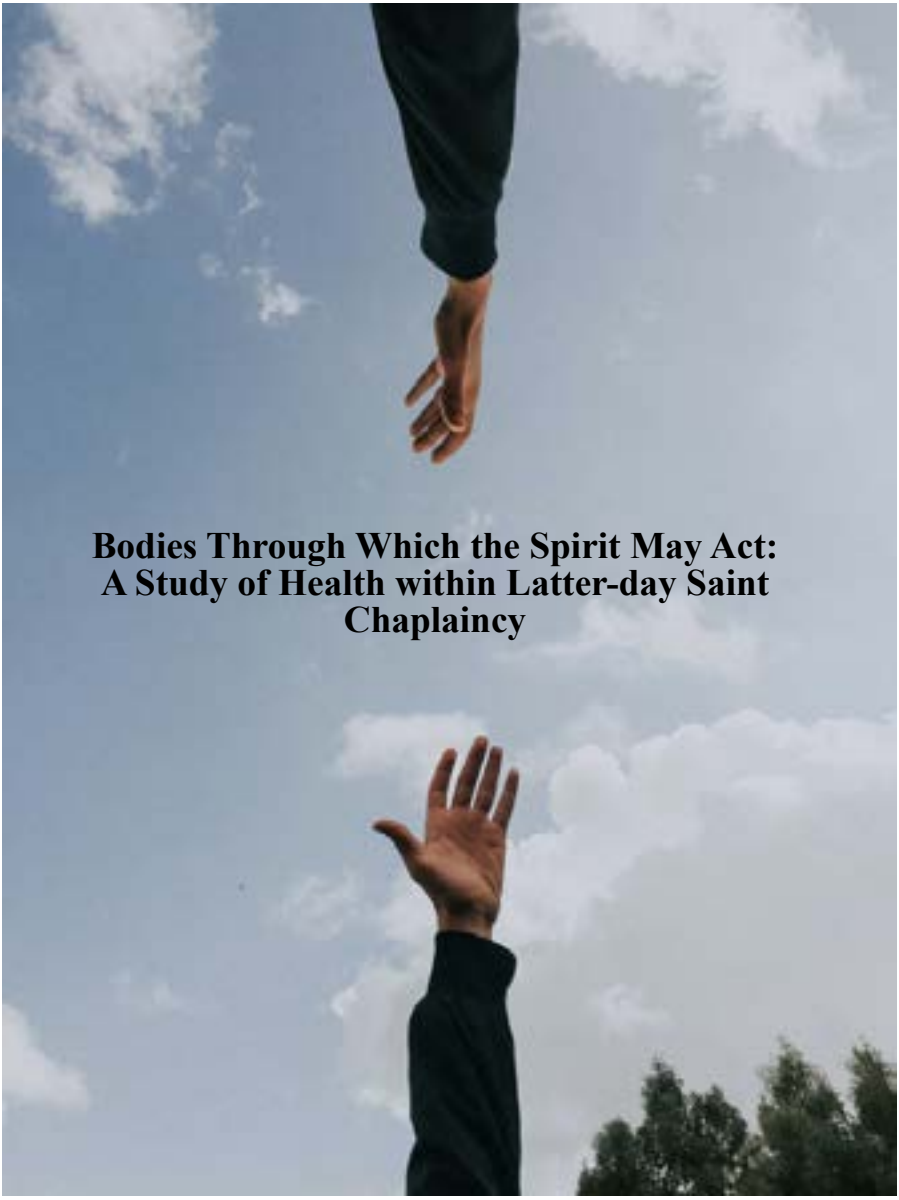

Bodies Through Which the Spirit May Act: A Study of Health within Latter-day Saint Chaplaincy

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Introduction

The purpose of this information brief is to enhance chaplains' understanding of physical health in the pastoral caregiving field among this subset of the LDS and chaplain populations. Along with a self-reported survey of physical health, this information brief will also provide a review of current LDS theology concerning corporeality. The resources for this brief will begin by addressing Christian theological concerns throughout history and up to the modern day, highlighting their development within an LDS context. It will address topics such as the Word of Wisdom, the corporeal nature of deity and humanity, and contemporary LDS views on the physical nature of the body. The information portion of this brief will also highlight the important role that physical health plays within professions such as the Profession of Arms. Lastly, it will address current research on physical health and its relevance to chaplains.

Pastoral care has never been a solely spiritual experience. Chaplains, pastoral caregivers, and the great majority of clergy are heavily involved in the emotional, physical, and social aspects of the individuals they minister to. Concerning the physical aspects of their ministry, Rodney Hunter's Pastoral Care Dictionary further expounds, "Perhaps the most far-reaching implication of the Christian view of the body for pastoral care is in the realization that, fundamentally, the Bible and contemporary theology look upon the person wholistically."[1] Evidently, pastoral caregivers have a tremendous impact on all aspects of wellness.

Unfortunately, as mentioned in Carrie Doehring's study of Clerical stress, "burnout"[2] is resulting in reduced physical health,

1. Paul Jewett, "Body" in *Dictionary of Pastoral Care and Counseling*, ed. by Rodney Hunter (Nashville, Abingdon Press, 1990), 102.
2. Christina Maslach, Wilmar B. Schaufeli, and Michael P. Leiter, "Job Burnout." *Annual Review of Psychology*, 52, (2001): 397-422.

"including unhealthy eating and sedentary lifestyles"[3] for clergy. Poor health among clergy seems to be a reoccurring theme as many other studies illustrate. Proeschold-Bell's study of United Methodist Clergy showed higher rates of obesity, diagnoses of diabetes, arthritis, high blood pressure, angina, and asthma compared to their peers.[4] Melissa Bopp's study of clerical health states, "Clergy are clearly presented with some challenges in engaging in health promoting behaviors and exhibit a higher incidence of obesity and other chronic conditions."[5] Further, she describes how clergy's practice of poor health behaviors may result in a "hesitancy to counsel others on health matters or advocate for a healthy environment."[6]

With clerical workers having such a significant impact on physical health, this study aims specifically at the examination of the physical health of Latter-day Saint (LDS) chaplains, both military and non-military. Because of the pro-body doctrines espoused by The Church of Jesus Christ of Latter-day Saints, taking into consideration LDS theology and practice will have important implications when discussing this physical health dynamic. In one recent LDS General Conference, Elder David A. Bednar stated,

> Our physical bodies make possible a breadth, a depth, and an intensity of experience that simply could not be obtained in our premortal existence. Thus, our relationships with other people, our capacity to recognize and act in accordance with truth, and our ability to obey the principles and ordinances of the gospel

3. Carrie Doehring, "New Directions for Clergy Experiencing Stress: Connecting Spirit and Body," *Pastoral Psychology* (Winter 2013): 623-626, accessed September 15, 2016. http://dx.doi.org/10.1007/s11098-013-0512-1.
4. Rae Jean Proeschold-Bell and Sara LeGrand, "High Rates of Obesity and Chronic Disease Among United Methodist Clergy," *Obesity* 18, no. 9: 1-4, accessed September 16, 2016 http://dx.doi.org/10.1038/oby.2010.102.
5. Melissa Bopp, et al., "Leading Their Flocks to Health? Clergy Health and the Role of Clergy in Faith-Based Health Promotion Interventions," *Family Community Health* 36, no. 3 (2013): 182-192.
6. Melissa Bopp et al., *Leading Their Flocks to Health*, 189.

> of Jesus Christ are amplified through our physical bodies. In the school of mortality, we experience tenderness, love, kindness, happiness, sorrow, disappointment, pain, and even the challenges of physical limitations in ways that prepare us for eternity. Simply stated, there are lessons we must learn and experiences we must have, as the scriptures describe, 'according to the flesh' (1 Nephi 19:6; Alma 7:12-13).[7]

Latter-day Saint scripture and practice is rich with this type of respect for the body. In an even more recent Ensign article, David A. Edwards used Section 138 and Section 45 of the Doctrine and Covenants to explain how the "dead [look[upon the…absence of their spirits from their bodies as bondage."[8] Needless to say, with such a positive-body theology, it should be self-evident that members of the LDS faith would take great care of their physical bodies.

However, as one study of LDS health discovered, members of the faith may be at greater risk of obesity because of their adherence to the "Word of Wisdom."[9] As the study describes, LDS dietary law prohibits the use of alcohol, tobacco, illegal drugs, coffee, and tea. These practices, in and of themselves are considerably healthy. However, in terms of weight management, these substances often provide users with a way to cope other than by consuming more food than necessary. Thus, "while Latter-day Saints have long been acknowledged to exhibit positive health dispositions due to their unique lifestyle (avoidance of addictive substances proscribed by the Word of Wisdom), these same lifestyle behaviors may inadvertently undermine health, at least where bodyweight status is concerned."[10] In another study of LDS college students at Brigham Young University—

7. David A. Bednar, "We Believe in Being Chaste," *Ensign*, May 2013, 41.
8. David A. Edwards, "The Resurrection of Jesus Christ and Truths about the Body," *Ensign*, April 2017, 36.
9. Philip B. Mason, Xiaohe Xu, and John P. Bartkowski, "The Risk of Overweight and Obesity Among Latter-day Saints," *Review of Religious Research*, 55 (2013): 142.
10. Mason, "The Risk of Overweight and Obesity," 142.

Idaho, it was observed that students "are still deficient in meeting recommendations for daily physical activity, fruit and vegetable servings, sleep quantity, and other health behaviors."[11]

On a more positive note, Latter-day Saints have long been known to exhibit many other *positive* health behaviors. In one 25-year prospective study of mortality rates among California Mormons, greater life expectancy was reported among active members.[12] In fact, average life expectancy was the highest ever recorded among this group of active LDS members. Outside the LDS Church, but still in the religious sphere, research has found consistently positive health benefits among religiously active individuals.[13]

Following the section on supporting research that refers to LDS theology concerning corporeality and the LDS view on physical health, findings are reported from a survey conducted by 80 chaplains concerning health issues.

Audience and Presented Data

This brief can be presented to LDS chaplains concerning their doctrine about corporeality and the Word of Wisdom. Also, findings from a physical health survey are presented from collected data using survey instruments that Robert Wright and colleagues used in their study of health among students enrolled at Brigham Young University-Idaho. Wright's data consisted of standardized survey self-report questionnaires in the areas of overall health, subjective health,

11. Robert Wright et al., "Health Behavior Change Promotion Among Latter-day Saint College Students, *Psi Chi Journal of Psychological Research*, 21, no. 3 (Fall 2016): 200-205.
12. James E. Enstrom and Lester Breslow, "Lifestyle and Reduced Mortality among Active California Mormons 1980-2004," *Preventative Medicine* 46, (2008): 133-136.
13. Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *International Scholarly Research Network*, (2012): 1-33.

and behavioral health (e.g., physical activity, diet, sleep).[14]

How to Use Briefing Materials

Briefing materials may be used with a variety of individuals. Primarily, materials were developed for LDS chaplains. However, its support research and findings may be of interest to chaplains of other faiths. The following information and supporting research is compiled into a short forty-five-minute Power Point (ppt.) presentation. The presentation, along with all necessary materials, including notes and original research is made available to all chaplains desiring to use it in a briefing format.

Equipped with this tool, chaplains may be able to better assess their own physical healthcare needs. Chaplains acting in a supervisory role may also be able to utilize this tool in ameliorating the needs of those they supervise.[15] While the research is directed towards chaplains currently endorsed by the LDS Church, chaplains of all faith groups may be able to benefit from its results. Further, this orientation may also assist future chaplains looking to make a positive impact on the physical well-being aspects of their ministry.

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14. The measurement instrument utilized by Robert White et al., in their study and in this brief used a "1-item EuroQol Fifth Dimension [instrument] that measures how good or bad their own health was on a Likert-type scale from 0 (worst physical health) to 100 (best physical health); [also]… Physical activity was assessed using a 4-item healthy physical activity scale on an 8-point Likert-type scale from 0 (0 days) to 7 (7days) that examines how many days a person has participated in hard, moderate, strengthening, or other physical activity that worked up a sweat during the past month…[and] For fruit and vegetable consumption, [they] used the 19-item National Cancer Institute Fruit and Vegetable Screener that examines both frequency of consumption on a 4-point scale," as cited in [measures] Wright, Robert R., et. al., "Health Behavior Change Promotion Among Latter-day Saint College Students," *Psi Chi Journal of Psychological Research*, 21, no. 3 (Fall 2016): 203.

15. Supervisory chaplains train and enable chaplains under their leadership concerning religious support. This tool could be used to help them in their physical health, physical training, and to be aware of the importance of maintaining the physical standards of the armed forces and other institutional chaplaincies in which they work.

Relevance of Briefing Materials

There is very little, if any, data considering the health and wellness of LDS chaplains. Therefore, this orientation represents the first study accomplished in this area, and is thus extremely relevant to all LDS chaplains. Further, combining data of physical health of chaplains with a theological view of the body and health beliefs according to a LDS lens provides chaplains with a unique understanding of their own physical health in relation to their religious beliefs.

Supporting Research

The following supporting information will focus on theological aspects of the body. As will be shown, Latter-day Saints have a tremendous respect for the body. They also maintain an extensive theological framework for the body and examining this theology will guide the content and supporting information that will validate the orientation about LDS chaplain's physical. It will help LDS Chaplains gain a greater respect for their own faith as it pertains to physical health and wellness, and allow LDS Chaplains to appreciate the mortal tabernacles they have been given with which to carry out their holistic work.

Beginning with the Great Apostasy, as it is known to Latter-day Saints, it will be necessary to consider *how* pro-body beliefs disintegrated throughout history. With a proper understanding of how God the Father and Jesus Christ became disembodied in the eyes of human beings, one will be better equipped to see the need for a restoration. Further, as embodied views of God and Christ digressed, it will become apparent that views concerning the human body equally devolved. Therefore, this orientation will also consider how Joseph Smith restored true doctrine and respect for the body.

When speaking of the Restoration of the gospel of Jesus Christ, it is not uncommon for Latter-day Saints to assume that Joseph Smith acquired all lost truth in one glorious vision, early in the Spring of 1820. While it is clear that the appearance of God the Father and Jesus Christ to the young boy marked the *beginning* of said restoration, it is still unclear as to what exactly Joseph learned from his experience.

