

how superior to their gay brothers and lesbian sisters.

Let us all call for greater love, better understanding, and dignity and respect toward all, regardless of race, regardless of faith or lack of faith, and regardless of sexual orientation. Let us all follow, rather than just talk about, the Golden Rule. Let us move beyond the false and hollow judgments that result in such pain, even to the point of suicide, for many LDS youth. And let us embrace each other as brothers and sisters and rid ourselves of the pernicious distinctions on the basis of sexual orientation that, with tragic consequences, have been drawn in the law and in so many hearts.

Just as racial discrimination is now forbidden in the United States, and just as antimiscegenation laws are now nothing more than a shameful part of our nation's history, we will celebrate full marriage equality some day. We have come so far in just a few years, particularly because most young people do not carry with them the burden of bigotry as I did, and as did so many of my generation. There will be obstacles, but reason, fairness, and a higher morality will prevail—if we join together in demanding it.

Let us all keep up the proud fight—the fight for fundamental

fairness, the fight for compassion, the fight for love.

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Clarifying My Own Stance

I deeply regret that Thomas Alexander understood my recent article ("Can Deconstruction Save the Day? 'Faithful Scholarship' and the Uses of Postmodernism," 41, no. 1 [Spring 2008]: 1–33) as attacking him and Leonard Arrington. This was not my intention. I'm sorry that I may have given that impression by not clarifying my stance on the issues raised in the article.

My aim in that piece was to offer historical perspective on orthodox LDS scholars' uses of postmodernism and to assess the likelihood that those appeals could win greater status for orthodox scholarship within the larger academy. Apart from that assessment, however, I was not trying to weigh in on the debates that have played out around orthodox scholarship. While I have strong opinions regarding those debates, I wanted to be as impartial as I could manage in my discussion of them for the purposes of this article.

As it happens, my sympathies lie with those, like Alexander and Arrington, who argued for