Views of Christian Hope from the Theological Center and Margins:

A Comparison of Anglican and Latter-day Saint Eschatology[1]

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Abstract. As a result of the Enlightenment's emphasis on secular-rationality and the horrors of 20th century World Wars, the traditional theological focus on eschatology (topics of death, post-mortal life, and the ultimate fate of the cosmos) receded as a point of emphasis for Anglican theologians (and those of the Mainline more broadly). This has resulted, in part, in many Christians holding "folk" beliefs of the afterlife that owe more to Greek and Roman thought than Christian orthodoxy. The objective of this essay, then, is to uncover the broad contours of an ecumenical eschatological orthodoxy through a comparison of the Anglican and Latter-day Saint traditions. The juxtaposition of two traditions, one at the "center" and one at the "margins" of Christian society and culture, helps illuminate shared commonalities which constitute an orthodox ecumenical eschatology. In brief, the essay will show that while popular perceptions of the afterlife between rank-and-file members of the two traditions may differ substantially, there are more commonalities than differences among the perspectives of their respective traditions' eschatological views.

[1] This is an unpublished course term paper and should not be cited as a peer-reviewed academic publication.

Introduction

For many centuries Christian theology and praxis focused heavily on the question of "what happens when we die?" Eschatology, or the branch of theology that deals with the topics of death, post-mortal life, and the ultimate fate of the cosmos, receded somewhat with the onset of the modern Enlightenment turn in Western civilization in the 17th and 18th centuries (Beeley 2014, 292; McGrath 2016, 432; Wright 2010, 8). Indeed, Wright and others have pointed out that the eclipse of eschatology as a focus of Christian theologians and preachers in modern Christianity has led to a majority of Christian believers not having even a cursory understanding of orthodox Christian views on the matter. Instead, many tend to hold to popular folk conceptions of the afterlife that are arguably influenced more heavily by Greek and Roman traditions than orthodox Christian thought. (Wright 2010, chap. 1; Ehrman 2020, chaps. 3–4).

In the 20th century, though, prominent Christian theologians such as Jürgen Moltmann and N.T. Wright have argued that Christian theology is poorer for the eclipse of the Christian focus on eschatology and have advocated for a more robust focus on eschatology teaching and preaching in Christian communities. This is important, they argue, because the Christian worldview and ethic make sense *only* when viewed through an eschatological lens (McGrath 2016, 434–35).

My goal in this essay, then, is to map out the contours of Anglican orthodoxy on the topic of the afterlife. To gain analytical leverage, this essay will also compare and contrast the eschatological themes found in both the Anglican tradition and the Church of Jesus Christ of Latter-day Saints (hereafter "LDS Church").[2] While at first blush this may seem a puzzling

[2] The terms "Mormon Church" and "Mormonism" are also common labels for the Church of Jesus Christ of Latter-day Saints. That said, Mormonism as a tradition represents several distinct denominations that trace their origin to Joseph Smith's theology as influenced by the early

comparison, it is precisely the apparent juxtaposition of these two traditions, that on surface seem to share little in common, that helps illustrate just how broad the orthodox Anglican position really is.[3]

The differences between the Anglican and Latter-day Saint traditions in many ways are stark. Anglicanism understands itself to be representative of the "one holy, catholic, and apostolic Church" that can trace its views and practices to the early Church of the first century CE and the subsequent development of the first four Ecumenical Councils. It claims no other theological authority other than the Bible as interpreted through the oldest Christian creeds (the Apostle's and Nicene Creeds, to be precise). Due to Britain's success as a global colonizer, the Church of England enjoyed for a few centuries a place of mainstream privilege and established status in the English-speaking world, including the United States.

