

Know Your Neighbor

INVITING ONE ANOTHER INTO OUR HOMES AND HEARTS



“Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.”

—DOCTRINE & COVENANTS 133:14

“Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted?”

—MATTHEW 5:13

1. **WE ARE BECOMING AN EXCLUSIONARY PEOPLE.** In both ancient and modern scripture, the Lord has taught us to flee Babylon and to gather to Zion. In the early days of the restored Church, we fled from and gathered to specific locales. Though the time for physically fleeing and gathering is past, the mindset of separating ourselves persists. This has prompted living prophets and our communities alike to caution us against becoming an exclusionary people.
2. **BEING EXCLUSIVE PREVENTS US FROM BECOMING THE “SALT OF THE EARTH.”** In understanding the nature of salt—that to sustain life, salt must be ingested, for instance—we will come to understand why becoming the “salt of the earth” requires that we not only resist separating ourselves, but also seek to include.
3. **KNOW YOUR NEIGHBOR IS AN INITIATIVE THAT WILL HELP US BECOME MORE INCLUSIVE.** In its simplest form, it involves inviting one family or individual into our home with whom we have something in common, apart from religion. The long-term objective is to invite our communities into our homes, and into our hearts, thus triggering a shift from being inward-facing toward becoming outward-focused.
4. **AS WE SEEK TO INCLUDE, WE WILL FIND THAT WE BELONG.** Brother Stephen L. Tanner teaches, “Our plan of happiness has always depended upon fellowship and a sense of community in the profoundest of terms.”¹ As we invite our communities into our lives, we will not only become “the salt of the earth,” there will be “salt between us,” and we will find that we belong.

¹ Stephen L. Tanner, “Candle in the Window,” *Ensign* Feb. 1981: 25.

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We are becoming an exclusionary people. In both ancient and modern scripture, the Lord has taught us to flee Babylon and gather to Zion. In the early days of the restored Church, we fled from and gathered to specific locales. Though the time for physically fleeing and gathering is past, the mindset of separating ourselves persists. This has prompted living prophets and our communities alike to caution us against becoming an exclusionary people.

In the early days of the Church, the directive to gather to Zion was both figurative and literal. Today, it is only figurative—with one exception. In a 1973 General Conference address, President Harold B. Lee taught “the time for gathering to one place is past,” while underscoring that Zion is wherever “the pure in heart are.”² Therefore, in our day, the only physical gathering we are to do is to gather to the temple.³ (See *Elder Lance B. Wickman* below.)

Notwithstanding President Lee’s directive, the mindset of separating ourselves persists. Reflecting the concern that this mindset is leading to our becoming exclusionary, Elder Ballard was prompted to deliver a talk entitled “The Doctrine of Inclusion.” In this talk he teaches: “Of all [the] people on this earth, we should be ...the kindest, and the most tolerant because of our doctrine [of inclusion], loving and serving one another despite our deepest differences—including religious, political and cultural differences.”⁴ Elder Ballard merely echoes the prophet Joseph Smith. In the 11th Article of Faith he taught, “we claim the privilege of worshiping [as we choose], and allow all men the same privilege.”

Our elitist mindset is not just apparent to our church leaders, but also to our communities. A Church-commissioned survey, conducted in 2004, asked community leaders in nearly a dozen major cities throughout the U.S. how they would characterize members of The Church of Jesus Christ of Latter-day Saints. We were described as “warm, tolerant, hard-working, devout, moral and clean-living,” as well as “reserved, unapproachable, somewhat intolerant, clannish, closed and isolated.”⁵

2 Harold B. Lee, “Strengthen the Stakes of Zion,” *Ensign* July 1973: 2.

3 Elder Lance B. Wickman teaches, “*Zion* and *temple* belong in the same sentence together. In August 1833, as Saints attempted amidst much persecution to establish a geographic Zion in Jackson County, Missouri, the prophet Joseph was counseled in revelation to build a house unto the Lord “for the salvation of Zion” (D&C 97:12)...with the glorious promise: Yea and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. Therefore...let Zion rejoice, for this is Zion—THE PURE IN HEART (D&C 97:16, 21). For Zion, the pure in heart, the temple holds the key that unlocks holy places—places of rejoicing—while those in Babylon’s byways are condemned to mourn.” He then quotes a friend “the joy I receive is more than just being in the temple. The temple is in me. And when I leave the temple, its peace goes with me. When we visit the temple, the temple will be in us.” When the temple is in us, we will always stand in a holy place—regardless of our physical location. Lance B. Wickman, “Stand Ye In Holy Places,” *Ensign* Nov 1994: 82.

