

disparity between the divine and human natures; Joseph SMITH asserted that mankind is of the same species as God, having been made in God's image (theomorphism) and being eternal, with unlimited capacity (*TPJS*, pp. 345–46). One early LDS leader proclaimed, “As man now is, God once was. As God now is, man may be” (Lorenzo SNOW). Latter-day Saints speak of man as a god in embryo and of Jesus Christ as mankind's elder brother. A favorite LDS children's hymn is titled “I Am a Child of God.”

Latter-day Saint doctrine can be understood to have appreciation for Christ and applications for man that go beyond traditional Christology. It is LDS teaching that all the Father's children possess the potential to strive toward the same godhood that the GODHEAD already has; because in their humanity there is a divinity that is progressing and growing according to the faith, intelligence, and love that abound in their souls. Like the attribute of perfection, divinity is not a static absolute but a dynamic progression (*see* ETERNAL PROGRESSION).

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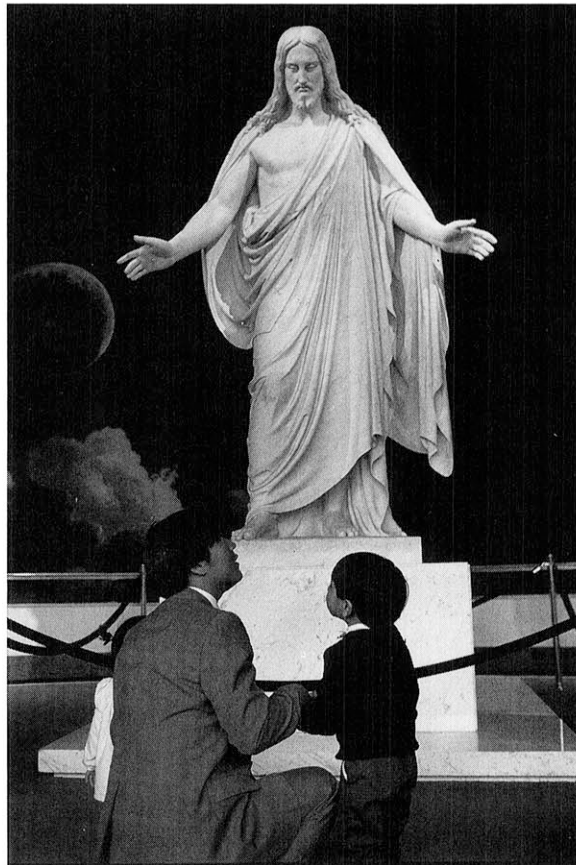
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CHRISTUS STATUE

Replicas of the Christus statue by Danish sculptor Bertel Thorvaldsen (1768–1844) are located in several LDS VISITORS CENTERS. These white carrara marble statues of Christ, with his hands outstretched, inviting all to come to him, help present the central doctrine of the Church: that Jesus of Nazareth is the Son of God and the Savior and Redeemer of the world.

The first such statue acquired by the Church was a gift of Stephen L Richards, First Counselor to President David O. McKay (1951–1959). In 1966 this heroic-size (11 feet, 1 inch) Christus was placed in the North Visitors Center on TEMPLE SQUARE in Salt Lake City.

The second Christus was commissioned for



Christus, by Bertel Thorvaldsen (c. 1965, Carrara marble replica of 1821 original, 3.36 m), in the North Visitors Center, Temple Square, Salt Lake City. Thorvaldsen's statue of the resurrected Christ helps present LDS belief in Jesus Christ, the son of God and redeemer of the world. It stands in a rotunda before a mural of the universe to show that “by him, and through him, and of him, the worlds are and were created” (D&C 76:24).

display in the Church's pavilion at the New York World's Fair (1964–1965) and was sculpted by Aldo Rebachini of Florence, Italy. It was intended to help visitors understand that Latter-day Saints (or Mormons) are Christians. This statue was later placed in the Visitors Center on the grounds of the Los Angeles Temple.

Additional Christus statues are currently located at visitors centers adjacent to temples in New Zealand; Hawaii; Mexico City; Washington, D.C.; and Mesa, Arizona.

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CHURCH EDUCATIONAL SYSTEM (CES)

The Church of Jesus Christ of Latter-day Saints has established educational programs throughout the United States and in some ninety other countries to provide an effective combination of religious and secular education to its members. The primary aim shared by these programs is to assist students in gaining an understanding and personal witness of the restored gospel of Jesus Christ at the same time as they pursue their secular studies. Latter-day Saints are taught by their leaders and their scriptures to seek after truth in every sphere.

CES comprises the various educational programs of the Church. BRIGHAM YOUNG UNIVERSITY, BRIGHAM YOUNG UNIVERSITY—HAWAII CAMPUS, RICKS COLLEGE, and LDS BUSINESS COLLEGE provide higher education balanced with religious instruction for students attending these Church-owned institutions. SEMINARIES offer weekday religious instruction for high school students, and INSTITUTES offer similar instruction for college students attending non-LDS colleges and universities. Extensive adult and continuing education programs with headquarters at BYU provide educational opportunities for those not officially enrolled in the formal institutions. In addition, the Church maintains a few elementary and secondary schools in less developed nations.

EDUCATIONAL PHILOSOPHY. Since the early days of the Church, leaders have placed a strong emphasis on education. The Prophet Joseph SMITH, in discussing the PURPOSE OF EARTH LIFE, consistently stressed learning. He said that one of the fundamental principles of Mormonism is to "receive truth let it come from where it may" (*WJS*, p. 229). Revelations given to Joseph Smith state that "the glory of God is intelligence" (D&C 93:36) and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" (D&C 130:18). Other revelations further emphasize the importance of both religious and secular learning:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly . . . in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms [D&C 88:78–79].

Brigham YOUNG, the second president of the Church, advanced the same concept, teaching that "all wisdom, and all the arts and sciences in the world are from God, and are designed for the good of His people" (*JD* 12:147). These ideas and scriptures have become the foundation of the educational philosophy of the Church (*see* EDUCATION: ATTITUDES TOWARD EDUCATION).

HISTORY OF EARLY EDUCATIONAL INSTITUTIONS. As the Saints moved to Ohio, Missouri, and Illinois, they established elementary and secondary schools in each settlement. SCHOOLS OF THE PROPHETS were organized for adult leaders beginning in Kirtland, Ohio, in 1833. In 1840, a university was established in Nauvoo. During their trek to the Rocky Mountains the Saints conducted elementary classes in the temporary camps. In the fall of 1847, just three months after the first company of PIONEERS arrived in the SALT LAKE VALLEY, schools were organized. Three years following, in 1850, the UNIVERSITY OF DESERET was founded. (In 1892 the territorial legislature changed the name to the University of Utah.)

Beginning in 1875, the Church established ACADEMIES throughout the intermountain United States and some in Canada and Mexico to provide elementary and secondary secular and religious education. To coordinate the programs and growth of the academies, a General Church Board of Education was organized in 1888, consisting of selected Church leaders. Karl G. Maeser was named the first superintendent of Church schools, a position that later became the Commissioner of Church Education. By 1907 the Church Board of Education was responsible for the administration of some thirty-five academies.

About 1890, with the increased availability of free public high schools, attendance at Church academies declined. Some closed their doors, and others were reorganized as junior colleges. By 1931 only Juárez Academy in Mexico remained as