In contrast, the LDS Church is a relative newcomer on the scene, organized officially only in 1830 in upstate New York by a young visionary prophet named Joseph Smith who claimed visitations by angels who revealed to him the location of a buried set of plates that he then "translated" into English as the Book of Mormon. Influenced heavily by the Stone-Campbellite Restorationist Movement of the early 19th century (which later branched off into the

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Stone-Campbell movement of the early 19th century. While sharing some broad theological views in common, there are also numerous key differences especially as they relate to eschatological beliefs. Thus, Mormonism includes the LDS Church (headquartered in Salt Lake City, Utah and which represents, by far, the largest denomination in the wider branch), but also the Community of Christ (headquartered in Independence, Missouri) and the Fundamentalist Church of Jesus Christ of Latter-day Saints (headquartered in Hildale, Utah). A loose comparison would be that the FLDS Church is approximately analogous to Orthodox Judaism, the LDS Church to Conservative Judaism, and the Community of Christ to Reform Judaism. For the sake of clarity, this essay will use "LDS Church" as a shorthand for the specific denomination of the Church of Jesus Christ of Latter-day Saints.

[3] My personal background and lived experiences with both traditions provides another key motivator and advantage of such a methodological approach.

Churches of Christ and Disciples of Christ), the LDS Church understands itself to be a "restoration" of the early Church that for millennia was lost to a "Great Apostasy" that occurred shortly after the death of the early Apostles.[4] Due to its rejection of several key aspects of traditional Christian orthodoxy (classical Christology,[5] extra-Biblical canonical scripture,[6] creedalism,[7] e.g.), the LDS Church is commonly perceived to be on the margins of the Christian tradition, with several Christian theologians questioning the Church's legitimate claim to the "Christian" descriptor, which in turn is disputed by the LDS Church that strongly claims a Christian self-identification (Shipps 1993). In many ways, then, the LDS Church contrasts strongly with the Anglican tradition as a Christian community.

[4] One of Alexander Campbell's early protégés was Sidney Rigdon who, along with many of his Campbellite followers, joined the early LDS Church in 1830. Rigdon quickly became the chief theological advisor and confidant to Joseph Smith who enthusiastically adopted and adapted Stone-Campbellite restorationist theology into the developing LDS theological framework (Koester 2007, 61–63; Bushman 2007, 123–24; Givens 2014, 26, 30). That all said, Campbell himself did not approve of this theological adoption on the part of the early LDS movement (Bushman 2007, 89–90).

[5] LDS doctrine holds that the "godhead" consists of God the Father, Jesus Christ, and the Holy Spirit, "one in purpose" but separate in identity and substance, contrary to the creedal position of the Council of Chalcedon and the Nicene Creed.

[6] The LDS Church holds as the Bible as a theological authority but also claims other books of canonical scripture: the Book of Mormon, the Doctrine and Covenants or "D&C" (revelations dictated by Joseph Smith and his successors), and the Pearl of Great Price (further revelations and documents produced by Joseph Smith). Similar to the Roman Catholic Church, it also claims a magisterium of authoritative ecclesiastical authority in its president (currently 96-year-old Russell M. Nelson), his two counselors, and the Quorum of the Twelve Apostles who are collectively empowered to interpret and declare authoritative teachings and doctrine of the Church.

[7] Latter-day Saints claim a principle of "continuing revelation" whereby the Church's authorities of the First Presidency and Quorum of the Twelve Apostles, are authorized to receive new revelation and scripture as God's official representatives currently on Earth. Although not identical, this is somewhat analogous to the Catholic view of the Pope as a successor to Peter and the weight given to papal encyclicals. The creeds of the early Church Councils are not considered canonical as they were produced after the beginning of the "Great Apostasy" (see text).

Given these strong differences, a critical comparison of their respective theologies can provide useful leverage in mapping out a landscape of Christian orthodoxy. Commonalities between traditions "at the center" and "at the margins," for instance, suggest a stronger claim to a well-established, ecumenical eschatology. My approach will be to survey the perspectives of prominent 20th and 21st century theologians of Anglicanism and the Latter-day Saint tradition as well as authoritative sources such as the Episcopal Book of Common Prayer and doctrinal manuals produced by the LDS Church, supplementing with less prominent theological perspectives as needed.[8] In brief, the essay will show that while popular perceptions of the afterlife between rank-and-file members of the two traditions may differ substantially, there are more commonalities than differences among the perspectives of their respective traditions' eschatological views.

