

MORMON SOCIAL SCIENCE ASSOCIATION

NEWSLETTER

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Ryan T. Cragun, Editor

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President's Message

Greetings! This is my first opportunity to address you as president of the MSSA. It is certainly an exciting time for the social scientific study of Mormonism, and Mormon studies continues to move into the mainstream of religious studies, as well as the social scientific study of religion. An excellent indicator of how far we've come is the number of papers on the subject of Mormonism being presented at the meeting of the Society for the Scientific Study of Religion in Portland, OR in October. In addition to the sessions sponsored by the MSSA, the following papers that deal with Mormonism are listed on the preliminary program:

- "Restoring Subjectivity to Conservative Religious Women: Decision Making among American Mormons" Amy Hoyt, Claremont Graduate University. (Session T2-A)
- "Mormonism and Chilean Exceptionalism in Latin America" David C. Knowlton, Utah Valley State College. (Session F2-C)
- "Latter-day Saints Under Siege: The Unique Story of Mormon Growth in Nicaragua" Henri Gooren. (Session F4-C)
- "On the Political Economy of Mormon Growth" David C. Knowlton, Utah Valley

- State College. (Session F4-C)
- "The Effects of Latter-day Saint Religiosity among Mormon Teens: Evidence from the National Study of Youth and Religion" John P. Bartkowski, Mississippi State University. (Session S1-C)
- "Latter-Day Saint Disaffiliation: A Causal Investigation" Jason C. Singh, Brent Westover, Mark Stevens, University of Oxford, UK. (Session S1-E)
- "A Testimony of Motherhood: LDS Response to Changing Women's Roles, 1940-2006" Carrie A. Miles, George Mason University. (Session S4-L)

In addition, the Friday morning poster session will feature the following presentation: "Mormon Men: An Analysis of Masculinity Constructs in LDS Discourse," by Flournoy Phelps of Brigham Young University.

The MSSA is sponsor or co-sponsor of three sessions. The first, entitled "Mormon Institutional and Individual Viewpoints" features papers on sexuality, values and the importance of place in Mormon life. The second session, "Global Growth of Mormons, Adventists, and Witnesses: No Longer Marginal Christians" examines the

growth and proliferation of the denominations that sociologists have traditionally lumped together as “Christian sects.” The papers outline the successes and challenges the LDS church faces as it becomes a truly international faith. Internationalization is also the theme of this year’s Glenn M. Vernon Memorial Lecture. Henri Gooren of Utrecht University will deliver the Vernon lecture, entitled, “The Mormons of the World: The Meaning of LDS Membership in Central America.” Henri supplements the statistics that have shaped the discourse on Mormonism in Latin America with original, qualitative data collected in Costa Rica, Nicaragua and Guatemala. Henri’s lecture will provide attendees with a sneak preview of what is sure to be important published research on how Latter-day Saints in Latin America construct and maintain their religious identities. In addition to the sessions, the MSSA will hold its annual business meeting. The agenda will include nominations for new officers.

In addition to the research that will be presented at the annual meeting, the MSSA is putting together an edited volume of original essays commemorating the 50th anniversary of Thomas F. O’Dea’s classic study, *The Mormons*. The book will extend and critique O’Dea’s ideas, and will feature cutting edge research on the 21st century Church. A number of prominent publishers have expressed interest in the work, which is being edited by John Hoffmann, Cardell Jacobson, and Tim Heaton, all members of the sociology faculty at Brigham Young University. I have seen drafts of some of the book’s chapters, and I am certain that the editors and authors are going to make an important contribution to the social scientific study of Mormonism. Their combined efforts will produce a work of scholarship that will make the MSSA membership proud.