4 M. Russell Ballard, “Doctrine of Inclusion,” *Ensign* Nov 2001: 35.

5 Key City Training Meeting—Salt Lake City, Utah, October 2004.

BEING EXCLUSIVE PREVENTS US FROM FULFILLING THE SAVIOR'S COMMANDMENT TO BE THE "SALT OF THE EARTH". In understanding the nature of salt—salt must be ingested to sustain life, for instance—we will come to appreciate why becoming the "salt of the earth" requires that we not only resist separating ourselves, but also seek to include.

According to Elder Carlos E. Asay, "salt has an important place in our lives. It is essential to health; body cells must have salt in order to live and work. It has antiseptic, or germ-killing, properties. It is a preservative. It is an ingredient in many foods and products. It is estimated there are more than 14,000 uses for salt."⁶

"The Organizer and Creator of this world understood perfectly the nature and importance of salt. More than thirty-five references are made to this substance in the scriptures. In the Old Testament mention is made of a "covenant of salt" (see Lev. 2:13). In the New Testament, he taught "Verily, verily, I say unto you, I give unto you to be the salt of the earth."

Elder Asay continues, "Among many peoples, salt is still used as a sign of honor, friendship and hospitality. The Arabs say 'there is salt between us,' meaning 'we have eaten together, and are friends'."

He concludes, "There should be salt between us and all people. We should extend honor, friendship, and hospitality to all of our brothers and sisters..."⁷

KNOW YOUR NEIGHBOR (KYN) WILL HELP US BECOME MORE INCLUSIVE.

In its simplest form, KYN involves inviting one family or individual into our home with whom we have something in common, apart from religion. The long-term objective is to invite our communities into our homes—and into our hearts, triggering a shift from being inward-facing toward becoming outward-focused.

Changing how we speak (eliminating phrases such as "he isn't Mormon, but is a really great person") about our neighbors, and altering how we think (focusing on what we have in common, rather than what separates us) will help us become more inclusive. *Know Your Neighbor* further facilitates our effort by changing how we act. In its simplest form, we commit to invite a family/individual into our home, with whom we have something in common—apart from religion—over the next six weeks.

To reinforce to our stake and ward members the importance of an initiative such as *Know Your Neighbor*, during the next Stake/Ward Council, you may want to ask the following two questions:

6 Carlos E. Asay, "Salt of the Earth: Savor of Men and Saviors of Men," *Ensign* May 1980: 42.

7 Elder Asay further teaches, "I count it significant that the headquarters of The Church of Jesus Christ of Latter-day Saints is located in Salt Lake City. From this center of the Church flows the message of salvation to all the world."

1. *Who are the last five individuals or families that you invited into your home?*
2. *Of those five individuals/families, was the common bond something other than religion?*

Elder Ballard teaches that “for the most part, our neighbors not of our faith are good, honorable people—every bit as good and honorable as we strive to be. They care about their families, just like we do. They want to make the world a better place, just like we do. They are kind and loving and generous and faithful, just like we seek to be.”⁸

AS WE SEEK TO INCLUDE, WE WILL FIND THAT WE BELONG. Brother Stephen L. Tanner teaches, “Our plan of happiness has always depended on fellowship and a sense of community in the profoundest of terms.”⁹ As we invite our communities into our lives, we will become “the salt of the earth,” there will be “salt between us,” and we will find that we belong. Author Naomi Remen teaches, “Service is the lived experience of belonging. There is no us and them, only we.”¹⁰

BYU Professor Stephen L. Tanner teaches “We [were] created to experience joy in our association with others...our plan of happiness has always depended upon fellowship and a sense of community in the profoundest of terms. The greatest satisfaction comes from those poignant, unforgettable moments when soul meets soul in spiritual communion...”

