I recommend looking beyond England's insistence on the edificatory value of this anthology. For most readers, the hidden truths that God might reveal to some Mor-

mons through the fictive writings of other Mormons, or the special lessons that the Saints might draw from the drama of these tales, will be less important than their own personal and aesthetic responses to the stories as narrative artifacts planted in the cultural ground of Mormon society. The space and energy expended here to argue that literature is not, after all, bad for us would have been better used for less parochial critical purposes. The last thing our community needs is more validation for an admonition-of-Paul style aesthetic of teleology.

Regarding the stories themselves, England has put together a nicely representative, but overly cautious, selection of the short fiction being produced by Mormon writers today. On the one hand, the compiler's caution is apparent in several entries—those of

*This section will include new titles from Mormon publishers; descriptions are usually taken from promotional materials. Submissions are welcome for future listings.*

#### FICTION

*To Soar with the Eagle.* By Blaine M. Yorgason, Deseret Book, \$13.95.

Yorgason portrays "a tale of love and adventure in the old West.... A fascinating look at relationships between two cultures and the responsibilities they hold toward one another."

#### ARTS AND POETRY

*Crazy for Living: Poems by Linda Sillitoe.* Signature Books, \$10.95.

*Light from the Dust: A Photographic Exploration into the Ancient World of the Book of Mormon.* By Scot & Maurine Proctor, Deseret Book, \$39.95.

This book utilizes 150 photographs, along with explanatory text, to take the reader on a journey to "landscapes that may have been common to the people of the Book of Mormon."

#### CHILDREN'S LITERATURE

*Hana, the No-Cow Wife.* By Pat Bagley and Will Terry, Deseret Book, \$12.95.

Bagley takes the tale of Johnny Lingo and creates a story of "love, dreams, and talking cows to tell the story of a most unusual courtship."

*The Stones of the Temple.* By J. Frederic Voros Jr., illustrated by Kathleen B. Peterson, Deseret Book, \$12.95.

A pictorial story describing the building of the LDS Salt Lake Temple, and the children who set the final stones in place.

## RECENTLY RELEASED

#### CHRISTIAN LIVING

*Cat's Cradle.* By Chieko Okazaki, Bookcraft, \$12.95.

Okazaki weaves personal experiences with gospel principles to create something "humorous, encouraging, and profound."

*In the Eye of the Storm.* By John H. Groberg, Bookcraft, \$13.95.

"This first-person account tells the fascinating story of the three years he [Groberg] spent on the South Pacific islands amidst a kindly people who had deep faith in God."

*Path to Wholeness: A Personal Approach to Spiritual Healing & Empowerment for Individuals Recovering from Sexual & Spiritual Abuse.*

By Carol Tuttle, Covenant Communications, Inc., \$9.95.

The subject of sexual abuse is approached personally by Tuttle, creating a path of healing for LDS women who were sexually abused in childhood.

*In Perfect Balance.* By Spencer J. Condie, Bookcraft, \$12.95.

Condie utilizes both stories and scriptural examples to create a backdrop which, along with insights, helps "resolve the tensions among gospel principles," and acquire some balance.

*Sisters at the Well: Women and the Life and Teachings of Jesus.* By Jeni & Richard Holzapfel, Bookcraft, \$11.95.

A look at how "the modern Church can benefit from a close look at Jesus' teachings to and treatment of women.... A reminder to all Saints that God sees men and women as persons, as individuals equally deserving of his love and attention."

*A Storyteller in Zion.* By Orson Scott Card, Bookcraft, \$11.95.

Card uses his personal style and commitment to the Church to engage the reader as he approaches gospel related topics. The theme of the

book maintains that "Latter-day Saints need to put first things first—Zion over Babylon, the gospel way over the world's way."

*Tolerance: Principles, Practices, Obstacles, Limits.* By John K. Carmack, Bookcraft, \$10.95.

Carmack focuses on tolerance, using examples from the lives of people to identify the "obstacles and wise limits of this essential virtue."

#### SCRIPTURE & THEOLOGY

*Beyond Death's Door: Understanding Near-Death Experiences in Light of the Restored Gospel.* By Brent L. & Wendy C. Top, Bookcraft, \$12.95.

This book "considers Near-Death Experiences (NDE) in light of LDS doctrine—revealed truth.... Offers informed comment on afterlife conditions."

*New Approaches to the Book of Mormon: Explorations in Critical Methodology.* Ed. by Brent Lee Metcalfe, Signature Books, \$26.95.

Ten writers present essays on the nature of Mormon scripture, from anthropology to linguistics, and from demographics to theology. This book "outlines the broad contours of contemporary scholarship which continue to examine issues of antiquity."

#### HISTORY & BIOGRAPHY

*Waiting for World's End: Diaries of Wilford Woodruff.* Ed. by Susan Staker, Signature Books, \$19.95.

Contains the diaries of Wilford Woodruff from his conversion in 1833 to his death in 1898. Staker states that "waiting is the dominant structuring impulse of Wilford's life. And his patient waiting accounts both for that which most distances me from him and that which ultimately calls out my sympathy and admiration."

Whipple and Eileen Gibbons Kump in particular—that draw heavily on the Home Literature tradition and would not be out of place in a collection such as *Especially for Mormons* or *Out of the Best Books*. England's justification for including Whipple's folkloric story (one of several recently discovered posthumously among her papers) derives from the importance of her 1942 novel *The Giant Joshua*, but this little piece adds nothing to the luster of her reputation. Both stories would have been better left out, the more so since neither is very contemporary.

On the other hand, England's apparently cautious position has led him to avoid some potentially difficult materials. Technically obscure or modernist styles as found in the more surrealistic works of John Bennion and Phyllis Barber, for example, are not included. Though this editorial decision makes good aesthetic sense to me personally, an anthology attempting to represent contemporary literature should have included at least one example of non-linear or non-traditional narrative styles.

I also have the nagging sense that vulgar language, human intimacy, infidelity, and other moral missteps, as well as characters or themes with an "anti-Mormon" bent, may be underrepresented in this collection. What originally triggered this feeling was a sense that my literary tastes seemed to differ radically from the editor's. In nearly every case where I was familiar with the published works of an author anthologized in *Bright Angels & Familiars*, I disagreed with England's selection. This applied particularly for Peterson, Sillitoe, Mortensen, Fillerup, Freeman, Barber, and Kirm. The only selection I fully agreed with was John Bennion's "Dust," which is the most technically and conceptually challenging story in the book.

While mulling over this odd lack of convergence in our opinions, it struck me that for many authors the story that would have been my first choice had elements of language or subject matter that might have been judged potentially offensive to some LDS readers. I began to wonder: Could it be that Gene England had chosen to target this sensitive audience? Had he deliberately served up a somewhat bowdlerized, PG-rated version of contemporary Mormon fiction catering to this group? The introduction, with its description of divinity conducting revelatory work in part through fiction and its promise of edification or instruction to Mormons who read this collection with sufficient care, does nothing to undermine the suspicion that his editorial choices might be undersprung with a conservative "moral" agenda, or at the least

by somewhat prudish literary tastes. Since my own predilections run to the dark and earthy, I would have preferred an editorial policy that in no way seeks to further exaggerate the already overly chaste proclivities of much Mormon fiction.

Nevertheless, England has given us a collection of well-written stories that speak in special ways to Mormon readers. In a few cases that communication is deeply cultural, deriving from ecclesiastical or nostalgic themes in which the chords of Mormon church life or the communal Mormon past resonate—often colored with an ironic or bemused tone. The parodies of Peterson and Neal Chandler offer the most entertaining variations on these themes, though they may also be the least culturally portable stories in the collection (excluding Whipple's fairy tale).

The more serious contributions in this category, particularly Barber's "At the Talent Show" and Kirm's "Whole Other Bodies," present real characters experiencing small family dramas accessible and relevant to any audience. For Mormon readers, though, who share personally significant cultural experiences with the characters in these stories, their potential impact extends beyond the ruminations of a fireside read and back into the private memories and interior tectonics of a Mormon childhood and heritage.

For me, however, the best stories in *Bright Angels & Familiars* are those that begin from Mormon premises, but then transcend them, or make them incidental, in the creation and movement of characters transposed by experiences of universal import. The interior struggles, the imperfect relationships, the spoiled expectations, the sad realizations that make up much the more significant part of life are here explored through characters who are first and foremost familiar because they are human. That they are close to us in their styles of worship, the patterns of their social organization, or the demands of their Sunday obligations, makes them more recognizable on the first page, and creates greater sympathy and interest on our part—both for the characters and their creators. Once the tale is in motion, however, the external details of Mormon affiliation recede in importance. The narrative architecture of the best of these stories is founded on the solid humanity of their characters; the ecclesiastical drapery in which they are wrapped becomes secondary. Marshall's "The Week-end," Mortensen's "Woman Talking to a Cow," and Sibyl Johnston's "Iris Holmes" are among the more exceptional selections because of their deeply humanist portraits of characters who

are you and me much more fundamentally than they are Saints and Gentiles.

*Bright Angels & Familiars* is a highly readable book, a handy, portable collection of current Mormon fiction in which snippets of the most important voices in our literary discourse can be heard first hand. Since no story appears here for the first time (for a half-dozen this is the third outing), its most practical contribution lies in presenting a sampler of available texts for newly interested readers. Its delimited scope makes it especially suitable as a gift book, or as a textbook for the college classroom or local reading group.

Eugene England and Signature Books deserve credit for repeating the service performed with the 1989 publication of the poetry anthology *Harvest: Contemporary Mormon Poems*. Once again they have brought together diverse texts and authors, making them easily available to the one-stop literary shopper. For a deeper understanding of contemporary Mormon fiction, however, more serious students will have to await future publications of England and other literary critics interested in the tradition.



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## NEWS

# SIX INTELLECTUALS DISCIPLINED FOR APOSTASY

DURING SEPTEMBER, six Mormon scholars were disciplined by the Church for apostasy. The events dramatically explored the dynamic between the individual and the institution, drew national media attention to tensions between the Church and its intellectuals and feminists, raised questions about dissent, loyalty, and free speech, and highlighted pluralistic challenges for the monolithic organization.

Intimations of the excommunications appeared earlier. Mormon historian D. Michael Quinn was called to a disciplinary council in May on charges of apostasy for recent writings on women and the priesthood in *Mormon Women and Authority* and for a *SUNSTONE* article on the history of censoring Mormon authors. Quinn refused to attend because he did not feel it was right to be disciplined for writing history, and he felt the council's decisions were predetermined by high Church authorities.

The council put him on probation with a thirty-day time limit to meet with his stake president, Paul A. Hanks. When he didn't, the council disfellowshipped him a month later for not complying with its instructions, and gave him another thirty days to meet with the stake president. In the meantime, Quinn had gained increased notoriety for his lengthy article on the right-wing politics of Apostle Ezra Taft Benson in the 1960s (*Dialogue: A Journal of Mormon Thought*, Summer 1993).

In June, Margaret Toscano spoke on *Mother in Heaven* to BYU's student feminist group VOICE. The *Daily Universe* ran a front-page report, for which it apologized a few days later. Later in July, Toscano's stake president, Kerry Heinz, instructed her to stop speaking, writing, or making media appearances on subjects involving Church theology or policy. When she publicly

repeated his instructions and warnings of a disciplinary council, further meetings ensued, and threats of Church actions were dropped.

### DISCIPLINARY COUNCILS

**LYNNE KANAHEL WHITESIDES**, Mormon Women's Forum president, received a letter on 31 August from Bishop Virgil Merrill stating that a disciplinary council for apostasy was scheduled for 2 September; at her request he rescheduled it for the 14th.

Whitesides has regularly spoken on women and priesthood, *Mother in Heaven*, and other feminist issues. On a Salt Lake TV talk show this summer she said: "If you excommunicate one of us, there will be ten more to step up and take her place. Excommunicate those ten and there will be 100 to take their places."

When she asked her bishop who her accusers were she was informed that there were none but her own words from public addresses, of which he had transcripts and cassette recordings. To prepare her defense, she asked which of her statements would be used; she was told that she knew what she said.

Although Merrill told her that he had not received *direction* from his superiors, he had been contacted repeatedly by a general authority concerning Whitesides and had been sent materials, such as copies of news reports about her. When he received a full transcript of a television interview Whitesides had given, with yellow highlighted passages, he immediately set a date for the disciplinary council.

By the time of Whitesides's council, four other individuals had received trial notices: conservative Isaiah scholar Avraham Gileadi; Maxine Hanks, editor of *Mormon Women and Authority*; Lavina Fielding Anderson, editor of the *Journal of Mormon History*; and Salt Lake attorney Paul Toscano, Mormon Alliance president.