Rick Phillips
University of North Florida

Business Meeting

Friday, October 20th, 12:00-1:00pm, Salon D

MSSA Sessions at SSSR – October 2006

Session 1: Global Growth of Mormons, Adventists, and Witnesses: No Longer Marginal Christians

Organizers and conveners:

Henri Gooren (Utrecht University, hgooren@theo.uu.nl)

Ronald Lawson (Queens College CUNY, ronaldlawson1@verizon.net)

Participants:

Ryan Cragun (University of Cincinnati, ryan@genesoc.com), Socio-Economic

Indicators and Mormon Growth Contextualized: A Country by Country Analysis

- Growth projections for the LDS religion as a whole fail to take into consideration local influences in individual countries. As a result, growth projections for the entire religion are not particularly informative or accurate. By localizing growth to specific countries, contextual factors can be taken into consideration. This project explores Mormon growth in specific countries by using socio-economic indicators.

Henri Gooren (Utrecht University, hgooren@theo.uu.nl), *Latter-day Saints under Siege: The Unique Story of Mormon Growth in Nicaragua*

- This paper analyzes Mormon growth in Nicaragua in the context of the LDS growth explosion in Latin America. It describes the history of the LDS church in Nicaragua, particularly the taking of LDS church buildings by Sandinist militants and the subsequent development of the ‘underground LDS church’ (1982-1990). The paper ends with an analysis of the current LDS growth explosion in Nicaragua (1990s until now).

David C. Knowlton (Utah Valley State College, knowltda@uvsc.edu), *On the Political Economy of Mormon Growth*

- This paper explores the relationship of LDS Church growth to political economic issues. It uses recent census data from Latin America to demonstrate the socio-economic profile of Latter-day Saints in comparison

with other religious denominations. It then investigates the political economic background of Church practice that leads to this profile and tests it against other areas where Mormonism has grown.

Ronald Lawson (Queens College CUNY, ronaldlawson1@verizon.net)

- No abstract provided

Session 2: Religion in Latin America

Organizer and convener:

Henri Gooren (Utrecht University, hgooren@theo.uu.nl)

Participants:

Carlos Garma Navarro (Universidad Autónoma Metropolitana, ganc@xanum.uam.mx), Religious Diversity in Mexico: An Interpretation from Recent Data

- The paper will explore the current diversity in religious groups in Mexico, based on the national Census of 2000.

Virginia Garrard-Burnett (U Texas at Austin, garrard@mail.utexas.edu), A Profile of Protestantism in Cuba

- Since 1991, when restrictions on religious organization were reduced and members of religious organizations were permitted to join the Communist Party, Protestantism in Cuba has grown significantly. Estimates of the number of Cuban evangélicos range from 150,000 to 300,000-650,000, as compared to the estimated 400,000 Cubans who are practicing Catholics. The paper analyzes the Protestant house church movement as a possible factor in Protestant growth.

Henri Gooren (Utrecht University, hgooren@theo.uu.nl), The Churches in Nicaragua

- This paper identifies five main religions in Nicaragua: Catholicism, historical Protestantism, Pentecostalism, Neo-Pentecostalism, and Mormonism. Based on current fieldwork in two low-income neighborhoods of Managua, four religious options are described and analyzed in detail. These are the Catholic Charismatic Renewal,

the classic Pentecostal Assemblies of God, the Neo-Pentecostal mega-church Hosanna, and the Mormon Church. The conclusion explains why some groups are currently more successful than others.

David C. Knowlton (Utah Valley State College, knowltda@uvsc.edu), Mormonism and Chilean Exceptionalism in Latin America

- This paper will explore the various social factors that lead to Chile having the largest relative percentage of Latter-day Saints outside of Oceania, according to official LDS numbers.

Session 3: Global Pentecostalism: Comparative Studies From Three Continents

Organizer and convener:

Henri Gooren (Utrecht University, hgooren@theo.uu.nl)

Participants:

André Droogers (Vrije Universiteit Amsterdam, af.droogers@fsw.vu.nl), The Global and the Local in Pentecostalism

- To the ingredients of the identity of Pentecostals and Pentecostalism, the global and transnational presence of this modality of Christianity must nowadays be added, even though it was already present at the first Pentecost as described in the New Testament. At the same time it will be argued that the global is primarily visible in its local forms. In this paper the tension and complementarity between the local and the global are discussed. This includes the question how identities are constructed by both researcher and researched.