One of the greatest assumptions made in many Sunday School classrooms is that Joseph knew, on that morning, that God had a body. In all sincerity, these dedicated instructors quote Section 130—"The Father has a body of flesh and bones as tangible as man's…" testifying that the first truth Joseph restored was the very corporeality of God the Father. However, it was not until several years later (1831-32), that we receive a written account of the First Vision, and not one of the eight contemporary accounts delves into the materiality of God. As Robert Millett points out, this was a truth that would be revealed to the prophet 'precept upon precept' and 'line upon line.'[16] Therefore, the restoration piece of this brief will consider the development of Joseph Smith's understandings of the body as they were revealed to him. Following the restoration, however, it is clear that Latter-day Saints have progressed and built upon their beliefs of the body.

Current, in many LDS minds, are President Gordon B. Hinckley's words spoken at the October 2000 General Conference in which he spoke out against tattoos, stating, "A tattoo is graffiti on the temple of the body."[17] Further adding an exhortation to avoid multiple ear piercings as well as body piercings and making it very clear that "bodies are the creation of the Almighty."[18] The Church similarly seeks to protect the sacred nature of God's creation by taking a firm stance against sexual immorality and pornography. Latter-day Saints also follow a strict dietary code that not only prohibits the use of

16. Robert Millett, *Precept Upon Precept: Joseph Smith and the Restoration of Doctrine* (Salt Lake City: Deseret Book Company, 2016), 26.
17. Gordon B. Hinckley, "Great Shall Be the Peace of Thy Children," *Ensign*, October 2000.
18. Hinckley, "Great Shall Be the Peace of Thy Children," Oct. 2000.

alcohol, tobacco, coffee, and tea, but it further admonishes members to avoid eating an excess of meat and to eat instead; fruits, vegetables, and whole grains. Considering these modern developments will further aid the reader in understanding *what* Latter-day Saints believe in regard to the body, and *why* they believe it.

Finally, this review of the literature will end by helping chaplains see why these beliefs and doctrines are so important in their daily work. Not only does an inaccurate understanding of the physical health of the body effect their temporal work, but it may also dramatically affect their spiritual work. Chaplains are considerably involved in all aspects wellness—not just spiritual wellness. Therefore, this review will aim to highlight the role that corporeal beliefs play in their own lives, and in the lives of those they serve.

The Lost Body of God

From the beginning, anthropomorphic views of Deity have been at the forefront of religious thought. Christians, in particular, largely base their anthropomorphic views of God on the Old Testament book of Genesis, in which God states, "Let us make humankind in our image, according to our likeness" (Genesis 1:26 NRSV). The following verse then clarifies, "So God created humankind in his image, in the image of God he created them; male and female he created them" (Gen. 1:27). Beyond Genesis, the Bible consistently personifies God as Him, with a gender and body parts. As indicated by Moses, God communicated with prophets face to face (Gen. 32:20/ Ex. 22:11). As shown to the Israelites, God also had *feet*, *back parts*, and *hands* (Ex. 24:10, 32:23). Thus, just by these few scriptural examples, it appears that anthropomorphic views of God formed the foundation of Christian thinking and practice

Outside of Christianity, today's three major monotheistic

religions—Islam, Judaism, and Christianity—all espouse some form of these Old Testament passages to be true. However, just as each religion has come to interpret the scriptures in their own way, Christianity has similarly maintained a wide variety of stances within its own congregations as to the meaning of said passages. Do all of these passages mean that God has a body like ours?

Professor David L. Paulsen of the BYU Philosophy Department, in his three-part work on divine embodiment, ultimately concludes that such a belief *did* exist up until the third and fourth century.[19] Perhaps one of the strongest advocates of divine embodiment was the early Christian writer Tertullian (155-240 CE), who persistently resisted attempts to disembody God. In one of his strongest arguments he states, "How could it be, that He Himself is nothing, without whom nothing was made? How would he who is empty have made things which are solid, and He who is void have made things which are full, and He who is incorporeal have made things which have body?"[20] Tertullian was not the only early Christian writer to support pro-body sentiments. In a work titled, *On the Resurrection*, typically attributed to Justin Martyr (100-165 CE), it states,

> For does not the word say, "Let us make man in our own image, and after our likeness?" What kind of man? Manifestly he means fleshly man. For the word says "And God took dust of the earth, and made man." It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on

19. David L. Paulsen., "Part II: Early Christian Belief in an Embodied God," *BYU Studies* Quarterly 35 Iss. 4 (1995): 43.
20. Tertullian, *Against Praxeas* 1.7 (ANF 3:602).

> account of which the rest is made, is the most precious of all to the maker.[21]

While such statements clearly support pro-corporeal sentiments in the immediate centuries following the death of Christ, it is evident in the twenty-first century that such beliefs did not hold out.[22] After all, maintaining a corporeal view of Deity around the time period of Christ's ministry would have been considered ludicrous by many. In that era of history, Hellenistic views of Deity pervaded much of religious thinking. As one historian put it; "It would be impossible to over-estimate the importance of the conceptions by which Greek thought lifted men from the conception of God as a Being with human form and human passions, to the lofty height on which they can feel around them an awful and infinite Presence."[23] Further proving this point, fairly common maxims of Jesus' day were:

> The body is a prison, a tomb of the soul; the soul must be wrested from the 'chains of the flesh,' from bondage to a corpse; the flesh is like a mire in which the soul can only be defiled and degraded; the body is a 'coat of skin,' a 'horrid mask'; the body is not the same as my essence, but it is my first 'good'; we must despise, maltreat, kill the body; we must distrust this 'ungrateful friend who weaves snares.'[24]

Therefore, why would God-loving Christians impose such negative views of corporeality on God? This dilemma was particularly problematic for Augustine of Hippo (354-430 CE) who, in his conversion to Christianity, ultimately concluded God could *not* be *limited* by a fleshy body.

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21. Justin Martyr, "*On the Resurrection*," (ANF 1:295).
22. The majority of Christianity today believes that God's essence is in spirit form or his body is incorporeal.
23. Edwin Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church* (London: Williams and Norgate, 1897), 282.
24. T. Špidlík, "Body," in *Encyclopedia of Ancient Christianity*, ed. Angelo Di Berardino (Illinois: Intervarsity Press, 2014), 1:368-369.

> And I did not know that God is a spirit and not a being possessing parts with breadth and length, or one consisting of physical mass: after all, any physical mass is less in its parts than in its entirety; and even if it is infinite, it is less in one part of a certain defined size than it is in its infinitude. Thus it is not complete and everywhere like a spirit, like God. What it was in us that caused us to have our being, and to be defined in Scripture as "in the image of God," I had absolutely no idea.[25]

Augustine's influence would eventually lead to a disembodied view of God that would dominate the majority of Christian thinking.

The Lost Body of Christ

Disembodied views of Christ would also come to dominate much of Christian thinking, but not without a fight. Simply reading the New Testament, it is evident that the flesh of Christ was an integral part of his nature and an integral part of the doctrine He professed. John states, "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (John 1:14). From a physical perspective, Christ's ministry appeared to focus almost exclusively on the body. The crowds were awestruck by His ability to heal the crippled, give sight to the blind, and cause the deaf to hear. He further professed, "for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (Matt. 25:35-36). *Caring* for the body, rather than *condemning* it, seemed to be His focus. After being criticized for healing on the Sabbath, Jesus responds, "are you angry with me because I healed a man's whole body on the Sabbath?" Clearly, the

25. Augustine, *Confessions*., 3.12, trans. by Carolyn J. B. Hammond, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1990), 113.

Great Physician is a fitting title for a Man who spent the majority of his days healing both soul *and* body.

However, following his death, even the apostles began to doubt his corporeal resurrection. It was not until after Thomas felt the physical marks of the nails in his hands and sides that he believed. As author N.T. Wright describes; what gave Jesus' message so much power was that He *did* rise from the grave. He was not, another failed messiah.[26]

Despite all of the evidence, many would come to deny the physical reality of Christ. Docetism is one example of an ideology that proclaimed the Spirit of God had inhabited the man Jesus in somewhat of a parasitic relationship. Thus, the body of Jesus was only a mere appearance, rather than the actual embodiment of Deity.[27] Responding to such threats, Ignatius of Antioch (25-108 CE) writes,

> But if, as some godless people [*atheoi*], that is, unbelievers, say, he suffered in mere appearance [*to dokein peponthenai*]—being themselves mere appearances—why am I in bonds?... [Jesus Christ] submitted to all of this for our sakes, so that we might have salvation. And he did suffer, really and truly, just as he really and truly rose again. His passion was no imaginary illusion, as some skeptics assert, themselves subject to illusion. The fate of those miserable people will one day match their beliefs, when they will themselves become such phantoms without any real substance.[28]

A similar heresy that arose following the death of Christ was known as Gnosticism, which sought to equate sin with the flesh, therefore discrediting the fleshy nature of Christ. In an effort to do so,

26. N.T. Wright, *The Challenge of Jesus: Rediscovering Who Jesus Was and Is* (Downers Grove, Illinois, InterVarsity Press, 1999), 140-145.
27. Allister E. McGrath, Christian Theology: An Introduction, 6th ed. (Wiley Blackwell, 2017), 226.
28. McGrath, *Christian Theology Reader*, 225.

they "declared that human souls (at least some of them) were divine by nature, that they existed separately from the body and that their embodiment represented a fall from their true condition. Man, that is the soul, therefore has to separate itself from matter in order to return to the divine world, which corresponds to his real nature."[29]

Ultimately, the question of Christ's nature would be enveloped in the doctrine of the Trinity, leaving the fate of His nature to be denigrated to that of the Father's disembodiment. Origen (184-253 CE), in speaking of Christ's nature states,

> He Himself is everywhere, and passes swiftly through all things; nor are we any longer to understand Him as existing in those narrow limits in which He was once confined for our sakes, meaning, not in that circumscribed body that He occupied on earth, when dwelling among men, according to which He might be considered as enclosed in some one place.[30]

This statement eludes to the idea that Christians, at one time, believed God to be embodied. But now, in Origen's opinion, it appears that he and other Christian's have 'outgrown' such doctrines. Commenting on this statement, Elder Tad R. Callister states, "Such a conclusion reached by Origen, however, is devoid of any scriptural support."[31] To further prove his point, he relates John 20:19 when, with a resurrected body, the Savior penetrated the walls of the room where the apostles stood. With such a sight, it is no wonder why Thomas doubted that Christ retained a physical, resurrected body. It also begs the question, if Christ can still 'walk through walls' with a physical body, is He really *limited* at all?

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29. Angelo Di Berardino, *Encyclopedia of Christian Theology* (Downers Grove, IL: InterVarsity Press, 2014), 3:1499.
30. Origen, (ANF 4:299).
31. Tad R. Callister, *The Inevitable Apostasy and the Promised Restoration* (Salt Lake City, Utah: Deseret Book, 2006), 119-120.

The Lost Body of Man

As has been shown, much of the apostate doctrines professed with regard to God and Christ's body, were found in the flawed thinking of men—who imposed views of their own limited nature, onto those of Deity. Views of human nature have shifted dramatically throughout time. Beginning with the major Greek philosophers, Socrates, Plato and Aristotle, it might be easy to assume that all Hellenistic influences were body-negative. After all, it was largely because of their influence that dualistic ideas of the soul being trapped in the body were promulgated. However, it is clear to see in Greek society that the common public understood the body in a very different way. The Olympic Games (perhaps the clearest example) which began in 776 BCE celebrated the power and strength of the male body on the sacred slopes of Mount Olympus.[32] Even Plato and Socrates were not, themselves, entirely body-negative, recommending that other intellectuals engage in physical exercise, and encouraging them and others to live a 'healthy' and 'well balanced' life.[33] Similar things could be said of Seneca and Roman Stoicism which viewed control over the body's impulses, appetites, and desires of prime importance. Yet, the Roman citizens idealized the bodies of gladiators in the colosseum.[34]

It seems apparent that throughout history, views of the body swung from one end of the pendulum to other. Seeing this pendulum swing, Paul the Apostle, attempted to instruct his fellow Christians on how to strike the correct balance. In one instance he taught that our bodies are "the temple of God" (1 Cor. 3:16). Yet, Paul also laments, "Wretched man that I am! Who will rescue me from this body of death?" (Rom. 7:24). In other circumstances he teaches that the body

32. Anthony Synnott, "Tomb Temple, Machine and Self: The Social Construction of the Body," *The British Journal of Sociology* 43, no. 1 (March 1992): 81, accessed April 2, 2018, http://www.jstor.org/stable/591202?seq=2#page_scan_tab_contents.
33. Synnott, "Tomb, Temple, Machine and Self," 80-82.
34. Synnott, "Tomb Temple, Machine and Self: The Social Construction of the Body," 81.

should be mastered, and that exercising is of little profit to him who is without godliness (1 Cor. 9:25-27, 1 Tim. 4:8). Therefore, reading Paul's letters within the context of Hellenistic and Roman culture highlights the incessant struggle of maintaining a correct body-theology.

Unfortunately, along with the bodies of God the Father and Jesus Christ, men began to view their own bodies in like terms. Surely misinterpreting Paul's effort for balance, asceticism took root within the Christian faith, fueling the idea that the body must be subjugated in order for the soul to thrive. However, it wasn't until the second millennium that asceticism began to take on more egregious ideologies. In that time, ascetics felt that by denying themselves the physical needs of the body such as sleep, sex, and talking, that they would be expiated from sin.[35] In one of his letters, Francis of Assisi (1182-1226 CE) stated: "We must hate our bodies with [their] vices and sins."[36] Such strong sentiments, however, were never fully embraced as shown by Thomas Aquinas who insisted that the body has intrinsic moral value, and that there is divine goodness within the corporeal.[37]

While asceticism and views of the body have changed drastically over time, it is important to point out how today, society continues to struggle in striking this balance. In what author Anthony Synnott describes as "secular asceticism," modern society has once again taken up Greek ideals of the 'beautiful body' in areas of extreme weight-lifting, and intense athletes. [38]These contemporary ascetics aim to discipline and push their bodies to extreme measures in order to obtain a physique that would be considered by many, unnatural. All

35. Anthony Synnott, "Tomb Temple, Machine and Self: The Social Construction of the Body," *The British Journal of Sociology* 43, no. 1 (March 1992): 88.
36. Regis J. Armstrong, and Ignatius C. Brady, "Francis of Assisi," *The Complete Works* (New York, Mahwah: Paulist Press, 1982), 70.
37. Anthony Synnott, "Tomb Temple, Machine and Self: The Social Construction of the Body," *The British Journal of Sociology* 43, no. 1 (March 1992): 81.
38. Synnott, "Tomb, Temple, Machine and Self," 88.

the while, these 'secular ascetics' diminish the value of the soul.