The Brother of Jared and his family understood our need for community. In Ether 1: 34-35, 40 we read, “At the time the Lord confounded the language of the people... the brother of Jared did cry unto the Lord, and the Lord had compassion...that they were not confounded.” During the chaos of Babel, the Brother of Jared and his family most earnestly prayed for—and were willing to travel thousands of miles for—was the ability to communicate, to feel a sense of community.¹¹

Alma and his followers give us a further glimpse into the benefits of creating and thus belonging to a community. As the town of Mormon began to invite one another into their lives, their hearts became “knit together” and “the place of Mormon became beautiful to them.” (Mosiah 18: 22, 30). As we become inclusive, our hearts will be knit together with those in our community. And, whether Mormon, Mexico City or Manhattan, our community will become beautiful to us.

8 M. Russell Ballard, “Doctrine of Inclusion,” *Ensign* Nov. 2001: 35.

9 Stephen L. Tanner, “Candle in the Window,” *Ensign* Feb. 1981: 25.

10 Rachel Naomi Remen “My Grandfather’s Blessings,” Riverhead Trade, 2001: 204. *Thanks to Ann Madsen for introducing me to Dr. Remen’s work.*

11 In Donald W. Parry’s article, “The Flood and the Tower of Babel,” we read, “because of her great iniquity, ancient Babel, or Babylon, has become a long-standing scriptural symbol for “wickedness” (see D&C 133:14). He further taught, “In spite of the confusion of tongues so long ago, the gospel of Jesus Christ is reversing the effects of Babel. Quoting President Kimball, in the context of a temple dedication in Europe, “the confusion of Babel is being overcome. The Finns, the Dutch and British, the German and the French and the Hollanders, the Scandinavians, the Italians and Austrians are all meeting under one roof. Every one of them heard the ordinances of the temple in his own tongue. The confusion of Babel is in reverse.” *Ensign* Jan 1998: 35.

CONCLUSION

The true spirit of gathering requires us to redefine “we.” This redefinition will change how we think of, speak of, and interact with others, and can be facilitated by implementing *Know Your Neighbor*. As we participate in *Know Your Neighbor*, inviting our neighbors into our homes and hearts, we will not only become the salt of the earth, we will happily find that we also belong.

“Friendship is one of the grand principles of Mormonism.”

—JOSEPH SMITH, JR.

PHASE I: CONDUCT AN INTERNAL AUDIT

1. Encourage members of the Ward/Stake council to observe their language over a two-week period, noting “so and so isn’t Mormon, but...” or “us vs. them” statements.
2. Conduct a survey in Ward/Stake Council:
 - a. *Who are the last five individuals or families that you invited into your home?*
 - b. *Of those five individuals/families, was the common bond something other than religion?*

PHASE 2: KNOW YOUR WARD NEIGHBOR—ALLOWS US TO DRINK MILK BEFORE MEAT,
SERVING AS A PROTOTYPE FOR LATER PHASES.

1. Introduce *Know Your Neighbor* in Sacrament meeting—talk delivered by Bishop or Ward Mission Leader.
 - a. Present each ward member with a *Know Your Neighbor* poster.
 - b. For those that participate, draw names from a hat; invite within six weeks.
2. Hold multiple reinforcing events:
 - a. Organize a Family Home Evening (FHE) or Primary sharing time during which a map is displayed and the children use pins/marker to identify where their nearest LDS neighbors live and/or those they will be inviting to dinner.
 - b. After the six weeks are up, during another Sacrament meeting, ask 4-5 members to report on their experience, proposing they ask themselves the question:

Having invited someone from our ward family into our home, do we feel a greater sense of community, and that we belong more than we did? Do I like the town that I live in more or less?

