

scale. Particularly memorable was the reenactment of the Mormon exodus from NAUVOO (*see* WESTWARD MIGRATION). This modern “pioneer trek” included many Church leaders and other dignitaries who drove the MORMON PIONEER TRAIL in automobiles decorated as covered wagons and who rehearsed pioneer activities along the way. At the mouth of Emigration Canyon, east of Salt Lake City, President George Albert SMITH dedicated the “THIS IS THE PLACE” MONUMENT, a series of sculptures created by Mahonri M. Young, grandson of Brigham YOUNG.

The 1980 sesquicentennial of the founding of the Church brought another year-long celebration with a variety of observances by Latter-day Saints worldwide. The highlight of this commemoration came April 6 in conjunction with general conference. President Spencer W. KIMBALL dedicated the reconstructed Peter Whitmer, Sr., log home on the original site, in the township of FAYETTE, NEW YORK, where the Church had been organized in 1830. Millions witnessed the occasion via the Church’s first satellite broadcast (*see* SATELLITE BROADCAST SYSTEM).

Featured in an expanded Pioneer Day parade that year was the display of hundreds of banners made by the YOUNG WOMEN from throughout the Church expressing their basic values through an artistic tradition dating back to Pioneer Day parades of the nineteenth century.

A number of smaller-scale sesquicentennials have since commemorated both the historical roots of the Church and its early geographical spread beyond the borders of the United States. The most memorable of these were the sesquicentennials anniversaries of the first Latter-day Saint mission to Great Britain (1987)—the first outside North America (*see* MISSIONS OF THE TWELVE TO THE BRITISH ISLES)—and the founding of Nauvoo, Illinois (1989).

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CEREMONIES

Ceremony and ritual are key concepts for understanding religious behavior. In LDS parlance the word ordinance embraces most official observances. Latter-day Saints often use the word “ceremony” in reference to worship in the temple. They speak of temple dedication ceremonies, with SOLEMN ASSEMBLIES, dedicatory prayers, and the HOSANNA SHOUT.

In LDS self-awareness, a sequence of ORDINANCES, with temple ceremonies as the apex, constitute the main axis of religious existence. These ordinances are called by Joseph SMITH the “rites of salvation,” (TPJS, p. 191). They define the character and interactions of priesthood, Church organization, authority, living revelation, family structure, kinship linkages, and moral responsibility.

In the discourse of social science, by contrast, ceremony usually refers to any cultural performance that identifies or changes one’s social status. Ceremony that concerns the divine or sacred is called ritual.

Comparative study of diverse cultures and peoples suggest several generalizations on ritual that Latter-day Saints would call ordinances or sacred ceremonies.

First, ritual is symbolic. The central values, premises, and assumptions of a way of life are encoded in ceremony. A whole system of thought may be expressed in a simple gesture, a placement of hands, a posture. For Latter-day Saints the blessing and passing of the sacrament, beginning with the presiding priesthood authorities, reactivates each member’s covenant relationship with Jesus Christ and the entire complex of living prophets, priesthood authority, revelation, and the influences of the Holy Spirit.

Second, it identifies sacred or set-apart space and time and marks fundamental transformations of social relationships. For Latter-day Saints the Sabbath is sacred time when even the preparation of food should be done with an eye single to the glory of God and with “singleness of heart” (D&C 59:13). The temple stands as the epitome of sacred space and time, the place of the divine name and presence, and embodies the enduring covenants of marriage, family, and SEALING.

Third, ritual perpetuates the community through sacred drama. It marks and engenders spiritual birth and rebirth. Regular participation regenerates sentiments of attachment. In this view

ceremony is to the reproduction of family and community what DNA is to the biological individual. Among Latter-day Saints such ceremonies include the blessing and naming of infants, priesthood ordinations, PATRIARCHAL BLESSINGS and FATHER'S BLESSINGS by the laying-on of hands, administering to the sick with consecrated olive oil, and the setting apart of persons to a variety of callings of teaching and service.

Fourth, ritual and other LDS social ceremonies memorialize key events in their historical formation. The historical consciousness of Latter-day Saints is celebrated in periodic commemorations, pageants, dedications, and group memorial services of key events in the restoration (*see* CENTENNIAL OBSERVANCES; CUMORAH PAGEANT; GENERAL CONFERENCE; PIONEER DAY).

Fifth, ritual is often countercultural, defining and contrasting the principles of the religious community with those of surrounding societies. LDS emphasis on the "gathering" of disciples to a geographic and spiritual Zion, and the ceremonial renewal of responsibilities in periodic testimony bearing enhance discipleship, and are counterbalances to the disruptions of a secular world of increasingly fragile and fleeting relationships.

Sixth, ritual provides moral authority and constancy to cope with rapid change and social upheaval. It is the cement that unites individuals in common cause. As the Church undergoes geometric expansion, it draws together peoples of all backgrounds and provides the basis for communication and trust amid national, cultural, and ethnic diversity.

No society or group exists without both social and sacred ceremony. Among Latter-day Saints the fundamental importance of ceremony, and of divine authority in its performance, are given expression in a unique latter-day scripture: "In the ordinances . . . the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh" (D&C 84: 20–21).

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CHAPLAINS

The Church of Jesus Christ of Latter-day Saints endorses a corps of chaplains who serve in the U.S. armed forces. The history of LDS chaplains began in the Spanish-American War. Then Elder B. H. Roberts of the Seventy, at age sixty, and two others were appointed to the U.S. Army chaplaincy in 1917. The first LDS Naval chaplains served in World War II, and the first LDS Air Force chaplain was appointed in 1948.

By the beginning of the Vietnam War in Southeast Asia, most LDS chaplains who served during the Korean War had been released and new eligibility requirements precluded the appointment of most lay ministers, including Latter-day Saints. In 1965, however, the requirements were altered to allow for the lay ministry background of many LDS applicants. As with other religious groups, a person must be endorsed by a church before applying to the government for appointment as a chaplain. Prerequisites for an LDS chaplain include the MELCHIZEDEK PRIESTHOOD, an honorable MISSION, temple MARRIAGE, and a master's degree in counseling.

LDS chaplains have contributed to the development of military chaplaincy policy. For example,



Elder Brigham H. Roberts (far right) served in World War I as one of the first LDS chaplains. Enlisting at age sixty and having orders to report from Bordeaux to Verdun as peace was won, Roberts became a model of dedication and service to LDS chaplains. Courtesy University of Utah.