The Restoration of the Body

At what point, then, did Joseph Smith and the early Saints ultimately conclude that the body (as Aquinas states) had moral value? At what point did they decide that the body was not 'a tomb,' binding them to our mortal realm? And, how did the restoration of the true nature of God the Father and Jesus Christ, change the way they viewed the body? With a very brief historical context in place, we can now begin to address these questions more fully. Rather than being a corporeal tomb, the Saints would eventually view the body as a conduit for, and integral part of, the soul.

The First Vision

An important place to begin is at Joseph Smith's, 1820 appearance of God the Father and His Son Jesus Christ. In order to restore the divine nature of the human body, Joseph first needed to restore the embodied nature of God. The doctrine of divine embodiment would take time to develop, rather than being restored overnight. This is clearly evidenced by the fact that divine embodiment would not become 'binding' doctrine until 1876 when Joseph's 1843 declaration was included in the Doctrine & Covenants as Section 130.[39] "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us" (D&C 130:22).

Leading up to this declaration, the seed of divine embodiment had been planted and was consistently nourished. Some LDS scholars have concluded that it was not until the Nauvoo period

39. Robert J. Woodford, "The Historical Development of the Doctrine and Covenants" (Phd diss., Brigham Young University, 1974), 91-92.

that the Saints endorsed such a belief. "Perhaps the most significant observation to be made about the pre-Nauvoo concept of God held by ordinary Mormons is that it was not radically different from some other Christian perceptions."[40] Not convinced, Paulsen demonstrates through the accounts of the First Vision, the translation of the Book of Mormon, and *Lectures on Faith* how, although not strongly emphasized, the doctrine of divine embodiment *did* exist and *was* taught among the Saints prior to Nauvoo.

After the Nauvoo period, the Saints vigorously promoted the doctrine of divine embodiment and became widely known for their stance. Joseph, in the *King Follett Discourse*, boldly declared, "If you were to see him [God] today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked, and conversed with Him, as one man talks and communes with another."[41] Running contrary to the apostate doctrines espoused in his day, Joseph and the Saints would experience a significant amount of persecution for their beliefs.[42] However, as the prominence of divine embodiment carried on in the Church,[43] beliefs surrounding the human body were simultaneously made prominent.

The Kirtland Period

Beginning as early as 1831, it was made known to the Prophet that the separation of the body and spirit was looked at by those who had passed on as "bondage" (D&C 45:17). On the literal nature of such a belief, President Brigham Young articulated, "I know it is a startling

40. James B. Allen, "Emergence of a Fundamental: The Expanding Role of Joseph Smith's First Vision in Mormon Religious Thought," *Journal of Mormon History* 7 (1980): 47.
41. Joseph Smith Jr., "The King Follett Sermon," *Ensign* April 1971.
42. Lucy Mack Smith, *The History of Joseph Smith*, ed. Preston Nibley (Salt Lake City: Bookcraft, 1958), 161.
43. The Church in this case refers to the Church of Jesus Christ of Latter-day Saints.

idea to say that the Prophet and the persecutor of the Prophet, all go to prison together…but they have not got their bodies yet, consequently they are in prison." [44]This doctrine is also reiterated in Section 138 where it is similarly revealed to President Joseph F. Smith, "For the dead had looked upon the long absence of their spirits from their bodies as a bondage" (D&C 138:50). This would be the first of many truths revealed to the Prophet, regarding the ontology[45] of man, while in Kirtland.

The following year, Joseph received a more direct revelation that, "the spirit and the body are the soul of man," in what is known as the "olive leaf" (D&C 88:15).[46] As a preamble to the commandment to build the Kirtland temple, the Lord saw fit to teach the Saints concerning the nature of their mortal state following the resurrection. "And the redemption of the dead is the redemption of the soul" (D&C 88:16). Surely, this would have been familiar to Joseph as just two years earlier he translated the words of Amulek;

> Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption" (Alma 11:45).

The Lord further teaches that based upon one's obedience to certain laws—celestial, terrestrial, or telestial—will determine the glory of their resurrected bodies following mortality. "They who are of a celestial spirit shall receive the same body which was a natural

44. Brigham Young, *Journal of Discourses*, 3:94-95.
45. "Ontology" as defined by *Merriam-Webster's Dictionary*: "A branch of metaphysics concerned with the nature and relations of being."
46. Lisa Olsen Tait and Brent Rogers, "A House for Our God," last modified 15 July 2015, accessed November 13, 2017, https://history.lds.org/article/a-house-for-our-god?lang=eng.

body; even ye shall receive your bodies, and your glory shall be that glory by which our bodies are quickened" (D&C 88:28). Therefore, rather than being amorphous entities floating in an endless pool of nothingness, the Saints were clearly being taught the necessity of corporeal bodies. Finally, the Lord ends this revelation by discussing the importance of rest for the body. "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated" (D&C 88:124). Recognizing the great work ahead of them, the Lord reminds them of this ever-important principle—bodies must be well-rested in order to perform their labor.[47]

Prompted by Section 88, in which the Lord commanded the Saints, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith," Joseph established the School of the Prophets (D&C 88:118). With the influx of new converts, the School of the Prophets became a critical training ground for the future missionary work of the Church. On the second floor of the Newel K. Whitney store, President Brigham Young recalled:

> The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke.[48]

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47. Consider the Savior's admonition to his disciples, "…Sleep on now, and take your rest" (Mark 14:41). Even at a time as important as this was to the Son of God, the disciples lacked the physical rest to accompany the Savior during his time in Gethsemane.
48. Brigham Young, *Journal of Discourses*, vol. 12 (Los Angeles: Gartner Printing, 1956), 158.

Evidently, the atmosphere of the newly formed school was not conducive to the promptings of the Holy Spirit.

Therefore, Section 89, known as the Word of Wisdom was revealed to Joseph in which the use of alcohol, tobacco, coffee, and tea were prohibited. As the vast majority of church membership was comprised of smokers, drinkers, and tobacco chewers, the new dietary law was initially given, "not by commandment or restraint," but as a "principle with promise" (D&C 89:2-3). The following year, however, in response to certain members refusal to partake of the Sacrament administered by an Elder not following the Word of Wisdom, Joseph decided, "no official member in this church is worthy to hold an office after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with, or obey them."[49]

While the Word of Wisdom, as it is understood today, would take some to time develop; it is important to recognize that it was one of the first commandments given specifically for the temporal health of the saints. However, it would be naïve to view this commandment solely as a temporal matter. "Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given you a law which was temporal" (D&C 29:34). Therefore, understanding the Word of Wisdom requires looking beyond the simple 'do's and don'ts.' President Boyd K. Packer once wrote, "Your body is the instrument of your mind. In your emotions, the spirit and the body come closest to being one. What you learn spiritually depends, to a degree, on how you treat your body. That is why the Word of Wisdom is so important."[50]

Some may view the Word of Wisdom as Joseph's reaction to Emma's complaining in the context of cleaning the School of the

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49. "Minutes, 20 February 1834," 40, The Joseph Smith Papers, accessed November 1, 2017, http://www.josephsmithpapers.org/paper-summary/minutes-20-february-1834/2.
50. Boyd K. Packer, "Mine Errand from the Lord," *Ensign*, July 2007.

Prophets because of the filth caused by the spitting of the tobacco on the floor.[51] Others similarly short-change this section as mere dietary regulations. And still, other's may ignore it completely as its outward appearance is that of temporal concern. However, those church members who, like President Packer, have internalized the principles taught here by the Lord not only "receive health in their navel and marrow in their bones," but also have found "wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:18-19).

Just a few months after the Word of Wisdom was revealed, Section 93 of the Doctrine & Covenants was also revealed in which the Lord declared, "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; And when separated, man cannot receive a fulness of joy" (D&C 93:33-34). If there was any doubt concerning the 'bondage' felt by those separated from their bodies, it would surely have been rooted out by this revelation. However, Section 93 adds a very important principle not covered in Section 45— 'fulness of joy.' Elder Orson Pratt, adding light on this subject once posed, "When our spirits leave these bodies, will they be happy?" Then responding, "Not perfectly so…, Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth."[52] This idea that only through the combination of both body *and* spirit can one achieve a fullness of joy is a unique position taken by the members of the church.

Continuing the discussion of joy, the Lord states in a very different context, "Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full" (D&C 101:36). Section 101 was received during a particularly difficult time. While Joseph was in Kirtland establishing the School of the Prophets, members of the

51. Brigham Young, *Journal of Discourses*, vol. 12 (Los Angeles: Gartner Printing, 1956), 158.
52. Brigham Young, *Journal of Discourses*, vol 1 (Los Angeles: Gartner Printing, 1956), 289-90.

church who remained in Jackson County, Missouri were experiencing significant persecution. After receiving a detailed account of the tribulation from his brother in faith, William W. Phelps, Joseph fervently prayed for guidance. In similar fashion to the writings of Paul mentioned earlier, the Lord reminds Joseph and the saints of the bigger picture. "Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life" (D&C 101:37-38).

Understandably, the saints feared for their lives. The mobs were destroying their homes, and forcing them out of their legally purchased land. Repeals to the state for aid were too slow to stop the mob. Bishop Edward Partridge and Charles Allen were tarred and feather, and Sidney Gilbert's store was attacked.[53] However, despite the onerous circumstances, the Lord saw fit to remind the saints of principles he had taught earlier. The soul, both body and spirit, should be our primary concern in this life. While being tarred and feathered will damage our mortal body, it will not corrupt our souls. In fact, the Lord teaches that just the opposite is true. "And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory" (D&C 101:35). The Savior also taught in the Sermon on the Mount,

> Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt. 5:10-12).

53. David W. Grua, "Waiting for the Word of the Lord," last modified 18 April 2016, accessed November 13, 2017, https://history.lds.org/article/waiting-for-the-word-of-the-lord?lang=eng.

This principle is vividly portrayed by Tertullian who, during a time of immense persecution at the hands of the Romans, wrote, "But nothing whatever is accomplished by your cruelties, each more exquisite than the last. It is the bait that wins men for our school. We multiply whenever we are mown down by you; the blood of Christians is seed."[54] Like the early Christian saints, this newly restored church was called to endure temporal persecution as a witness of their eternal faith. While their temporal bodies would suffer momentarily, their immortal souls would be eternally glorified.

The Nauvoo Period

Despite the nascent nature of the Church, the Saints maintained a thorough and profound theology of the human body. However, profound as it was, there were still necessary additions that needed to be made before Joseph's martyrdom. Largely because of the faith and endurance of William Clayton as secretary and scribe to Joseph Smith, Sections 129, 130, 131 and important discourses made by the prophet were recorded—each with key doctrinal insights concerning the ontology of man.

Beginning in Section 129, the Lord reveals "three grand keys whereby [one] may know whether any administration is from God" (D&C 129:9). First, the Lord describes the nature of two beings: "Angels, who are resurrected personages, having bodies of flesh and bones—For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have. Secondly: the spirits of just men made perfect, they who are not resurrected, but inherit the same glory" (D&C 129:1-3). Then the Lord instructs:

> When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. If

54. Tertullian, Apol., 50.13, trans. by T.R. Glover and Gerald H. Renland, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1990), 227.

> he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him (D&C 129:4-8).

While this Section is recorded in 1843, it appears that this 'key' was being circulated at least four years before the doctrinal revelation was given. As reported by Wilford Woodruff:

> Among the vast number of the Keys of the Kingdom of God Joseph presented the following one to the Twelve for their benefit in their experience & travels in the flesh which is as follows. In order to detect the devil when he transforms himself nigh unto an angel of light. When an angel of God appears unto man face to face in personage & reaches out his hand unto the man & he takes hold of the angels hand & feels a substance the same as one man would in Shaking hands with another he may then know that it is an angel of God. & he should place all Confidence in him Such personages or angels are Saints with there resurrected Bodies, but if a personage appears unto man & offers him his hand & the man takes hold of it & he feels nothing or does not sens any substance he may know it is the devel, for when a Saint whose body is not resurrected appears unto man in the flesh he will not offer him his hand for this is against the law given him & in keeping in mind these things we may detec[t] the devil that he deceived us not.[55]

Clearly, the Saints had been thinking about this for a long time.

55. "Discourse, 27 June 1839, as Reported by Wilford Woodruff," 85, *The Joseph Smith Papers*, accessed November 3, 2017, http://www.josephsmithpapers.org/paper-summary/discourse-27-june-1839-as-reported-by-wilford-woodruff/1.

In the age of restoration, heavenly visitations were common enough that the members needed to know how to discern God's angels from those of Satan.

Provisions concerning the nature of heavenly beings allowed Joseph the opportunity to teach his fellow church members the true power of their mortal bodies.

> That which is without body or parts is nothing. There is no other God in heaven but that God who has flesh & bones…The first step in the salvation of man is the laws of eternal principles. Spirits are eternal…We came to this earth that we might have a body and present it pure before God in the Celestial Kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. All beings who have bodies, have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything that comes from God, the devil takes power.[56]

Perhaps one of the greatest truths restored to the prophet was that, "There is no such thing as immaterial matter" (D&C 131:7). Raised in an era where both God the Father and Jesus Christ had lost their bodies to the immaterial philosophies of humankind, it was plainly revealed to the prophet that there 'is no such thing.' Commenting on the absurdity of immaterialism, Elder B.H. Roberts protests:

> It is remarkable how clearly men will reason upon the absurdity of immaterialism in everything except in respect to God. As

56. "Discourse, [5 January 1841], as Reported by Unknown Scribe–A," 1, *The Joseph Smith Papers*, accessed November 1, 2017, http://www.josephsmithpapers.org/paper-summary/discourse-5-january-1841-as-reported-by-unknown-scribe-a/1.