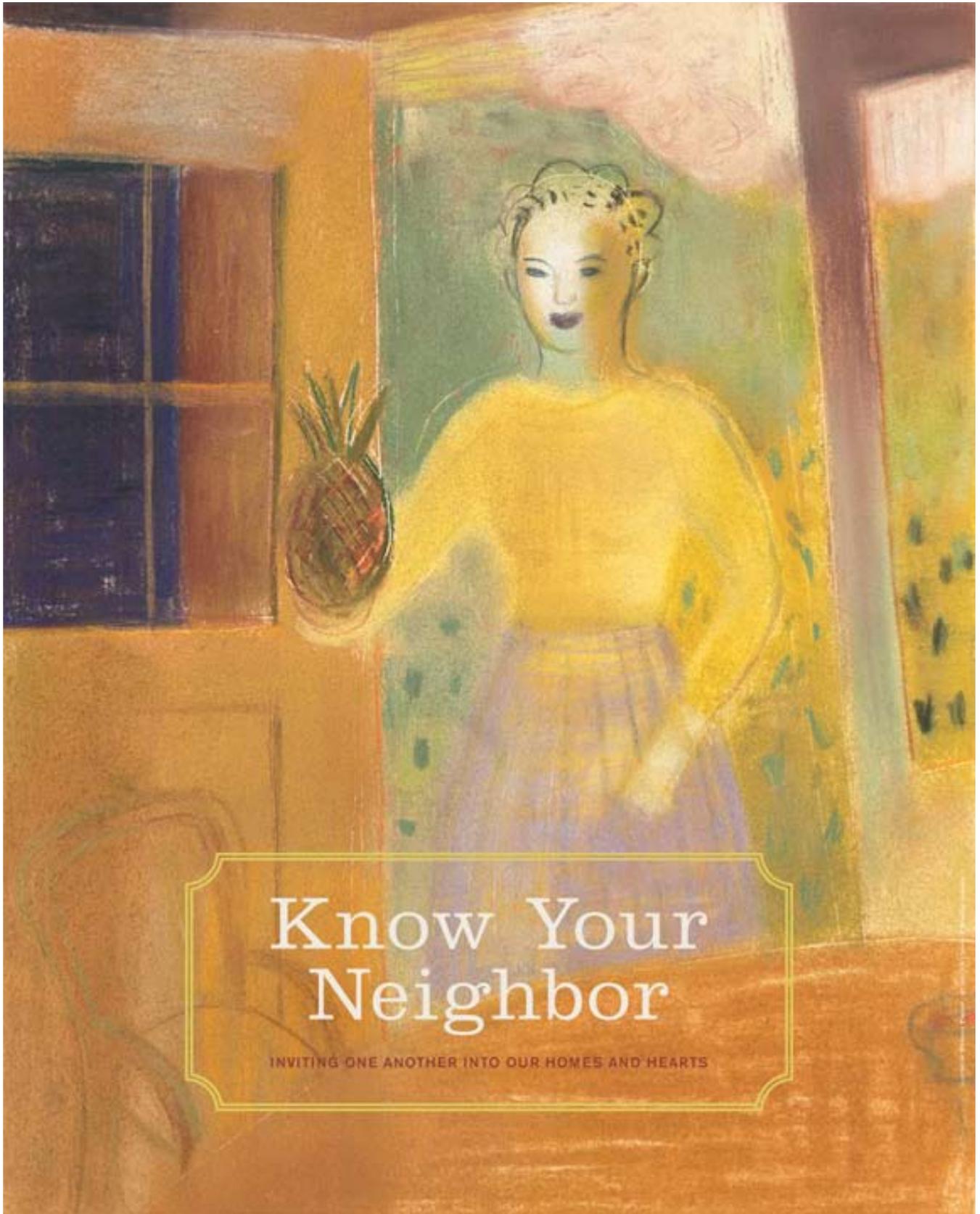
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PHASE 3: KNOW YOUR NEIGHBOR—MOVING FROM MILK TO MEAT

1. During the follow-up sacrament meeting for Phase 2, commit ward members to invite family/individuals, with whom they have something in common other than religion, into their home within the following six weeks.
2. Hold multiple reinforcing events:
 - a. Organize a FHE and/or Primary sharing time during which families draw a picture of their street (houses) and write in the names of their neighbors.
 - b. Hold RS/Priesthood/Mutual lessons on the topic.
 - c. After the six weeks are up, during another Sacrament meeting, ask 4–5 members to report on their experience, asking and answering the questions:

*Do I feel a greater sense of belonging in my community than I did? Am I happier than I was?
Have I detected any change in my definition of “us”? Is my town or neighborhood more attractive to me than it was?*

PHASE 4: [POSSIBILITY] TAKE KNOW YOUR NEIGHBOR TO THE COMMUNITY VIA THE FAITH COMMUNITY, THE SCHOOLS OR TOWN HALL



Know Your Neighbor

INVITING ONE ANOTHER INTO OUR HOMES AND HEARTS

Understanding the Symbolism in the Know Your Neighbor Poster

In the *Know Your Neighbor* pastel, artist Vivienne Flesher's choice of colors sets the mood, with brown evoking a natural, down-to-earth feel, and green, abundant in nature, symbolizing life and renewal. Yellow is sunshine while gold suggests the emotional riches that can come from family and friends.