The evening of Whitesides's council, 150 individuals gathered on the church lawn to hold a vigil. They sang hymns, made speeches, shared testimonies, heard progress reports from witnesses, and kept candles lit during the four-hour process. Early in the evening, it was reported that although Merrill had previously told Whitesides that she could have a friend with her throughout the meeting, he now refused to allow anyone to be with her, including her husband.

After three hours, Whitesides came out and expressed gratitude. She said it helped to hear the strains of a hymn during the meeting, and that Merrill had said that the support of so many friends had an impact on him.

An hour later, the court called Whitesides back and shortly she reappeared and announced she had been disfellowshipped. In addition to the traditional restrictions on not speaking in Church or taking the sacrament, she said she was told to "be careful" in public speaking, specifically on the topics of *Mother in Heaven* and general authorities. She believed that the five-man council genuinely loved her and that they felt they were doing the right thing.

In a follow-up letter, Merrill stipulated that to be reinstated Whitesides should not "take any active role in groups or organizations that encourage you or others to do anything that would be viewed as violating these admonitions" against praying to *Mother in Heaven*, making derogatory public remarks about Church leaders, or advocating female priesthood ordination.

Whitesides wrote back saying that all she agreed to was to "be careful" in her public statements, that the bishop was trying to "silence her." She wrote, "Speaking is one of my greatest gifts from God. To deny that gift would be to ask me to stop being who I am." Later she told the *New York Times*, "Changes never come about unless noise is made. . . . And those who speak the loudest pay the biggest price." "I have disagreed with general authorities," she told the *Salt Lake Tribune*. "But I respect these men and don't feel it is apostasy to disagree."

The next day, Michael Quinn's stake president notified him by mail of his disciplinary council on the charges of "apostasy and conduct unbecoming a member."

**AVRAHAM GILEADI** was told in 1992 by his stake president, Randall Gibb, to stop publishing his commentaries on the prophecies of Isaiah and the Last Days. Gibb's actions were prompted by numerous conversations with Area President Malcom Jeppson. Apparently Gibb was satisfied by Gileadi's compliance with his request, but sources told the *Tribune* that Elder Boyd K. Packer wasn't. This June, after serving six years, Gibb was released in what he says was a normal rotation. Elder Packer selected Leau G. Otten as the new stake president. Otten is a member of BYU's religion faculty, which has had a longstanding theological feud with Gileadi. In August, Otten summoned Gileadi to a disciplinary council on 15 September. The Sunday after the court, leaders in priesthood and Relief Society

meetings in his Santaquin Utah Stake announced that Gileadi had been excommunicated for apostasy. Gileadi won't comment publicly, but reportedly he was told he was excommunicated for teaching false doctrine, being predatory in teaching his theology, and for believing dead prophets over living ones.

**PAUL JAMES TOSCANO'S** disciplinary council met Sunday morning, 19 September. At 6:00 A.M. over 100 individuals gathered in the parking lot of the Cottonwood Stake Center to once again keep vigil by singing hymns and sharing comments.

At the trial's start, Toscano made four requests: the proceed-

ings be public; his witnesses be present throughout the hearing; his wife be present throughout; and an independent party take notes. All requests were denied.

The vigil candles flickered out as the dawn rose, people came and went, attending to their own Church callings, and orange juice replaced hot chocolate. At 12:30 P.M. Toscano emerged from his six-and-a-half hour trial and spoke to the crowd. He said the discussion centered on his recent Sunstone symposium speech, "All is Not Well in Zion: False Teachings of the True Church," of which the council had made a transcription from a purchased cassette. They focused and disagreed on the interpretation of

supposedly derogatory comments he had made about general authorities. He said the interchange was genuine and that the high councilors asked hard but fair-minded questions. He felt that they loved him and he expressed his love for them.

After hours of deliberation, at 3:00 P.M. Heinz told Toscano that his decision to excommunicate him for apostasy was sustained unanimously by the high council.

**MAXINE HANKS'S** disciplinary council met the same afternoon. The meeting was the climax in a series of encounters and discussions with Salt Lake Stake President Paul Hanks (a distant relative), including a meeting

with Area President Loren Dunn three years earlier.

Maxine Hanks has spoken strongly against the Church's ban on female priesthood ordination, but she doesn't feel that she is an apostate. "According to the dictionary, apostasy means to abandon one's faith," she later told the *Deseret News*. "I have abandoned church policy and false authority, but I am in harmony with my faith in God."

Upon her court date notice, she asked that her name be removed from the Church's records. President Hanks deferred the request until after the disciplinary council, which she did not attend. After a four-hour high council meeting, President Hanks reported to her

## ECCLESIASTICAL ABUSE

*An excerpt from Lavina Fielding Anderson's testimony at Paul Toscano's disciplinary council.*

IN APRIL 1993, I published a long article in *Dialogue* documenting more than a hundred cases of ecclesiastical and spiritual abuse. Most of these cases were writers and scholars, either personally known to me or people with whose work I was familiar. In the past five months, over a hundred other people, most of them "ordinary" members—not writers or scholars, not known to me—have volunteered their own experiences of spiritual and ecclesiastical abuse. In coordinating the documentation of these cases and doing a great deal of the initial interviews and, in some cases, repeated follow-up interviews, I have become aware of patterns and characteristics that make it possible to identify a more or less typical profile of ecclesiastical abuse. This is why I say I am an expert witness.

You are probably more familiar with the term "unrighteous dominion," as forbidden in the scriptures. Sometimes it is easier to understand an old phenomenon under a new name, and I will continue to use the term "ecclesiastical and/or spiritual abuse." I find it significant that the scriptures, while forbidding unrighteous dominion, do not encourage "righteous dominion." I believe this should suggest to us that the perils of exercising unrighteous dominion are so great that the phenomenon of righteous dominion is virtually nonexistent. This view may find reinforcement in the same section of the Doctrine and Covenants which warns that "almost all men" will fail to resist the temptation to exercise unrighteous dominion, if they have the chance (D&C 121:39).

Ecclesiastical abuse occurs when a Church

officer, acting in his calling and using the weight of his office, coerces compliance, imposes his personal opinions as Church doctrine or policy, or resorts to such power plays as threats and intimidation to insure that his views prevail in a conflict of opinions. The suggestion is always that the member's faith is weak, testimony inadequate, and commitment to the Church lacking.

Seven factors characterize most abusive encounters:

1. A difference of opinion is not simply a difference of opinion but is treated as a revelation of moral inadequacy on the part of the member. If the difference of opinion stems from scholarship on the member's part or the application of professional tools to an aspect of Mormon studies, the officer seldom has the technical expertise to discuss the point at issue. Frequently he shifts the grounds of the discussion to the dangers of promulgating any perspective but the traditional one and insists that there is something bad or wrong about holding alternative views.

2. A request for help on the part of a member is seen as an invitation to judge the member's worthiness on the part of the officer.

3. No matter what the content of the initial issue, any issue can escalate with terrifying quickness into a power struggle in which the ecclesiastical officer demands compliance because of his office and accuses the member of not sustaining his leaders and/or of apostasy. These charges, in turn, lead to threats to confiscate temple recommends, to release the member from callings, and to conduct disciplinary councils.

4. If the member protests such actions and refuses to yield to the officer's power, then the very act of protest or the expressed desire to continue the discussion is seen as evidence of the charges. The officer feels justified in refusing to explain the reasons for taking the action and unilaterally terminates the discussion by citing his authority. The member, rather than having a problem, has become the problem.

5. If another ecclesiastical leader, such as a stake president or an area president, becomes aware of and involved in the situation, the original leader almost always controls the flow of information to this second leader. The opportunities to present biased information, reframe the issue as one of disobedience, and portray the member as a trouble-maker are legion. The first leader seldom suggests a group discussion or meeting that involves a mediator or a referee; rather, he is usually able to win the weight of the second officer's office and power to reinforce his own in the effort to achieve the member's capitulation.

6. The member feels unjustly treated. Feelings of helplessness, betrayal, anger, and depression frequently follow. Expressions of "increased love" seldom if ever follow "rebukes" from abusive ecclesiastical officers, only additional warnings about conformity that increase the sense of unfairness and powerlessness.

7. If the member in pain withdraws from church activity to protect himself, herself, and/or the family from this assault upon their spiritual well-being, the withdrawal is seen as evidence of the member's lack of worthiness, not as a cry for help or

that she had been excommunicated for "conduct contrary to the laws and order of the Church."

**LAVINA FIELDING ANDERSON** chose not to attend her 23 September disciplinary council because she felt that since the problem was not at the stake level it couldn't be solved there. Earlier in the year she had met with her stake president, Marlin Miller, who said her membership was in jeopardy if she continued to collect and publicize incidents of ecclesiastical abuse directed primarily against feminists, intellectuals, and scholars, as she had done at last year's Sunstone symposium (published in *Dialogue*, Spring 1993). She said that she could not stop. At the 1993 Sun-

stone symposium this August, she gave an "atrocities update" at the Mormon Alliance session, on whose board she serves.

On 11 September she received a letter from Miller inviting her to a disciplinary council to defend herself against charges of "conduct unbecoming a member of this Church." On 24 September, the day after her court, a letter informed her that she was excommunicated; no reason was given. When she inquired about the grounds, Miller said she was excommunicated for apostasy.

In lieu of a vigil, the night before Anderson's council a prayer meeting was held at the White Chapel, a publicly owned pioneer meeting-

house reconstructed across the street from the Utah State Capitol. It was a deeply moving event filled with spirit, love, pain, and faith. Approximately 200 gathered to sing, pray, and listen to sermons by five of the "September Six" and audience remarks.

Kate Call announced a petition for people who wanted to join her in removing their names from the Church's rolls. Similarly, in a heartfelt address, Scott Kenney said he had independently begun the process to remove his name. This hard decision was years in the making and a matter of personal integrity. The meeting closed with a powerful singing of the Lord's Prayer and a benediction by Jack Newell.

Anderson describes herself as "totally orthodox, and totally believing. I accept Joseph Smith's proof claims, the divinity of the Book of Mormon, and I'm fully active in my ward. . . . In every way a typical Mormon, except for my intellectual interests." After excommunication she released a statement that said: "This action has brought great sorrow upon me and my family, but we feel sustained by the love of God easing our pain. In searching my conscience over the last few days to know if I have acted out of pride or stubbornness, I have felt peace. I have done what I feel is right.

"I will continue to attend church with my family and participate to

as a symptom of abuse in the system. Here are brief summaries of cases that manifest characteristics typical of this profile:

A man who chairs a quarterly Mormon studies group was called in by his stake president and instructed to disband it. He refused. The stake president was unable to show that the group injured any attenders, violated any churchwide policy, promulgated false doctrine, or caused the chair to neglect his family or church duties. As he successfully refuted each "reason" the stake president gave, the stake president became angry, insisted that the member comply because to do otherwise was a failure to sustain his leaders, and confiscated the member's recommend. After several months, the member asked to appeal to the area president, who requested that the member forward to him a complete account of the disagreement and his notes on this meeting. The area president wrote a letter that responded to none of the member's questions and contained no internal evidence that he had read the materials. Instead he instructed the member to work things out with the stake president. For the next six months (or to date) the stake president has not approached the member directly and the situation is still not resolved. This example shows the shifting of the issue from the merits of study groups to the issue of sustaining the church leader, with subsequent threats and sanctions if the member does not comply.

A man in another country, who was teaching English and learning the other language, gave a sacrament meeting talk in the local ward about the temple. When his bishop asked why he did not attend the temple, he explained that he was homosexual. The

bishop accepted this information calmly, but said he would like the man to speak to the stake president and made an appointment. When the man arrived, three strangers and the bishop were present; and the presiding officer informed him that it was a disciplinary council. He was required to defend himself in the language he was learning, since only one of the men spoke English. Other procedural errors were also committed. He was excommunicated. As this example shows, the needs of the institution are met at the expense of the needs of the member.

Amy (a pseudonym) was raped by an acquaintance and infected with Herpes III, an incurable condition which will require Caesarian-section delivery of any future children who will, even so, run about a 50 percent chance of infection. When Amy sought comfort from her bishop of the previous year, he received her coldly, pointed out that she had been less than fully active, and suggested that her inactivity had brought the rape upon her. When a friend in whom Amy confided, shocked at the bishop's response, went to her own stake president, the stake president remarked that the case occurred outside his jurisdiction and that Amy's bishop "knew what he was doing." The bishop's punitive attitude toward Amy in her hour of need constitutes spiritual abuse. The stake president's dismissive attitude toward her friend shows the closing of ranks to safeguard the ecclesiastical hierarchy, rather than dealing with the spiritual needs of members.

Such cases can be multiplied. I have gone into this level of detail because I think it is relevant information for you to have in the case currently before you. Paul and Margaret

Toscano have been marginalized, stigmatized, and their faithfulness attacked in many settings over the past twenty years. I believe that the potential for new abuse is very high in the current situation. I ask for your consideration of the abuse dynamic as part of your work.

