inghouse convenient to the high school. The instructors are generally local members appointed on a part-time or volunteer basis. Typically, between 50 to 70 percent of eligible LDS youth are enrolled where early-morning seminary classes function.

Home-study seminaries are provided to meet the needs of LDS youth living where distance or other problems make participation in a daily class impossible or inadvisable. Curriculum materials based on the four regular courses have been developed for students to study daily at home. Home-study students generally meet once each week in a class taught by an appointed teacher. Average enrollment levels in home-study seminary programs are usually a lower percentage of the LDS youth of an area than that of the early-morning and released-time seminaries.

**Administration.** Seminaries are directly administered by the office of Religious Education and Elementary and Secondary Schools of the Church Educational System, which is governed by the Church Board of Education. The First Presidency of the Church presides over this board, with board members appointed from among the Quorum of Twelve Apostles and other general church officers, including the presidents of the Women’s Relief Society and the Young Women organization. Professional educational administrators responsible to the central administrator of Religious Education in the Salt Lake office are appointed to supervise the day-to-day operation of the high school seminary program throughout the world. Stake Presidents also assist in local administration, especially in encouraging registration of the youth of their Stakes.

**Historical Background.** Shortly after the LDS pioneers arrived in the Salt Lake Valley in 1847, the leaders of the Church directed the establishment of schools to provide education for its members. In the last quarter of the nineteenth century, each stake was encouraged to establish an academy to offer secondary educational instruction. Classes in religion were an essential component of this Church-sponsored school system.

In the early 1900s, when Utah public high schools became more fully established, Church leaders decided to close their academies and to support the public high schools, thus eliminating the need for Church members to fund both Church-owned and public schools.

To supplement secular public education with religious instruction, the first Latter-day Saint seminary was established in 1912 adjacent to Granite High School in Salt Lake City. When this released-time seminary program proved to be effective, it was quickly adopted in other communities with a high ratio of LDS youth. In 1990 released-time seminaries were operating in Utah, Idaho, Wyoming, Arizona, Oregon, and some parts of Colorado. From 1950 to 1970, early-morning seminaries had been established throughout California and other western states. With the home-study adaptation, the Church has essentially established seminary programs of one variety or another in all fifty states. Graduation from seminary is accomplished by students completing all four courses and living lives which reflect the moral teachings of their faith.

In the fall of 1970, when the Church Board of Education determined that the seminary program should reach the membership of the Church throughout the world, the seminary program was internationalized, with course materials translated into sixteen languages. In 1990, the seminary program was operating in more than ninety countries and territories with more than 300,000 students enrolled.

**Bibliography**

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**Senior Citizens**

The Church of Jesus Christ of Latter-day Saints has always had concern for the well-being of its older members. "Mormon attitudes toward old age were influenced by Joseph Smith and other Church leaders, and by scriptural injunctions to honor the elderly" (Reeves, p. 150). Latter-day Saints view aging as an important part of God’s plan and believe that completing one’s mortal probation and
ENDURING TO THE END are essential in the plan of salvation.

While programs for the youth of the Church currently are better known than programs for the elderly, the reverse was true during the nineteenth century. The best example is the Old Folks movement, founded as a private initiative by Charles R. Savage, which began with annual excursions to various Utah locations in 1875 and continued until the turn of the century, when stake presidencies and ward bishoprics were instructed by the First Presidency to organize stake and ward Old Folks committees. They were to entertain the elderly in their wards and stakes twice a year, a function which continued in some wards and stakes through the 1960s.

The elderly in the Church have often immersed themselves in genealogical and temple work. As early as 1951, Church leaders urged older people also to become more involved in missionary work. Today, many of them serve effectively as full-time missionaries.

Conference addresses of General Authorities are replete with advice to, and about, the elderly. Two dominant themes in the first half of this century were that children should care for their aging parents and that old people should avoid government doles. More recently, Church President Ezra Taft Benson identified eight areas in which he urged the elderly of the Church to be involved: (1) to serve often in the temple (see TEMPLE WORSHIP); (2) to collect and write FAMILY HISTORIES; (3) to render MISSIONARY service or give support to the missionaries; (4) to provide leadership by building family togetherness (see FAMILY ORGANIZATION); (5) to accept and fulfill Church CALLINGS; (6) to plan for a sound financial future; (7) to render Christlike service; and (8) to stay physically fit, healthy, and active (Ensign 19 [Nov. 1989]:4–6).

