

# MORMON SOCIAL SCIENCE ASSOCIATION

## NEWSLETTER

Vol. 27, No. 1

Spring 2006

Ryan T. Cragun, Editor

---

### In This Issue

|   |    |
|---|----|
| Leadership Change.....                    | 1  |
| Business Meeting Minutes.....             | 1  |
| MSSA Sessions at SSSR – October 2006..... | 2  |
| Past Glenn M. Vernon Lecturers.....       | 5  |
| Update on the O'Dea Volume.....           | 5  |
| Announcements.....                        | 9  |
| News Items.....                           | 10 |
| Future SSSR Meetings.....                 | 10 |
| Recent Publications of Interest.....      | 10 |

#### Leadership Change

The past few weeks have been eventful ones. In a December 26, 2005 email sent to MSSA board members, John Hoffmann resigned his position as MSSA President. Even though losing John as President was unfortunate, the timing of his resignation was fortuitous, as it allowed the MSSA board sufficient time to meet the mid-January deadline for organizing sessions for the upcoming meeting in Portland. The MSSA board, consisting of Mike Nielsen, Lynn Payne, Gordon Shepherd, and Kendall White, worked together to submit three sessions to the SSSR program chair. Details of the sessions are found in this newsletter. We hope you agree with us that the sessions will be interesting. We particularly look forward to Henri Gooren's Glenn M. Vernon address, tentatively titled "The Mormons of the World: The Meaning of LDS Membership in Central America."

The next order of business involved selecting an individual to finish the remainder of John's term, which lasts until the 2007 meeting. Working together by email, a consensus quickly emerged with three of the four board members independently suggesting that Rick Phillips be asked to serve as the next MSSA President. Rick graciously accepted this request and will conduct

the business meeting in Portland. The MSSA board will assist Rick in the various duties involved in his new position.

As you may recall, last year MSSA asked John Hoffmann, Cardell Jacobson and Tim Heaton to edit the book commemorating O'Dea's *The Mormons*. With the help of Cardell and Tim, John will continue in his role as lead editor on that project. An update on the book is found on page 5 of this newsletter.

Please join us in thanking Rick, and lend a hand if he asks for help. We deeply appreciate his willingness to assist the MSSA on short notice. We look forward to John's continued involvement in MSSA. Please contact us if you have any questions about this transition.

Respectfully submitted,  
Mike Nielsen, Lynn Payne, Gordon Shepherd,  
and Kendall White

#### Business Meeting Minutes

Rochester 2005 Meetings, by Lynn Payne

1. New MSSA Leadership - Nominations are due for President Elect, MSSA Board Members and Secretary/Treasurer. Elections

will be held in the Spring of 2006. Rick Phillips, our new MSSA President, will be responsible for generating a list of nominees for these offices.

2. Progress Report on Revisiting O'Dea Book  
John Hoffman and Cardell Jacobson were recent panelists in a session convened by Lynn Payne on Revisiting Thomas O'Dea's The Mormons 50 Years Later: A Discussion on Editorial Direction and Content for an Updated Volume. John and Cardell reported that there has been interest from a number of potential contributors to chapters in this book. The editorial team has notified those who have submitted proposals.
3. Report on Finances and Membership - Active members are 40. There are over 100 on the rolls. Checkbook balance is approximately \$250. Savings account is about \$750. Ideas to increase membership include: placing a Sunstone advertisement, publicize MSSA in MHA, and recruiting from the UVSC Religious Studies Program (David Knowlton and Brian Birch).
4. On-Line MSSA Journal - Rick Phillips had raised this suggestion earlier in the year. After a discussion, it appears this is a valuable idea to explore but no one has time to explore it further. It would require time to develop an editorial board and get the needed momentum.
5. The Glenn Vernon Lecture - The next scheduled Glenn Vernon Lecture is during the Portland Meetings this fall. Henri Gooren from Utrecht University will give the lecture.
6. Session and Paper Proposals for Portland 2006 Meetings – Paper proposals are due March 15, 2006. A session on church growth with both LDS scholars and Ron Lawson (Seventh Day Adventist researcher) is among the interesting sessions (see below for other sessions).
7. MSSA Student Paper Competition - Ryan said that there has not been any interest to this point. The deadline is the end of December. We will see what happens and announce any next steps in our next Newsletter. If you know of students doing good work on Mormon issues, please encourage them to send a copy to Ryan.
8. MSSA Electronic Newsletter - Cardell is sending out the newsletter electronically to a number of MSSA members now. This reduces

our costs and puts the newsletter in our hands sooner. Cardell was thanked for this new innovation. If you have received this newsletter by regular mail and would like to receive it by email, send a not to Cardell ([Cardell@byu.edu](mailto:Cardell@byu.edu)).