I believe that the parallels between ecclesiastical abuse and sexual abuse are a useful matrix. The biggest problem is denial. People simply do not want to believe that church officers can behave as some have behaved. They want to deny the behavior, blame the victim, assure themselves that someone is not telling the truth because such a thing could not happen in the Lord's church. I think it masks an enormous fear—the same fear that prompts denial of child sexual abuse or spouse battering. This fear is: "If this can happen to someone else, could it happen to me?" The answer is yes. Church leaders, covering fears of their own inadequacies with pride instead of with love and humility, cover up for each other.

I have come to the conclusion, in the course of this last year, that the Church works very well 99 percent of the time. But the Church as a system offers no organizational protection against the 1 percent of ecclesiastical officers who develop an appetite for unrighteous dominion. Where, besides the Savior, do you go when your priesthood leaders turn against you? There is no alternative to the priesthood pipeline. There is no back-up system. There is no ombudsman. There is no advocate, no mediator, no referee, no arbiter. The stronger the victim's testimony, the more likely he or she is to cling to the Church, believe that "this is all a misunderstanding," demand justice, and be rebetrayed, revictimized, rebrutalized by the system.



"Purge? Purge? What Purge? I don't know anything about a purge..."



the degree that it is permitted. I will also continue to work toward resolving the problems of ecclesiastical and spiritual abuse.

"I know that this procedure was a very painful one for my stake president. I feel no resentment toward him. I accept that he was acting out of loyalty to the Church and out of sincere conviction that I was wrong.

"I believe that someday all of us who have lived through this month, leaders and members alike, will look back and see it as a time when truth and courage meant very different things to very different but equally honorable people. Until that understanding comes, I pray for increased love in our community."

Anderson told the *News* that her stake president had been respectful and courteous before, during, and after her council. "But why does this feel so unloving?" she asked. "I have to be honest, this feels like punishment."

**MICHAEL QUINN's** court was held 26 September. He did not attend, and was notified by certified mail that he was excommunicated for "apostasy and conduct unbecoming a member."

Speaking about being excommunicated, Quinn told the *Tribune*, "I'm a DNA Mormon. It's in me, whether they accept or remove me. This is true for converts as well as those who are born into the church." He likened the Church to a dysfunctional family where the parent kicks out a child. "But the relationship does not end," he said. "My personal feeling is that we are all indispen-

sable to God. No one can be written off. No one is unimportant."

Toscano, Gileadi, Anderson, and Whitesides all are appealing the actions of their councils.

#### RESPONSES

THE *New York Times* ran several stories on the excommunications. A front-page story put the disciplines in larger contexts, including confronting the inevitable pluralism emerging from the Church's incredible growth. It focused on how the LDS Mother in Heaven doctrine allows Mormon feminists to explore the feminine in deity and other feminist principles current in American feminism, but which the LDS church resists because of its desire to situate Mormonism in the conservative American mainstream. Many other media carried stories about The Purge, as some called it, prompting endless analyses.

In discerning a pattern, some noted that all were disciplined for public actions that disagreed with or criticized authorities. Others said it was a coordinated assault on the leaders of "dissident" organizations such as the Mormon Alliance and the Mormon Women's Forum.

Still others noted the connection with the Sunstone symposium: excepting Gileadi and Quinn, whose actions preceded the conference, the others had given strong addresses at the conference; these actions patterned those of last fall where over a dozen speakers were called in and talked to about their comments by their local leaders at the instruction of the apostle-led Strengthening the Members Committee.

A common belief was that the local leaders were instructed by Church leaders to hold the councils. Many pointed to Apostle Boyd K. Packer, who, in a recent talk that condemned gays, feminists, and intellectuals, said, "Our local leaders must deal with all three of them with ever-increasing frequency" (see next story).

Some noted the apparent inequities in the Church-court system where on the same page the *Tribune* ran two stories, one about the excommunication of individuals for speaking their ideas and one about the disfellowshipment of Dr. Sherman Johnson, who police believe murdered a woman and who was convicted of manslaughter and embezzeling \$48,000 from the LDS church.

In a different news story, psychiatrist Richard Ferre told the *Tribune*, "None of us is in a position to decide who is right and who is wrong. . . . I feel the legitimate struggle of those leaders who are trying to maintain the integrity of the church. I also feel the pain for the person who is outside the system."

Church leaders denied that there was a top-level orchestrated purge. Church spokesperson Don LeFevre said that disciplinary matters are not handled by general authorities. "That's the policy. What, if any, action is to be taken is up to local Church leaders, who also are bound by policy to maintain confidentiality," he told the *Tribune*.

"Apparently several of these instances have converged as local

authorities have felt it their duty to act," LDS Church Public Affairs Director Bruce Olsen told the *Times*.

If the Church didn't direct the outcomes, many speculated, it probably instructed the courts to be held, and local leaders knew what was expected of them. The timing wasn't entirely coincidental, but reflected a coordinated "housecleaning," as Anderson called it.

At the Salt Lake-based B. H. Roberts Society, LDS historian Martha Bradley said, "While Church public relations maintains that this is not a purge, it sure feels like a purge!" "This action is destructive, it is mean-spirited and vengeful," she said. It is a "potent indictment against powerful women, against those who choose to do Mormon studies, against those with diverse and colorful voices. . . . I wonder why there isn't a huge and violent outcry."

Phoenix attorney Michael Clyde told the *Republic*, "The whole question of discipline is very difficult. I am a devout Mormon who has sat on [church] courts, and I am certainly troubled by any suggestion that they are being used to quiet an issue."

In contrast, David Mimmick told the *Tribune*: "I don't feel limited in what I want to think or believe about the church. . . . I have many ideas that may go against standard [LDS] teachings, but I feel comfortable within the church." But Mimmick, a postal worker, feels that there is a limit where you have to break with the Church if your beliefs are "contrary to the basics."

At the vigils and in numerous conversations, people often quoted

Joseph Smith on Pelatiah Brown's high council trial for his beliefs about the four beasts in Daniel: "I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine." (*History of the Church*, 5:340.)

National Public Radio reported that the six were disciplined for discussing publicly the patriarchal nature of Mormonism, praying to Mother in Heaven, exposing the inconsistencies in the official Mormon story and the frailties of the Mormon prophet. The report said that the Mormon belief in free agency—the right to think and act freely while praying for divine guidance—was being challenged: "God doesn't want little robots," Anderson told NPR. "He sent us here to be free human beings and to use our freedom wisely, so I think that anything that places limitations on the expression of freedom, not only in a theological sense, but in every other sense, too, will eventually dissolve. Because that is not the direction that God wants human beings to move in."

Apostle Dallin Oaks told NPR that what was happening was simple discipline of wayward members who contradict Church leaders and doctrine. "There is no purge of feminists. There is no purge of scholars. There is no purge. A church of about eight million has church discipline of a handful, and people begin to call it a purge. That is an exaggerated and perhaps self-serving characterization."

Historian Jan Shipp gave NPR a different reason than Oaks: "Obviously there is some kind of message being sent. But I think the message being sent is to stay in the middle of the road. It's to say: concentrate on the gospel as it is now clearly defined. And I think it's a message that is a reaction to the need to keep the focus as the

church grows bigger and bigger and bigger. . . . It's necessary to keep the gospel simple. And to keep its absolutes essential so that they can easily be translated from one language to another and communicated from one leader to another."

The reporter from NPR commented that "it's hard to keep the message simple if it's continually reinterpreted by feminists and intellectuals. And they're not alone. Last year hundreds of conservative Mormons were reportedly disciplined for their own excesses. For focusing too much attention on Armageddon, survivalism, and international conspiracies."

In the same NPR report, Elder Oaks responded: "Jan Shipp has given a pragmatic explanation of what she observes. I don't agree with that. . . . My explanation is on doctrine alone. Along with other leaders of the Church I have a responsibility to look after the purity of the doctrine to make sure that wolves do not enter the flock, to use the scriptural metaphor, and that there is nothing pragmatic about this at all. Pragmatism dictates peace, serenity, you're O.K.—I'm O.K., and don't make waves. That's not the current situation."

NPR concluded with Anderson: "The friends that I have who are feminists and intellectuals and homosexuals, they are not a danger to the Church. The Church is refuge to them. It's home to them. They are attached to it. They love it. It provides the context in which they live out their commitments to Jesus Christ. So there is something that I don't understand about the fear that is being manifest by this fall housecleaning, but I do know that fear is at the root of it somehow. And that means they will never be able to excommunicate enough people to stop being afraid."

#### DALLIN OAKS

THE Church-owned *Deseret News* ended its month-long silence on 2 October, the first day of the October semi-annual general conference, with an interview with Elder Oaks, who repeated his repudiation of the term purge: "Purge is loaded with meaning and a dirty piece of

name-calling. . . . It has been put on by people trying to gather a following."

In response to accusations that Elder Packer was behind the recent expulsions, Elder Oaks said, "I deplore that. It's scapegoating." However, he acknowledged that local leaders are informed by the Strengthening the Members Committee about members who may be violating Church standards. The *News* said the committee "pores over newspapers and other publications and identifies members accused of crimes, preaching false doctrine, criticizing leadership or other problems. That information is forwarded on to the person's bishop or stake president, who is charged with helping them overcome problems and stay active in the Church."

Later, in the *Arizona Republic*, Elder Oaks called the committee's actions a "clipping service." "It's a way of keeping busy bishops informed," he told the *News*. "But it is up to the bishop to handle it. Bishops don't report back." He said the information comes with no instructions to take specific action. He compared it to his teaching judges how to be judges during his tenure as a Utah Supreme Court justice, but not telling them what verdict to reach.

He denounced speculations that Church authorities are cracking down on liberal and conservative dissidents just to keep the Church focused as it grows. The *News* said that he explained that LDS scriptures teach that general and local Church leaders are responsible to see that members stick

## An Open World: Essays on Leslie Norris

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### SALT LAKE BOOK SIGNINGS

Leslie Norris will read from his recent work and sign copies of *An Open World* and his own books 4 Dec. in Provo, UT (Atticus Books), and 9 Dec. in Salt Lake (A Woman's Place at Foothill Village), both at 7:30 p.m.

to approved Church doctrine when they teach or speak, and weed out those who persist in publicly preaching false doctrine or criticizing leaders. "This business about disciplinary action casting a pall over free speech and dissent is just inaccurate and self-serving," he said, noting that press coverage proves the Church can't quiet dissent. "They are trying to get a movement started by exaggerating their grievances. . . . [.] They are trying to get every person who has a question about church doctrine [to believe] that the general authorities will cast them into outer darkness." "The issue isn't disagreement, it's how you handle it," he said, noting that there have always been differences of opinion in the Church but that they should be taken up privately. The *News* quoted from his 1987 BYU talk: "Public debate—the means of resolving differences in a democratic government—is not appropriate in our church government." The apostle said that other options were to keep differences to oneself and to patiently ponder and pray about a resolution.

Responding to Elder Oaks's counsel, Michael Quinn told the

*News* that as a historian he couldn't work in the environment Elder Oaks described. Quinn said he never criticized Church leaders in his works, but merely stated what they did or are currently doing. "In my wildest fears, I never thought I would be excommunicated for publicizing an article on the status of Mormon women and the priesthood," he said, noting that since he didn't attend his court only his stake leaders know the evidence that resulted in excommunication.

Elder Oaks told the *News* that he didn't know the evidence in any of the six cases, but he said the news reports of public criticism of Church leaders and the embracing of false doctrine indicate that those disciplined were guilty of apostasy as defined by the *General Handbook of Instructions* (which he helped write).

"What we have had in the past several years is a deliberate frontal assault on the church and on its doctrine and its leaders by a number of different people and organizations," Elder Oaks told the *News*. "It is not a phenomenon of the past 30 days."

"I know some of these people,"

he said. "They are valued by the Lord and by the church. The thing I want most is to have all these good people straighten out their thinking, change their course and get back into full fellowship."

#### GENERAL CONFERENCE

THE Church's semi-annual general conference on 2-3 October featured talks that, in part, addressed the September controversies, including intellectualism, Church discipline, and the role of dissent. Showing sensitivities to a growing segment of discontented women, general authorities affirmed the equal value of women and encouraged the increased participation of women in Church councils, but they also strongly affirmed women's primary role of mother.

Twice President Gordon B. Hinckley mentioned critics "who never seem to recognize that knowledge of things divine comes by the power of the Spirit and not the wisdom of men."

In his Saturday morning talk on apostasy, Apostle Neal A. Maxwell counseled Saints "to be wary about accommodating revealed theology to conventional wis-

dom." He noted that "self siftings do occur," and then quoted nineteenth-century First Presidency counselor George Q. Cannon:

"I am thankful that God allows those who do not keep his commandments to fall away, so that his Church may be cleansed, and in this respect, this Church is different from any other that is upon the earth. . . . The sifting or weeding process has been going on from the commencement of this Church until the present time." (*Journal of Discourses*, 18:84.)