Body, Spirits, and Souls

A proper understanding of a tradition's views on the nature of the post-mortal existence requires some familiarity with its notions of the self and individual identity. In the popular imagination, Christians hold that humans have physical bodies but also immaterial spirits or souls that survive the death of the mortal body. It is this soul that then goes on to eternal reward or punishment in the afterlife based on one's deeds and faith in this life. It likely comes as a shock to many, including many if not most Christians(!), that there is little Biblical support for the belief in a disembodied spirit that survives physical death (Wright 2010, 28). Indeed, many

[8] This survey will necessarily be brief and topical, as a full treatment would require significantly more space. I have chosen to focus specifically on the topics that highlight some of the key points of comparison and contrast between the two traditions and there will consequentially be many key points that are omitted.

Biblical scholars and theologians have identified that this belief originated with Greek and Roman thought, where the souls of the departed traveled to either Hades or Elysia in the afterlife and were reunited with departed family members and friends (Beeley 2014, 285; Wright 2003, chap. 2; Polkinghorne 2010, chap. 21).

Despite its origins in Greek and Roman thought, the belief in an immaterial soul influenced early Christian thinking and was adopted to one degree or another by early authorities. For example, both Augustine and Aquinas held to a dualistic view of humanity, with the immaterial soul and the physical both intimately connected (Miles 2004, 171). Later theologians have offered a range of views on the nature of an immaterial soul and its relationship with the physical body while emphasizing that a human person is clearly *incomplete* without the physical body.[9] More recent theological thinking has included a tendency to increasingly emphasize the physical aspect of human nature and its synthesis with an immaterial soul, or question the existence of a separate immaterial soul altogether (e.g. Green 2008; Brown 1998).

Latter-day Saint theology, in contrast, posits that human beings existed prior to their mortal birth as pre-existent spirits (similar ideas were put forth by Plato and early church Father Origin, see Givens 2014, 148). These spirits were the created "spirit children" of God, a literal "Heavenly Father" who has an exalted, immortal, and glorified physical body. God wishes for

[9] Moltmann, for instance, writes: "But is the continuing existence of a disembodied mind – a mind without brain and cerebral activity – really conceivable? A human mind without a brain, or some physical equivalent, is merely an abstraction of a mind that thinks with a brain, and presupposes that. A bodiless soul is inconceivable under the conditions of bodily thinking" (Moltmann 2004, 53). Anglican priest John Polkinghorne opines that recent scientific advances have not "absolutely ruled out" classical dualism, but a much more persuasive argument is to think of humans "as animated bodies, a kind of 'package deal' of the material and the mental and the spiritual in the form of a complementary and inseparable relationship." The "real me," he writes, is not the atoms that make up our bodies, but "the almost infinitely complex *information-bearing pattern* in which the matter of the body is at any one moment organized. It is this pattern that is the human soul." (Polkinghorne 2010, 41–42).

his spirit children to receive bodies like his and to have opportunities to learn and grow, and thus created the Plan of Salvation whereby the spirit children could come to Earth to receive a mortal, physical body on Earth. Together, the body and spirit constitute a "soul" (D&C 88:15).[10]

In terms of our nature as created children of God, then, both Anglicanism and Latter-day Saint theology recognize the centrality of the physical body to our human identities as well as the key role they play in God's plans for God's children.

Between Death and the Resurrection

While some Christian communities see the death of the body as an unfortunate punishment for the Fall of Adam and Even in the Garden of Eden, Anglican theologians have generally held that physical death is part of the natural process of Creation, which was created *good* (Wright 2010, 95). A key question, though, is what happens next. What is the experience like from the perspective of the deceased? In contrast to popular conceptions of an immediate assignment to either Heaven or Hell, scripture and the Creeds instead point to an intermediate step between death and the resurrection of all people.

