

- lege, 1918; made a four-year college, 1948; a junior college, 1956 to the present.
- Sanpete Stake Academy, 1888, Ephraim, Utah; Snow Academy, 1900; Snow Normal College, 1917; Snow Junior College, 1923; Snow College, a state junior college, 1932 to the present.
 - Weber Stake Academy, 1888, Ogden, Utah; Weber Academy, 1908; Weber Normal College, 1918; Weber College, 1922; a state junior college, 1922; a four-year college 1962; Weber State College, 1963; Weber State University, 1991.
 - St. Joseph Stake Academy, 1891, Thatcher, Arizona; LDS Academy, 1898; Gila Academy, 1911; Gila Normal College, 1920; Gila Junior College, 1923; Eastern Arizona Junior College, 1932 to the present time.
 - Juárez Stake Academy, 1897, Colonia Juárez, Mexico; Academia Juárez, 1963 to the present.

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HAROLD R. LAYCOCK

ACCOUNTABILITY

In LDS doctrine, to be "accountable" means that one must answer to God for one's conduct. Answering for the deeds done in mortality is not simply an administrative requirement but an aspect of human nature itself: to be a child of God is to possess AGENCY, which is both the power to choose between OBEDIENCE and rebellion and the accountability for how that power is used.

The scriptures teach that accountability is not limited to public behavior; everyone will be asked to answer for all they do and say and even for what they think (Matt. 12:36; Alma 12:12–14), and for the use they make of every resource and opportunity God gives them (*TPJS*, pp. 68, 227). Joseph Smith taught that strict accounting is represented in the New Testament parable of the talents (Matt. 25:14–30): the master commits a certain sum in talents (an ancient currency) to each of three ser-

vants and later calls for an accounting. Two of the three use and double the resources entrusted to them, while the third, out of fear, buries his portion and thereby steals the increase that rightfully belongs to the master: "Where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant" (*TPJS*, p. 68).

Only those capable of committing sin and of repenting are accountable (D&C 20:71). Children younger than eight and the mentally impaired are not. Satan has no power to tempt little children or other unaccountable individuals (D&C 29:46–50).

While individuals are usually accountable for their own sins, leaders may also be accountable for the sins of their people if they do not "teach them the word of God with all diligence" (Ezek. 3:17–21; Jacob 1:19; *see also* VOICE OF WARNING). Parents may have to answer for the wrongdoing of their children if they do not teach them the gospel (2 Ne. 4:5–6; D&C 68:25; Moses 7:37).

It is sometimes claimed that people cannot help doing some of the things that God calls sin, such as acts of HOMOSEXUALITY and substance abuse. Regarding such conduct, however, Church leaders teach that "we are to control [feelings and impulses], meaning we are to direct them according to the moral law" (Packer, 1990, p. 85). "One's parents may have failed," wrote President Spencer KIMBALL, "our own backgrounds may have been frustrating, but . . . we have within ourselves the power to rise above our circumstances, to change our lives. Man can change human nature" (p. 176).

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C. TERRY WARNER

ACTIVITY IN THE CHURCH

For Latter-day Saints, activity in the Church involves a broad range of public and private religious practices intended to enhance the spiritual well-

being of the faithful and accomplish good works. When Latter-day Saints speak of being “active in the Church,” they have reference to observing a full religious lifestyle of attendance, devotion, service, and learning. As one measure of their rate of activity, 48 percent of adult Latter-day Saints in the United States in 1989 reported that they attended church services weekly, compared to 38 percent of adult members in other denominations.

The religious practices of active Latter-day Saints include attendance at worship services and religious education classes on Sunday; donation of TITHING and other financial contributions; service in a variety of Church CALLINGS; performance of TEMPLE ORDINANCES on behalf of the deceased; personal and FAMILY PRAYER; SCRIPTURE STUDY; religious discussion with other family members; adherence to moral standards of personal honesty and integrity; genealogical research; service in the community; and development of habits of thrift and self-sufficiency. General surveys show that even though private religious practice is strongly encouraged by the Church, only 67 percent of active adult Latter-day Saints pray daily, compared to 83 percent in other denominations; and 41 percent reported reading the scriptures daily or several times a week, compared to 52 percent in other denominations (Research Division; cf. National Opinion Research Center; Princeton Religion Research Center).

Religious activity may fluctuate over the course of a person’s lifetime, depending on a number of personal and situational variables. In general, the rates of public and private religious activity are somewhat higher among women than men. This gender difference in religious activity is found within every denomination. In addition, the religious activity of adult Latter-day Saints is influenced by (1) religious background, including parents’ religious activity, home religious observance, and religious activity during childhood and adolescent years; and (2) current life situation, including marital status and educational or occupational status. Church members who are most likely to have lower levels of religious activity include adults married outside the faith, adults who are divorced or have never married, adults with less than a high school education working in blue-collar jobs, and adults without a religious background.