Elder Packer spoke on the different but complementary roles of men and women, "instituted from before the foundation of the world. They are eternal, as are the consequences for either obeying or disobeying them. They are not based on social or political considerations. They cannot be changed. No pressure, no protest, no legislation can alter them."

He said that the "responsibilities of the priesthood, which have to do with the administration of the Church, of necessity function outside the home. By divine decree, they have been entrusted to men. It has been that

## KEEPING COVENANTS AND HONORING THE PRIESTHOOD

Elder James E. Faust

(Excerpt from priesthood session general conference talk, 2 October 1993)

IN some legislative assemblies of the world, there are groups termed the "loyal opposition." I find no such principle in the gospel of Jesus Christ. The Savior gave this solemn warning: "Be one; and if ye are not one ye are not mine" (D&C 38:27). The Lord made it clear that in the presiding quorums every decision "must be by the unanimous voice of the same; that is every member in each quorum must be agreed in its decisions" (D&C 107:27). This means that after frank and open discussion, decisions are reached in council under the direction of the presiding officer who has the ultimate authority to decide. That decision is then sustained because our unity comes from full agreement with righteous principles and general response to the operation of the spirit of God.

Free discussion and expression are encouraged in the Church. Certainly the open expressions in most Fast and Testimony meetings, or Sunday School, Relief Society,

and priesthood meetings attest to that principle. However, the privilege of free expression should operate within limits. In 1869, George Q. Cannon explained the limits of individual expression in the Church:

"A friend . . . wished to know whether we . . . considered an honest difference of opinion between a member of the Church and the authorities of the Church was apostasy. . . . We replied that we could conceive of a man honestly differing in opinion from the authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion, and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife, and to place the acts and counsels of the authorities of the Church, if possible, in a wrong light, and not be an apostate, for such conduct was apostasy as we understood the term." (George Q. Cannon, *Gospel Truth*, vol. 2, 276-77.)

[Quoted definition of apostasy from *General Handbook of Instructions*.]

Those men and women who persist in publicly challenging basic doctrines, practices, and establishment of the Church sever themselves from the Spirit of the Lord and forfeit their right to place and influence in the Church. Members are encouraged to study the principles and the doctrines of the Church so that they understand them. Then, if questions arise and there are honest differences of opinion, members are encouraged to discuss these matters privately with priesthood leaders.

There is a certain arrogance in thinking that any of us may be more spiritually intelligent, more learned, or more righteous than the Councils called to preside over us. Those Councils are more in tune with the Lord than any individual persons they preside over, and the individual members of those Councils are generally guided by those Councils.



way since the beginning, for the Lord revealed that 'The order of this priesthood was confirmed to be handed down from father to son, . . . This order was instituted in the days of Adam' (D&C 107:40-41; see also 84:14, 16)."

Reflecting Apostle M. Russell Ballard's address to the general Relief Society meeting a week earlier that explicitly said men have priesthood and fatherhood, and women have motherhood (but did not equate priesthood to motherhood), Elder Packer told a strange, sexually-loaded fable where men have two keys and women one key and only by using all three different keys are they able to obtain their treasure.

Interestingly, and in contrast to Elder Packer's absolutist stance, a week after general conference, General Relief Society President Elaine Jack told the *Republic* that the number of dissenting women in the Church is less than 1 percent. The women she knows "accepted the church with its current makeup because they believe in the teachings that priesthood is for men at this time." Obviously aware that a statement with a window for change in woman's status could be controversial, she referred to the 1978 revelation granting priesthood to blacks and said, "There has been on-going revelation. . . . I worry about how I might be misconstrued, but I do believe in continuing revelation."

Apostle James Faust's priesthood address quoted former First Presidency counselor J. Reuben Clark that loyalty requires surrendering one's own preferences. Elder Faust stressed that those who hold priesthood keys are responsible to protect the flock. "Those who have keys, which include judicial or disciplinary authority, have the responsibility for keeping the Church cleansed from all iniquity (see D&C 20:54; 43:11). Bishops, stake presidents, mission presidents, and others who have responsibility of keeping the Church pure must perform this labor in the spirit of love and kindness. It should be done in a spirit of helping, not punishing. However, it is no kindness to a

brother or sister in transgression for their presiding officers to look the other way."

Referring Church leaders to the *General Handbook of Instructions*, Elder Faust noted that items for Church discipline included "deliberate disobedience to the rules and regulations of the Church, advocating or practicing polygamy, apostasy, or other unchristianlike conduct, including defiance or ridicule of the Lord's anointed, contrary to the law of the Lord and the order of the Church." (See side bar next page for quote from handbook.)

Regarding public disagreements with Church leaders, Elder Faust instructed Saints to keep disagreements private and to submit to the collective wisdom of priesthood councils (see Faust side bar).

He said women have always made great and marvelous contributions to the work of the Lord and that in the future their contributions will be needed more in the Church and society. "They need to know that they are valued, honored, and appreciated. The sisters who serve as leaders need to be invited to participate and be listened to and included in our stake and ward council meetings." He counseled priesthood holders that in families "[o]ur wives need to be cherished. They need to hear their husbands call them blessed, and children need to hear their fathers generously praise their mothers (Proverbs 31:28). The Lord values his daughters just as much as he does his sons. In marriage neither is superior; each has different primary and divine responsibilities. Chief among these different responsibilities for wives is the calling of motherhood."

Perhaps having in mind the complaints by many intellectuals that addressing grievances privately is just not possible because of the inaccessibility of leaders, Elder Ballard instructed local leaders in their meetings to "promote free and open discussion. Such expression is essential if we are to achieve the purpose of councils. Leaders and parents should establish a climate that is conducive to openness where every person is important



## ONE THOUSAND WHITE ROSES

Irene Bates and Shirley Paxman present their gift of peace to Presiding Bishop Robert D. Hales, who accepted on behalf of the Church. The ad below ran in both Salt Lake newspapers on general conference Sunday, 3 October 1993.

### **At 12:30 on Saturday, October 2, a thousand white roses were delivered to the General Authorities of the LDS Church with the following letter:**

In the spirit of peace, we Latter-day Saints from around the world send these thousand white roses to the General Authorities who have been called to serve Jesus Christ and the members of his Church. We entreat you to accept these flowers as a symbol of our devotion to Christ's Gospel of love, mercy, faith and hope. The roses symbolize our support both of the Church and of the members who have recently had disciplinary action taken against them. Therefore, in the spirit of peace, we make this appeal: let the fear and reprisals end. Though the times are challenging and difficult, we find hope in the belief that we can face such challenges with dignity and grace and with the belief that God cherishes diversity, that He loves all his children, and that He does not seek to exclude any who love him from membership in his Church.

Each flower represents an individual or family from the following and other places around the world:\*

Chelmsford, Massachusetts	Madison, Wisconsin	Torrington, Connecticut	Reno, Nevada
Las Vegas, Nevada	Belmont, Massachusetts	Ogden, Utah	Atlanta, Georgia
Seattle, Washington	Downey, Idaho	Rapid City, South Dakota	Star Valley, Wyoming
Cottage Grove, Oregon	River Heights, Utah	Baton Rouge, Louisiana	Los Angeles, California
Salt Lake City, Utah	San Jose, California	Boulder, Colorado	Salem, Oregon
Provo, Utah	Boise, Idaho	Belleuve, Washington	Cleveland, Ohio
Irvine, California	Richmond, Virginia	American Fork, Utah	Hollywood, California
Sandy, Utah	Cupertino, California	Rochester, New York	Bountiful, Utah
Moab, Utah	Hawthorne, California	Orem, Utah	Santa Monica, California
Alpine, Utah	Logan, Utah	Payson, Utah	Billings, Montana
Pittsburgh, Pennsylvania	San Diego, California	Newport Beach, California	Downey, Idaho
Menlo Park, California	Mount Pleasant, Utah	Boston, Massachusetts	Honolulu, Hawaii
Tacoma, Washington	Pleasant Grove, Utah	Edmonds, Washington	Berlin, Germany
Kirkland, Washington	Colorado Springs, Colorado	Federal Way, Washington	Phoenix, Arizona
Spokane, Washington	Snowflake, Arizona	Lancaster, Pennsylvania	Springfield, Oregon
Columbia, Maryland	Japan	Washington D.C.	Brookline, Massachusetts
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Mesa, Arizona	St. George, Utah	Pacific Palisades, California	Newtonville, Massachusetts
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Toluca Lake, California	Carmel, California	Durham, New Hampshire	St. Anthony, Idaho
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El Paso, Texas	Arlington, Virginia	Warrick, Rhode Island	Lawrence, Kansas
		La Paz, Bolivia	

\*Other contributions will be given to charitable organizations.

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and every opinion valued." He said most questions at stake leadership meetings could be answered in ward meetings. "Yet rarely do those asking the questions feel that they have had an opportunity in ward council meetings to raise their questions, voice their concerns, and offer their suggestions," he admitted. "Priesthood is for service, not servitude; compassion, not compulsion; caring, not control."

**A THOUSAND ROSES**  
BETWEEN the Saturday sessions of general conference, 1,000 white roses were presented to the Church as a "gesture of peace" by an ad-hoc coalition. The group, formed by telephone and electronic mail contacts, also published its official statement in the general conference Sunday editions of both Salt Lake newspapers (see side bar on next page).

"The roses symbolize our support both of the church and of the members who have recently had disciplinary actions taken against them," said Shirley Paxman, one of the two individu-

als representing more than 400 people from around the world who donated to purchase the roses. "This is not a protest. This is an expression of love from devoted Church members."

Irene Bates, a Church member from Southern California, said that "it's not apostasy when someone believes in the Church, loves the Church, and does not want to leave the Church."

Presiding Bishop Robert D. Hales accepted the gift from Bates and Paxman "for and in behalf of all those concerned about our brothers and sisters. The door is always open for them to come back with love and appreciation," he said. Don LeFevre said it was unprecedented for a general authority to meet with a group protesting a Church policy on Church property.

**STEVE BENSON**

A WEEK after general conference, in the *Arizona Republic's* front-page story on the disciplines, Elder Oaks reaffirmed that the sanctions were not part of an orchestrated effort to si-

lence critics, but he did not deny that Elder Packer may have improperly met with Toscano's stake president, Kerry Heinz (see side bar for text of interview).

In a written statement, from which the *Republic* quoted, Elder Packer explained: "Late in June, President Kerry Heinz asked his regional representative if he could arrange an appointment with me. We had served together in the seminary program 35 years ago.

"Even though general authorities of the church are free to contact or respond to local leaders on any subject, I felt there may be some sensitivity about his request. . . . I therefore, in a meeting of the Council of the Twelve Apostles, raised the question as to whether I should see him. The brethren felt I could not very well decline to see a stake president.

"I therefore consented but asked President Heinz if he would feel all right about his file leader, President Loren Dunn, being present. He readily agreed. . . .

"We talked doctrine and phi-

losophy. . . . I absolutely did not instruct him to hold a disciplinary council and did not then, nor have I ever, directed any verdict. By church policy that is left entirely to local leaders. When he left, I did not know what he would do."

Two days after the *Republic* story, an Associated Press story reported that Elder Oaks had originally told the *Republic* that "I have no knowledge of whether he [Elder Packer] did" meet with Heinz. When Pulitzer Prize winning *Republic* cartoonist Steve Benson heard about the quote, he faxed Elder Oaks a letter reminding him that in a confidential September meeting with Benson and Elders Oaks and Maxwell, Elder Oaks had said, speaking about Elder Packer, "You can't stage manage a grizzly bear," adding that "it was a mistake for Packer to meet with Heinz and a mistake for Heinz to ask for the meeting."

Benson went on to remind Elder Oaks that he had "further acknowledged that you later talked directly to Elder Packer and told him that you felt it was wrong and

## STATEMENT BY THE COUNCIL OF THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

IN LIGHT of extensive publicity given to six recent Church disciplinary councils in Utah, we believe it helpful to reaffirm the position of the First Presidency and the Quorum of the Twelve Apostles.

We deeply regret the loss of Church membership on the part of anyone. The attendant consequences felt over time by the individuals and their families are very real.

In their leadership responsibilities, local Church officers may seek clarification and other guidance from General Authorities of the Church. General Authorities have an obligation to teach principles and policies and to provide information that may be helpful in counseling members for whom local leaders are responsible. In matters of Church discipline, the General Authorities do not direct the decisions of local disciplinary councils. Furthermore, the right of appeal is open to anyone who feels he or she has been unfairly treated by a disciplinary council.