The woman who is of no apparent ethnicity is coming in the back door, implying familiarity with her neighbor. She is carrying a pineapple, a fruit laden with symbolism. Hoag Levins in *The Social History of the Pineapple* explains that the pineapple was originally unique to the Western Hemisphere.

“The first encounter between a European and a pineapple occurred in November 1493 when Christopher Columbus, on his second voyage to the Caribbean lowered anchor in a cove off the lush, volcanic island of the Guadeloupe. The Renaissance Europe to which Columbus returned was bereft of common sweets.

Into the 1600s, the pineapple remained so uncommon and coveted that King Charles II of England posed for an official portrait in an act then symbolic of royal privilege—receiving a pineapple as a gift.

Across the ocean, the pineapple took on other symbolic meaning in England's American colonies. The colonies were then a land of small, primitive towns where homes served as the hubs of most community activity. Visiting was the primary means of entertainment. The concept of hospitality—the warmth, charm and style with which guests were taken into the home—was a central element of the society's daily life.

While fruits in general were the major attractions of the community's appetites, the pineapple was a true celebrity. Its rarity, expense, and reputation made it the ultimate exotic fruit. Thus visitors confronted with pineapple-topped food displays felt particularly honored by a hostess who obviously spared no expense to ensure her guests' dining pleasure.

As the visual keystone of the feast, the pineapple naturally came to symbolize the high spirits of the social events themselves. The image of the pineapple came to express the sense of welcome, good cheer, human warmth and family affection inherent to such gracious home gatherings.”¹²

12 Hoag Levins, *The Social History of the Pineapple*, www.levins.com/pineapple.htm.

“The true gospel of Jesus Christ never led to bigotry. It never led to self-righteousness. It never led to arrogance. The true gospel of Jesus Christ leads to brotherhood, to friendship, to appreciation of others, to respect and kindness and love.”¹³

“I plead with our people everywhere to live with respect and appreciation for those not of our faith. There is so great a need for civility and mutual respect among those of differing beliefs and philosophies. We must not be partisans of any doctrine of ethnic superiority. We live in a world of diversity. We can and must be respectful toward those with whose teachings we may not agree. We must be willing to defend the rights of others who may become the victims of bigotry.

I call attention to these striking words of Joseph Smith spoken in 1843:

‘If it has been demonstrated that I have been willing to die for a ‘Mormon,’ I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination’.”¹⁴

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.¹⁵

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.¹⁶

13 Gordon B. Hinckley, devotional, BYU alumni, 12 Sept. 2000.

14 Gordon B. Hinckley, “This is the Work of the Master,” *Ensign* May 1995: 69.

15 Article of Faith No. 11.

16 Article of Faith No. 13.

Fear of persecution is at odds with the doctrine of inclusion. Beginning with the First Vision, persecution against the Latter-day Saints raged across the better part of a century, in New York, Ohio, Missouri, Illinois, and even Utah. Neither our lives nor our livelihood are at stake today, but who of us has not been mocked by those in the great and spacious building, or excluded in some way—because of what we believe?

During the 1800's the pioneers circled the wagons, hoping to preserve their lives. Today, we circle to avoid rejection and pain. There's the neighborhood group we aren't a part of—because we are different. The business parties where we can't get comfortable—because we are different.¹⁷ Maybe it's easier to focus on our comfortable church associations.

But, if we stick with our own kind, how can we be inclusive?

Further, in a community where Mormons are in the majority, a bunker mentality will actually be perceived as an elitist, even exclusive, mentality.

As we deal with our fear of persecution, we may want to consider “praying with all the energy of our heart to love,”¹⁸ as “perfect love casteth out all fear.”¹⁹

17 Our neighbors may like us, they just don't like us enough to go through the discomfort of socializing with teetotalers, for instance.
18 Moroni 7:48.
19 1 John 4:18.

APPENDIX III Giving²⁰

I love giving blood.
Sometimes I walk in
Off the street
When no one has even asked
And roll up my sleeve.

