

introductory summary of the development of Gospel harmonization and canonization, Holzapfel, a member of the Brigham Young University religion faculty, makes an eloquent argument for studying and evaluating each Gospel on its own merit rather than attempting to harmonize or build a parallel structure; therefore, the structure of his book is neither a harmony nor a parallel (4–6).

A notable strength of this book is its treatment of the original Greek of the Gospels. The original language of the text often has bearing on Holzapfel's understanding of the scripture. He is also often sympathetic with modern biblical textual criticism (rather than suspicious of it as is sometimes the case with LDS biblical scholarship), and he frequently shows how LDS belief and non-LDS biblical criticism may be compatible or at least not mutually exclusive. For example, he notes that the most reliable early manuscripts of Mark do not include 16:9–20, and therefore current scholarship generally does not accept these verses as part of the text. However, he points out that such a conclusion should not *per se* cause difficulties with Latter-day Saints, who believe the Bible to be the word of God only as far as it is translated correctly, leaving open the possibility of incorrect transmission of the text (170). He is also not afraid to challenge accepted beliefs, as when he debates the claim that the trial of Jesus was illegal (44–45).

Holzapfel is known for his books of photographs of Church history sites. While *A Lively Hope* has only one illustration, the text itself contains wonderfully visual descriptions of the geography of the Holy Land. Particularly noteworthy is the description of Christ's route to Gethsemane (133–34).

The discussion of the Resurrection narratives is the weakest section, with only a few pages devoted to each Gospel. The work is also somewhat marred by typographical errors and the repetition of phrases, which may be attributed to

an apparent lack of copyediting. Nevertheless, Holzapfel has written an enjoyable and thought-provoking book—one that is to be recommended.

—Robert L. Maxwell

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*New Genesis, a Mormon Reader on Land and Community*, edited by Terry Tempest Williams, William B. Smart, and Gibbs Smith (Gibbs Smith, 1998)

Perhaps no political issue is more divisive in the Mountain West Mormon community than environmental conservation. *New Genesis, a Mormon Reader on Land and Community* is a collection of essays that represent a wide spectrum of Mormon views on conservation, excluding only the advocates of unrestrained development. This collection may help to ease tensions among disparate stakeholders in Utah's open spaces.

The predominant nature of the essays is autobiographical: in most, the author sets out to tell or illustrate the roots and meaning of his or her conservation ethic. Many of the stories are grounded in family history and experience, making the collection a valuable contribution to Utah history as well. Some of the essayists address certain aspects of the Utah Mormon paranoia about federal intervention and control that manifests itself in an unwillingness to control growth even when its destructiveness is apparent. Other authors recount the gradual loss of the farms, streams, or wild spots of their youth.

The Mormon tent shelters both those who love the land for itself and those who view development as the prime good. However, advocates of conservation have often felt excluded from the dialogue on resource use. Many of the essays probe the pain of authors who unravel the tightly woven fabric of Mormon history and culture, separating the threads of stewardship and conservation from those of economic growth and development.

No coherent vision of a Mormon environmental ethic emerges from this collection of essays—the issue is too complex for that. The essays are a group of early attempts at defining an LDS environmental ethic, not as a doctrinal matter but as part of our cultural heritage. The collection is enlightening, thought provoking, and immensely interesting—a valuable contribution to the budding dialogue on conservation in the LDS community.

—Constance K. Lundberg