It is difficult to explain Church disciplinary action to representatives of the media. Consideration of confidentiality restrain public comment by Church leaders in such private matters. We have the responsibility to preserve the

doctrinal purity of the Church. We are united in this objective. The Prophet Joseph Smith taught an eternal principle when he explained: "That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy." (*Teachings of the Prophet Joseph Smith*, p. 156.) In instructing His Twelve Disciples in the new world about those who would not repent, the Savior said, "But if he repent not he shall not be numbered among my people, that he may not destroy my people. . . ." (3 Nephi 18:31, see also Mosiah 26:36, and Alma 5:59.) The Prophet also remarked that "from apostates the faithful have received the severest persecutions." (*Teachings of the Prophet Joseph Smith*, p. 67.) This continues to be the case today.

The long standing policy of Church discipline is outlined in the Doctrine and Covenants: "We believe that all religious societies have a right to deal with their members . . . according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; . . . They can only excommunicate them from their society,

and withdraw from them their fellowship." (Doctrine and Covenants 134:10.)

Faithful members of the Church can distinguish between mere difference of opinion and those activities formally defined as apostasy. Apostasy refers to Church members who "(1) repeatedly act in clear, open and deliberate public opposition to the Church or its leaders; or (2) persist in teaching as Church doctrine information that is not Church doctrine after being corrected by their bishops or higher authority, or (3) continue to follow the teachings of apostate cults (such as those that advocate plural marriage) after being corrected by their bishops or higher authority." (*General Handbook of Instructions*, 10-3.)

The general and local officers of the Church will continue to do their duty, and faithful members will understand.

As leaders of The Church of Jesus Christ of Latter-day Saints, we reach out in love to all and constantly pray that the Lord, whose Church this is, will bless those who love and seek divine truth.

THE COUNCIL OF THE FIRST PRESIDENCY  
AND THE QUORUM OF THE TWELVE APOSTLES

violated church disciplinary procedures for Elder Packer to have been in contact with President Heinz.”

After receiving Benson’s letter, Elder Oaks refused to discuss most of its contents; however, concerning his “no knowledge” quote about the Packer/Heinz meeting, he said it was a statement “I could not defend. . . . It was not a truthful statement.” The quote was pulled from the *Republic* story and first appeared in the follow-up AP story.

On Steve Benson’s broken promise of confidentiality, Elder Oaks told AP reporter Vern Anderson, “Steve Benson is just going to have to carry the responsibility for whatever he relates about a confidential meeting.”

Elder Oaks later told the *News* that he was disappointed that the AP story dwelled on his admission

### PARTIAL TRANSCRIPTION OF OAKS INTERVIEW

(Provided by Elder Oaks  
to the *Deseret News*)

The *Arizona Republic*: “In the case of Toscano . . . do you have any evidence that Elder Packer [was] involved in any way in the decision-making process in the disciplining of [Toscano]?”

Oaks: “as for Elder Packer, Elder Packer does not have a specific responsibility for any area of the church. . . . So, if Elder Packer is having any conversation with Kerry Heinz, it is outside the normal channel. That’s all I can say. I have no knowledge of whether he did. But if he did and if he gave a directed verdict or anything like that, that is contrary to policy. It is irregular and it’s contrary to what I know of Elder Packer and the way he operates. . . . He’s a forthright and plain-spoken man, but Elder Packer is far too sophisticated and sensitive a man to call a stake president and tell him what he has to do in a church discipline case. I just don’t believe that. What’s possible is that a stake president might think he had heard such a thing; nobody can dismiss that possibility . . . that kind of slippage happens in communication.”

that he made a statement he couldn’t defend, and downplayed his efforts to promptly correct his unintentional error: “It impugned my integrity and seriously distorted the account of the facts as it was presented.” Elder Oaks said he didn’t willfully mislead the *Republic* news reporter, and when he learned from Benson that he had misspoken during a hourlong interview he immediately corrected the fact. “I can’t give any better explanation than the fact that I was talking a mile a minute and I just said something that on mature reflection I [concluded], ‘I can’t defend the truthfulness of that,’” he said.

In the AP story, Benson said that he felt acutely the moral dilemma of having promised confidentiality, but when he saw deliberate attempts to mislead the public about Elder Packer’s role in the Toscano affair he said, “I had to decide to be a party to the coverup or be faithful to my own convictions. . . . I had to let Elder Oaks walk a plank of his own making.”

Later Benson said that he went public about his confidential meeting with Elder Oaks even after Oaks retracted his statement because the apostle let stand three other statements that also troubled Benson. “I am tired of playing the little game,” Benson told the *News*. “The Church needs to respect its members. . . . It wants to muzzle its members.” In a follow-up letter to Elder Oaks, Benson explained: “I feel you violated the trust and faith between not only you and me, but between the church leadership and the members at large. I therefore felt it my moral obligation to break the silence that otherwise would have served only to perpetuate falsehood and false faith.”

The *Republic* also reported that Benson, oldest grandchild of LDS President Ezra Taft Benson, and his wife, Mary Ann Benson, had resigned from the Church in protest of what they believe is an increasingly intolerant Church leadership. Benson said he had been coming to this decision for a decade, and that the flap with Elder Oaks and a five-day visit to Salt Lake City in September only helped him decide to

do it now, as did his experience last summer in publicizing the inability of President Benson to lead the Church due to his mental health.

“In order to be truly obedient, one must be allowed the right to think, question, doubt, and search for truth. The modern church is intolerant of these God-given rights,” he told the *Republic*. “I didn’t leave the church. The church left me.”

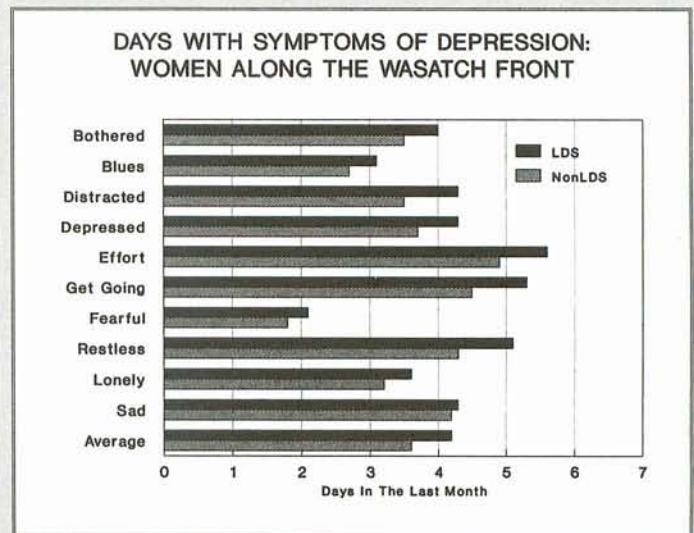
All these public events and statements leave members reading much between the lines. While publicly saying that the excommunications were local decisions, privately at least several apostles have made statements that have essentially said, “we had to keep the Church pure,” and left the hearers with the clear impression that the

Twelve had discussed and approved the actions.

Even if more were known about the behind-the-scenes actions, there probably would not be a consensus on what is appropriate. These events raise questions about the dynamic chemistry of a human, believing community of Christians, about appropriate administrative procedures, about individual rights and institutional needs, about diversity and apostasy in an expanding and evolving church, about orthodoxy and conscience, about public and private spheres, about loyalty to leaders, self, and God, about honesty and confidentiality. Final answers will never come, but as Michael Clyde told the *Republic*, “The radicals of this world move things forward.”

## PECULIAR PEOPLE

### DAYS WITH SYMPTOMS OF DEPRESSION: WOMEN ALONG THE WASATCH FRONT



A 1991 SURVEY of approximately 1,400 randomly selected women living along the Wasatch Front indicates that LDS women report somewhat more frequent symptoms of depression than do non-LDS women. Respondents were asked how many days in the last month they: “feel bothered by things that don’t usually bother you”; “feel that you could not shake off the blues”; “have trouble keeping your mind on what you were doing”; “feel depressed”; “feel that everything you did was an effort”; “feel that you could not get going”; “feel fearful”; “sleep restlessly”; “feel lonely”; and “feel sad.” Being fearful was the least common experience. The most common experience reported suggests a lack of energy or motivation. LDS women were a little more likely, on average, to have each of these feelings than were non-LDS women.

# ELDER PACKER NAMES GAYS/LESBIANS, FEMINISTS, AND "SO-CALLED" SCHOLARS THREE MAIN DANGERS

IN A May 1993 address to the All-Church Coordinating Council—comprised of department heads and senior personnel in the Church Office Building—Elder Boyd K. Packer called for Church employees to willingly embrace correlation and to decide “to face the right way,” cautioning them against three “dangers” that have “made major invasions into the membership of the Church”: “the gay-lesbian movement, the feminist movement, . . . and the ever-present challenge from the so-called scholars or intellectuals.” While he acknowledged that many in these groups may be “members [who] are hurting,” he warned that to sympathize with them may “turn [you] about [to] face the wrong way.”

Elder Packer began his talk with the text: “God gave unto them commandments, *after* [first] having made known unto them the plan of redemption” (Alma 12:32 [his emphasis and insertion]). From this, Elder Packer went on to recount personal anecdotes to suggest the importance of correlation—that all Church activity take place in the context of “the plan of redemption.” He told of advice he received when called as the supervisor of seminaries and institutes from Harold B. Lee: “You must decide now which way you face,” [Elder Lee] said. “Either you represent the teachers and students and champion their causes or you represent the Brethren who appointed you.

You need to decide *now* which way you face.’ Then he added, ‘Some of your predecessors faced the wrong way.’”

Elder Packer also spoke of the difficulty he has had accepting criticism from editors and correlators, but admitted that even he “need[s] a correlating hand,” asking employees in various departments to likewise accept correlation. “However much you know about your work,” he told employees, “I doubt that you know, or have the time to learn, as much as do the Correlation staff about how your work interacts with everything else that is going on.”

The Correlation Committee is composed of the Council of the Twelve Apostles, and its executive committee is the president of the Twelve and the next two senior apostles—one of whom is Elder Packer.

He continued his talk: “The

principle of correlation is a sound principle. Except for its having been established, we could not now possibly administer an ever-growing multi-national and multi-lingual church. The full purpose for its having been established, I know, is yet to be realized. If we neglect it, we will pay a very, very heavy price one day. . . . The greatest use of [correlation] is yet to come.”

Correlation—“simplification and reduction”—will counter, according to Elder Packer, “the worldwide evaporation of values and standards from politics, government, society, entertainment, schools.” He asked employees, “Could you, in working for the Church, not be conscious of or have ignored [scriptural] warnings [concerning the last days]? Could you be blind to the drift that is taking place?”

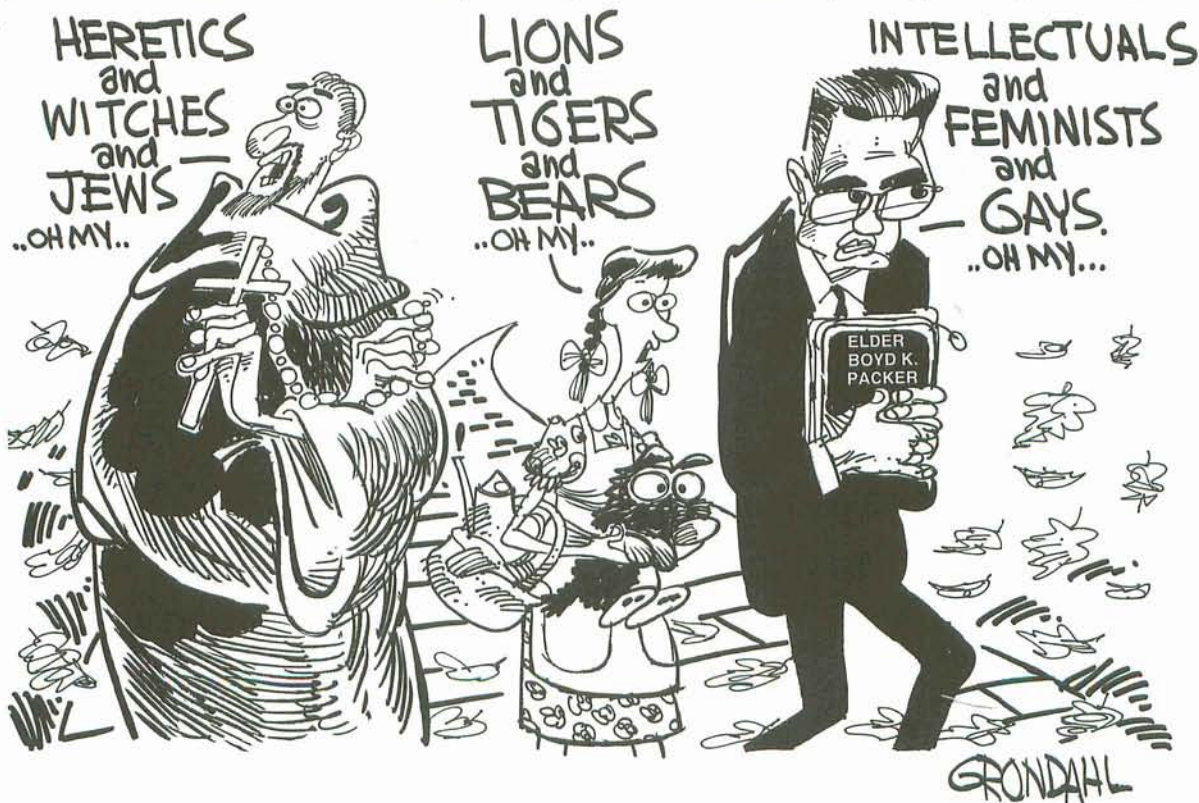
“It is so easy to be turned about without realizing that it has happened to us,” Elder Packer continued, citing the three areas “where members of the Church, influenced by social and political unrest, are being caught up and led away.” With each of the three “dangers,” there is a “temptation . . . for us to turn

about and face the wrong way, and it is hard to resist, for doing it seems so reasonable and right.”