I love lying on the table
Watching my blood flow
Through the scarlet tube
To fill the little bag
That bears no address.

I love the mystery
Of its destination.
It runs as easily
To child or woman or man,
Black or white,
Californian or Asian,
Methodist, Mormon,
Moslem or Jew.

Rain does too.
Rivers do.
I think God does.
We do not.

Our suspicious egos clot
On the journey
From "Us" to "Them."

So I give blood
To practice flowing,
Never knowing
Where it's going.
And glad.

20 "Giving" by Carol Lynn Pearson, *Beginnings and Beyond*, pg. 187, Cedar Fort, inc., Springville, UT 84663. Used with permission.

“It is a covenant of salt, forever before the Lord.”²²

Salt sustains life. It is essential for digestion and in respiration. Without sodium, which the body cannot manufacture, the body would be unable to transport nutrients or oxygen, transmit nerve impulses, or move muscles, including the heart. An adult human being contains about 250 grams of salt, which would fill three or four salt-shakers, but is constantly losing it through bodily functions. It is essential to replace this lost salt.

Salt preserves. Until modern times it provided the principal way to preserve food. Egyptians used salt to make mummies. This ability to preserve, to protect against decay, as well as to sustain life, has given salt a broad metaphorical importance.

Salt was to the ancient Hebrews, and still to modern Jews, the symbol of the eternal nature of God’s covenants with Israel. On Friday nights Jews dip the Sabbath bread in salt. In Judaism, bread is a symbol of food, which is a gift from God, and dipping the bread in salt preserves it—keeps the agreement between God and his people.

Loyalty and friendship are sealed with salt because its essence does not change. Even dissolved into liquid, salt can be evaporated back into square crystals. In both Islam and Judaism, salt seals a bargain because it is immutable.

The search for salt has challenged engineers for millennia.... A number of the greatest public works ever conceived were motivated by the need to move salt. Salt has been in the forefront of the development of both chemistry and geology. Trade routes that have remained major thoroughfares were established, alliances built, empires secured, and revolutions provoked – all for something that fills the ocean, bubbles up from springs, forms crusts in lake beds, and thickly veins a large part of the earth’s rock fairly close to the surface.²³

21 Mark Kurlansky, *Salt*, The Penguin Group, 2002: 6-7.

22 The Bible, Numbers 18:19.

23 Kurlansky: 12.

APPENDIX V *Helps for Children—understanding “Salt of the Earth”*

- I. I am reminded of the importance of salt whenever I make chocolate chip cookies. Cookies are sweet. Why do we mix in salt? The salt can't be sprinkled on top of the cookie after it's baked, or served on the side, nor is having salt in the room as we bake sufficient. For salt to do its job, it has to be IN the cookie dough.

Make one batch of cookies without salt, one with—and then taste the cookies.

2. In Mark Kurlansky's book *Salt*, we read: “A French folktale relates the story of a princess who declares to her father, ‘I love you like salt’ and he, angered by the slight, banishes her from the kingdom. Only later when he is denied salt does he realize its value and therefore the depth of his daughter's love. Salt is so common, so easy to obtain, and so inexpensive that we have forgotten that from the beginning of civilization until about 100 years ago, salt was one of the most sought-after commodities in human history.”²⁴

24 Kurlansky: 6.

APPENDIX VI *Teaching Children About Connections*

1. In Orson Card's book *The Call of Earth* we learn of the character Hushith. As a traveler Hushith "lives in the constant awareness of all the connections and relationships among the people around her." Having a web-sense is naturally the most important thing in her life, as she watches people connect and detach from each other, forming communities and dissolving them."²⁵

If Hushith were to come to our community, what would she see? Are we unbound, relatively unconnected, alone? Are there powerful connections amongst us? Does she only find true connections amongst those with whom we attend church? Or would she happily find other connections?

2. Have children draw a spider web with people that they know and love on the web—who have they included? Why are they connected to people? Why are they not?
3. Invite the children (or adults) to play the game "rock, paper, scissors." After playing asking them how they felt given the game was a competition and one person inevitably won, the other lost. Then invite the children to play "Peas porridge hot." After playing this game, ask the children how they felt given that this time they needed to work together to make the game successful. The object lesson is for children and for us to understand that neighborliness is not a power game, but a game in which, if we cooperate, we all come out winners.²⁶

Peas porridge hot,
Peas porridge cold,
Peas porridge in the pot
Nine days old.