Henri Gooren (Utrecht University, hgooren@theo.uu.nl), Pentecostal Churches in Nicaragua

- This paper identifies three main forms of Pentecostalism in Nicaragua: the Catholic Charismatic Renewal, classic Pentecostalism, and Neo-Pentecostalism (which is often the results of schisms in Pentecostalizing mainstream Protestant churches). Based on current fieldwork in two

low-income neighborhoods of Managua, three religious options are described and analyzed in detail. These are the Catholic Charismatic Renewal, the classic Pentecostal Assemblies of God, and the Neo-Pentecostal mega-church Hosanna. The conclusion analyzes why some groups are currently more successful than others.

Miranda Klaver (Vrije Universiteit Amsterdam, m.klaver@fsw.vu.nl), Vibrant Evangelical Churches in the Netherlands: Comparing Seeker and Pentecostal Religiosity

- Despite secularizing forces in the Netherlands, there are churches that continue to grow, most often evangelical churches. These 'successful' churches have a nondenominational character and are inspired by and linked to transnational networks. Two different forms of transnational influences can be observed. Firstly, the seeker church movement, most visible in the Willow Creek Association and the purpose-driven church. Secondly, internationally operating networks of prophets and apostles, who establish alliances with local churches through conferences. The differences and similarities in seeker religiosity and Pentecostal/charismatic religiosity will be discussed.

Ikuya Noguchi (Vrije Universiteit Amsterdam, ikuya73@hotmail.com), Korean Pentecostalism in Japan: The Case of Yonggi Cho's church in Tokyo

- Korean Pentecostalism has a significant global dimension. Yonggi Cho's Yoido Full Gospel Church is the most successful Korean church in planting branches throughout the world. Its expansion into Japan is particularly significant in the light of Japan's colonization of Korea (1910-45). Like other Korean churches, branches of Cho's church are ethnic churches for the many Korean migrants in Japan. However, they have been making efforts to transcend ethnic boundaries and appeal to the local Japanese, too. My paper, based on field research in the largest Japan branch (the Full Gospel Tokyo Church), analyzes its evangelization strategies and the conversion careers of its Japanese members.

Regien Smit (Vrije Universiteit Amsterdam, rjm.smit@fsw.vu.nl), Southern Pentecostalism Surviving in a Western Secular Environment: Migrant Churches in the Netherlands

- The paper deals with two Pentecostal migrant churches in the Netherlands, which are both part of a transnational church organizational structure. The central question is whether or not this transnational aspect influences the churches' success in Dutch society. One church case is of African origin, the other is South American. Both share a strong missionary motivation.

Peter Versteeg (Vrije Universiteit Amsterdam, pga.versteeg@fsw.vu.nl), Between Revitalization and Re-Enchantment: Varieties of Charismatic Renewal in Dutch Protestantism

- For several decades, the Charismatic Renewal has been striving to implement 'Pentecostal' practices in mainline churches. Apart from the established Protestant and Catholic Charismatic Renewal organizations in the Netherlands, other charismatic movements are becoming more successful. In comparison to the Charismatic Renewal, these movements are characterized by a more conservative theology and a stronger Anglo-American and global orientation. Against the background of the decline of mainline Christianity in the Netherlands, I will analyze these theological and practical differences, with a particular emphasis on the development of ritual practices.