In each of the three groups—the gay/lesbian movement, the feminist movement, and the scholars—are “members who are hurting [who] have the conviction that the Church somehow is doing something wrong *to* members or that the Church is not doing enough *for* them.”

Elder Packer used letters written to the Church to represent each group. The first letter was “a young man, possibly a gay rights activist,” who volunteered to share his experiences and insights as a gay Latter-day Saint “in a spirit of friendship.”

The second letter came “from a woman who is hurting, and perhaps wonders if anyone but the feminists care about her problems.” It described her frustration with Church leaders who continue to counsel her to remain in an abusive relationship. The woman wrote, in part: “I need some comfort, I need solace, need hope, need to know Heavenly Father sees all I have endured. What hope do I have for a chance to live with Heavenly Father? If temple marriage is the key to the celestial



[kingdom], where am I? Outside gnashing my teeth for eternity? Help me."

The third letter, from "a self-described intellectual," extended "an offer to you to be a peacemaker between the Brethren and the scholars, if you wish me to attempt it, since I know many in both groups [and] understand the mind-sets of both groups."

"Those who are hurting," Elder Packer continued, "think they are not understood. They are looking for a champion, an advocate, someone with office and influence from whom they can receive comfort. They ask us to speak about their troubles in general conference, to put something in the curriculum, or to provide a special program to support them in their problems or with their activism."

Although "it is easy to convince ourselves that we are justified, even duty bound, to use the influence of our appointment or our calling to somehow represent

them," to do so reverses the channels of revelation, and "[i]n our efforts to comfort them, we lose our bearings and leave that segment of the line to which we are assigned unprotected."

That such people "need help and comfort . . . goes without saying," Elder Packer continued; the question remains how to help without "giving license" to people who aren't justified to receive it. As an example Elder Packer cited "some mothers [who] must work out of the home," and are justified because "[t]here is no other way." In sympathizing with their "plight," though, Church leaders and employees cannot "abandon a position that has been taught by the prophets from the beginning of this dispensation. . . . To point out so-called success stories inferring that a career out of the home has no negative effect on a family is an invitation to many to stray from what has been taught by the prophets and thus cause members to reap

disappointment by and by. . . . If we are not very careful, we will think we are giving comfort to those few who are justified and actually we will be giving license to the many who are not." He said the "way to give comfort that is needed" is through private ministry, not public statements.

Returning to his original text from Alma, Elder Packer explained how it applies to the example of working mothers and to the three "dangers" he had cited.

"There are many things that cannot be understood nor taught nor explained unless it is in terms of the plan of redemption. The three areas I mentioned are among them. . . . That young man with gender disorientation needs to know that gender was not assigned at mortal birth, that we were sons and daughters of God in the premortal state."

The woman in the abusive relationship "needs to see the eternal nature of things and to know that her trials—however hard to

bear—in the eternal scheme of things may be compared to a very, very bad experience in the second semester of the first grade. She will find no enduring peace in the feminist movement. There she will have no hope. If she knows the plan of redemption, she can be filled with hope."

Responding to the letter from the scholar, Elder Packer explained that the person "needs to understand that the doctrines of the gospel are revealed through the Spirit to prophets, not through the intellect to scholars."

The "invasions" launched by gays, feminists, and scholars, Elder Packer concluded, are "of the intensity and seriousness that we have not faced before. There is a need to be united with everyone facing the same way. Then the sunlight of truth, coming over our shoulders, will mark the path ahead. If we perchance turn the wrong way, we will shade our eyes from that light and we will fail in our ministries." ☞

## SUNSTONE CALENDAR

**THE ASSOCIATION FOR MORMON LETTERS** will hold its 1994 Symposium on **22 January 1994**, at Westminster College, Salt Lake City. Contact: AML, 1346 South 1800 East, Salt Lake City, UT 84108, or call Linda Brummett (801/378-6001).

**BYU STUDIES** has scheduled the Sperry Symposium on the Old Testament for **13 November 1993**. Contact: 2246 SFLC, Provo, UT 84602 (801/378-6691).

The deadline for submissions for *BYU Studies' Articles, Short Stories, Personal Essays, & Poetry Contest* is **15 November 1993**. Awards/prizes will be given for the best writings, which will include a five-volume edition of *Encyclopedia of Mormonism*, two sets of WordPerfect Presentations software, and the *LDS History & Doctrine* CD-ROMs. Mail entries to *BYU Studies*, 2246 SFLC, Provo, UT 84602.

**DIALOGUE: A JOURNAL OF MORMON THOUGHT** has issued a call for papers for its 1995 special issue entitled "The LDS Church in the Twenty-First Century." Papers on this theme may come from various disciplines and perspectives; especially those dealing with the future of Mormonism outside of North America. Papers will be accepted for the next few months, and will be selected by the editorial board and a special guest editor. Send completed papers or extensive abstracts to the *Dialogue*, P.O. Box 658, Salt Lake City, UT 84110-0658.

**THE MORMON HISTORY ASSOCIATION** has requested that books and articles be *nominated* for consideration of MHA awards. A formal letter of nomination, along with five copies of the article or three copies of the book, from authors, friends of authors, or pub-

lishers must be sent to Newell Bringhurst, awards committee chair, social science division, College of the Sequoias, Visalia, CA 93277.

**NINTH ANNUAL BOOK OF MORMON SYMPOSIUM** has been scheduled for **11-12 February 1994**, on the campus of BYU. The symposium topic comes from the text of *Fourth Nephi - Moroni 10* "From Zion to Destruction." Free to the public. Contact: The Religious Studies Center, BYU, 270 JSB, Provo, UT 84602.

### SUNSTONE CONFERENCES

**CHICAGO SUNSTONE SYMPOSIUM** will be held on **22-23 October 1993**. Contact: Kirk and Becky Linford, 961 Elm Court, Naperville, IL 60540 (708/778-9551).

**NORTHWEST SUNSTONE SYMPOSIUM** will be held **29-30 October 1993** at the Mountaineers Building in Seattle, WA. Contact: Molly Bennion, 1150 22nd Ave East, Seattle, WA 98112-3517 (206/325-6868).

**NORTHEAST SUNSTONE SYMPOSIUM** will be held **12-13 November 1993** at the Burlington Marriott Hotel. Contact: Don Gustavson, 413 Clearview Avenue, Torrington, CT 06790 (203/496-7090).

**SUNSTONE SYMPOSIUM WEST** will be held **11-12 March 1994** at the Burbank Airport Hilton.

**WASHINGTON, D.C., SUNSTONE SYMPOSIUM** will be held **18-19 March 1994**, at the American University Campus. Send proposals for papers or panels to Kathy Okerlund, 1832 Biltmore St. N.W. #B2, Washington, D.C. 20009 (202/797-9113).

# FORTY MORMONS ARRESTED AT NEVADA TEST SITE DURING FIRST MORMON PEACE GATHERING

By Russell Fox

"WE ARE here today because we have literally poisoned the land and breathed death at the Nevada Test Site," said keynote speaker Eugene England at the Mormon Peace Gathering weekend retreat in Las Vegas. "We have broken a covenant with the God of the land, with the land itself. We cannot pollute the land without polluting ourselves."

Close to eighty Mormons attended the gathering sponsored by Nevada Desert Experience (NDE), 26-28 March, to protest the U.S. government's testing of nuclear weapons. The faith-based protest, which ended with arrests for trespassing on high-security government land, generated respect and condemnation.

LDS sociologists Larry Young and Jim Duke and several others organized the Mormon Peace Gathering (MPG) in conjunction with NDE. Since 1984 NDE has sponsored non-violent protests at Nevada's Nuclear Weapons Test Site and elsewhere with the goal of pushing the U.S. government toward signing the Comprehensive Test Ban Treaty by 1995 as the first step toward universal disarmament. Operating out of Las Vegas and originally

composed of Catholic and Jesuit groups, NDE's Lenten Desert Experience (protests conducted during Lent) has grown to involve numerous religious groups, including Buddhists, Methodists, Quakers, Episcopalians, and Jews. This marked "the first time a group within the Mormon tradition has participated in NDE," said Pamela Meidell, Pepperdine University professor and NDE executive director. "Their addition has made for a much richer chorus of protest."

The retreat preceding the actual protest involved training in consensus building and non-violent civil disobedience. Those arrested for trespassing since 1987 have consistently been processed and released on the site, without fines, conflicts, or jail terms. The weekend encouraged individual meditation, worship, and testimony bearing about weapons testing and the scriptural call to "renounce war and proclaim peace" (D&C 98:16). The means for this sharing included poetry ("Stone, Bread, Rose, Cross," composed for the event by Mormon poet Susan Howe, invoked symbols of worship, community, land, and witnessing), video

presentations on the worldwide anti-testing movement, and speeches against the United States' current policy.

St. George, Utah, "downwinder" Claudia Peterson lost a sister, a six-year-old daughter, and many friends and neighbors to radiation-induced cancer. She told how her growing activism took her from Mercury, Nevada (the location of the test site), to Washington, D.C., to the former Soviet Union, where Kazakh civil disobedience closed the Semipalatinsk test site in 1989.

Eugene England considered whether the period of LDS accommodation to the United States and its policy of constructing and testing weapons of mass destruction had come to an end. Remembering that the early LDS church had been in a state of "radical restoration" that had stood in opposition to "this world's violence," England argued that "after a hundred years of perhaps necessary detour" to preserve the Church in a hostile world, we now "have the security and courage as Mormons to obey fully . . . the call to come out of Babylon, which includes the United States, and to approach

Zion, which is wherever in the world we create it."

Other speakers included Meidell, University of Utah law professor Edwin Firmage Sr., and representatives of the Western Shoshone, who claim the desert area north of Las Vegas by treaty and have protested nuclear weapons testing for many years. Bill Rosse, long-time Shoshone activist, participated in the gathering throughout the weekend.

Corbin Harney, a Western Shoshone spiritual leader, spoke at the Sunday morning service. "You are on sacred ground," he said. "You are here to stop the poison, to stop the evil. . . . We have been fighting for 500 years to stop the pollution of our land, but we have run out of strength. You have the strength to stop this." Harney then blessed the group in his native tongue.

Near the entrance to the test site, under a light rain, the Sunday worship service gathered in a half-circle along the barbed-wire fence that separated public land from test site property. During hymns, scripture readings, and testimony bearing, "those who feel so called," as Young phrased it, demonstrated their witness by "crossing the line" in an act of non-violent direct action. Forty participants, including more than a dozen BYU students and faculty, stepped through the fence and completed the witness circle. Many carried a rose with them onto the test site to symbolize the call to heal the polluted



Protesters on both sides of the fence walking hand in hand to the gate, singing "Come, Come Ye Saints."



Edwin Firmage Sr., speaker at the retreat.

deseret. Then, in pairs holding hands across the fence, all protesters walked to the entrance gate singing, "Come, Come Ye Saints." Those trespassing were arrested, ticketed, and released within an hour.


MPG organizers stress that civil disobedience differs from general law breaking because it is a form of conscience-led political

protest. Protesters inform police in advance of their plans, are non-violent, willingly accept all arrests and punishments, and only break laws connected with the issue they are protesting.

News coverage elicited strong negative and positive responses from students, professors, and ecclesiastical leaders. One letter to *BYUs Daily Universe* described

the protestors as "frenzied." Another student confessed admiration for those willing to "sacrifice for their beliefs" and, persuaded of the errors of nuclear tests by such writers as Terry Tempest Williams, said "perhaps I'll join you next year." The *Universe's* house editorial "commend[ed] the group for its acts of civil disobedience" and resulted in at

least one student editor being reprimanded for contradicting an unofficial statement by Elder Loren C. Dunn that discouraged Church members from civil disobedience. No Church action was taken against any protestor.

MPG organizers hope this event begins what England called "a new tradition of peace in Mormonism." 

