

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.

an LDS chaplain played a significant research role in the constitutional defense of the U.S. chaplaincy in federal court in 1979 and 1985.

LDS chaplains conduct religious services comparable to those led by chaplains of the Protestant faiths, and they provide counseling, classroom instruction, and other support activities to military personnel and their families. They provide such services through coordination with other chaplains or ministers. LDS chaplains are approved and supervised by the Church's Military Relations Committee.

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CHARITY

Charity is a concept found in many cultures, its meaning ranging from a general selfless love of humanity to the specific alms-giving that is often its focus in modern times. Latter-day Saints take their understanding of charity from the Book of Mormon: "Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him" (Moro. 7:47; cf. Ether 12:34; 2 Ne. 26:30).

As the love of Christ, charity is characterized as selfless and self-sacrificing (1 Cor. 13:5), emanating from a pure heart, a good conscience, and faith unfeigned (1 Tim. 1:5). Thus, more than an act, charity is an attitude, a state of heart and mind (1 Cor. 13:4–7) that accompanies one's works and is proffered unconditionally (D&C 121:45). It follows, but surpasses in importance, faith and hope (1 Cor. 13:13).

This may have been what Jesus was trying to teach Peter in John 21:15–17, wherein he asks Peter three times if he "loves" him, and, to Peter's affirmative answers, responds, "Feed my sheep" and "Feed my lambs," teaching that the true love of Christ always goes out to others. Loving all of God's children and being willing to sacrifice for them are the depth and breadth of the pure love of Christ. This "bond of perfectness and peace"

(D&C 88:125; Col. 3:14) becomes the foundation of all human relationships (cf. 1 Cor. 13). The everlasting love of charity is intended to be an integral part of one's nature: one is to cleave unto it (Moro. 7:46) and be clothed in it (D&C 88:125). In fact, *all* things are to be done in charity. Charity is everlasting; it covers sins (1 Pet. 4:8), it casts out all fears (Moro. 8:17), and it is a prerequisite for entering the kingdom of Heaven (Ether 12:34; Moro. 10:21).

Throughout its history, the law of the LDS Church has been that its members are to do all things with charity. Since its inception in 1842, the LDS Relief Society has had the motto Charity Never Faileth (1 Cor. 13:8; Moro. 7:46). The concept of charity is fundamental to the teachings and the procedures of the Church, being the very core of all it does, including missionary work, welfare services, temple work, tithes and offerings, and home and visiting teaching. As the spiritual welfare of the individual member of the Church is contingent upon charity, so is the welfare of Zion dependent upon the charity in the hearts of Latter-day Saints (2 Ne. 26:28).

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ADDIE FUHRIMAN

CHASTENING

Latter-day Saints view chastening as a manifestation of God's love and concern. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Like other religious peoples, they sometimes see death, famine, pestilence, and other human calamities as "acts of God" because he allows them to happen as functions of natural forces. However, Latter-day Saints tend to focus less on the punitive nature of such events and more on the possible positive results, such as HUMILITY, REPENTANCE, instruction, and spiritual change. To "chasten" denotes "to make chaste."

God loves all mankind and works to bring his children back to dwell with him. No one can en-