Glenn M. Vernon Lecture

Henri Gooren (Utrecht University, hgooren@theo.uu.nl), The Mormons of the World: The Meaning of LDS Membership in Central America

**Book Review: Contemporary Mormonism:
Latter-day Saints in Modern America**

Claudia L. Bushman, Westport, CT: Praeger,
Publishers, 2006
(Do Not Reproduce)

This book is a welcome addition to the growing list of solid introductory works on the Latter-day Saints. The increasing numbers and prominence of the Saints in the United States, and the emerging academic discipline of Mormon Studies, have combined to necessitate a variety of such one-volume introductory texts, each aimed at a somewhat different kind of audience. Among the most recent of this introductory genre is Terry Givens's *The Latter-day Saint Experience in America*, which combines history, literature, and contemporary LDS life in a dignified but readable academic style¹. Quite in contrast is the lighter *Mormonism for Dummies*, by Jana Riess and Christopher Bigelow, which, despite its whimsical title and style, is thorough and reliable.² Even Claudia Bushman herself is co-author with husband Richard of two earlier historical overviews.³ The present book, of which Claudia is sole author, focuses less on history and more on contemporary LDS experience. It takes an appealing middle ground between the lighter *Dummies* and Givens's more academic *Latter-day Saint Experience*. It is not only a thorough introduction to the Saints and their religion for the curious and intelligent non-Mormon in general; it would also make an ideal textbook for an upper-division or graduate college course in Mormon Studies.⁴

The author is among the most productive and knowledgeable scholars in the field of Mormon Studies today. Those of us in her generation will always remember her and her distinguished New

1 Westport, CT: Greenwood Press, 2004.

2 Hoboken, NJ: Wiley Publishing, Inc., 2005, part of the well-known Wiley *Dummies* series.

3 Claudia and Richard Bushman, *Mormons in America*. New York: Oxford University Press, 1998; and (same authors) *Building the Kingdom: A History of Mormons in America*. New York: Oxford University Press, 2001. Both of these are rather short overviews focused mainly on Mormon history.

4 Like other publications from the Greenwood Publishing Group, however, it is relatively high priced at \$44.95, which might unfortunately reduce its appeal as an undergraduate textbook.

England colleagues for that early and wonderful collection of historical essays, *Mormon Sisters*, and for the periodical *Exponent II*, which they founded back in the 1970s.⁵ More recently she was editor of a distinguished set of graduate seminar papers produced under her tutelage during a summer seminar at the Joseph Fielding Smith Institute at BYU.⁶ Furthermore, Claudia brings to her work not only a lifetime of research and study of the Latter-day Saints, but like her husband Richard, she is also a seasoned scholar in Americana more generally, having authored two books based on early American personal journals, plus a commemorative book for the quincentennial of Columbus's voyage of discovery.⁷ Probably less well known among LDS readers in the West are Claudia's personal civic involvements in many important historical commemorations and projects during the years she has been living along the eastern seaboard. All of this rich background in American and Mormon history lies behind Claudia's work, including this present book..

Contemporary Mormonism (xiv + 241 pages) has eleven chapters, a Preface, a very useful "Chronology" emphasizing the modern period, thirty-three pages of endnotes, and a relatively brief index. The chapter headings are indicative of the contemporary (as contrasted to historical) focus that is the book's main difference from the earlier ones: (1) Encountering the Mormons; (2)

5 Claudia L. Bushman, ed., *Mormon Sisters: Women in Early Utah* (Cambridge, MA: Emmeline Press, 1976; 2nd edition Logan, UT: Utah State University Press, 1997).

Exponent II is published quarterly when possible, otherwise occasionally, at Arlington, MA. The most current volume is No. 28 (2006-07). After the first two issues of that volume, the publication is to be published electronically only – no longer in print.

6 Claudia L. Bushman, ed., *Latter-day Saint Women in the Twentieth Century* (Provo: Joseph Fielding Smith Institute for Latter-day Saint History, 2004).