## UPDATE

### GRANDSON DISPUTES PROPHET'S STATE

PULITZER PRIZE-winning political cartoonist Steve Benson, oldest grandchild of Ezra Taft Benson, told the press in July that the ninety-four-year-old Church president is no longer physically or mentally capable to participate in the Church's leadership, and that he had already suffered some memory loss when he succeeded Spencer W. Kimball in 1985. The public statement, unprecedented in its frankness, raised questions for many regarding the rigid order of presidential succession.

Benson's decision to speak out was motivated, he told the Associated Press, by his thirteen-year-old son's question why, if the aging leader were no longer capable to lead, the Church continued to call him a prophet. Also contributing to his decision was his belief that "the church strives mightily to perpetuate the myth, the fable, the fantasy that President Benson, if not operating on all cylinders, at least is functioning effectively enough, even with just a nod of his head, to be regarded by the saints as a living, functioning prophet." In contrast, Benson said in the AP report, "the last time I saw him [in March 1993], he said virtually nothing to me."

In the wake of controversy generated by the original article's publication, Benson appeared on a Salt Lake TV talk show to discuss the issue further. When asked if he were not just saying publicly what most Church members already acknowledged privately, he noted the many angry responses he has received at his Arizona home from members who refuse to believe what he has to say. He also said that while Church leaders have acknowledged President Benson's declining condition, they usually speak in terms of "physical" decline, and he wished to stress that the deterioration was mental as well.

While Steve Benson believes the "system" of presidential succession "obviously isn't working," and that apostles and presidents should be granted emeritus status like other general authorities, Church spokesperson Don LeFevre said such a change would require a revelation from "the Lord to his prophet." President Gordon B. Hinckley has stressed, in recent conferences, the security of the divine "back-up system" that is in place, which allows the counselors the privilege to keep the Church on course. But some wonder what would happen if the back-up system also failed to function. According to the Associated Press, the four presidents before Benson averaged eighty-eight years of age at death. Many see the present system as a "gerontocracy" that has developed steadily since Joseph Smith's death at age thirty-eight.

Official Church response to Steve Benson's statements evolved. Initially LeFevre affirmed that President Benson's counselors "report to him" and "review with him major decisions before those decisions

become final." Later comments acknowledged Benson's "physical and mental" decline. A 31 July *LDS Church News* article featured photos of Benson shaking hands with children, but acknowledged that "ill health during the past few years has prohibited President Benson from attending to the daily duties of his office," and that as his health began to decline "he frequently said it was his desire that the Lord not permit him to live longer than his wife," who died last year. "The Lord's desire, apparently, is that he remain a while longer," the article noted.

An interesting sidenote to Steve Benson's assertions is the recent trend for First Presidency statements to contain only the signatures of Presidents Hinckley and Thomas S. Monson, as is the case with a 28 May letter to local authorities prohibiting members from marking commercial underclothing as temple garments. Church spokesperson Don LeFevre said, however, that to his knowledge all mission calls retain President Benson's signature.

An interview with Steve Benson slated for publication in *Brigham Young Magazine* (formerly *BYU Today*) was postponed then canceled "for space reasons" following Benson's public statements, making Benson the second LDS Pulitzer Prize winner to be blacklisted by *BYU* this year, after historian Laurel Thatcher Ulrich was denied as a speaker for *BYU's* annual women's conference.

### ELDER OAKS ON MULTICULTURALISM

IN A recent interview with the *Salt Lake Tribune*, Apostle Dallin Oaks acknowledged the Church's multicultural "growing pains." Membership outside the U.S. has grown over 30 percent in the past forty years and total Church membership is predicted at 265 million by the year 2080. To confront increasing cultural tension between Wasatch Front Mormonism and indigenous cultures, Oaks says the Church must maintain a "controlled flexibility."

"You can't build a Bountiful Third Ward in Seoul, Korea," says Oaks. Building generic church buildings worldwide "is not the best way to serve the members." Politically, standardized building plans may be as disastrous as harsh political statements from Church leaders. "If you don't like American policy and there's a recognizable building that you associate with America, you can come by and drop a bomb on the doorstep." Besides, Oaks continued, "I can't find any scriptural evidence that a tent is any less a holy place than a cinder-block A-frame."

Clothing styles for worship services may vary from country to country as well. But some things are less flexible than others. According to Elder Oaks, music has "something to do with the spirit of the Lord" and "should be uniform."

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## DIALOGUE EDITOR RESIGNS FROM BYU

IN THE wake of the Cecilia Konchar Farr and David Knowlton firings at BYU, historian Martha Sonntag Bradley notified the university of her refusal to renew her contract for the upcoming school year. Bradley, co-editor of *Dialogue: A Journal of Mormon Thought*, says she would have expected treatment similar to Knowlton's and Farr's when she would have come up for third-year review next year. "The way this has been handled with Cecilia and Dave is disgraceful," Bradley told the Associated Press. Bradley was mildly chastised for her participation on a panel discussing Mormon feminism on a Salt Lake talk show. She suspects her feminism, coupled with her editorial position on *Dialogue*—placing her in two of the three groups named as dangerous by Boyd K. Packer—would have ensured an eventual dismissal. "I prefer to leave with my record intact," she said.

## FOUNDATION SERVES THIRD WORLD

PROVO-BASED Deseret International Foundation has given hope to thousands of people worldwide. The foundation is composed of medical personal who donate their time to facilitate major surgeries, dental work, and hospices in the Philippines, India, Thailand, China, Guatemala, Nicaragua, El Salvador, Zimbabwe, Uganda, Brazil, Bolivia, Costa Rica, Tonga, and Indonesia. The foundation, run on a volunteer basis, works with a relatively small budget, and cannot sponsor expensive operations like heart surgery; instead the focus is on deformities and injuries such as cataracts, crossed eyes, cleft lips and palates, club feet, etc. Foundation president E. William Jackson said that the foundation recruits local people and designs individual programs to meet each country's needs.

## WOMEN'S CONFERENCE DIRECTOR FIRED

AFTER FIVE years as director of BYU's annual Women's Conference, Carol Lee Hawkins was informed this summer that her contract will not be renewed. In 1993, the conference—jointly sponsored by BYU and the Relief Society for the last two years—attracted 6,000 women. University administrators say the decision to fire Hawkins was a campus decision—a routine "rotation" of assignment—but informed insiders say the decision was made by the apostle-led Priesthood Executive Council, which supervises the Relief Society and auxiliaries.

Many conference participants and organizers were stunned by the action. "I was shocked by the action against Carol Lee," Gail Houston, an assistant professor of English told the *Salt Lake Tribune*. "Carol Lee is one of the most moderate and loyal defenders of the Church. Her firing sends a strong message to all the women in our community."

Like Houston, many see the firing as but one more in a series of events that indicate an anti-feminist trend in BYU and Church administration. Other recent examples are the rejection of Pulitzer Prize winner Laurel Thatcher Ulrich as speaker for the Women's Conference and BYU's denial of "continuing status" to feminist professor Cecilia Konchar Farr. Campus women also cite the lack of women in administrative positions as indicative of an anti-woman bias.

Martha Nibley Beck, whose work in BYU's sociology department has focused on Mormon women, submitted her resignation in protest of the firing, saying she can no longer accomplish her goals at BYU. "I came here to understand and improve the quality of Mormon women's lives," Beck told the *Tribune*. "Carol Lee has made the Women's Conference a vehicle for that effort. If she of all people is prohibited from doing that, I doubt that I will be able to have a

positive impact." BYU English professor Susan Howe agrees. "This decision is very hurtful to the women faculty because we are all solidly behind Carol Lee's efforts."

Although campus feminists met recently with Provost Bruce Hafen, most think the worst is yet to come. Many women who have previously assisted with planning and organizing the conference privately express their intentions to discontinue association with the conference. Others talk of following Beck's lead and leaving BYU. And talk is afoot of a large scale class action discrimination suit to be filed against the university. Although reactions are diverse, BYU women seem to agree in their support for Hawkins. As the *Tribune* reported, "She was a bridge builder among factions."

## GOD MAKERS II DRAWS ANTAGONISM

THE DECEMBER 1992 release of *The God Makers II* generated dramatic reaction from all quarters of the Mormon and anti-Mormon communities. The film, which cost \$100,000 to produce, is narrated by Ed Decker, head of the Issaquah, Washington-based Saints Alive in Jesus. It focuses on standard anti-Mormon topics such as polygamy, Adam-God, and blood atonement, but adds newer angles, such as Bishop Glen Pace's memo regarding satanism and allegations of sexual immorality against a high ranking general authority.

Many non-Mormon groups were among the first to respond negatively to the film. Before its first public showing, the National Conference of Christians and Jews labeled the film "an affront to religious understanding."

"Like its predecessor," the statement reads, "God Makers II presents an intemperate polemic against the Mormon faith disguised as an objective documentary. Using a carefully selected mix of sensational and unsubstantiated first-person accounts, lurid allegations, and a highly subjective interpretation of Mormon teachings, God Makers II draws the incendiary arsenal of religious bigotry."

Anti-Mormon groups have condemned the film as well. Former Mormon Richard Baer, who co-produced the original *God Makers* over a decade ago, told the *Sacramento Union* that he finds the sequel ineffective in its "embellishment and focusing on the bizarre and sensational."

Regarding the allegations against the general authority, Jerald and Sandra Tanner of Utah Lighthouse Ministry released a statement in 1989 that "the case against Elder Accused [they refused to disclose his name] seems to be based on some very questionable statements. Since there is no hard evidence to support it, we would advise all those working with Mormons to refrain from disseminating the story." The Tanners reaffirmed this stance in their April 1993 newsletter and added refutations of other portions of the film. They also released a pamphlet, *Problems in the Godmakers II*, containing more extensive arguments.

Apparently Jeremiah Films and Ed Decker granted the case of "Elder Accused" more validity, but the film's inclusion of the allegations spurred the Church to threaten legal action. In a 1 February letter to Jeremiah Films, Salt Lake attorney Patrick Shea, representing the Church, called the allegations "utterly without support" and warned that continued distribution of the film would warrant legal action.

Douglas Wallace, attorney for Jeremiah Films, replied in a letter to Shea that, should a lawsuit take place, "massive evidence will bury your client," and that Jeremiah Films, Inc., "stand[s] firm in their commitment to truth and accuracy." Wallace identified himself as "a former Mormon Missionary and High Priest."

Wallace also voiced his disappointment with the Tanners in an 10



April letter to them, warning that "If the 'Church' fails to bring such action, then I will be looking elsewhere to expose the fraud by seizing opportunity to file a lawsuit against slanderous articles such as you have written." Decker, in his April Saints Alive newsletter called the Tanners' attack a "two-by-four across the back of my head," referred to the Tanners as "some so-called brother and sister in Christ," and concluded, "arsenic is a whole lot easier to swallow [than their criticism]."

Decker was a member of the LDS church for twenty years until he was excommunicated in 1976, a year after his conversion to evangelical Christianity. In addition to examining Mormonism, Decker also writes about Freemasonry.

### SONIA JOHNSON'S UTOPIA TROUBLED

FEMINIST SONIA JOHNSON, excommunicated in 1979 from the LDS church for activities connected with her support of the Equal Rights Amendment, founded what she hoped would be a lesbian utopia. Named Wildfire, this retreat is in an old monastery midway up a mountain in New Mexico. For several of Johnson's followers, however, the experience became a nightmare instead of the hoped-for dream. Drawn to Johnson's charismatic personality and her passionate hate for patriarchy, some women followed Johnson to Wildfire and invested a great deal of money, time, and emotion into making the dream a reality. According to an article by Masha Gessen published in the national gay periodical *Out* (June/July 1993), some women have not only pulled out of the commune, but now refer to Wildfire as a cult and say that Johnson's behavior was often antithetical to her stated beliefs, adding that they felt psychologically abused.

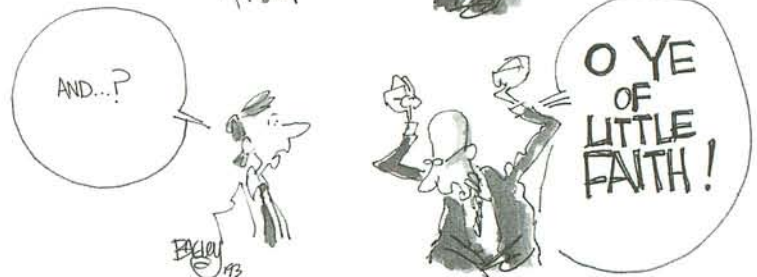
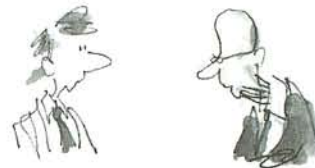
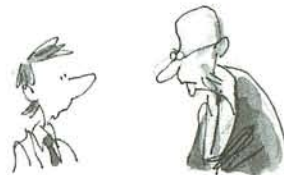
Johnson, on the other hand, has no patience for these women she describes as not taking responsibility for their own lives. "I'm sick of women acting like they have no choice! I want to see women with some power around here. Some women who say, 'They can't destroy me! . . . I am rising in my power and nothing can stop me.'"