Some like it hot,
Some like it cold,
Some like it in the pot
Nine days old.

²⁵ Orson Scott Card, *The Call of the Earth*, (Tom Doherty Associates LLC, 1993) 41.

²⁶ Thanks to Sister Chieko Okazaki for sharing this lesson in the Boston Stake Women's conference – 2006.

APPENDIX VII *Alma and Amulek Understood How to be Neighbors*

“We must delight in each other, make other’s conditions our own, rejoice together, mourn together, labor and suffer together— as members of the same body.”²⁷

—JOHN WINTHROP

After being rejected and departing from the inhospitable Ammonihah, and then commanded by an angel to return, Alma was led to Amulek. In Alma 8:21, we read, “and it came to pass that the man [Amulek] received Alma into his house; and he brought forth bread and meat and set before Alma. Alma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.”

After Alma’s conversion, Alma and Amulek preached to the people of Ammonihah, contended with Zeezrom, were thrown into prison, miraculously delivered, traveled to Sidom, healed Zeezrom, and baptized many. At the end of their two-year mission, Amulek was exhausted physically, emotionally and spiritually.

In Alma 15:18, we read, “therefore [Alma] took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.”

When Alma and Amulek needed to be nourished physically and strengthened spiritually, they invited one another into their homes.

27 Alexander Morrison, qtd John Winthrop “Crossing the Great Divide,” Salt Lake Tribune, 12 Dec. 2004.

We can also find commonalities on deeply spiritual matters. Brother Robert Millett and Reverend Greg Johnson came to Boston in the Fall of 2004 and gave a seminar entitled “An Evangelical Christian and a Mormon in Dialog.” They spoke of a conversation that began nearly seven years ago to compare and contrast points of doctrine. The initial dialog has evolved into something much larger, perhaps more important. They now ask—how do we find common ground, how do we work together?

Since attending that seminar, I have detected a shift away from my separatist attitude. When the topic of religion has been broached, rather than saying “I’m Mormon” which can be a conversation stopper when speaking to another Christian, I say “Oh, really, I’m Christian too. My denomination is The Church of Jesus Christ of Latter-day Saints. Sometimes we refer to ourselves as Mormon.” The spirit of discussion is different. There is a seeking of commonalities, rather than an emphasis on the differences.

President Hinckley teaches, “We can respect other religions, we must do so. We must recognize the great good they accomplish. We must teach our children to be tolerant and friendly toward those not of our faith. We [must] work with those of other religions in the defense of those values which have made our civilization great and our society distinctive.”²⁸

A superb example of building on common ground occurred in September 2004. The BYU Alumni Association, the Massachusetts Family Institute, Massachusetts Catholic Conference, and American Mothers Incorporated jointly sponsored a seminar titled “Fortifying the Family.” The keynote speakers included Ray Flynn, the former mayor of Boston, a devout Catholic; and Richard and Linda Eyre, parenting experts and devout Mormons.

What if we started trying to make statements such as “I have loved working with the people in my neighborhood that are interested in lowering the speed limit.” “I enjoy working with the parents that are interested in raising money for the school.” “I enjoy being involved with the inter-faith council where so many faiths in our community are concerned about family, same-gender marriage, pornography, gambling.” Or, “I love to find people that are interested in making the world a better place.”

28 Gordon B. Hinckley, “We Bear Witness of Him” *Ensign*, May 1998: 4.

APPENDIX IX

Case Study—Why are the SLC Olympics a Know Your Neighbor prototype?

In the opening session of April 2002 General Conference, President Hinckley stated, “Though we made a deliberate decision to not use the Olympics as a time and place to proselytize... the entire community did join together in a great expression of hospitality. And out of all this came something wonderful for the Church.”

Not only did the Olympics go well, NBC Sports’ Dick Ebersol described the Salt Lake Olympic Games as “far and away, the most successful Olympics, summer or winter, in history.” Utah, he said, will always be remembered for its warmth and “the collegial feeling which doesn’t just go to how people were greeted going in and out of venues....I think the friendliness of this place really seeped through. It said, ‘this is a nice place to come to’...I was very taken by all of them...they couldn’t be nicer.”²⁹

I see the Olympic experience as a prototype for us in our individual spheres. Just as The Church of Jesus Christ of Latter-day Saints joined together with the entire SLC community to welcome the world to the Olympics, we can welcome our communities—and neighbors—into our homes and hearts.