## **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](mailto:hgooren@theo.uu.nl))

Ronald Lawson (Queens College CUNY, [ronaldlawson1@verizon.net](mailto:ronaldlawson1@verizon.net))

Participants:

Ryan Cragun (University of Cincinnati, [ryan@genesoc.com](mailto: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](mailto: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](mailto: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](mailto:ronaldlawson1@verizon.net))

- Abstract forthcoming

### *Session 2: Religion in Latin America*

Organizer and convener:

Henri Gooren (Utrecht University, [hgooren@theo.uu.nl](mailto:hgooren@theo.uu.nl))

Participants:

Carlos Garma Navarro (Universidad Autónoma Metropolitana, [ganc@xanum.uam.mx](mailto: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](mailto: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](mailto: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](mailto: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](mailto:hgooren@theo.uu.nl))

Participants:

André Droogers (Vrije Universiteit Amsterdam, [af.droogers@fsw.vu.nl](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto:hgooren@theo.uu.nl)), The Mormons of the World: The Meaning of LDS Membership in Central America

## **Past Glenn M. Vernon Lecturers**

2004 – Jan Shipp

2002 – Marie Cornwall

2000 – Tim Heaton

1998 – Warner Woodworth

1995 – Jim Duke

1993 – David Knowlton

1992 – Armand Mauss

## **Update on the O'Dea Volume**

At the 2005 meetings in Rochester, NY a session was held to discuss the current state of the O'Dea project as well as possible directions. At the session, the volume editors, John Hoffman, Cardell Jacobsen, and Tim Heaton, presented the following list of proposed chapters for the volume. If you have any questions or suggestions, the editorial team will be glad to correspond with you via email.

Lynn England, Brigham Young University:  
Thomas O'Dea: the New Spirit and Science of Mormon Studies

- The basic purpose of this chapter is to situate O'Dea's work in the context of the sociological and philosophical analysis of Mormonism. Its key argument is that O'Dea's work represented a new focus on Mormonism as the object of a detached, scientific effort and a non-orthodox interpretation of Mormon ideas. His work is compared and contrasted to earlier exposes, brief encounters with Mormonism by social scientists, and 20th century studies of Mormon communities.

Douglas Davies, University of Durham: Mastery and Mystery

- The major focus of the chapter is the double theme of mastery and mystery. The author explores the theme of mastery throughout O'Dea's book embracing ideas of, for example, 'mastery and metamorphosis' in the self-made God, the advancement of intelligence, free-will and effort, and revelation and problem solving: all framed by the conquest of the land. He then discusses the place of mystery in Mormonism, or rather the way O'Dea describes its absence. The role of temples and the mastery-mystery and charisma of LDS leaders is highlighted.

O. Kendall White, Jr., Washington & Lee University: Thomas F. O'Dea on Mormon Intellectual Life

- This chapter addresses the question of Mormon intellectual life by examining both the claim about the paucity of a philosophical foundation and tradition and the dichotomy between apologist and apostate. The author examines some theological developments identified after O'Dea wrote and used the framework of a continuum between apologists at one end and apostates at the other. Conceptualized this dimension as a continuum rather than a dichotomy, enables us to see the variety of positions contemporary Mormon intellectuals adopt and to understand the potential conflicts they may experience within the Church and the broader Mormon community.