It was the disparity between Johnson's visions and her actions that compelled the women to leave and to speak out. One of Johnson's ex-followers advises would-be devotees, "Pay attention. I thought I was paying attention, but I didn't do a good job of extricating myself before damage had really happened—emotional damage, stress-related physical damage, and a huge monetary damage."

### IF YOU LEAVE THE FAITH, LEAVE BYU

EX-BYU STUDENT Michelle Warner learned the hard way that there is a very important difference between simply requesting the removal of one's name from the records of the Church and formal excommunication. Up until now, formal excommunication has meant expulsion from the university as well; but simply having one's name removed from Church records did not require leaving BYU. Not long after arriving in Provo, she called her bishop in her home ward in Oregon and instructed him to remove her name from Church records. He chose to excommunicate her. However, she assumed she could continue as a student based on precedent set by two former missionaries who also had their names removed, but continued as students: Brendan Terry, who graduated in August 1992, and Tod Anderson, who graduated last April. Because of the incident, BYU now has a newly written policy that states that students who have their names removed from Church records cannot attend BYU. The only route to reinstatement is through rebaptism.

### OXYMORMONS



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 N E E D S V O L U N T E E R S T O  
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 S T U F F A N D S T A M P , C H E C K Z I P C O D E S  
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### Wednesday, 11 August 1993

- 1. HOW MY THINKING HAS CHANGED: THE EFFECT OF MY ACADEMIC DISCIPLINE ON MY RELIGIOUS VIEWS *Panel: Michele Stott, Karen Moloney, Armand Mauss*

### Thursday, 12 August 1993

- 100. AN IMPARTIAL LOVE AND A JUST DISCERNMENT: THE DEMANDS OF PERFECTION IN MATTHEW 5:48 *John Armstrong*
- 101. THE BOOK OF MORMON AS A FEMINIST RESOURCE *Lynn Matthews Anderson; Martha Pierce, Respondent*
- 103. MORMON PSYCHOLOGY 101: A PSYCHOTHERAPIST'S VIEW OF HOW LDS RELIGIOUS BELIEFS AND CULTURE AFFECT MORMON CLIENTS AND THEIR LIVES *Mark Edward Koltko; Glen Lambert, Respondent*
- 104. MORMON MATERIALISM *Paul H. Smith; Mark Gustavson, Respondent*
- 110. DISSIDENT FEMINIST VOICES: RETHINKING OUR RELATIONSHIP WITH THE LAND, WITH MORMONISM, AND WITH EACH OTHER *Panel: Lara Harris, Eliza Smith, Kristina Handy; Genevieve Taylor, Respondent*
- 111. A COURSE IN MIRACLES AND MORMONISM *Mary Ann Morgan*
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- 114. CULTURAL BOUNDARIES: THE MORMON INTELLECTUAL, THE CHURCH, AND THE COMMUNITY *Kendall White; David Knowlton, Respondent*
- 115. JOSEPH SMITH, THE MORMONS, AND ANTEBELLUM REFORM: A CLOSER LOOK *Newell Bringham*
- 120. SPIRITUAL/SENSUAL CONFLUENCE: FIVE POETS ON THE EDGE *Panel: Paul Swenson, Pam Bradshaw*  
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- 121. ALL IS NOT WELL IN ZION: FALSE TEACHINGS OF THE TRUE CHURCH *Paul Toscano*  
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*Margaret Battin, Respondent*
- 122. "A SUPERIOR MAN IN INTELLECT AND SPIRIT": WILLIAM HENRY CHAMBERLIN AND LIBERAL MORMONISM *Panel: James McLachlan*  
*Sterling M. McMurrin, Richard Sherlock*
- 124. WHO IS "TYRANNIZING" WHOM? ALTERNATIVES TO PUBLIC PRAYER *Panel: Barry Gomberg, Brian Barnard, Doug Bates, Noel Gardner*
- 125. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO": PROVIDING CHILDREN A VEHICLE FOR A HEALTHY SPIRITUAL LIFE JOURNEY *Panel: Cindy Dahle, Anthony Lapray, J. Frederick (Toby) Pingree, Ali Jepsen, Preston Lear*
- 140. THE CASE FOR CARPING CRITICISM: REPORT FROM THE DOGHOUSE *Samuel W. Taylor; Ted Lyon, Respondent*
- 141. RATIONAL, ALBEIT UNJUSTIFIED, BELIEF IN GOD *Dennis Potter; Christopher Scott, Respondent*
- 142. REFLECTIONS OF A MORMON BOOKSELLER *Curt Bench; Greg Kofford, Respondent*
- 143. NAUVOO ROOTS OF MORMON POLYGAMY: 1841 TO 1846 *George D. Smith; Carmon Hardy, Respondent*
- 144. HEAVEN AND HELL: THE PARABLE OF THE LOVING FATHER AND THE JUDGMENTAL SON *Todd Compton*
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- 150. UPROOTING AND REROOTING: AN IMMIGRANT'S ESCAPADES WITH MORMONS IN UTAH *Neila Seshachari*
- 151. PROPAGANDA MEANS NEVER HAVING TO SAY YOU'RE SORRY: A PROPAGANDA ANALYSIS OF MORMONISM *Sonja Farnsworth; Ross Peterson, Respondent*

- 152. SECULAR AND SPIRITUAL LEARNING—THE PROPER BLEND? *A. K. Benson; Ardean Watts, Respondent*
- 153. HOME SCHOOLING IN PROTESTANT EVANGELICAL AMERICA *Colleen McDannell; Linda Quinton Jones, Respondent*
- 154. DIVINE SEXUALITY IN THE OLD TESTAMENT *Alan C. Tull; Kathryn Shirts, Respondent*
- 155. THE LIFE AND POETRY OF LOUISA BARNES PRATT, EARLY MORMON FEMINIST AND MISSIONARY *Bryan Waterman; Valerie Holladay, Respondent*
- 160. WELCOME TO THE E-MAIL FIRST WARD: BELONGING TO AN ELECTRONIC DISCUSSION GROUP *Panel: Brent Wilson, Lynn Matthews Anderson, Laurie Newman Merrill Toscano, Paul James Toscano, Stacy Burton, David B. Anderson*
- 162. RESPONDING TO SPIRITUAL ABUSE: STORIES AND STRATEGIES *Panel: Lavina Fielding Anderson, Fred Voros, James Chapman, Marti Jones, Allen D. Roberts, Margaret Merrill Toscano, Paul James Toscano*
- 163. EXCAVATING THE GREAT BASIN: A CONVERSATION WITH LEONARD J. ARRINGTON *Leonard Arrington; Ross Peterson, Interviewer*
- 164. THE ALL-TIME BEST MORMON POEMS *Dennis Clark, Host; Marden Clark, Richard Downey, Karin Anderson England, Susan Howe, Bruce Jorgenson, Stephen Taylor, Emma Lou Thyne*
- 165. ABORTION: A CASE STUDY IN COMPARATIVE RELIGIOUS ETHICS *Panel: Richard Sherlock, Frederick Wenger, Alan Tull*
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- 203. THE FAITH OF A SOCIAL SCIENTIST: IS IT AN OXYMORON? *John Tarjan; Merrill E. Oates, Respondent*
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- 205. REDEMPTION OR ABUSE? TOWARD A FEMINIST INTERPRETATION OF ATONEMENT *Alison Walker; Hinckley Jones, Respondent*
- 206. RETHINKING RELIGIOUS "EXPERIENCE": NOTES FROM CRITICAL THEORY, FEMINISM, AND "REAL LIFE" *Stacy Burton; Brandie Siegfried, Respondent*
- 210. THE ROLE OF LITERATURE IN ZION *Gideon Burton; John Bennion, Respondent*
- 211. MORMONISM AND THE SECULAR U.S. CONSTITUTION *Claude Burtenshaw*
- 212. APPROACHES TO ZION: WHY LIBERALISM IS NOT THE ANSWER *Bill Martin; Richard Sherlock, Respondent*
- 213. BLAMING THE VICTIM: THE MISCARRIAGE OF JUSTICE IN THE CASE OF ALICE LUNDGREN, WIFE OF THE CULT PROPHET *William D. Russell; David Schwendiman, Respondent*
- 214. LUCUBRATIONS ON UN-AMERICAN RELIGION: BEING (IN PART) A BRIEF UNAUTHORIZED HISTORY OF PERSECUTION IN THE MAYFIELD WARD *Neal Chandler; Armand L. Mauss, Respondent*
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- 220. JOSEPH SMITH AND KABBALAH: THE OCCULT CONNECTION *Lance Owens*  
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*Michael T. Walton, Respondent*
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- 222. TRUTH AND MISTRUTH IN MORMON SOCIETY *Carmon Hardy, E. Leo Lyman*
- 223. CRISIS ON CAMPUS: THE IMPACT OF BYU'S CURRENT POLITICAL CLIMATE ON STUDENTS *Panel: Bryan Waterman, Joanna Brooks, Farrell Lines, Dinah Kirkham, Melissa Vistaunet*

- 225. IF MORMON WOMEN HAVE HAD THE PRIESTHOOD SINCE 1843—WHY AREN'T THEY USING IT? *Panel: Linda King Newell, D. Michael Quinn, Margaret Merrill Toscano, Maxine Hanks*
- 240. THE CHURCH WITHIN AND THE CHURCH WITHOUT: THE TWO FACES OF MORMONISM *Candadai Seshachari; Fred Esplin, Respondent*
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- 243. THE IMPACT OF THEORY (WHAT IS MAN? WOMAN?) IN WRITING RELIGIOUS HISTORY *Melvin T. Smith*
- 244. THE KINGDOM OF GOD . . . OR SOMETHING: WHAT LIBERALS AND CONSERVATIVES HAVE AGAINST GOODNESS *Chris Conkling; Stan Christensen, Respondent*
- 245. MY BROTHER CORNELL, DECEASED: HIS PENCHANT FOR QUESTIONING, HIS STRUGGLE OVER FAITH, HIS IMPACT UPON ME *Harold Christensen; Kent Clark, Respondent*
- 246. WHY I CARE ABOUT MY SISTERS IN THE SCRIPTURES *Jerrie W. Hurd*
- 250. A FUNNY THING HAPPENED ON THE WAY TO THE SYMPOSIUM: THE PLACE AND PRICE OF HUMOR IN THE MORMON CHURCH *Panel: Steve Benson, Pat Bagley, Calvin Grondahl*
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- 262. THE FAVORABLE CONSEQUENCES OF THE ORDINATION OF WOMEN IN THE LDS CHURCH *M. Scott Fisher*  
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- 265. WEIGHING THE EVIDENCE: HISTORICAL SOURCES VIEWED THROUGH THE LEGAL STANDARDS *Panel: Michael W. Homer, Martha S. Bradley*
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- 304. UTAH'S ENTRY INTO THE MAINSTREAM OF AMERICAN POLITICS *E. Leo Lyman; John Sillito, Respondent*
- 305. EGYPTOLOGY AND THE BOOK OF ABRAHAM *Stephen E. Thompson; Steve Epperson, Respondent*
- 306. SALVAGING A BATTERED TESTIMONY: WHICH IS THE BABY AND WHICH IS THE BATH WATER? *Dick Cummings; Scott Kenney, Respondent*
- 310. FREEDOM AND GRACE: RETHINKING THEOCRACY *Janice Allred; Nola Wallace, Respondent*
- 311. PROFILE OF APOSTASY: WHO ARE THE BAD GUYS, REALLY? *Allen Roberts; L. Jackson Newell, Respondent*
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- 315. CONTEMPORARY MORMON POETRY *Poets: M. Shayne Bell, David Knowlton, Pat Birkedahl, B. J. Fogg*
- 316. FAMILY SUTURES: AN OPEN DISCUSSION OF BLENDED, REBONDED, RECONSTITUTED FAMILIES AND OF WICKED, WICKED, STEP-PARENTING IN AN IDEAL LDS CONTEXT OF GRIEF AND REPRESSION *Rebecca Chandler; Neal Chandler, Respondent*
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- 321. TOWARD A THEOLOGY OF HOMOSEXUALITY *Richard Fernandez; Tom Pritt, Respondent*
- 322. I NEVER WROTE ABOUT THEM EXCEPT AS A FRIEND: WALLACE STEGNER AND MORMONS IN LITERATURE *Panel: Kip Clark, Russell Burrows, William Mulder; Susan Howe, Moderator*
- 323. I-THOU VS. I-IT: THE MORMON "BASEBALL BAPTISM" ERA *D. Michael Quinn; Daniel Rector, Respondent*
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- 340. WAR IN HEAVEN AND PEACE ON EARTH *Paul Montclair; Kim McCall, Respondent*
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