29 Gordon B. Hinckley, “The Church Goes Forward” *Ensign*, 2002: 4.

“When the Savior shall appear... that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.”

—DOCTRINE & COVENANTS 130:2

According to Stephen L. Tanner, “in Russia in the early nineteenth century, those wishing to receive callers set lighted candles in a window on the street, and any acquaintances seeing the signal knew they would be welcome to stop in. A couple bored at home would send out a servant to see if there were any tapers in neighboring windows. Thus, those craving fellowship and conversation were brought together by this simple signal.”³⁰

As I further researched this custom, I learned that candles are widely recognized as a symbol of Christ the light. In medieval times, Irish Christians began the custom of placing a lighted candle in the window to show that the stranger was welcome to enter in the name of Christ and share in the Christmas abundance.³¹ How appropriate to refer to a candle in a window as the Christ-candle. Just as a candle in the window signals welcome, the Savior is always available to those who need him.

Parents can make clear the symbolism of leaving a candle in the window by keeping a plate of cookies and warm apple cider for any modern-day wayfarers, friends and neighbors, who may knock at the door.³²

“We are all hungry for deep relationships, and few of us has had too many of them. Our society is mobile; employment and schooling cause families to move frequently. This means that a neighbor who waits too long to break the ice with a new family may find the family gone before a meaningful relationship has been established, and thus an opportunity for service—for the gospel to really work—has been lost.”³³

30 Tanner, 25.

31 Elsa Chaney, “The Twelve Days of Christmas,” *Catholic Culture* 2004.

32 Chaney.

33 Tanner, 26.

APPENDIX XI A Candle in the Window³⁴

I am a pilgrim
on the pathway
walking night and day
seeking home

sometimes I walk alone
thru wooded dark
or desert stark
seeking home

But before out in the distance
there's a light that beckons me
perhaps a place to find some shelter
drawing closer I can see

There is a candle in the window
and a friend inside the door
there is some refuge for the traveler
and I'm not alone
any more

I am a pilgrim
and the road is long
and the wind is strong
seeking home

There are hills ahead
and valleys low
at times the way is slow
seeking home

But from time to time another
walks beside me for a while
who shares my burden and my journey
as we walk another mile

Where there's a candle in the window
and a friend inside the door
There is some refuge for the traveler
and we're not alone
not on our own
any more

34 © Mark Deakins 2005.

After having been rebuffed while trying to reach out, I spoke of my discouragement during a Fast and Testimony meeting.

One of the many wise women in my congregation recounted the Parable of the Wedding Feast.³⁵ “The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding; and *they would not come*. [Emphasis added]

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise:

Then saith the [king] to his servants, go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as could be found, and the wedding was furnished with guests.”

Her lesson was— Let us prepare a feast that will nourish both body and spirit. Let us invite people into our home. Some may not come, but there will be people to come. The Lord will prepare them.³⁶

³⁵ Matthew 22:1-13.

³⁶ Thanks to Connie Boyd for her wisdom.

APPENDIX XIII

How to Deal with Possible Sadness—turn it over to Heavenly Father

As we invite neighbors into our homes and hearts, we will come to know and love them in a way that we haven't before. But what happens when we realize that our friends will not join The Church of Jesus Christ? And our friends realize that we may not join their faith? We will be sad. We will have offered them our pearl of great price, which, for now, they won't receive.

The words of Orson F. Whitney provide consolation.

“Perhaps the Lord needs such men on the outside of His Church to help it along. They are among its auxiliaries and can do more good for the cause where the Lord has placed them, than anywhere else... Hence, some are drawn into the fold and receive a testimony of the truth, while others remain unconverted...the beauties and glories of the gospel being veiled temporarily from their view for a wise purpose. The Lord will open their eyes in His own due time. God is using more than one people for the accomplishment of His great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous for any one people.”³⁷

37 Ezra Taft Benson, qtd Orson F. Whitney “Civic Standards for the Faithful Saints,” *Ensign* July 1972: 9.