> an example take the reasoning Rev. John Wesley in regard to the supposed immateriality of the fire in hell: 'But it has been questioned by some whether there be any fire in hell; that is, any material fire. Nay, if there be any fire it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth? Both the one and the other is absolute nonsense, a contradiction in terms. *Either*, *therefore*, *we must affirm it to be material*, or *we deny its existence*.' Now apply that correct reasoning to the immaterial God of the orthodox Christian and what is the result? Let us try the experiment by substituting the word God, for the word fire in the quotation: -- "But it is questioned by some whether there be any God: that is, any material God. Nay if there be any God, he is unquestionably material. For what is an immaterial God? The same as immaterial water or earth! *Both the one and the other (that is, both immaterial God and immaterial earth,) is absolute nonsense, a contradiction in terms. Either, therefore, we must affirm him to be material, or we deny his existence.*[57]

Therefore, as revealed to the prophet; "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter" (D&C 131:7-8). It is, as Elder Roberts declares, a contradiction to declare otherwise.

Strengthening the Foundation of Faith

Following the martyrdom of Joseph Smith, Latter-day Saints have continued to build on the legacy left by their beloved prophet. Already experiencing significant privation because of their stance on plural marriage, the Saints worked to establish their unique faith by reaffirming their belief in an embodied Deity. To this day, Mormon

57. B.H. Roberts, *Outlines of Ecclesiastical History* (Salt Lake City: George Q. Cannon & Sons Co., 1895), 192 emphasis added.

belief in an embodied God continues to be one of the core doctrines that precludes them from the 'Christian' label.[58] However, Christian philosopher David Paulsen argues that we should be asking the question, "Are Christian's Mormon?" as divine embodiment is one of the many early Christian doctrines that Christianity is just now turning to again.[59] Non-LDS scholar Stephen H. Webb also recognizes the importance that Mormon theology plays when it comes to divine embodiment and the early Christian misconceptions:

> Bluntly put, Mormons do not play by the rules of the Nicene Creed. Their theological arguments can look like a form of cheating when, in reality, they are trying to change the way the game is played. Mormonism is like an alternative reality come to life—a counterfactual history of post-Nicene developments of pre-Nicene theology, the ultimate 'what if' theological parlor game.[60]

As has been shown, while the Christian view of a corporeal God digressed, so too, did belief and respect for the human body diminish. Restored by Joseph Smith and developed by modern-day prophets, the following section will address the core beliefs that Latter-day

Saints espouse regarding the body, and how they have continued to strengthen and build upon the foundation laid by the prophet Joseph Smith.

Bodies Made in His Image

Central to LDS faith is that all men and women are made in the

58. "Mormonism and the Belief in the Corporeality of God," *FairMormon*, accessed March 7, 2018, https://www.fairmormon.org/answers/Mormonism_and_the_nature_of_God/Corporeality_of_God#cite_ref-webbID_19-0.
59. David L. Paulsen and Hal R. Boyd, *Are Christians Mormon*? (New York, NY, Routledge, 2017), 144-149.
60. Stephen H. Webb, *Jesus Christ, Eternal God: Heavenly Flesh and the Metaphysics of Matter* (Oxford University Press, 2012), 244.

literal image of God. As outlined in the LDS canon, "I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them" (Moses 2:27). Highlighting the importance of such a belief President Gordon B. Hinckley said: "Our bodies are sacred. They were created in the image of God. They are marvelous, the crowning creation of Deity."[61] In greater detail, President Thomas S. Monson outlines the very parts of God's body: "God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children made in his image. We look like him and he looks like us."[62]

What Christians have argued and debated over for centuries, complicating it beyond comprehension, Latter-day Saint prophets have definitively declared as truth. Bodies are fashioned after the tangible bodies of both God the Father and Jesus Christ. Beginning with Joseph's core revelation in Section 130, and subsequent translation of the book of Moses, Latter-day Saints have affirmed and built upon this belief. As stated in The Family: A Proclamation to the World: "All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose."[63] While the world seems more preoccupied with how to define gender, Latter-day Saints assert that gender is purposefully eternal and that mortal bodies are designed in the image of their Creator.

Being 'created' in the image of God implies that we did not

61. Gordon B. Hinckley, "Be Ye Clean," *Ensign*, May 1996, 48.
62. Thomas S. Monson, "I Know That My Redeemer Lives," *Liahona*, April 1988, 6.
63. "Family Proclamation," The Church of Jesus Christ of Latter-day Saints, accessed March 7, 2018, https://www.lds.org/topics/family-proclamation?lang=eng&clang=ara&old=true.

make our own bodies. Instead, Latter-day Saints firmly believe that God has given us bodies as a result of our obedience to Him in the pre-mortal realm. As stated by Elder LeGrand Richards, "There are many who think their bodies are their own and that they can do with them what they will, but Paul makes it plain that they are not their own, for they are bought with a price, and that 'If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are' (1 Corinthians 6:19-20)."[64] Therefore, according to Elder Richard's interpretation of Paul, the bodies which we have been given are a responsibility with which to care for and to protect. Elder Richard's, however, is not the only one to have advanced this belief. More recently reflected by Elder D. Todd Christofferson, "Acknowledging these truths…, we would certainly not deface our body, as with tattoos; or debilitate it, as with drugs; or defile it, as with fornication, adultery, or immodesty. As our body is the instrument of our spirit, it is vital that we care for it as best we can. We should consecrate its powers to serve and further the work of Christ."[65]

One point that deserves highlighting, as defined by these brethren, is how a physical act can simultaneously desecrate the body (God's creation), and make it an unsuitable instrument for the Spirit. In one of his more memorable discourses, Elder Jeffery R. Holland discusses this inseparable link between body and soul—building upon the very teachings revealed to the prophet in Section 93.

> *The body is an essential part of the soul.* This distinctive and very important Latter-day Saint doctrine underscores why sexual sin is so serious. We declare that one who uses the God-given body of another without divine sanction abuses the very soul of that individual, abuses the central purpose and processes of life, 'the

64. LeGrand Richards, *A Marvelous Work and a Wonder* (SLC: Deseret Book Company, 1990), 380. This belief that our bodies are not 'our own' is also extensively discussed in the Book of Mormon. See Mosiah 2-4, Moses 6:8-9.
65. D. Todd Christofferson, "Reflections on a Consecrated Life," *Ensign*, November 2010.

> very key' to life, as President Boyd K. Packer once called it. In exploiting the body of another—which means exploiting his or her soul—one desecrates the Atonement of Christ, which saved that soul and which makes possible the gift of eternal life. And when one mocks the Son of Righteousness, one steps into a realm of heat hotter and holier than noonday sun. You cannot do so and not be burned.[66]

Such powerful illustrations have perhaps never been seen before. One physical act, one abuse of the body can desecrate the Atonement of Christ. Speaking of the positive outcomes of the Law of Chastity, when kept within 'divine sanction,' Elder David A. Bednar once spoke:

> Our physical bodies make possible a breadth, a depth, and an intensity of experience that simply could not be obtained in our premortal existence. Thus, our relationships with other people, our capacity to recognize and act in accordance with truth, and our ability to obey the principles and ordinances of the gospel of Jesus Christ are amplified through our physical bodies. In the school of mortality, we experience tenderness, love, kindness, happiness, sorrow, disappointment, pain, and even the challenges of physical limitations in ways that prepare us for eternity. Simply stated, there are lessons we must learn and experience we must have, as the scriptures describe, 'according to the flesh' (1 Nephi 19:6; Alma 7:12-13)[67]

Thus, while on one hand the body can be abused, desecrating the creation of God and the Atonement of Christ, it is also the tool by which spiritual promptings are amplified. Is it any wonder why a body is required to experience a 'fullness' of joy? (D&C 93:33-34) "All three modes of your being" as stated by Truman Madsen, "—

66. Jeffery R. Holland, "Personal Purity," *Ensign*, November 1998.
67. David A. Bednar, "We Believe in Being Chaste," *Ensign*, May 2013, 41.

intelligence, spirit, and body—are essential to your self-fulfillment. Perfection of any one requires inseparable union with the others."[68]

Beyond deliberate fornication, Latter-day Saints have taken a firm and similar stance against pornography and its ability to desecrate one's image. Perhaps most forthright about the topic was President Hinckley. In an address titled "Rise Up, O Men of God," the prophet warns of pornography's destructive power. After which, he quotes Section 93, "The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple," (D&C 93:35) concluding with: "The Lord has spoken plainly that we must take care of our mortal body and avoid that which would do it harm."[69] Unequivocally, President Hinckley and others have established an inseparable link between the physically and spiritually destructive consequences of consuming pornography.

Fortunately, fornication and other violations of the Law of Chastity are less common within the Latter-day Saint Chaplaincy. Most Chaplains, and many members of the Church are well-aware of the damaging consequences of pornography and committing sexual sin. However, many members of the Church may be unaware of the consequences, especially spiritual, that come from disobeying the Lord's law of health. While the Word of Wisdom, revealed as Section 89, was briefly mentioned earlier, it will be helpful to consider again. Outlining how Section 89 developed and how it has been misunderstood will help chaplains, as well as all many members of the Church, recognize its immediate blessings, or immediate consequences for lack of obedience. Further, while it is somewhat easy to draw a line between the physical act of sexual sin and its spiritual consequences, it is not as easy to establish a link between consequences that proceed from a lack of physical health. Therefore,

68. Truman Madsen, *Eternal Man* (SLC Deseret Book Company, 1970), 17.
69. Gordon B. Hinckley, "Rise Up, O Men of God," *Ensign*, October 2006.

understanding the Word of Wisdom in its fullness will help to establish said link.

The Word of Wisdom

In general, people outside the LDS faith know very little about Joseph Smith or his modern-day followers. However, beside the misconception of polygamy, it is not uncommon for those outside the faith to know one thing about the faith—the Word of Wisdom. While dietary laws are not unique to the LDS faith, the Word of Wisdom as contained in Section 89 of the Doctrine & Covenants has come to be one of its most distinguishing features. As stated, it was initially given as a 'principle with promise.' Despite Joseph's encouragement, many of the early Saints continued to use tobacco and other substances prohibited by the Word of Wisdom. Finally, in another attempt to underscore the importance of Section 89 following the Saints arrival in the Utah valley, a general conference was held in which President Brigham Young, during a talk by Patriarch John Smith, arose and proposed the motion to abstain from "all things contained in the Word of Wisdom" stating, "those who will not keep the Word of Wisdom, I will cut off from the Church…"[70] Still, skepticism surrounded the severity of the Word of Wisdom as a commandment of the Lord.

Not until 1908, did President Joseph F. Smith once again motion to have the Word of Wisdom binding to each member of the Church.[71] It was also President Smith who began to urge "stake presidents and others to refuse recommends to flagrant violators but to be somewhat liberal with old men who used tobacco and old ladies who drank tea."[72] Exceptions such as this were no longer made when President Heber J. Grant made it an official requirement to entering the temple,

70. "Minutes of the General Conference." *Millennial Star* 14, no. 3 (1 Feb. 1852): 35, accessed March 7, 2018, http://contentdm.lib.byu.edu/cdm/ref/collection/MStar/id/37879.
71. Packer, Boyd K. "The Spirit of the Tabernacle." *Ensign* 37 (May 2007): 27-29.
72. Thomas G. Alexander, "The Word of Wisdom: From Principle to Requirement," *A Journal of Mormon Thought* 14, no. 3 (1981): 82.

publishing it in the Church's *General Handbook of Instruction*.[73]

While the Church continued to struggle in its effort to solidify the Word of Wisdom, Elder John A. Widtstoe and his wife Leah wrote a book entitled, *The Word of Wisdom: A Modern Interpretation*. Although written in 1937, the book to this day is seminal to one's understanding of the Lord's law of health—outlining every verse, its correlation to modern medicine and its direct benefit to both body and soul. Seeing a desperate need for the work among LDS members, the Widstoe's write, "It is evident that the people of the Church are not observing fully all the factors of health as given in the Word of Wisdom…One can not say that to refrain from smoking and from drinking tea, coffee or alcohol is to keep fully the Word of Wisdom… The many "do's" in the inspired document are as important as the "don't's."[74]

Members have long been attracted to the "don'ts" of the Word of Wisdom calling substances such as Coca-Cola into question.[75] Although prophets recommended to abstain from it, the First Presidency did not make a statement until 1972:

> With reference to the cola drinks, the Church has never officially taken a position on this matter, but the leaders of the Church have advised, and we do now specifically advise against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit. Any beverage that contains ingredients harmful to the body should be avoided.[76]

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73. Alexander, "The Word of Wisdom," 82.
74. John A. Widtstoe and Leah D. Widtsoe, *The Word of Wisdom: A Modern Interpretation* (SLC: Deseret Book, 1937), 21.
75. Alexander, "The Word of Wisdom," 84.
76. Clifford J. Stratton, "Caffeine," Ensign, March 1990 from: Joseph Fielding Smith, Harold B. Lee, and N. Eldon Tanner, Feb. 1972, 4.