Age also has an important effect on religious activity. In the United States, 85 percent of Latter-day Saint children under age ten attend Church

meetings three to four times a month, but the percentage of frequent attenders declines over the next fifteen years to 55 percent during their mid-twenties. It then rises to 60 percent at age forty, falls to a low of 50 percent during the mid-fifties, and rises again to 60 percent by age seventy.

The process by which people discontinue active participation in the religious life of their church for a period of time is called “disengagement.” Disengaged Mormons are usually referred to as “inactive” or “less active” members. While they do not regularly attend church or participate in other public religious practices, inactive Latter-day Saints usually retain a strong identification with the Church and value that identity (Albrecht, Cornwall, and Cunningham). Research has shown that religious socialization in the family is an important predictor of the likelihood that a person will experience a period of inactivity during adolescence or young adulthood. This finding accurately describes the experience of Latter-day Saints. Church members from homes in which both parents are LDS and attend church frequently, pray, read the scriptures, and discuss religion with their children are much less likely to have a period of inactivity than those from homes in which one or neither parent attends church regularly nor practices religion in the home.

About 75 percent of lifelong Latter-day Saints experience a period of inactivity lasting a year or more. The process of disengagement most commonly begins sometime between the ages of fourteen and twenty. Of those who leave, 60 percent return to active participation between their mid-twenties and late thirties, when they marry and begin a family. Some Latter-day Saints who had stopped attending church were asked to list the reasons why they had left. Lifestyle issues and problems of social integration were mentioned most frequently. More than half said they had found other interests that led them to spend less and less time in Church-related activities; 42 percent reported that they felt their lifestyle was no longer compatible with participation in the Church; 40 percent said they did not feel as if they belonged or fit in; and 25 percent said they felt it did not matter to anyone whether they attended or not. Less frequently mentioned reasons included moving to a new community, work-schedule conflicts, poor health, marriage to an inactive member or marriage outside the Church, and conflicts with Church members, programs, or doctrines.

For those who convert to the Church as teenagers or adults, the period of greatest risk for inactivity is the first year or two after joining the Church (*see* CONVERSION). About 70 percent of the new Latter-day Saint converts in the United States who do become inactive stop attending within three to five years after joining the Church. Of those who drop out, 45 percent return to active participation in five to ten years. Activity among these converts is influenced by (1) the personal characteristics of the convert, such as religious background, age, and marital status; (2) how personally involved the convert was in the investigation process, such as experiencing the Spirit of God and attending Church worship services; and (3) the extent to which the convert developed social relationships with other Latter-day Saints both before and after baptism.

In any religious tradition, social relationships are critical in developing and maintaining religious activity. People's religious lives are acted out in the context of a network of social ties within the family, the congregation, and the community. In addition, social relationships are the means by which religious traditions are transmitted from one generation to the next and the medium through which religious practices are shared and expressed. LDS religious activity is centered in the family and in the congregation (*see* WARD). In these settings, children and new converts learn by instruction and example what it means to be an "active" Latter-day Saint (*see* VALUES, TRANSMISSION OF).

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PERRY H. CUNNINGHAM

ADAM

[*This entry consists of two parts:*

LDS Sources
Ancient Sources

The first article discusses LDS teachings about Adam. The second one offers several apocryphal and pseudepigraphic sources as points of comparison. For further information on Adam, see Adamic Language, Eve, Fall of Adam, Mortality, Original Sin, and Plan of Salvation; regarding the beginnings of earth life, see Creation, Earth, Evolution, Garden of Eden, Origin of Man, Purpose of Earth Life, and Worlds.]

LDS SOURCES

For Latter-day Saints, Adam stands as one of the noblest and greatest of all men. Information found in the scriptures and in declarations of latter-day apostles and prophets reveals details about Adam and his important roles in the pre-earth life, in Eden, in mortality, and in his postmortal life. They identify Adam by such names and titles as Michael (D&C 27:11; 29:26), archangel (D&C 88:112), and Ancient of Days (D&C 138:38).

The Prophet Joseph SMITH taught that Michael, spoken of in the Bible (Dan. 10:13; Jude 1:9; Rev. 12:7), is Adam. In his PREMORTAL LIFE, Adam received the PRIESTHOOD (*TPJS*, p. 157), was taught the plan of God (*TPJS*, p. 167), and was appointed to be the head of the human family (*TPJS*, p. 158). He participated in the creation of the earth and occupied a position of authority next to Jesus Christ (*TPJS*, p. 158), under whose direction he at all times functions (D&C 78:16). He led the forces of righteousness against the devil "and his angels," who were overcome and expelled from heaven (*see* WAR IN HEAVEN).

Latter-day scriptures attest that Adam is a son of God, that his PHYSICAL BODY was created by the Gods in their own image and placed in the GARDEN