7 *A Good Poor Man's Wife: Being a Chronicle of Harriet Hanson Robinson and her Family in Nineteenth Century New England* (Hanover, NH: University Press of New England, 1981); *In Old Virginia: Slavery, Farming, and Society in the Journal of John Walker* (Baltimore, MD: Johns Hopkins University Press, 2002); and *American Discovers Columbus: How an Italian Explorer Became an American Hero* (Hanover, NH: University Press of New England, 1992).

Identity, Beliefs, and Organization; (3) Families; (4) The Missionary Experience and the International Church; (5) Temples and Genealogy; (6) Race, Ethnicity, and Class; (7) Gender and Sexual Orientation; (8) The Public Faces of Mormonism; (9) The Intellectual Activities of Recent Years; (10) The City of Zion; and (11) The Church at One Hundred and Seventy-Five. With neither the length nor the intention that would make this an encyclopedic work, it nevertheless is rich in reliable and interesting information about the Saints and their Church.

The book has three features in particular that sustain reader interest from beginning to end: (1) the book takes on some difficult and touchy issues in today's LDS Church with balance and fairness, but without flinching; relatedly (2) the author is refreshingly candid about the problems, dilemmas, conflicts, and diverse opinions that surround many of the doctrines, practices, and policies of the Church, making clear that Mormons do not all think in lock-step; and (3) the main points of the book, whether touchy or not, are often personalized with illustrations taken from oral histories or interviews conducted among Latter-day Saints, either by the author herself or by others whose writings she samples liberally for these personal voices.⁸ The reader comes away feeling that s/he has had an inside glimpse of what Mormons as "real people" think and feel and discuss among themselves. The author thus succeeds in her stated desire to approach her work "with the eye of an amateur anthropologist observing her native people" (xiv).

Space will permit only a few examples : Chapter Three on the family juxtaposes the official "Proclamation on the Family" against the realities of trying to live up to the ideals in that document, particularly in the face of widespread singleness, divorce near the national average, and relatively large families. Actually, in most respects, Mormon family life does not differ a great deal from that in the rest of America, but the ideals in the

⁸ One of the author's most common resorts for these personal voices was to Susan Buhler Taber, *Mormon Lives: A Year in the Elkton Ward* (University of Illinois Press, 1993), a ward in which the author once lived with her husband, who was the ward bishop. Other ward histories were also occasionally cited.

"Proclamation" set high standards and induce a certain amount of pressure – not to say guilt. This same chapter includes a brief but candid overview of modern polygamy and its origins, distinguishing appropriately among the various styles and networks in today's polygamous landscape.

These days some discussion of race, class, and gender is *de rigeur* for social scientists and social commentators on almost any group or community. Chapter Six provides a candid explanation for the traditional LDS struggle with racism, not only where black people are concerned, but also with the "Native Americans" and "Spanish Speaking" church members in the U. S. The ban against ordaining blacks to the priesthood before 1978 is correctly attributed by the author to Brigham Young rather than to Joseph Smith. The discussion of class in this chapter deals not so much with socio-economic differences among LDS members (which, in fact, are not very extreme in the U. S.), but rather with various projects undertaken by the Church to assist the very poor in this country and elsewhere.

Chapter Seven takes on the two hot-button topics of gender and sexual orientation. On the first of these issues, the author writes as much out of personal experience as out of historical understanding as she analyzes the changing posture of the church leadership toward the roles and prerogatives of LDS women – expansive during the 19th and early 20th centuries, more conservative during the second half of the 20th century, with some effort in recent decades to accommodate the aspirations of modern LDS women. The overt intervention of church leaders during the 1970s in the IWY and ERA campaigns is candidly explained and some of its consequences identified. Having in Chapter Three noted the strain between the family ideals in the "Proclamation" and the realities of actual experience, the author in Chapter Seven points out the related contradictions in the normative roles for women in the Church, at one point citing contradictory counsel from Presidents Faust and Benson about whether LDS women belong in the employment "marketplace" (116-117). Yet the discussion of the women's situation in the

Church is carefully nuanced to take account of the gospel values at stake and the varieties of attitudes, aspirations, and needs among different Mormon women.