Evidently, the members of the Church had reservations about what should and should not be accepted into the Word of Wisdom.[77] Even after the Church had officially declared what was restricted by Section 89—Coffee, Tea, Tobacco, and Alcohol—President Hinckley notes:

> We receive numerous letters inquiring whether this item or that item is proscribed by the Word of Wisdom. If we will avoid those things which are definitely and specifically defined, and beyond this observe the spirit of that great revelation, it will not involve a burden. It will, rather, bring a blessing. Do not forget: it is the Lord who has made the promise."[78]

While preoccupied with what the Word of Wisdom prohibits, Latter-day Saints fail to recognize the many "do's." Supported by the Widtsoe's analysis, it is clear that the Word of Wisdom promotes many healthy habits. From "wholesome herbs," to eating "every fruit in the season thereof," and to "eat meat sparingly," to "All grain is ordained for the use of man…" It is clear that the Word of Wisdom is divinely inspired. However, Latter-day Saints continue to struggle with the Lord's inspired diet. According to one study by BYU health science professor Ray Merrill, Latter-day Saints are 14 percent more likely to be obese than non-Latter-day Saints.[79] Another study suggested that Mormons may be over-eating as a coping mechanism or as a means to avoid the use of tobacco or alcohol.[80] Studies of other religious organizations with strict dietary laws, such

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77. This quote also discusses the role that agency plays in the Word of Wisdom. The Church clearly takes a stance against all 'habit-forming' substances because of their ability to restrict one's agency and therefore one's ability to use their body—a gift from God—to serve the Lord. In a conference address, President Russell M. Nelson stated, "agency is misunderstood. While we are free to choose, once we have made those choices, we are tied to the consequences of those choices." – Russell M. Nelson, "Addiction or Freedom," *Ensign*, October 1998.
78. Gordon B. Hinckley, "Let Us Move This Work Forward," *Ensign*, October 1985.
79. Ray M. Merrill and S. Hillam, "Religion and Body Weight in Utah," *Annual Review* 11 (2006): 40-50.
80. Philip B. Mason, Xiaohe Xu, and John P. Bartkowski, "The Risk of Overweight and Obesity Among Latter-Day Saints," *Review of Religious Research* 55, Iss. 1 (March 2013): 131-147.

as the Seventh-day Adventist's, have found similar results.[81] Other studies like those by Cline and Ferror[82] to include Sack's book on *Whitebread Protestant Food and Religion in American Culture*[83] posit that conservative denominations like Southern Baptist and Mormons who have strict codes of health may be more likely to succumb to the risks of obesity. And, despite all the recommendations contained in the Word of Wisdom, many Latter-day Saints continue failing to heed said prohibitions.

Few can blame them, however, as Pediatrician David Kessler writes, "The processed food corporations of the world know their food science well. They know how to manipulate the fat, sugar, and salt content of foods to sell products and create repeat customers."[84] Maintaining a whole and healthy diet is perhaps more difficult than ever before. What Elder and Sister Widstoe label as food 'adulterations'—the "evils and designs" spoken of by Section 89—the world has become all-to-comfortable with. However, the Lord is clear that maintaining a healthy diet is critical to one's overall well-being.

Why is it so important for members of the Church to understand this doctrine and why has it been so hard to comply with? For President Boyd K. Packer,

> The habit-forming substances prohibited by that revelation—tea, coffee, liquor, tobacco—interfere with the delicate feelings of spiritual communication, just as other addictive drugs will do. Do

81. Roman Pawlak and Mara Sovyanhadi, "Prevalence of Overweight and Obesity among Seventh-day Adventist African American and Caucasian College Students," *Ethnicity and Disease* 19 (Spring 2009): 111.
82. Cline, Krista M.C., and Kenneth F. Ferraro, "Does Religion Increase the Prevalence and Incidence of Obesity in Adulthood?" *Journal for the Scientific Study of Religion* 45, Iss. 2 (June 2006): 279.
83. Daniel Sack, *Whitebread Protestants Food and Religion in American Culture* (New York: St. Martin's Press, 2001), 192.
84. David A. Kessler, *The End of Overeating: Taking Control of the Insatiable American Appetite* (New York: Rodale, 2009), 3-11.

> not ignore the Word of Wisdom, for that may cost you the great treasures of knowledge, even hidden treasures" promised to those who keep it. And good health is an added blessing.[85]

Obviously, the Word of Wisdom has shown time and again its value to the health of the human body. Not until the 1950's and 1960's was the connection between lung cancer and smoking made apparent.[86] Likewise, the effects of alcohol have long been known to increase one's risk of liver failure, stroke, high blood pressure, pancreatitis, and much more.[87] However, it is interesting to note that President Packer highlights the *spiritual* consequences that will befall those who fail to adhere to the physical principles of health outlined in the Word of Wisdom. While this should be self-evident to members of a faith who believe that the soul is made up of both spirit *and* body, it is not uncommon for members to focus solely on the physical health benefits that follow obedience to the Word of Wisdom.

President Joseph Fielding Smith reminds members of the Church:

> The temporal salvation of the children of men is a most important thing, but sadly neglected by many religious teachers. The truth is that the spiritual salvation is dependent upon the temporal far more than most men realize. The line of demarcation between the temporal, or physical, and the spiritual, cannot be definitely seen. The Lord has said that he has not given a temporal commandment at any time. To men some of these commandments may be temporal, but they are spiritual to the Lord because they all have a bearing on the spiritual or eternal welfare of mankind. (*Church History and Modern Revelation*, 1:383.)

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85. Boyd K. Packer, "Personal Revelation: The Gift, the Test, and the Promise," *Ensign*, October 1994.
86. Elizabeth Mendes, "The Study that Helped Spur the U.S. Stop-Smoking Movement," accessed March 21, 2018, https://www.cancer.org/latest-news/the-study-that-helped-spur-the-us-stop-smoking-movement.html.
87. "Alcohol's Effect on the Body," National Institute of Alcohol Abuse and Alcoholism, accessed March 21, 2018, https://www.niaaa.nih.gov/alcohol-health/alcohols-effects-body.

As President Smith points out, observance of the Word of Wisdom has far more reaching implications than those restricted to the physical realm. Just as spiritual salvation is dependent upon the temporal, so too temporal salvation is dependent upon the spiritual. Each have a substantial bearing on the 'eternal welfare of mankind.'

In one of his memorable stories, President Uchtdorf underscores the importance of maintaining such an understanding of the Word of Wisdom:

> I remember when I was preparing to be trained as a fighter pilot. We spent a great deal of our preliminary military training in physical exercise. I'm still not exactly sure why endless running was considered such an essential preparatory part of becoming a pilot. Nevertheless, we ran and we ran and we ran some more. As I was running I began to notice something that, frankly, troubled me. Time and again I was being passed by men who smoked, drank, and did all manner of things that were contrary to the gospel and, in particular, to the Word of Wisdom. I remember thinking, "Wait a minute! Aren't I supposed to be able to run and not be weary?" But I *was* weary, and I was overtaken by people who were definitely not following the Word of Wisdom. I confess, it troubled me at the time. I asked myself, was the promise true or was it not? The answer didn't come immediately. But eventually I learned that God's promises are not always fulfilled as quickly as or in the way we might hope; they come according to His timing and in His ways. Years later I could see clear evidence of the temporal blessings that come to those who obey the Word of Wisdom—in addition to the spiritual blessings that come immediately from obedience to any of God's laws.[88]

While admitting that the temporal blessings of his obedience did not immediately ensue, President Uchtodorf clearly states that

88. Dieter F. Uchtdorf, "Continue in Patience," *Ensign*, April 2010.

the spiritual blessings of obeying a temporal commandment came forthwith. Without doubt, Latter-day Saint scripture and concurrent exposition of said literature by modern-day prophets and apostles, has inseparably linked physical health to spiritual health. Improper nutrition can be seen as an abuse of God's creation.What about exercise? Why does the Word of Wisdom not give a recommendation on physical exercise? However, a better question might be: Does it need too?

The Value of Exercise and Rest

For historical reasons not familiar to us in the twenty-first century, it is difficult to find any comments that Joseph Smith, or the early Saints made in reference to physical exercise. It may also give rise to question why daily exercise is not included in Section 89 at all. One must keep in mind that sedentary lifestyles were simply not practical during the mid-nineteenth century. Unless you belonged to the extremely wealthy class, you could not afford to sit around all day. Nevertheless, the Encyclopedia of Mormonism assures readers, "During the nineteenth century, when most religions were condemning play as sinful Joseph Smith and Brigham Young advocated recreation as part of their religious teaching." [89]

While not 'physical fitness' as it is understood today, recreation played a major role in the beginnings of the Church. This, as stated, was contrary to the norm. During the majority of the 19th century, the Puritan culture was largely against 'play,' and 'recreation.'[90] Joseph Smith, on the other hand, felt otherwise. According to one scholar, "He (Joseph Smith) lived an active life and participated in a broad gamut of activities himself, and throughout his entire life made a

89. This quote is found in Encyclopedia of Mormonism as a secondary quote under "Physical Fitness and Recreation, accessed March 7, 2018, http://eom.byu.edu/index.php/Physical_Fitness_and_Recreation.
90. Harvey C. Lehman and Paul A. Witty, "The Psychology of Play Activities," *American Journal of Sociology* 33, no. 6 (May 1928): 1004-1005.

special point of exercising." [91]Author Rex Skidmore goes into greater detail stating:

> Smith was an excellent wrestler, and was proficient in such athletic pursuits as foot-racing, "playing ball", rifle-shooting, wood-chopping, horse-back riding, boatin, walking and hiking, "sliding on the ice", pulling sticks, and similar games…His view was that the temporal side of man had to be developed along with the spiritual; only by developing both could 'real joy' be obtained.[92]

Eldon Brinley similarly posits:

> The significant factor to be remembered is that at a time when the contemporary religious and social mores of the people prohibited recreation as a part of either religion or education, Joseph Smith taught basic religious doctrines broad enough to include a complete recreational outlook. Not only did Smith teach such doctrine, but he followed his own precepts.[93]

Thus, while the rest of Christianity prohibited such activities, Joseph Smith advocated them as wholesome and necessary for temporal and spiritual growth.

Following the prophet's death, Brigham Young carried on in support of recreation. In fact, it was on the plains during the hardships and trials of their journey West that Brigham Young realized the need for recreational activities. "In such a way, Young helped to

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91. Eldon D. Brinley, "The Recreational Life of the Mormon People" (PhD diss. Brigham Young University Microfilms International, 1943), 36.
92. Rex A. Skidmore, "Mormon Recreation in Theory and Practice: A Study of Social Change" (PhD New York University, 1943), 13-16 accessed March 7, 2018, ProQuest Dissertation & Theses.
93. Brinley, "The Recreational Life of the Mormon People," 39-41.

buoy up the morale of a weary and homeless group."[94] Additionally, "He (Brigham Young) was a great believer in exercise and, like the early Greeks, advocated a symmetry of mind and body."[95] Likewise, at the turn of the turn of the century, Brinley also notes that both Presidents Joseph F. Smith and Heber J. Grant were strong advocators of wholesome recreation and were instrumental in the centralizing of such recreational activities within the scope of the Church.[96]

Since then, Church leaders have continued to highlight the importance of exercise and recreation. In a talk during General Conference, President Ezra Taft Benson encouraged the Saints: "Rest and physical exercise are essential, and a walk in the fresh air can refresh the spirit. Wholesome recreation is part of our religion and is a necessary change of pace; even its anticipation can lift the spirit."[97] In like manner, President Thomas S. Monson recently instructed the youth of the Church, "Nutritious meals, regular exercise, and appropriate sleep are necessary for a strong body."[98] Even Church lesson manuals published in 2000 promote the inherent value of work, sufficient rest, proper hygiene, diet, medical and dental care, and physical exercise, stating "The Church needs priesthood holders who have prepared themselves spiritually, intellectually, and physically."[99]

Clearly, exercise—while not mentioned directly by the Word of Wisdom—is a wise practice. Current research produced by the Center of Disease Control (CDC) recommends that the average adult exercise

94. Brinley, "The Recreational Life of the Mormon People," 34.
95. Brigham Young, *Discourses of Brigham Young*, ed. John A. Widstoe (SLC: Deseret Book, 1925), 369.
96. Brinley, "The Recreational Life of the Mormon People," 48-50.
97. Ezra Taft Benson, "No Not Despair," Ensign, October 1986, 2.
98. Thomas S. Monson, "Standards of Strength," LDS.org, accessed March 21, 2018, https://www.lds.org/youth/article/standards-of-strength?lang=eng&_r=1.
99. Manual for Priesthood Holders, Part A (2000), "Keeping Physically Healthy," accessed March 21, 2018, https://www.lds.org/manual/duties-and-blessings-of-the-priesthood-basic-manual-for-priesthood-holders-part-a/personal-and-family-responsibilities/lesson-24-keeping-physically-healthy?lang=eng.

a minimum of 150 minutes per week. It is further recommended that this exercise be broken up between aerobic activities such as walking, jogging or running, and muscle-strengthening activities in varying degrees and intensities.[100] Exercise is one of, if not the greatest preventative medicine. One NCBI study states, "We confirm that there is irrefutable evidence of the effectiveness of regular physical activity in the primary and secondary prevention of several chronic diseases (e.g., cardiovascular disease, diabetes, cancer, hypertension, obesity, depression and osteoporosis) and premature death." The study further declares; "the greatest improvements in health status are seen when people who are least fit become physically active."[101] Many even go so far as to claim, "A structured exercise program may be as good or better than frequently prescribed drugs for some common cardiovascular ailments…"[102] Unfortunately, much-needed exercise cannot be prescribed in the form of a pill.

While the temporal benefits are clear, one aspect of physical fitness that should be especially prevalent to Latter-day Saints is its direct correlation to one's spiritual fitness. In an article written by Clarence F. Robison, a renowned BYU Track and Field coach, he states:

> There is a fundamental law that the tissue of the human body will waste away through idleness and disuse. Conversely, muscles and vessels that are stressed grow and increase in capacity. This same basic law also applies to man's spiritual growth and his mental capacity, and progress and growth in either of these areas can be achieved only by continual nourishment and effort in day-to-day

100. "How Much Physical Activity do Adults Need?" Center for Disease Control and Prevention, accessed March 22, 2018, https://www.cdc.gov/physicalactivity/basics/adults/index.htm.
101. Darren E. R. Warburton, Crystal Whitney Nicol, and Shannon S. D. Bredin, "Health Benefits of Physical Activity: The Evidence," CMAJ 174, no. 6 (March 2016): 809, accessed March 21, 1018, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1402378/.
102. Nicholas Bakalar, "Exercise as Preventive Medicine," *The New York Times*, October 9, 2013, accessed March 22, 2018, https://well.blogs.nytimes.com/2013/10/09/exercise-as-preventive-medicine/.