Research comparing older Mormons with other senior citizens is limited. One study (Peterson) found that older Mormons are more family-oriented, more active in their religion, and more conservative in religious beliefs; however, it also concluded that older Mormons are like the general population in matters of health-consciousness and contentedness. Perhaps the most comprehensive
study of aging Mormons within a family context is the LDS Family Longitudinal Study, sponsored by Brigham Young University. This projected twenty-year study was initiated in 1983 with approximately 1,200 individuals from 133 three-generation families. It suggests that most older Church members are doing rather well; however, individual conditions and challenges vary considerably.

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SERMON ON THE MOUNT

The Sermon on the Mount (Matt. 5–7) is for Latter-day Saints, as well as for all other Christians, a key source for the teachings of Jesus and of Christian behavior ethics. The fact that parallel accounts appear in the Book of Mormon (3 Ne. 12–14) and the Joseph Smith Translation of the Bible (JST Matt. 5–7) offers both the opportunity for a better understanding of the Sermon and the obligation to refute notions of mere plagiarism by the Prophet Joseph Smith. A careful comparison of the texts reveals significant differences that are attributable primarily to the specific setting of the Book of Mormon sermon.

In the Book of Mormon account, the resurrected Jesus appeared to the more righteous survivors of a fierce storm and major earthquake in the Western Hemisphere who had gathered at the temple in the land called Bountiful. The setting includes the performance of ordinances, for the people prepared for baptism, first that of water by twelve men whom Jesus had ordained, followed by that of fire from the Lord himself (3 Ne. 12:1). The sermon at the temple thus provides the assembled multitude with an understanding of their duties and obligations. It also introduces them to the fullness of the gospel that Jesus established among them because he had fulfilled the law “that was given unto Moses” (3 Ne. 15:4–10) under which they had lived. Obedience to Jesus’ gospel gave the Book of Mormon people two hundred years of peace and harmony as it became established throughout their lands (4 Ne. 1:17–23). Since Jesus himself observes that he had given a similar sermon in Palestine before he ascended to his Father (3 Ne. 15:1), Latter-day Saints have no doubt that the Sermon on the Mount reflects a unified presentation that the Savior possibly gave on several occasions (JST Matt. 7:1–2, 9, 11) and not merely a collection brought together by Matthew or his sources. As in many speaking situations, a speaker can repeat the basic message with appropriate alterations to fit the specific audience.

SETTING OF THE SERMONS. While much of the text in 3 Nephi 12–14 is identical to Matthew 5–7, there are numerous and significant differences. Most of the differences stem from the specific setting of the Book of Mormon sermon. First, the risen Jesus opened his Book of Mormon sermon with three additional beatitudes that underscore its purpose as an address to believers: "Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen; . . . blessed are ye if ye shall believe in me and be baptized; . . . more blessed are they who shall believe in your words . . . and be baptized . . . [and] receive a remission of their sins" (3 Ne. 12:1–2). Further, the Book of Mormon account is post-Resurrection, and the emphasis is on the fact that the Lord has completely fulfilled his mission of salvation. Thus, Jesus can summarize the series of antitheses recorded in 3 Nephi 12:21–45: "Those things which were of old time, which were under the law, in me are all fulfilled" (3 Ne. 12:46). Furthermore, rather than instructing the people "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), Jesus in meaningfully modified words told them, "I would that ye should be perfect even as I, or your Father who is in heaven is perfect" (3 Ne. 12:48). In place of the open-ended "one jot or one tittle shall in no wise pass away from the law, till all be fulfilled" (Matt. 5:18), the Book of Mormon passage replaced the phrase "till all be fulfilled" with "but in me it hath all been fulfilled" (3 Ne. 12:18).

Other changes reflect both the Book of Mormon setting and the absence of antiphrasal statements that figure prominently in Matthew’s account. Two examples of the former are the replacement of the "farthing" (Matt. 5:26) with the