



The Washington Temple was dedicated in 1974. As of 1990, there were forty-four temples, where Church members participate in ordinances necessary for their own exaltation and for the salvation and exaltation of others who have died without these ordinances.

Latter-day Saints regard the family as the basic unit of the Church, and of society, and emphasize the sanctity of marriage and the importance of family ties. Mormons believe that marriage and family relationships can continue beyond this life into the eternities, that men and women are equal in the sight of God, and that the blessings of the gospel revolve around the family.

Observers in the past may have regarded the Church as largely a western U.S. phenomenon, or at least as an American church. However, as of 1990, nearly 40 percent of the members lived outside the United States. Church growth internationally has been rapid since the end of World War II, especially in Latin America, the South Pacific, Australia, and parts of Asia and Africa. This growth has been perhaps the greatest challenge facing the Church in recent decades. By the end of 1990, nearly 50,000 members were serving as missionaries for one to three years, the majority outside the United States. This missionary corps, becoming skilled in many languages, imparts a cosmopolitan dimension to the contemporary Church.

To the Prophet Joseph Smith, the Lord described The Church of Jesus Christ of Latter-day Saints as “the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased” (D&C 1:30).

BRUCE DOUGLAS PORTER

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## CHURCH NEWS

The *Church News* is a weekly supplement to the daily *Deseret News* of Salt Lake City, Utah. It reports the worldwide happenings of The Church of Jesus Christ of Latter-day Saints.

Coverage includes official Church announcements, appointments, conferences, and activities. Regular features are: Messages of Inspiration, Church News Viewpoint, LDS Calendar, current gospel study information, Mormon Forum on timely topics, and This Week in Church History. A staff of reporter-photographers travels worldwide to report on Church events and people. They are

aided by an international corps of *Church News* correspondents.

The aim of the *Church News* is to inform readers of happenings in the Church by publishing well-edited stories, colorful graphics and photographs, and attractive displays in a readable format.

News of the Church had been covered previously in the regular issues of the *Deseret News* from 1850 to April 1931, when a separate Saturday "Church Section" appeared. It proved popular and the name was changed to *Church News* in 1943. The *Church News* is circulated as part of the *Deseret News* in home delivery areas and mailed separately to subscribers elsewhere.

"J" MALAN HESLOP

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## CHURCH AND STATE

Latter-day Saints believe that the separation of church and state is essential in modern societies prior to the Millennium. LDS scriptures teach that civic laws should not interfere with religious practices, nor should religious institutions manipulate governments to their advantage. Many LDS teachings emphasize the role of governments in preserving individual freedom of conscience. The Church is active in countries with various types of governments and encourages its members to be involved in civic affairs and to honor the laws of the land (*see* CIVIC DUTIES). LDS practice tended to be more integrationist and theocratic in the isolated early Utah period and has been more separationist in the twentieth century.

Discourse within the Church on issues of church and state proceeds on at least two planes: (1) in discussions of historical and contemporary church-state relations, and (2) in discussions of ideal settings, such as will exist in the Millennium, when "Christ will reign personally upon the earth" (A of F 10), or in the CELESTIAL KINGDOM.

The principles of free AGENCY and freedom of conscience, which are fundamental to LDS church-state theory, are consistent on both planes of discourse. However, the institutional implications of these principles are different in the two settings. In the present world, where believers are subject to the imperfections of human government, separation of church and state is vital to the protection of religious liberty. On the ideal plane, in contrast, Latter-day Saints anticipate more inte-

grated theocratic, or what Joseph SMITH called "theodemocratic" institutions (*T&S* 5 [Apr. 15, 1844]:510), both because of the inherent legitimacy of divine rule and because the participants in millennial or celestial societies willingly accept such rule. Nevertheless, LDS prophets have consistently taught that even in the millennial society freedom of conscience will be respected. For example, Brigham YOUNG stated, "In the Millennium men will have the privilege of their own belief" (*JD* 12:274; cf. *DS* 3:63–64). The Church does not advocate theocracy for the premillennial world. It instructs members to "be subject to the powers that be, until he reigns whose right it is to reign" (D&C 58:22)—that is, until Christ comes.

In the meantime, several principles apply. As noted above, the fundamental assumption is that human beings have free agency and a number of inherent human rights, most notably "the free exercise of conscience" (D&C 134:2). The Church declares, "We believe that religion is instituted of God; and that men are amenable . . . to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; . . . that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul" (D&C 134:4). This recognition of freedom of conscience includes a commitment to toleration, as is emphasized in the Church's eleventh Article of Faith: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

A corollary of freedom of conscience is that human law does not have the right "to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion" (D&C 134:4). This principle of nonintervention by the state in religious affairs is understood to proscribe not only interference with individual practice but also interference with the autonomy of the Church as an institution pursuing its religious mission. The position of the Church in this regard was vindicated in the U.S. Supreme Court in *Corporation of the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints et al. v. Amos et al.* (483 U.S. 327 [1987]) and is consistent with international understanding of religious liberty (e.g., Principle 16 of the Concluding Document of the Vienna Meeting of the Confer-