> living. Not only are all three areas-physical, spiritual, intellectual-governed by these same laws, but they also seem to be inseparable in that one cannot reach his loftiest potential without the support and strength of the others. Many members of the Church have developed themselves spiritually and intellectually, but they are being held back because of physical unfitness.[103]

Further emphasizing the important role of physical fitness in a sermon titled, "The 'Whole' Man," President David O. McKay states, "The healthy man, who takes care of his physical being, has strength and vitality; his temple is a fit place for his spirit to reside…It is necessary therefore, to care for our physical bodies, and to observe the laws of physical health and happiness."[104] Providing a 'fit place' for the Spirit to dwell is a reoccurring theme throughout LDS literature and is the primary motive for maintaining a healthy body.

Just as important to maintaining the physical fitness of the body is obtaining adequate sleep. While Joseph Smith's revelation in Section 88 only contains one verse concerning sleep, Latter-day Saint prophets continue to highlight this verses' importance in maintaining physical, mental and spiritual health. Referring to Section 88, in a talk given by President Russell M. Nelson, he counsels, "To those of you who feel defeated and downtrodden, look to the early hours of the day for your rescue." [105]As a renowned heart surgeon and prophet of the Lord, this is very good advice. Hitting on a common phenomenon within Latter-day Saint communities known as 'perfectionism,' Cindy K. Peterson writes, "In striving to do everything and to perfect myself, I came to the erroneous conclusion that I had so much to accomplish that I couldn't afford the luxury of rest." She then concludes, "I realized how foolishly counterproductive my efforts were…The more I thought about it, the more I realized that being rested is essential to

103. Clarence F. Robison, "Keeping Physically Fit," *Ensign*, September 1972, 64.
104. David O. McKay, "The 'Whole' Man," *Improvement Era*, April 1952, 221.
105. Russell M. Nelson, "Joy Cometh in the Morning," Ensign, November 1986, 70.

having the energy necessary to reach perfection."[106] Currently found on the LDS guide to Provident Living, alongside recommendations for diet and exercise is section specifically for "Sleep and Rest." The article states that sleep deprivation will "deprive the body and mind of needed recovery from daily stress and leave the person tired, functioning poorly, and susceptible to disease."[107]

Bodies Through which the Spirit May Act

From the First Vision in 1820, to his martyrdom in 1844, Joseph Smith managed to restore a doctrine all but lost to humanity. Following the death of Christ, Christians struggled to wrap their minds around the corporeal nature of God. They had always described Deity in the form of a man, with bodily parts and a personified nature—but was that simply a metaphor? Could an omnipresent God really be 'limited' by the confines of a physical mass? What about sin? Are not these bodies the consequence of the Fall of Adam? If these bodies are the result of sin, then they must be punished. They must be subjugated so that our immortal spirits may thrive. While not at the outset, such beliefs eventually corrupted the doctrine of the Christian faith. The body would be seen as a curse rather than a blessing from God.

Thanks to the Prophet Joseph Smith, the process of restoration began. While the First Vision was not *the moment* Joseph understood all truth concerning the ontology of man, it was nonetheless a significant learning curve for the young boy. After all, it was him who declared, "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject."[108] Joseph's short gaze into heaven not only taught him

106. Cindy K. Peterson, "Exhaustion is Not a Prerequisite to Perfection," *Ensign*, October 1993.
107. "Sleep and Rest," *Providentliving*.org, accessed March 23, 2018, https://providentliving.lds.org/self-reliance/health/sleep-and-rest?lang=eng.
108. *History of the Church*,6:50–51; paragraph divisions altered; from a discourse given by Joseph Smith on Oct. 9, 1843, in Nauvoo, Illinois; reported by Willard Richards and Times and Seasons, September 15, 1843, 331; this issue of the *Times and Seasons* was published late.

much about God's ontology, but perhaps taught him even more about his own.

Since then, the Lord has continued to reveal truth to His prophets concerning the sacred nature of the body. Modern-day Prophets continually exhort members of the church to respect and treat their bodies properly. In doing so, their bodies become greater conduits for the Spirit and thus more effective tools in God's effort to 'bring to pass the immortality and eternal life of man' (Moses 3:7). Perhaps most forthright in sharing this belief has been President Boyd K. Packer who affirmed, "You have been…given a physical body with which you might experience Earth Life, … a body of such physical proportions and fitness as to enable your spirit to function through it unhampered by physical impediments… Cherish this as a great heritage."[109] On another occasion he reminded the Saints, "You are a dual being, a spirit clothed in a mortal body. Your body is the instrument of your mind and the foundation of your character."[110]

Very unique to the Latter-day Saint faith, and one of the greatest developments, in this author's opinion, to the Latter-day Saint doctrine of the body is that they are the tabernacles of our Spirits and that how one treats their mortal tabernacle will greatly influence their reception of the Spirit. As early as 1913, Elder James E. Talmage taught this truth:

> We have been taught…to look upon these bodies of ours as gifts from God. We Latter-day Saints do not regard the body as something to be condemned, something to be abhorred… We regard [the body] as the sign of our royal birthright… We recognize…that those who kept not their first estate…were denied that inestimable blessing…We believe that these bodies… may be made, in very truth, the temple of the Holy Ghost…It is

109. Boyd K. Packer, "Ye are the Temple of God," *Liahona*, January 2001, 85-88.
110. Boyd K. Packer, "A Few Simple Lessons," *New Era*, August 2002, 4.

> peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries, the lexicons, and encyclopedias, and you will find that nowhere [in Christianity], outside of the Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and the spirit combined.[111]

While not the first, Elder Talmage is certainly not the last. Elder Widtsoe once wrote, "The condition of the body limits, largely, the expression of the spirit. The spirit speaks through the body and only as the body permits…Hence, if the body is in poor condition from birth, man must strengthen it as the days increase; if it is strong from the beginning, he must make it stronger."[112] Not to discredit or malign those born with physical disabilities, President Russell M. Nelson reassures Latter-day Saints, "Be we reminded that a perfect body is not required to achieve one's divine destiny. In fact, some of the sweetest spirits are housed in frail or imperfect bodies. Great spiritual strength is often developed by people with physical challenges, precisely because they are so challenged."[113]

Nevertheless, President Nelson agrees that, "Our bodies have been created to accommodate our spirits, to allow us to experience the challenges of mortality and continue our eternal progression."[114] Such doctrines and beliefs have never been so eloquently and bluntly stated.

The title for this orientation, "Bodies Through Which the Spirit May Act," is therefore in reference to the blossoming Latter-day Saint theology of the body. Developing a sound respect for the body has allowed Latter-day Saints, as promised by the Word of Wisdom, to "find wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:19). Obedience to God's law of health not only

111. James E. Talmage, in Conference Report, October 1913, 117.
112. John A. Widtsoe, *A Rational Theology*, 7th ed. (SLC: Deseret Book Company, 1965), 171.
113. Russell M. Nelson, "Thanks Be to God," *Ensign*, April 2012.
114. Russell M. Nelson, "The Magnificence of Man," *Ensign*, January 1988.

provides temporal blessings, but also provides a fit tabernacle for the Spirit to reside. As long as the Saints continue to walk in obedience to all of God's commandments, including those of temporal significance, they will find an irrevocable law is being fulfilled in their lives—"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:21).

Why is this so important for Chaplains?

Some may come to the erroneous conclusion that chaplains are solely bound to a spiritual work. To the contrary, if there is anything that should be gathered from having read this survey of the literature, it is that the spiritual and temporal, at least within Latter-day Saint theology, are inseparably connected. Chaplains have the unique responsibility of being called to minister. While on the outside they are labeled as 'spiritual care professionals,' their true responsibility is to minister to the whole individual.

In the military, physical fitness and wellness plays an even greater role in one's competency and professionalism. Since its inception in 1858, the U.S. Army, and the military community at large, must comply with certain standards of physical fitness.[115] In the Profession of Arms, chaplains are not exempt from these standards, despite their non-combatant status. U.S. Army General Robert Cone once wrote that physical fitness "is a basic foundation to a competent professional."[116]

A recent article published by the Army demonstrates how physical fitness and spiritual fitness are often intertwined. In effort to build both physical and spiritual fitness, the 45th Infantry Brigade Combat Team (BCT) Unit Ministry Team (UMT) conducted two separate spiritual

115. Joseph J. Knapik and Whitfield B. East, "History of United States Army Physical Fitness and Physical Readiness Training," *US Army Med Dep J* (April-June 2014): 5–19, accessed March 21, 2018, http://www.cs.amedd.army.mil/amedd_journal.aspx.
116. Robert W. Cone, "Enduring Attributes of the Profession," *Military Review*, 9.

fitness training events, both leading their unit on a hike through the hills around the Krekhiv Monastery near Zhovkva, Ukraine.[117] The 45th IBCT is deployed to Ukraine in an effort to meet the growing demands of that sector. According to the Brigade Chaplain in charge, Maj. Joshua Byrd, "The training events fostered unit cohesion, increased local cultural awareness and served to improve readiness and resiliency by providing physical activity and helping Soldiers decrease stress and refocus on their purpose."[118] Put in perspective, one could simply ask: How effective would their service be if their bodies were not healthy enough to carry out such an exercise? What example would that have provided for their service members?

Healthcare chaplains are not exempt from the professional title. They too, work in a rigorous profession. Each and every day, they witness the consequences of those who have chosen to treat their bodies poorly. Mortality is a reality that they come face to face with on a regular basis. At the bedside of their patients, they represent a spiritual connection between this world and the next. Seeking solace and comfort, these patients diligently seek the guidance and help of their chaplains. Similarly, one can put their work into perspective by asking; can the sick minister to the sick?

All chaplains operate under the phrase *vocatio ad servitium*—called to serve. As President Ezra Taft Benson once testified: "With good health all the activities of life are greatly enhanced. A clean mind in a healthy body enables one to render far more effective service to others. It helps one provide more vigorous leadership. It gives our every experience in life more zest and more meaning. Good health is a noble and worthwhile attainment."[119] In their calling to serve,

117. Kayla Christopher, "Spiritual Fitness Meets Physical Fitness," last modified June 9, 2017, accessed December 12, 2017, https://www.army.mil/article/189151/spiritual_fitness_meets_physical_fitness.
118. Christopher, "Spiritual Fitness Meets Physical Fitness," June 2017.
119. Ezra Taft Benson, "Your Charge: To Increase in Wisdom and Favor with God and Man," New Era, September 1979, 40.

chaplains have a responsibility to protect and enable their mortal tabernacles. In the military they are 'forced' to do so. Yet, it is not uncommon for chaplains to become so preoccupied with the spiritual aspects of their work that they forget or neglect their own health. It is the intention of this supporting research to demonstrate the necessity of maintaining physical health in an LDS chaplain's ministry. Chaplains are examples in all aspects of wellness. The way they present their bodies, whether healthy or unhealthy will dramatically impact their professional image and their ability to minister. Further, a chaplain who recognizes the body's role as the conduit for the Spirit will maintain better habits of health and be thus amplified in their expression of spiritual wellness.

General Findings of the Survey Data

Survey Design

Participants received an email inviting them to follow an attached link to a Qualtrics online survey. Upon opening the link, their consent to participate in the survey was gathered, following which the survey took approximately 25 minutes to complete. After completion, no other tasks were required of the participant. In accordance with Qualtrics protocols, participants were asked not to use their phones to complete the survey as some smart phone operating systems are not compatible with Qualtrics software.

Data Sources

Working with the committee for research involving human subjects (IRB) at Brigham Young University, I complied with all human studies protocols required by the Institutional Review Board (IRB) before beginning this study. Participants for this study were solicited from among the 211 chaplains currently endorsed by the

Church of Jesus Christ of Latter-day Saints (LDS).[120] From the population of LDS endorsed chaplains, 101 surveys were initiated and 80 were completed for a 37.9% response rate. Surveys were gathered over a two-month period of time. The average age for respondents was 49 (SD = 12.15). The majority of respondents were male (85%, SD = .36), married (91.3%, SD = 1.02), and had multiple children (87.5%, SD = 2.15). Of those who indicated service in the Armed Forces (46.3%, SD = 0.502), most were in the active component (70.3%, SD = 1.26), and most were in the Army (62.2%, SD = 0.692). For those chaplains not in the military (53.8%), half worked in either a hospital or hospice setting.

Measurement Instrument

Data for this brief were collected using survey instruments that Robert Wright and colleagues used in their study of health among students enrolled at Brigham Young University-Idaho. Wright's data consisted of standardized survey self-report questionnaires in the areas of overall health, subjective health, and behavioral health (e.g., physical activity, diet, sleep).[121]

Understanding the Data

The plan for analyzing data collected from LDS chaplains is descriptive in nature such that means, percentages, and standard

120. LDS Endorsement process is required of all LDS chaplains. It consists of an annual interviews by the Military Relation Division of the LDS church, reports, and in LDS chaplains meeting the institutional requirements of their chaplaincies.

121. The measurement instrument utilized by Robert White et al., in their study and in this orientaton used a "1-item EuroQol Fifth Dimension [instrument] that measures how good or bad their own health was on a Likert-type scale from 0 (*worst physical health*) to 100 (*best physical health*); [also]… Physical activity was assessed using a 4-item healthy physical activity scale on an 8-point Likert-type scale from 0 (*0 days*) to 7 (*7days*) that examines how many days a person has participated in hard, moderate, strengthening, or other physical activity that worked up a sweat during the past month…[and] For fruit and vegetable consumption, [they] used the 19-item National Cancer Institute Fruit and Vegetable Screener that examines both frequency of consumption on a 4-point scale," as cited in [measures] Wright, Robert R., et. al., "Health Behavior Change Promotion Among Latter-day Saint College Students," *Psi Chi Journal of Psychological Research*, 21, no. 3 (Fall 2016): 203.

deviations are reported to describe the basic features of the data. In addition, simple correlations and T-Tests were examined to compare means and understand significant relationships between variables. Lastly, tables and graphs were created to provide visual representations of the collected data.