The existence of an intermediate state is perhaps most clearly found in this passage from the EC(USA) 1979 Book of Common Prayer: "*that when we depart this life we may rest in him, and at the resurrection receive that blessing* which your well-beloved Son shall then pronounce: 'Come, you blessed of my Father, receive the kingdom prepared for you from the beginning of

[10] While on surface this may appear as classical dualism, this conclusion is complicated by the corresponding theological proposition in LDS scripture that "there is no such thing as immaterial matter" (D&C 131:7). In other words, all spiritual matter is physical matter, but "refined" and not visible to mortal bodies (D&C 131:8). This LDS belief in "monism" is perhaps functionally the same as dualism, but nonetheless represents a similar rejection of the idea that there is such a thing as a non-material, ethereal soul (Givens 2014, chap. 6).

the world'" (BCP 505, emphasis added). Here, the prayer is that the departed may "rest in [God]" which is then a separate thing from "at the resurrection." The Prayer Book contains a few other clues as to what this state might be like.[11] It talks of the deceased being in the "strength of his presence," (493), as they "rest be this day in peace … in the Paradise of God" (464). A prayer in Burial for the Dead Rite II pleads that those who "have died in the true faith of [God's] holy Name, have perfect fulfillment and bliss in [God's] eternal and everlasting glory" (503). N. T. Wright speculates this place of "restful happiness" is not a different world or place in the cosmos, but rather a "different dimension of this world" (Wright 2003, 172) that co-exists, perhaps in a parallel universe of some kind to use the terminology of today's scientific cosmology, alongside our world.

In Latter-day Saint theology, the intermediary space is key to the wider cosmology and Plan of Salvation. At death, the spirit departs the mortal body and immediately arrives in the "Spirit World" where the spirit is assigned to either Spirit Paradise or Spirit Prison (Church Educational System 2004, chap. 30). Here, the spirits of the deceased anxiously await the resurrection and are reunited with departed family and friends. Similar to Wright's speculation that the intermediate state is in a parallel dimension of some kind, LDS authorities have pronounced that the Spirit World is here on Earth, but that since it is made of spiritual matter (see Footnote 10), it is not visible to those still in their physical bodies. Thus, the spirits of the departed exist alongside those still alive.

[11] This may not be surprising given that scriptural and/or creedal authoritative statements on this intermediate state are few and far between. Further, Anglicanism was founded in part as a rejection of Catholic doctrines of purgatory, but seems to have not done much theological work on the specifics of what takes place instead, leaving the specifics of this state somewhat vague and ambiguous.

Spirit Paradise, as described in the Book of Mormon (Alma 40:12), is "a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow." Those assigned here are those who received an LDS baptismal sacrament while with a mortal body. In contrast, those in Spirit Prison are those who had not "accepted the gospel" in their mortal lives, or in other words, received the LDS salvific sacraments. Building on the doctrine of the Harrowing of Hell in traditional Christianity, a later LDS Church president proclaimed a revelation whereby he saw that Jesus preached the gospel to those in Spirit Prison and "organized his forces" among those in Spirit Paradise to, essentially, do missionary work to those in Spirit Prison (1 Peter 3:19-20, D&C 138, Church Educational System 2004, chap. 31). If the departed spirit chooses to accept the message, the individual may receive a posthumous LDS baptismal sacrament by proxy in an LDS temple and then migrate to Spirit Paradise to await the resurrection.[12]

Again, there are some clear points of overlap between Anglican and Latter-day Saint views on this intermediate state. Both hold that the departed remain self-aware after death and experience a state of rest and peace while awaiting the resurrection, although Anglicans hold that this will somehow be in God's presence while LDS theology believes that this will not happen until sometime later. Further, authorities in both traditions have held that the departed are not in a

