

The *Ensign* magazine and selections from the *New Era* and *Friend* magazines are recorded on half-speed, four-track audiocassettes each month and mailed as the *Ensign Talking Book* to several thousand subscribers worldwide. The FIRST PRESIDENCY Message and the *Friend* are also produced in Braille each month.

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BLOOD ATONEMENT

The doctrines of the Church affirm that the ATONEMENT wrought by the shedding of the blood of Jesus Christ, the Son of God, is efficacious for the sins of all who believe, repent, are baptized by one having authority, and receive the Holy Ghost by the laying on of hands. However, if a person thereafter commits a grievous sin such as the shedding of innocent blood, the Savior's sacrifice alone will not absolve the person of the consequences of the sin. Only by voluntarily submitting to whatever penalty the Lord may require can that person benefit from the atonement of Christ.

Several early Church leaders, most notably Brigham YOUNG, taught that in a complete theocracy the Lord could require the voluntary shedding of a murderer's blood—presumably by CAPITAL PUNISHMENT—as part of the process of atonement for such grievous sin. This was referred to as “blood atonement.” Since such a theocracy has not been operative in modern times, the practical effect of the idea was its use as a rhetorical device to heighten the awareness of Latter-day Saints of the seriousness of murder and other major sins. This view is not a doctrine of the Church and has never been practiced by the Church at any time.

Early anti-Mormon writers charged that under Brigham Young the Church practiced “blood atonement,” by which they meant Church-instigated violence directed at dissenters, enemies, and strangers. This claim distorted the whole idea of blood atonement—which was based on voluntary submission by an offender—into a supposed justification of involuntary punishment. Occasional isolated acts of violence that occurred in areas where Latter-day Saints lived were typical of that period in the history of the American West, but they were not instances of Church-sanctioned blood atonement.

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LOWELL M. SNOW

BLOOD TRANSFUSIONS

Although there are references in scripture to the sacredness of blood, the Church does not hold that any scripture or revelation prohibits giving or receiving blood or blood products, such as gamma globulin, the antihemophilic factor, and antibodies through transfusion or injection, and it is therefore not opposed to its members engaging in such practices. In fact, individual wards sometimes have blood drives to increase a supply on hand when a ward member might need a transfusion. The Church, however, leaves the decision of whether to be a donor or a recipient of a blood transfusion or blood products to the individual member or family concerned.

The Church recognizes that the use of blood transfusions and blood products often saves lives by replacing blood serum volume, red and white cells, platelets, and other substances that may have been lost or damaged by disease, accident, or surgical operation. It is also aware that many operative procedures, such as open-heart surgery and organ transplantation, could not be as safely performed and that many diseases, such as leukemia, aplastic anemia, and certain types of cancers, could not be adequately treated without blood and blood-product transfusions.

Blood transfusions can carry very harmful and life-threatening diseases, such as acquired immunodeficiency syndrome (AIDS), hepatitis, and other infectious diseases, and therefore may be a hazard. However, these hazards may be completely eliminated in nonemergency operations by the process of autotransfusion, whereby a patient's own blood is donated, stored, and given back when needed. This practice is feasible because blood can be stored for a number of months. However, the

Church leaves all decisions about the use or non-use of blood to the member or family concerned in consultation with their physician.

RICHARD A. NIMER

BONNEVILLE INTERNATIONAL CORPORATION

In 1964 KSL and other Church-owned commercial broadcasting stations and operations were consolidated into Bonneville International Corporation (BIC), headquartered in Salt Lake City. The founding president of BIC was Arch L. Madsen. He was succeeded by Rodney H. Brady in 1985. Historically, its board of directors has included a member of the FIRST PRESIDENCY.

In addition to KSL Radio and Television, Bonneville has acquired and founded several other units: (1) a television station in Seattle, (2) radio stations in Seattle, New York City, Kansas City, Los Angeles, Chicago, San Francisco, Dallas, and Phoenix; (3) Bonneville Media Communications, a full-service production and advertising company located in Salt Lake City; (4) Bonneville Washington News Bureau, in the nation's capital; (5) Bonneville Broadcasting System (BBS), a music programming service in Northbrook, Illinois, that provides "easy listening" and "soft adult contemporary" music programming to radio stations throughout the United States and abroad; (6) Bonneville Satellite Corporation, which was formed in Salt Lake City in 1980 and much of which was sold in 1987, with BIC retaining interest as a limited partner; and (7) Bonneville Entertainment Company, incorporated in 1981.

Bonneville programming reaches an international audience through placement of programs, public service messages, and other services on stations throughout the world, with emphasis on values-oriented programming. Bonneville stations do not proselytize for the Church, and religious programming (generally confined to Sunday morning) includes representation from all major religions. Neither BIC nor its divisions use their facilities to solicit funds for the Church. Bonneville and its divisions are taxpaying, commercial enterprises.

The philosophy of BIC is summarized in this excerpt from the company's statement of "Mission and Commitments": "We are a values-driven com-

pany composed of values-driven people. We are committed to serving and improving individuals, communities, and society through providing quality broadcast entertainment, information, news, and values-oriented programming."

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RODNEY H. BRADY

BOOK OF ABRAHAM

[This entry includes five articles:

- Origin of the Book of Abraham
- Translation and Publication of the Book of Abraham
- Contents of the Book of Abraham
- Facsimiles from the Book of Abraham
- Studies About the Book of Abraham

The Book of Abraham autobiographically recounts Abraham's early years and is one of the texts in the LDS scriptural collection titled Pearl of Great Price. The article Origin of the Book of Abraham recounts the discovery and purchase of the Joseph Smith Papyri and events leading up to the publication of the Book of Abraham itself. The article Translation and Publication of the Book of Abraham details briefly both the process by which Joseph Smith produced the text of the Book of Abraham and the history of its appearance in print. The article Contents of the Book of Abraham surveys generally the events narrated in the book, including Abraham's miraculous rescue from death and God's covenant with him before he departed his homeland. Facsimiles from the Book of Abraham introduces the ancient Egyptian illustrations that are currently published with the work and assesses their relationship to the text. A review of studies published to date on the Book of Abraham appears in Studies about the Book of Abraham.]

ORIGIN OF THE BOOK OF ABRAHAM

In July 1835, while living in Kirtland, Ohio, the Prophet Joseph SMITH purchased, on behalf of the Church, four Egyptian mummies and accompanying papyri from Michael H. Chandler, a traveling entrepreneur from Pennsylvania. The price was \$2,400. Chandler had acquired eleven mummies in early 1833 and had sold the other seven in the