Findings

From a broad perspective, the data shows that LDS chaplains are in relatively good health. When asked to rate their physical health on a scale of 1 to 100 (100 = best possible health), the average response was 76.03 (SD = 14.88). Subjective health compared to others their age similarly shows that LDS chaplains considered themselves above the mean, averaging a 3.59 (SD = .86) on a 5-point scale (where 3 is average and 5 is much better than the average). Therefore, in terms of subjective health, LDS chaplains consider themselves to be in a relatively good state of health.

Participants were asked to indicate their daily servings of sugary snacks, sugary drinks, fast food, meals-from-home, daily water consumption, daily servings of caffeine, and total amount of fruit and veggie consumption. Chaplains indicated consuming less than one serving per day (M = 0.82, SD = 0.98) of sugary snacks such as cake, sweet rolls, pastries, donuts, cookies, brownies, pie, and candy. They further indicated that their consumption of sugary drinks such as soda, sports drinks, coffee, iced tea, lemonade, and fruit punch, was less than half of a serving per day (M = 0.36, SD = 0.66). As recommended by the American Heart Association, it is suggested that men and women limit their sugar intake to 150 calories per day.[122] In other words, that is about one 12oz can of soda. Therefore, it appears that most LDS chaplains are meeting current recommendations for

122. *American Heart Association*, "Added Sugars," accessed March 23, 2018, http://www.heart.org/HEARTORG/HealthyLiving/HealthyEating/Nutrition/Added-Sugars_UCM_305858_Article.jsp#.WqqtsmbMzq0.

health regarding added sugar intake.

Turning to fast food, over 85% of participants indicated eating out once per week or less ($M = 0.16$, $SD = 0.2$) and 1.4 meals-from-home per day ($M = 1.12$, $SD = 1.42$), which are often healthier meals. Taken together, however, the two averages indicate that chaplains are eating less than two meals per day, suggesting a potential gap in the data, possibly due to semantics. Some may not consider all "eating out," as "fast food." Wording such as this may result in the underreporting of meal consumption. It is interesting to note that fruit and veggie consumption was correlated with meals-from-home ($r = .219$, $p < 0.05$). Using the Pearson Correlation Coefficient, it was found that the more meals-from-home that chaplains consumed, the more fruits and vegetables they consumed, which confirms the general argument that meals from home are often healthier.[123] However, chaplains are still significantly below the current 5-serving CDC recommendation for fruit and veggie consumption, averaging 3.62 servings per day ($t(92) = 5.41$, $p < .001$).[124]

Average water consumption was similarly low, coming in at 58.5 ounces per day. If true, this would suggest that chaplains are also well-below current recommendations by the Center for Disease Control.[125] An Independent Samples T-Test suggests that military chaplains are drinking slightly more than non-military chaplains ($t(73) = 1.93$, $p < .06$).

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123. "A coefficient is a number that describes a relationship or can be manipulated in such a way that it describes a relationship." Definition found in, Rae R. Newton and Kjell Erick Rudestam, *Your Statistical Consultant: Answers to Your Data Analysis Questions*, (CA: Thousand Oaks, Sage Publications, 1999), 263. For more information about Pearson's Coefficient see: William M. K. Trochim, *Research Methods: The Concise Knowledge Base*, (USA: Thompson, 2005), 221.
124. Center for Disease Control, "Only 1 in 10 Adults Get Enough Fruits or Vegetables," accessed March 23, 2018, https://www.cdc.gov/media/releases/2017/p1116-fruit-vegetable-consumption.html.
125. Centers for Disease Control, "Get the Facts: Drinking Water and Intake," accessed March 23, 2018, https://www.cdc.gov/nutrition/data-statistics/plain-water-the-healthier-choice.html.

Regarding exercise, chaplains overall, recorded participating in thirty minutes of moderate to vigorous physical activity at least three times per week ($M = 3.07$, $SD = 1.53$). Exercise was also positively correlated with fruit and veggie consumption ($r = .294$, $p < 0.01$)—suggesting that as exercise increased, so did fruit and vegetable consumption. Nevertheless, chaplains remain below the current CDC recommendation for exercise of four days per week.[126] Using a One Sample T-Test, it was clear that this discrepancy is significant and not due to chance ($t(89) = 5.77$, $p < .001$).

Measuring sleep quality on a scale where smaller numbers indicate better sleep and higher numbers indicate worse sleep, chaplains recorded a mean of 6.53 ($SD = 4.5$) with the recommendation for sleep quality to remain below 6.0. As indicated by a One Sample T-Test, it is suggested that this slightly poor sleep quality could be due to chance ($t (85) = 1.09$, $p < .278$). One of the more revealing correlations was found in the relationship between sleep and sugary drink intake where the data showed that as sugary drink intake increased, sleep quality decreased ($r = .337$, $p < 0.01$). Considering that many sugary drinks contain caffeine, that could offer one explanation behind this correlation. Seen from another angle, it could mean that sugary drinks are the stimulant of choice when chaplains need to put in a few extra hours.

Finally, it seems that sleep is a powerful predictor of one's subjective health as those who considered themselves healthier than others their age, also recorded better sleep quality ($r = -.386$, $p < 0.01$). In terms of sleep quantity, chaplains recorded an average of 6.47 hours of sleep per night ($SD = 1.12$). Unlike sleep quality, however, sleep quantity is significantly below the current 8-hour CDC recommendation ($t(80) = 12.29$, $p < .001$).[127]

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126. Center for Disease Control, "How Much Physical Exercise do Adults Need?" accessed March 23, 2018, https://www.cdc.gov/physicalactivity/basics/adults/index.htm.
127. Centers for Disease Control, "How Much Sleep Do I Need?" accessed April 2, 2018, https://www.cdc.gov/sleep/about_sleep/how_much_sleep.html.

Using Independent Samples T-Tests it was determined that there were no significant differences (i.e., exercise, diet, sleep) between the health of military and non-military chaplains(exercise $p = .365$, diet $p = .257$, sleep quality $p = .246$). However, there was a significant difference in health perception. On the 5-point subjective health scale, comparing their health to others their age, military chaplains rated themselves significantly higher than their non-military counterparts (Military Chaplains – $M = 3.81$, Non-Military Chaplains $M = 3.37$, $t(78) = 2.34$, $p = .022$). The same was also true on the 100-point scale of overall subjective health, but not significant (Military Chaplains – $M = 78.35$, Non-Military Chaplain $M = 73.16$, $t(78) = 1.52$, $p = .132$). This is especially interesting when considering that the data showed no significant differences in sleep, diet, or exercise. Nonetheless, one must consider the impact of age when comparing the means of military and non-military chaplains. The average age of military respondents was 42.6 years old ($SD = 8.4$), while the average age of non-military chaplains was significantly higher ($M = 54.63$, $SD = 12.19$, $t(75) = -5.2$, $p < 0.000$).

Therefore, to say that 'no' significant differences exists between military and non-military chaplains seems largely a matter of perception. This is especially true in regard to exercise. Thirty minutes of moderate to vigorous physical activity for someone in their early forties, will look vastly different to someone in their late fifties.

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Briefing Slides

The briefing slides presented in this orientation (45 minutes) are according to topics, and the following briefing format: (1) Purpose, (2) Definition of Terms, (3) Supporting Information, (4) Findings, (5) Limitations/Application, (6) Conclusions, and (7) Questions.

If more information is needed concerning the orientation, it can be found in the sections on supporting research and in general findings of survey data.

Bodies Through Which the Spirit May Act: A Study of Health within Latter-day Saint Chaplaincy

Accomplished by:
Garrett A. Cardinet
MA Religious Studies – Military Chaplaincy

Agenda

- Purpose
- Definition of Terms
- Literature Review
- Data/ Research
- Limitations
- Conclusions
- Questions

Purpose of Study

1)Talk more about the WHY – anecdotal

2)Understand the theological importance of the body

3)Examine the tenets and doctrines concerning health from an LDS perspective

4)Gather data using a survey instrument to collect information from LDS chaplains concerning their physical health

5)Determine whether or not the data validates the literature review

Definitions of Terms

Military Chaplains

Military chaplains are commissioned officers in the armed forces who assist commanders in ensuring that service members have the right to the free exercise of religion, provide spiritual leadership and are an important component of the military command structure serving as special staff officers to the commander. In this function, they advise the command on issues of religion, morale, and ethical leadership. They perform or facilitate pastoral counseling, religious worship services, and conduct voluntary programs that meet the religious and temporal needs of service and family members. They regularly deploy, train for war, and participate in the daily rigors, trials and benefits of military life.[1]

1. Regulations concerning definition of chaplains: US Department of the Army, "Army Chaplain Corps Activities," AR 165-1. (Washington, DC: US Department of the Army: June 2015); US Department of the Air Force, "Chaplain Planning and Organizing," AFI 52-101, (Washington, DC: US Department of the Air Force: December 2013); US Department of the Air Force, "Chaplain, Chaplain Corps Readiness," AFI 52-104 (Washington, DC: US Department of the Air Force: August 2015); US Department of the Navy, "Professional Naval Chaplaincy," SEC NAV INSTRUCTION 5351.1, (Washington, DC: US Department of the Navy: April 2011); US Department of the Navy, "Religious Ministry in the Navy," OPNAV INSTRUCTION 1730.1E (Washington, DC: US Department of the Navy: April 2012); US General Military Law, "U.S. Code, Title 10," (2007).

Definitions of Terms

Non-Military Chaplains

Health Care Chaplains are spiritual care professionals working in a health-related setting such as hospitals and hospices. Through an accrediting agency such as Association of Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP), health care chaplains receive specialized training known as Clinical Pastoral Education (CPE). As part of the health care team, chaplains work to meet the spiritual and emotional needs of both patients and staff.[1]

Law Enforcement Chaplains work for county, state, and federal government agencies. Whether for the Border Patrol, Police Department, or Fire Department, law enforcement chaplains see to the pastoral needs of the agency personnel and their family members. They further serve as a liaison with other clergy in the community.

Associations like ACPE (https://www.acpe.edu/) and the College of Pastoral Supervision and Psychotherapy. (http://www.cpsp.org/Accreditation) are accrediting agencies for Clinical Pastoral Education.

Definitions of Terms

Corporeal

"having, consisting of, or relating to a physical material body: such as (a) not spiritual, (b) not immaterial or intangible."

Merriam Webster's Diction, "Corporeal"

Definitions of Terms

Soul

As outlined in Section 88 of the Doctrine & Covenants, "…the spirit and the body are the soul of man" (D&C 88:19). For the intents and purpose of this study, the soul will be described in this manner—the combination of both the physical body and the spirit. However, it must be recognized that even in the Doctrine & Covenants, this definition is fluid. LDS Scholars have defined at least four different meanings of the term 'soul' within the Doctrine & Covenants. First, as shown above in Section 88. Second, as "something distinct from the body, that is, one's spirit…" Third, "The very center or core of one's emotional/intellectual self or nature", and finally as "individuals, whether spirits, mortals, or resurrected beings." They further conclude: "There are times when the meaning of the word *soul* does not fit uniquely and neatly into just one of the above connotations. A careful look at the context, in such cases, is needed to determine if just one meaning is intended, or if there is more than one possibility." As follows, this study will utilize the definition provided in Section 88 and be adapted to context when necessary.

Larry Evans Dahl, "Soul," in *Doctrine & Covenants Reference Companion*, ed. by Dennis L. Largey and Larry E. Dahl., (Salt Lake City, Deseret Book Company, 2012), 619.

Definitions of Terms

Physical Health

1) Health is the absence of any disease or impairment.

2) Health is a state that allows the individual to adequately cope with all demands of daily life

3) Health is a state of balance, an equilibrium that an individual has established within himself and between himself and his social and physical environment.

Norman Sartorius, "The Meanings of Health and its Promotion," *Croatian Medical Journal* 47 (2006): 662. This article can also be found on the NCBI website: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/.

Supporting Information

The Disembodied God

- "Let us make humankind in our image, according to our likeness." (Genesis 1:26 NRSV)
- The Bible consistently personifies God: (Gen. 32:20, Ex. 22:11, Ex. 24:10, Ex. 32:23)
- "How could it be, that He Himself is nothing, without whom nothing is made? How would He who is incorporeal have made things which have body?" (Tertullian 155-240 CE)
- "…God is a spirit an not a being possessing parts with breadth and length, or one consisting of physical mass" (Augustine of Hippo 354-430 CE)

Tertullian, *Against Praxeas* 1.7 (ANF 3:602).
Augustine, *Confessions*, 3.12, trans. by Carolyn J. B. Hammond, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1990), 113.

Supporting Research

The Disembodied Christ

- "And the Word became flesh and lived among us, and we have seen his glory" (John 1:14)
- The Great Physician
- Docetism
  - "But if, as some godless people…say, he suffered in mere appearance…why am I in bonds?" (Ignatius of Antioch 25-108 CE)
- Gnostics – "Man…has to separate itself from matter in order to return to the divine world, which corresponds to his real nature."
- "…nor are we any longer to understand Him as existing in those narrow limits in which He was once confined for our sakes" (Origen 184-253)

Allister E. McGrath, Christian Theology: An Introduction, 6th ed. (Wiley Blackwell, 2017), 225.
Angelo Di Berardino, *Encyclopedia of Christian Theology* (Downers Grove, IL: InterVarsity Press, 2014), 3:1499.
Origen, (ANF 4:299).

Supporting Research

Disembodied Man

- As doctrines surrounding the embodied nature of deity devolved, so too did the human body devolve into nothingness.
- Paul's effort to teach balance: 1 Cor. 3:16 vs Rom. 7:24
- Asceticism
  - "We must hate our bodies with [their] vices and sins." (Francis of Assisi (c. 1182-c.1226)
- Secular Asceticism
  - Modern society has once again taken up the Greek ideal of the 'beautiful body' in areas of extreme weight-lifting, and intense training for athletes.

Regis J. Armstrong, and Ignatius C. Brady, "Francis of Assisi," *The Complete Works* (New York, Mahwah: Paulist Press, 1982), 70.
Anthony Synnott, "Tomb Temple, Machine and Self: The Social Construction of the Body," *The British Journal of Sociology* 43, no. 1 (March 1992): 81.