[12] These "baptisms for the dead" were Joseph Smith's theological innovation inspired by 1 Corinthians 15:29, in an attempt to solve the theological dilemma of the exclusive authority that he claimed to dispense salvific priesthood ordinances and the reality that the vast, vast, vast (vast) majority of humans would live and die without ever having the opportunity to be baptized by LDS priests. Interestingly, this is a passage where Biblical scholars and theologians alike remain puzzled, although Anglican theologian N.T. Wright explains that perhaps early Christians were indeed baptizing each other on behalf of deceased ancestors (Wright and Bird 2019, 311, 493fn57).

different physical location in the cosmos, but rather here on Earth in some sort of parallel dimension or reality.

The Resurrection of the Body

On this point there is a clear and strong consensus among orthodox Anglican theologians that the creedal "resurrection of the body" refers to a literal, physical, bodily resurrection, similar to that of the resurrection of Jesus. N. T. Wright is perhaps one of the leading proponents of this view, explaining that the expectation of a bodily resurrection was the widespread and non-controversial view of early Christian communities, writers of the gospels, Paul, and the Patristic tradition (Wright 2003). This is all the more remarkable, Wright argues, because for all the differences between the early Christian communities, this is one point upon which there was widespread agreement. This, he argues, is another piece of supporting evidence for the literal, bodily resurrection of Jesus because it is the most natural explanation for the origin of this widespread perspective (Wright 2003, chap. 10). This view is also shared by a wide swath of modern Anglican theologians and non-Anglican theologians alike (Williams 2010, 139; Wells 2011, 27; Polkinghorne 2010, chap. 18; Greer 2001, 262; Moltmann 2004, 67) as well as found in the 1979 Book of Common Prayer: "After my awaking, he will raise me up; and in my body I shall see God" (491) and "He who raised Jesus Christ from the dead will also give new life to our mortal bodies through his indwelling Spirit" (501).

Many of these same theologians and biblical scholars also point out that this bodily resurrection is more than simply a revival of one's body to its mortal condition—it includes also a remarkable *transformation* of our bodies. Specifically, our resurrected bodies will be immortal and no longer subject to illness, infirmity, etc. (Wright and Bird 2019, 311–13). Most

importantly, though, there is a strong expectation of some sort of process through which our bodies and selves will become *perfect*, or as some have argue, *divinized*, "made like God himself" (Beeley 2014, 291), or as the BCP puts it "we may be *made like unto him* in his eternal and glorious kingdom" (Proper 27, emphasis added) and "that he will *raise him to perfection* in the company of the saints" (466, emphasis added).[13]

On this topic there is remarkable similarity between the Anglican and Latter-day Saint perspectives. Like Anglicans, Latter-day Saints believe in a literal, physical, bodily resurrection of all people with bodies that are perfect, "glorified," and no longer subject to death, illness, limitations, etc. At the resurrection the disembodied spirit and physical body are reunited to become "the soul of man" (D&C 88:15), never to be separated again. In a point of departure, though, Latter-day Saints believe in a tiered nature of our resurrected bodies. Building from Paul's passage in Corinthians (1 Corinthians 15:40-41 KJV) they believe that some are resurrected to a "celestial glory," while others are resurrected to a "terrestrial glory" and then a "telestial glory," roughly corresponding to the glories of the sun, moon, and stars, respectively.[14] Those who are resurrected to a celestial glory will receive a perfected, glorified, and exalted

[13] Jürgen Moltmann interprets the relevant Biblical passages in this way: "'deification' therefore does not mean that human beings are transformed into gods. It means that they partake of the characteristics and rights of the divine nature through their community with Christ, the God-human being" (Moltmann 2004, 272).