The author's candor and balance are especially well demonstrated in her treatment of the Church's quandary over its homosexuals. She cites again the "Proclamation on the Family" as the doctrinal basis for the rejection of homosexual relationships by the Church, but distinguishes (as does the Church) between homosexual acts and the homosexual orientation. She candidly outlines the LDS efforts in the political arena to prevent same-sex marriage from being accepted in public policy, while the Church also recognizes the ambiguity around the question of whether or not the homosexual orientation can be changed. She acknowledges differences among Mormons at the grassroots over whether and how the Church might somehow accommodate same-sex unions. Acknowledging that "the powerful image of a faithful family" makes this an especially difficult issue for "a basically conservative Church to respond to positively," she also recognizes that members "wish to avoid hurting those caught in the crosscurrents" of the controversy over how to deal with the homosexual condition in the LDS Church (129).

This is a truly engaging introduction to real life among today's Mormons in the United States. It deserves widespread adoption in college classes, and it will inform general LDS readers far beyond anything they will learn from official Church literature.

Armand L. Mauss (almauss@cox.net)

Past Leadership of the MSSA

Recent events led Ryan Cragun to draw up a list of the past leadership of the MSSA. As this list may be of interest to the readers of the newsletter it is included here.

MSSA Presidents

- Glenn M. Vernon 1979-1980
- Armand Mauss 1981-1982
- James T. Duke 1982-1984
- Marie Cornwall 1984-1986
- Wilford Smith 1986-1988

- Don Lindsey 1988-1990
- Tim Heaton 1990-1991
- Kendall White 1992-1993
- Perry Cunningham 1994-1995
- Larry Young 1996-1997
- Gary Shepherd 1998-1999
- Michael Nielsen 2000-2001
- Daryl White 2002-2003
- Lynn Payne 2004-2006
- John Hoffmann 2006
- Rick Phillips 2006-2007

MSSA Board Members (loose dates)

- Arland Thornton 1980
- Joan Menke 1980
- James T. Richardson 1981
- Marie Cornwall 1981
- Gary Shepherd 1984
- Clark Knowlton 1984
- Harold Christensen 1984
- Jon Alston 1984
- Joseph Olsen 1984
- Merlin Brinkerhoff 1984
- Gordon Shepherd 1986
- George Jarvis 1986
- Tim Heaton 1986
- Joseph Olsen 1988
- Dean Louder 1988
- Gordon Shepherd 1991
- Richley Crapo 1991
- Bron Ingoldsby 1991
- John Jarvis 1992
- Kendall White 1994
- Marie Cornwall 1994
- Merlin Brinkerhoff 1994
- Daryl White 1997
- Jessie Embry 1997
- Grant Underwood 2001
- Mary Lou McNamara 2001
- Cardell Jacobson 2001
- Michael Nielsen 2007
- Lynn Payne 2007
- Gordon Shepherd 2007
- Kendall White 2007

MSSA Treasurers

- Marie Cornwall 1979-1980
- Julie C. Wolfe 1980-1981
- Rosemary Bahr 1981-1986

- Joseph Olsen 1985-1986
- Kristen Goodman 1986-1992
- Lynn Payne 1994-2000
- Cardell Jacobson 2001-2007

MSSA Newsletter Editors

- Armand Mauss 1979-1984
- Evan T. Peterson 1984-1986
- David J. Buerger 1986-1990
- Larry Young 1990-1992
- Michael Nielsen 1994-1999
- Mary Lou McNamara 2000-2003
- Ryan Cragun 2003-2007

Announcements

Electronic Version of Mauss's Bibliography Now Available

A digitized and organized version of Armand Mauss's extensive bibliography on social scientific studies related to Mormonism is now available. Several versions of the bibliography are now available on the website:

- a version in Adobe Reader
- a version in MS Word
- a complete copy of the bibliography organized by section in ProCite format
- and RIS tagged files for each section of the bibliography that can be imported into a reference manager

You can find these files here:

<http://www.mormonsocialscience.org/index.php?q=node/29>

In addition to Mauss's extensive bibliography, James B. Allen, co-compiler of the massive bibliography "Studies in Mormon History, 1830-1997" has resumed his compilation efforts, but ONLY in electronic form. See <http://mormonhistory.byu.edu>. On this site, he is continuing to compile the new books and articles that come to his attention in Mormon history, but he is defining "history" pretty broadly, so he is including a lot of general social science articles and books, too. He actually goes back a little beyond 1997, just to overlap a little with the published volume and to make sure he picks up everything. Naturally he would welcome contributions from the rest of us (jballen@aol.com). If we can all support this new bibliographic site, we might not need to publish

any updates of the citations in the original Allen et al. published bibliography. (contributed by Armand Mauss)

Old Issues of the MSSA Newsletter

Ryan Cragun has finally finished converting all of the old issues of the MSSA Newsletter he has into electronic versions. They are now available on the website here:

<http://www.mormonsocialscience.org/index.php?q=node/8>

News Items

Update On O'Dea Anthology

The MSSA authorized Tim Heaton, John Hoffmann, and Cardell Jacobson to collect, edit and publish a collection of essays that examine the influence of Thomas O'Dea's classic book *The Mormons* and, by extension, much of contemporary Mormon society. As of early September, the editors had 16 chapters submitted for the volume, most of which have undergone at least one revision. The chapters have been sent to two university presses that expressed an interest in publishing the book. The authors of the chapters are prominent researchers of the LDS Church today. The chapters cover a range of topics about the church, and they are a good assessment of how O'Dea's work influenced subsequent research on the LDS Church. Obviously much that O'Dea wrote was accurate at the time, but time has eclipsed his views. A couple topics in particular, Blacks and the Priesthood and the women's movement, he did not anticipate. In other cases, such as the conflict with secular knowledge, his perceptions seem to have been accurate, though that issue has not always been as salient as have other issues. The editors expect the volume to appear in 2007, the 50th anniversary of the publication of O'Dea's *The Mormons*.

Cardell Jacobson

Changing Stance on Homosexuality?

The Salt Lake Tribune recently (9/1/2006) carried an article by Peggy Stack Fletcher about an interview on the LDS Church's website. The

interview was by a public relations official of the Church and was done with Elder Dallin Oaks and Elder Wickman, of one of the quorum of the seventies. The Interview was about the Church's positions on homosexuality. It presented some significant modifications to previous stances taken by leaders of the Church including: we don't know the causes of homosexuality, marriage is not the cure, gays don't choose to be gay, and they don't endorse any of the change therapies. For further information see the following websites.

http://www.sltrib.com/search/ci_4268212
http://www.sltrib.com/search/ci_4275317
<http://www.lds.org/newsroom>.

Future SSSR Meetings

2006: October 20-22, Portland, Oregon
2007: November 2-4, Tampa, Florida
2008: October 17-19, Louisville, Kentucky
2009: October 23-25, Denver, Colorado

Invite your friends to join us and invite them to join the MSSA.

MSSA Leadership

President:

- Rick Phillips (2005-2009)

President-Elect:

- None

Board Members:

- Michael Nielsen
- Gordon Shepherd
- Kendall White
- Lynn Payne

Treasurer/Secretary:

- Cardell Jacobson (2001-present)

Newsletter Editor:

- Ryan T. Cragun (2003-present)

Nominations for Candidates: October meeting

Next elections: Spring 2007

Dues Due

Please send your dues for 2006 to Cardell Jacobson, Department of Sociology, 2008 JFSB, Brigham Young University, Provo, Utah 84602

If you would like to receive this newsletter by email, and don't already, save the MSSA some money by sending your email address to: cardell_jacobson@byu.edu