Supporting Research

The Restoration of the Body

- ***At what point did Joseph Smith and the early Saints ultimately conclude that the body had moral value?***

- ***"The Father has a body of flesh and bones as tangible as man's; the Son also" (D&C 130:22)***
- ***"Perhaps the most significant observation to be made about the pre-Nauvoo concept of God held by ordinary Mormons is that it was not radically from some other Christian perceptions."***

James B. Allen, "Emergence of a Fundamental: The Expanding Role of Joseph Smith's First Vision in Mormon Religious Thought," *Journal of Mormon History* 7 (1980): 47.

Supporting Research

The Kirtland Period

- *1831 – D&C 45:17 "Bondage"*
- *1832 – D&C 88 "The Olive Leaf"*
- *1833 – D&C 89 "The Word of Wisdom"*
- *1833 – D&C 93 "Fullness of Joy - Soul"*
- *1833 – D&C 101 "Facing Adversity"*

The Nauvoo Period

- *1841 – "The great principle of happiness consists in having a body."*
- *1843 – D&C 129 "Three Grand Keys"*
- *1843 – D&C 131 "There is no such thing as immaterial matter."*

"Discourse, [5 January 1841], as Reported by Unknown Scribe–A," 1, *The Joseph Smith Papers*, accessed November 1, 2017, http://www.josephsmithpapers.org/paper-summary/discourse-5-january-1841-as-reported-by-unknown-scribe-a/1.

Supporting Research

Strengthening the Foundation

- *"I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them" (Moses 2:27)*
- *"Our bodies are sacred." - Pres. Gordon B. Hinckley*
- *"God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion" – Pres. Thomas S. Monson*
- *"All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose." – The Family: A Proclamation to the World*

Gordon B. Hinckley, "Be Ye Clean," *Ensign*, May 1996, 48.

Thomas S. Monson, "I Know That My Redeemer Lives," *Liahona*, April 1988, 6.

"Family Proclamation," The Church of Jesus Christ of Latter-day Saints, accessed March 7, 2018, https://www.lds.org/topics/family-proclamation?lang=eng&clang=ara&old=true.

Supporting Research

Created in His Image

- "There are many who think their bodies are their own and that they can do with them what they will, but Paul makes it plain that they are not their own, for they are bought with a price" – Elder LeGrand Richards (1 Cor. 6:19-20)
- "Acknowledging these truths…, we would certainly not deface our body, as with tattoos; or debilitate it, as with drugs; or defile it, as with fornication, adultery, or immodesty. As our body is the instrument of our spirit, it is vital that we care for it as best we can. We should consecrate its powers to serve and further the work of Christ." – Elder D. Todd Christofferson

LeGrand Richards, *A Marvelous Work and a Wonder* (SLC: Deseret Book Company, 1990), 380.

D. Todd Christofferson, "Reflections on a Consecrated Life," *Ensign*, November 2010.

Supporting Research

Created in His Image

- *"The body is an essential part of the soul.* This distinctive and very important Latter-day Saint doctrine underscores why sexual sin is so serious. We declare that one who uses the God-given body of another without divine sanction abuses the very soul of that individual, abuses the central purpose and processes of life, 'the very key' to life, as President Boyd K. Packer once called it. In exploiting the body of another—which means exploiting his or her soul—one desecrates the Atonement of Christ."

Jeffery R. Holland, "Personal Purity," *Ensign*, November 1998.

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Jeffery R. Holland, "Personal Purity," *Ensign*, November 1998.

Supporting Research

The Word of Wisdom

- 1830 – Joseph Smith attempts to make it binding
- 1852 – Brigham Young attempts to make it binding
- 1908 – Joseph F. Smith continues to show leniency
- 1930 – President Heber J. Grant makes the Word of Wisdom an official requirement to entering the temple.
- 1937 – Elder and Sister Widtsoe publish *The Word of Wisdom: A Modern Interpretation*

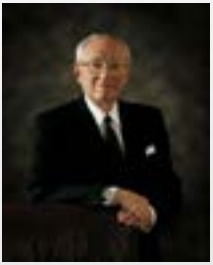
- "It is evident that the people of the Church are not observing fully all the factors of health as given in the Word of Wisdom…One can not say that to refrain from smoking and from drinking tea, coffee or alcohol is to keep fully the Word of Wisdom…The many "do's" in the inspired document are as important as the "don't's ."

John A. Widtsoe and Leah D. Widtsoe, *The Word of Wisdom: A Modern Interpretation* (SLC: Deseret Book, 1937), 21.

Supporting Research

The Word of Wisdom – "don'ts"

- What does the Word of Wisdom prohibit?



- "We receive numerous letters inquiring whether this item or that item is proscribed by the Word of Wisdom. If we will avoid those things which are definitely and specifically defined, and beyond this observe the spirit of that great revelation, it will not involve a burden. It will, rather, bring a blessing. Do not forget: it is the Lord who has made the promise."

Gordon B. Hinckley, "Let Us Move This Work Forward," *Ensign*, October 1985.

Supporting Research

The Word of Wisdom – "do's"

- What does the Word of Wisdom promote?
- "…every herb in the season thereof" (D&C 89:11)
- "…every fruit in the season thereof" (D&C 89:11)
- Eat meat "sparingly" (D&C 89:12)
- "…all grain is ordained for the use of man" (D&C 89:14)

Struggles with the Word of Wisdom

- Latter-day Saints are 14 percent more likely to be obese than non-Latter-day Saints.
- Mormons may be over-eating as a coping mechanism or as a means to avoid the use of tobacco or alcohol.
- Conservative denominations at risk.

Ray M. Merrill and S. Hillam, "Religion and Body Weight in Utah," *Annual Review* 11 (2006): 40-50.
Philip B. Mason, Xiaohe Xu, and John P. Bartkowski, "The Risk of Overweight and Obesity Among Latter-Day Saints," *Review of Religious Research* 55, Iss. 1 (March 2013): 131-147.
Daniel Sack, *Whitebread Protestants Food and Religion in American Culture* (New York: St. Martin's Press, 2001), 192.

Supporting Research

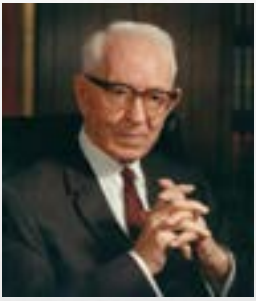
The Word of Wisdom – "Why"

- The habit-forming substances prohibited by that revelation—tea, coffee, liquor, tobacco—interfere with the delicate feelings of spiritual communication, just as other addictive drugs will do. Do not ignore the Word of Wisdom, for that may cost you the great treasures of knowledge, even hidden treasures" promised to those who keep it. And good health is an added blessing.

Boyd K. Packer, "Personal Revelation: The Gift, the Test, and the Promise," *Ensign*, October 1994.

Supporting Research

The Word of Wisdom – "Why"



- The temporal salvation of the children of men is a most important thing, but sadly neglected by many religious teachers. The truth is that spiritual salvation is dependent upon the temporal far more than most men realize. The line of demarcation between the temporal, or physical, and the spiritual, cannot be definitely seen. The Lord has said that he has not given a temporal commandment at any time. To men some of these commandments may be temporal, but they are spiritual to the Lord because they all have a bearing on the spiritual or eternal welfare of mankind.

Joseph Fielding Smith, *Church History and Modern Revelation*, (Packard Technologies, 2008) 1:383.

Supporting Research

The Value of Exercise and Rest

- Why isn't exercise mentioned in the Word of Wisdom?
- "The significant factor to be remembered is that at a time when the contemporary religious and social mores of the people prohibited recreation as a part of either religion or education, Joseph Smith taught basic religious doctrines broad enough to include a complete recreational outlook. Not only did Smith teach such doctrine, but he followed his own precepts."

- "Rest and physical exercise are essential, and a walk in the fresh air can refresh the spirit. Wholesome recreation is part of our religion and is a necessary change of pace; even its anticipation can lift the spirit."

Eldon D. Brinley, "The Recreational Life of the Mormon People" (PhD diss. Brigham Young University Microfilms International,1943), 36.
Ezra Taft Benson, "No Not Despair," *Ensign*, October 1986, 2.

Supporting Research

The Value of Exercise and Rest

- "The healthy man, who takes care of his physical being, has strength and vitality; his temple is a fit place for his spirit to reside…It is necessary therefore, to care for our physical bodies, and to observe the laws of physical health and happiness."

David O. McKay, "The 'Whole' Man," *Improvement Era*, April 1952, 221.

Supporting Research

The Value of Exercise and Rest

- Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D&C 88:124)

Supporting Research

Bodies Through Which the Spirit May Act

- "The condition of the body limits, largely, the expression of the spirit. The spirit speaks through the body and only as the body permits…"
- "Our bodies have been created to accommodate our spirits, to allow us to experience the challenges of mortality and continue our eternal progression."
- "You have been…given a physical body with which you might experience Earth Life, … a body of such physical proportions and fitness as to enable your spirit to function through it unhampered by physical impediments… Cherish this as a great heritage."

John A. Widtsoe, *A Rational Theology*, 7th ed. (SLC: Deseret Book Company, 1965), 171.
Russell M. Nelson, "The Magnificence of Man," *Ensign*, January 1988.
Boyd K. Packer, "Ye are the Temple of God," *Liahona*, January 2001, 85-88.

General Findings

Demographic Data

Population Size	Total Response	Valid Response	Response Rate
211	101	80	37.9%
Gender	**Mean**	**Standard Dev.**	
Male	85%	*SD* = .36	
Female	15%		
Age	**Mean**	**Standard Dev.**	
Military	42.59 (*Years old*)	*SD* = 8.4	
Non-Military	54.63 (*Years old*)	*SD* = 12.19	
Military Status	**Mean**	**Standard Dev.**	
Military	46.3%	*SD* = .502	
Non-Military	53.8%		

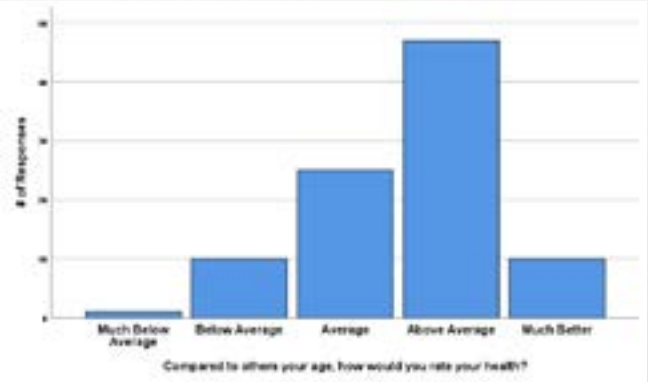
General Findings

Demographic Data

Military	Mean	Branch	Mean
Active	70.3%	Army	62.2%
Reserve	5.4%	Air Force	27%
AGR	2.7%	Navy	10.8%
National Guard	21.6%		
Non-Military	**Mean**	**Status**	**Mean**
Hospital	28.6%	Full-Time	40.5%
Hospice	21.4%	Part-Time	26.2%
Border Patrol	16.7%	Volunteer	33.3%
Police/Fire	7.1%		
Prison	9.5%		
Other	14.3%		

General Findings

Subjective Health



General Findings

Diet – Exercise – Sleep

Variable	Mean (*SD*)	Standard
Fruit and Vegetable	3.62 *(2.46)*	>5 Daily Servings
Water	58.4 oz. *(2.45)*	82 oz.
Sugary Snack	.82 *(.98)*	N/A
Sugary Drink	.36 *(.66)*	N/A
Fast Food	.16 *(.20)*	N/A
Meals from home	1.42 *(1.16)*	N/A
Exercise	3.07 *(1.53)*	>4 Days
Sleep Quality	6.53 *(4.50)*	<6.0
Sleep Quantity	7.07 *(1.36)*	8-9 Hours

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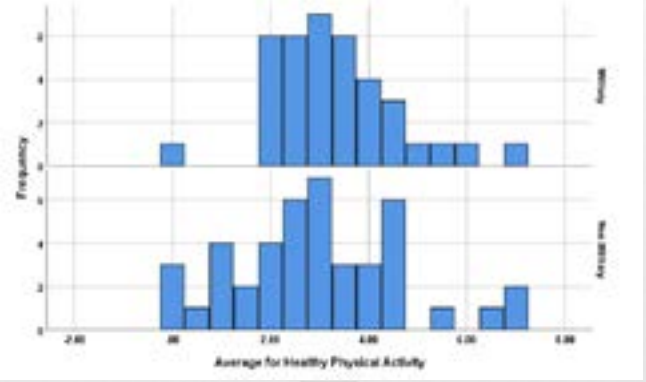

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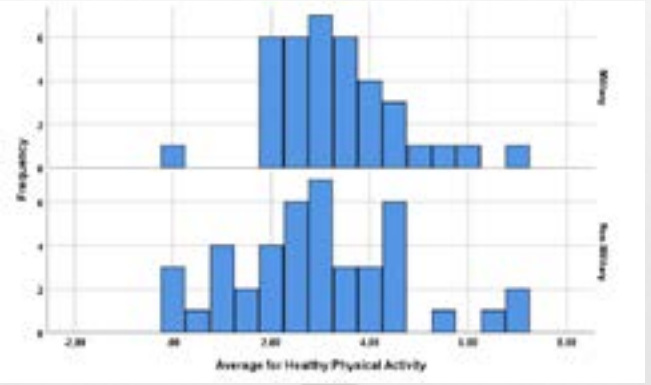

Limitations

- **Tendency to Underestimate Negative Health Behaviors and Overestimate Positive Behaviors**
- **Sample Size and Age Disparity**
- **Data Concerning Mental and Spiritual Health**
- **Magnitude of a Study Concerning Theology**
- **Anecdotal data was not considered**

Future Research

- Mental and Spiritual Health of the LDS Chaplaincy
- Anecdotal Data
- Health and Wellbeing of Other Faiths

Conclusion

As developed in LDS thought, the condition of the body largely enables, or limits the expression of the Spirit. For LDS chaplains who have a responsibility to provide for the temporal and spiritual welfare of those they serve, this is especially pertinent. As shown by the data, LDS chaplains are living up to their theology by maintaining healthy bodies. Continuing to do so will further enable them in their ministry.

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