[14] According to D&C 76, the Celestial Kingdom is the ultimate destination and reward for those who are baptized by LDS priesthood authority, within which there are three further tiers, the highest of which is reserved for those who entered into the Celestial Marriage covenant. It is here where God the Father lives and reigns. The Terrestial Kingdom is for those who were "good and honorable" in this mortal life, but elected not to accept Christ or Christ's gospel. They will have the privilege, though, of receiving the presence of the Son. The Telestial Kingdom, in contrast, is for those who deliberately chose evil over good in their lives. They will have the privilege of the presence of the Holy Spirit but neither that of the Son nor the Father. Because of the opportunity of posthumous baptisms and marriage sealings, though, the highest level of the Celestial Kingdom is theoretically available to all who desire to accept the covenant of that kingdom of glory. (Church Educational System 2004, chap. 33)

physical body similar to those enjoyed by God and Jesus (Church Educational System 2004, chap. 33). While not identical in every particular, this is not terribly dissimilar from the Anglican belief that at the resurrection we are "made like God himself" with a perfected and divinized body (Beeley 2014, 291–93).

The Life of the World to Come

In contrast to the popularized conception of a disembodied soul going to live in an ethereal "heaven" with God in the afterlife, Anglican theologians argue instead that the ultimate fate of humanity is *here on Earth*. In addition to the resurrection and transformation of all humans to a perfected and glorified state, the Earth, all living things, and indeed, the entirety of the cosmos is destined for this same fate (Wright 2010, 100–115; Wright and Bird 2019, 392–93, 842; Beeley 2014, 287; Williams 2010, 140; Moltmann 2004, 260). This, according to N. T. Wright, is what is meant by a "new heavens and a new earth" and the "new Jerusalem" (Revelation 21:1). Rather than our disembodied souls rising to live with God in heaven, God comes instead to Earth and brings heaven with him (Wright and Bird 2019, 665, 840–42; Beeley 2014, 280, 287–89; Williams 2010, 140). "Because there is no such thing as a soul separate from the body," argues Jürgen Moltmann "and no humanity detached from nature – from life, the earth and the cosmos – there is no redemption for human beings either without the redemption of nature" (Moltmann 2004, 260).

On these points, Anglicans and Latter-day Saints are largely in full agreement. The LDS understanding is that Earth and all life thereon is destined to be resurrected and glorified, after which it will be welcomed into the "Celestial Kingdom" (corresponding to the "celestialized" nature of the bodies of those who inhabit this kingdom—see above). God will reign personally

on Earth in this Celestial Kingdom together with all those who are resurrected to a celestial state of glory (Church Educational System 2004, chap. 37). The difference is that Anglican theologians tend to expect that almost *all* will be resurrected to live with God on this transformed new Earth,[15] while Latter-day Saints expect that it will be only those resurrected to a celestial glory who will enjoy this privilege. The rest, then, are invited to live in some other part of the cosmos corresponding to the glories to which they are resurrected.

What should we expect for the nature of our lives in this new Earth? Anglican theologians agree strongly that we should not expect to be lonely. Many have noted how scriptural metaphors for this life are deeply communal in nature: a banquet, a feast, or a city (McGrath 2016, 443). Rowan Williams has written that "eternal life is in community with others" (2010, 141–43). "Because here we lead social lives, there is no 'individual' resurrection, but always only a social resurrection into a new community," writes Jürgen Moltmann, "otherwise 'eternal life' could not be love" (2004, 41).

Again, this hope is shared by Latter-day Saints. One of Joseph Smith's theological innovations was to introduce a "celestial marriage" sacrament performed in LDS temples. Couples enter into a covenantal relationship wherein they are promised that if they are faithful to God and to each other that they will be "sealed" not only for this life, but for "time and all eternity." In other words, they are promised that their marriage will transcend death and last

[15] See, for example, Beeley (2014, 286) who writes that "everyone gets what they want," whether it be "a state of permanent blessedness with God and one another" or "eternal suffering or total annihilation." He argues that while damnation is an *option* and "a matter of great seriousness, so too is the hope that, in the end, all may turn to Christ and be saved." See also Moltmann (2004, 110, 251): "If we follow this processual thinking, the hope of Christians is not exclusive, and not particularist either. It is an inclusive and universal hope for the life which overcomes death. … nothing will be lost but that everything will be brought back again and gathered into the eternal kingdom of God."

