tioned just after the apostles and prophets; Eph. 4:11), deacons (diakonoi, "servants, helpers," Philip 1:1), and a group of seventy (Luke 10:1) who gave missionary service. All of these offices have LDS equivalents.

However, Latter-day Saints do not claim an exact, one-to-one correspondence between the primitive Church and the restored Church. Continuing revelation provides for continual adaptations of the basic ecclesiastical pattern. For instance, in the early New Testament Church the three leading apostles were part of the council of the twelve, while in the latter-day Church they generally are a separate quorum. In the early Church, elders appear to have been older members of a congregation, while in the LDS Church they are often, or usually, younger men. Deacons and teachers were adults in the primitive Church (1 Tim. 3:12) and in the early LDS Church. In the twentieth-century Church, however, young men ordinarily receive these priesthood offices at the ages of twelve and fourteen. The LDS Church has no officer entitled evangelist (euaggelistes, "good-message announcer") or pastor (poinēn, "shepherd," Eph. 4:11–14); but Joseph Smith taught that the evangelist was a patriarch, an official who gives revelatory "fatherly" blessings (see TPJS, p. 151); and a pastor, although not an ordained officer in the priesthood, could well be any leader who serves as a "shepherd of the flock" (MD, p. 557).

[See also Apostasy.]

BIBLIOGRAPHY

TODD COMPTON

ORGAN TRANSPLANTS AND DONATIONS

Because the transplanting of body parts raises some concerns regarding ethics and moral issues, the Church has issued the following statement: “Whether an individual chooses to will his own bodily organs or authorizes the transplant of organs from a deceased family member is a decision for the individual or the deceased member’s family. The decision to receive a donated organ should be made with competent medical counsel and confirmation through prayer” (General Handbook of Instructions, 11–6).

The transplanting of certain organs is now being done with increasing success. For example, transplantation of the cornea has been done for many years, and now a better than 90 percent chance of vision restoration is expected in cases of blindness due to corneal disease. As successful replacements increasingly occur, more people become aware of the various diseases and disorders that can be treated and cured by transplantation, and more people want to become recipients. According to the American Council on Transplantation, more than 50,000 people benefited from organ transplants in 1989. And according to the Intermountain Transplant Program, “more than 100,000 could benefit if enough organs and tissue were available.”

Organs and tissue that can now be transplanted include the cornea, kidney, pancreas, heart, liver, skin, bone, veins, tendons, lung, bone marrow, and blood. Heart and liver donations are immediate matters of life and death. Donated kidneys replace thrice-weekly dialysis treatments. A donated pancreas may “cure” someone’s diabetes. Donated eyes provide not only corneas for sight-restoring corneal transplants but also vital eye tissue for other surgical procedures and for research into blinding eye disorders.

According to organizations handling organs for transplantation, only those who meet strict criteria are considered for donors. These criteria include careful testing for infectious diseases, including AIDS. Because of these procedures and advances in transplant techniques, donors and recipients do not face the risks faced a few years ago.

In some instances, as where a kidney is needed, a close relative can serve as a donor. (A healthy person can continue a normal life with one
kidney.) In the case of some organs, such as the cornea of the eye, the donated organ usually comes from one who signs a statement indicating a desire to donate organs upon death. In the event of an accident or untimely death, the donor’s eyes may then be used with the consent of the family.

BIBLIOGRAPHY


WAYNE A. MINEER

ORIGINAL SIN

While The Church of Jesus Christ of Latter-day Saints teaches that the transgression of Adam and Eve brought death into the world and made all mortals subject to temptation, suffering, and weakness, it denies that any culpability is automatically transmitted to Adam and Eve’s offspring. All mortals commit sin, but they will be punished “for their own sins, and not for Adam’s transgression” (A of F 2).

In Other Faiths. The doctrine of original sin as taught traditionally states that, due to the fall of Adam, infants are born tainted with actual sin, resulting in the “privation of sanctifying grace”; this dogma “does not attribute to the children of Adam any properly so-called responsibility for the act of their father,” nor is it a voluntary sin “in the strict sense of the word,” yet it is a “real sin” (S. Harent, “Original Sin,” in Catholic Encyclopedia, 1911 ed., Vol. 11, p. 315). All people, according to this doctrine, except the Virgin Mary and Jesus Christ, inherit an actual, existing personal guilt (see IMMACULATE CONCEPTION). A corollary of this belief is the doctrine of INFANT BAPTISM, holding that infants are to be baptized to remove this sin because those who die without baptism remain unsanctified and forever excluded from heaven and the presence of God.

The doctrine of original sin derives from an interpretation given to the writings of Paul, particularly Romans 5:12–21, by some theologians of the second and third centuries. More than any other, Augustine in the fifth century transformed Paul’s teachings on the Fall into the doctrine of original sin. His views were adopted as doctrine and formally canonized by the decrees of the Council of Trent in the sixteenth century. According to this view, Adam’s sin is considered “original” because it arose with the “origin” of man.

Protestantism largely accepts this doctrine. John Calvin stated: “We believe that all the posterity of Adam is in bondage to original sin, which is a hereditary evil” (R. Reed, The Gospel as Taught by Calvin [Grand Rapids, Mich., 1979], p. 33). Protestant views emphasize the inherited nature of the sin, reflecting the German word for “original sin,” Erbsünde (literally “inherited sin”). Rabbinic Judaism teaches of two inclinations, one evil and one good; and some Jews consider “circumcision as a means of escaping damnation” (Samuel Cohn, Essays in Jewish Theology [Cincinnati, Ohio, 1987], p. 265).

In LDS Doctrine. Latter-day Saints believe that infants inherit certain effects of the Fall, but not the responsibility for any sin as a result of Adam’s or Eve’s transgression. From the foundation of the world, the atonement of Jesus Christ makes amends “for the sins of those who have fallen by the transgression of Adam” (Mosiah 3:11). Therefore, baptism is not needed until children reach a state of accountability, generally at the age of eight years, for little children cannot sin and are innocent (see CHILDREN: SALVATION OF CHILDREN). They are redeemed from the beginning by the grace of Jesus Christ (D&C 29:46–47), whose atonement cleanses them of the effects of the Fall (D&C 137:10). The Prophet Mormon wrote the following words of Christ: “Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them” (Moro. 8:8).

In one account in the Pearl of Great Price, Adam learned that he had been forgiven for his transgression in the Garden of Eden, and that “the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children” (Moses 6:54). However, as a consequence of the Fall, evil is present in the world and all “children are conceived in sin, [and] so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good” (Moses 6:55). Begetting children in marriage is not a sin (cf. Heb. 13:4), but the propensity for sin is inherited.

No mortal person bears the burden of repenting for Adam’s transgression. Nevertheless, all inherit the effects of the Fall: All leave the presence of God at birth, all are subject to physical death,