through eternity as an exalted couple in the Celestial Kingdom together with their posterity (Church Educational System 2004, chaps. 28–29; Givens 2014, 274–79). The hope of Latter-day Saints is to enjoy the presence of their family and friends eternally, or as LDS scripture describes: "That same sociality which exists among us here [in mortality] will exist among us there [in the afterlife], only it will be coupled with eternal glory" (D&C 130:2).

Finally, N. T. Wright believes that we should expect to be busy in this new Earth: "there will be work to do!" Our job, as it were, will be to act as "vice regents" in the new Kingdom, "reigning" and "ruling wisely over God's new world" (Wright 2010, 161). Latter-day Saints take this one step further, interpreting very literally Romans 8:17 that we are children of God, then we are also "heirs of God and joint heirs with Christ" in the eternities. Not only will we looking forward to becoming "vice regents" (as Wright puts it) but to become partners with God in his creative activities, creating new worlds and bringing new "spirit children" into existence to be given the same opportunities that they themselves once had (Church Educational System 2004, chap. 33; Givens 2014, 309–15, D&C 76:68).[16]

Conclusion

The purpose of this short essay has been to illustrate some of the key similarities and differences between Anglican and Latter-day Saint eschatological theologies, specifically in answer to the question of "what happens when we die?" We have seen that popular conceptions

[16] This belief is often caricatured as a Latter-day Saint expectation that faithful members will "get your own planet!" as the *Book of Mormon* Broadway musical lyrics go. It is currently regarded as a somewhat dated and simplistic representation of the expectation of sharing in God's creative activities. An official LDS statement on the topic says, in part, "while few Latter-day Saints would identify with caricatures of having their own planet, most would agree that the awe inspired by creation hints at our creative potential in the eternities" (LDS Church n.d.).

of Christian belief as "going to heaven or hell" as a disembodied spirit—shared by many (if not most!) Christians themselves—has little support in either scripture, the early Creeds, or works of the early Patricians. The Anglican position, in contrast, points to an expectation of "restful happiness" in God's presence after death until the resurrection of the physical body in the company of all (or nearly all) humanity in a transformed Earth where God rules and reigns.

We have also seen that, despite popular perceptions of the LDS Church as on the margins of the Christian tradition, there are some key points of agreement in terms of their eschatological expectations. Indeed, it could be argued that orthodox Anglican theologians and rank-and-file Latter-day Saints[17] share more in common on this topic than do Anglican theologians and Anglicans write large, who themselves often share in the clearly unorthodox expectation of "going to heaven when you die" as a disembodied soul. Despite their many important differences, both Anglicans and Latter-day Saints affirm the importance of eschatology to Christian belief including the necessity of death, a temporary in-between state, a bodily resurrection, and a transformed and glorious eternity with God in the "new heaven and new earth" that will be established right here on the planet we now call home.

To conclude, this overview of the broad contours of eschatological theology from the "center" (Anglicanism) and the "margins" (LDS Church) has revealed a perhaps unexpected convergence on many of the key points of Christian Hope. That these very different expressions of Christianity have so much in common on this topic suggests a strong basis of confidence upon which to base our faith as Christians. In my view, a renewed focus on this eschatological vision

[17] Latter-day Saint youth are catechized strongly and repeatedly throughout childhood and adolescence, partly in preparation for serving a proselyting mission as a young adult. Adults continue this lifelong catechization process in bi-monthly Sunday School classes. Recent research has shown a strong degree of theological conformity among most regular LDS worshipers in the United States (Knoll and Riess 2017).

would be an effective way (one among many!) for Anglicanism, and Mainline Protestantism more broadly, to speak to the anxieties and questions relevant to a rising generation in a 21st century world.

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