Melvyn Hammarberg, University of Pennsylvania: Thomas F. O'Dea's The Mormons: An American Revitalization Movement

- The author proposes to assess the utility of Anthony Wallace's model of revitalization in relation to O'Dea's presentation of the origins and rise of Mormonism. This chapter therefore brings together the work of two of America's leading social scientists, one an historical sociologist and the other an historical psychological anthropologist, both of whom came of scholarly age in the late 1950s, and whose work thereafter has left an indelible imprint in their respective fields. A common beginning point is their ethnographic approach to research, which aims at recovering an "insider's view" of knowledge, social differentiation, experience, ethos, and emotion. In both cases, this ethnographic approach is complemented by an historical sensitivity to change over time in both macro- and micro-analytic terms.

Danny L. Jorgensen, University of South Florida: Mormonism and Modernity: Thomas F. O'Dea's Mormons

- This chapter examines O'Dea's analysis and interpretation of Mormonism's encounter with modernity. This issue not only is an important

part of O’Dea’s study of the LDS religion, but it remains at the center of sociological discussions of religion in the world today. The chapter reviews O’Dea’s use of a Parsonian framework; how O’Dea’s work anticipates modern secularization theory; how O’Dea might have responded to rational choice theory; and what sources of conflict have emerged as particularly relevant.

Terryl Givens: On O’Dea’s Treatment of the Book of Mormon (topic and description suggested by Armand Mauss, but Terryl has agreed to write on the topic)

- O’Dea offers a generally respectful but fully “naturalistic” approach in his treatment of the Book of Mormon. The chapter will include a critique of O’Dea’s thesis and analysis by more recent scholars. The chapter will address important questions such as the following: Why is a divine origin for the Book so important to the church and to its faithful members? Why has the use of this Book been reemphasized in the church, especially during the past two decades? What are the “costs” to the church as an institution and to its devout members of entertaining competing definitions of the nature of the Book?

Armand Mauss: From Near-Nation to Worldwide Religion

- This chapter begins by reviewing O’Dea’s Chapter on “The Return of Secular Life”: The process by which the Mormon Zion was eventually “domesticated” and transformed from a separate “people,” a near-nation, to a minor religious denomination seeking acceptance by the American society and polity. The author evaluates the usefulness of the concept of “ethnicity” as applied to the Mormon case by the middle of the 20th century when O’Dea was writing. The second section of the chapter is a condensed historical analysis of the Mormon experience during the 50 years since O’Dea’s book was published. The third section assesses the relationship between the retrenchment of the church and its growth.

Loren Marks and Brent D. Beal, Louisiana State University: Preserving Peculiarity as a People:

Mormon Distinctness in Values and Internal Structure

- O’Dea was fascinated by the contrast between Mormons and those around them. This chapter focuses on how Mormons have striven to maintain doctrinal and pragmatic peculiarity in select areas and how the challenges of doing so compare with those anticipated by O’Dea 50 years ago. This topic is discussed in connection with two “important spheres of Mormon distinctness” identified by O’Dea: (a) distinctness in values, and (b) distinctness of the internal structure of the Mormon organization.

Timothy B. Smith, Brigham Young University: Health and Wellbeing among Mormons: A Review of Recent Research

- The purposes of this chapter are to (1) provide a rigorous examination of the empirical findings regarding Mormon health and wellbeing and (2) discuss evidence for and against several possible moderating and mediating variables that have been identified in the literature. [Presumably, the author will use O’Dea’s discussion of health practices in Chapter VI as a point of departure.]

Armand Mauss: O’Dea and the Race Issue in Mormonism

- O’Dea recognized issues such as equality for women and the growing political conservatism in the church when he decided what to discuss as sources of “strain and conflict.” So how could he have missed the race issue? Eventually, he does address the race issue in Mormonism, but by then he could claim little originality or prescience. The chapter includes a very brief overview of what happened between O’Dea’s book and the 1978 revelation, with plenty of footnotes to other sources. Included is some discussion and analysis of developments within the church that might have postponed the revelation, and what that might tell us about the revelatory process in the modern church. The discussion in this section is set within the context of the LDS heritage of racial and lineage teachings more generally, as analyzed at some length in the author’s book *All Abraham’s Children*. The main

thesis is that increasingly the position of blacks and other people of color in the church has been “normalized,” especially in church policy. The process of normalization at the grassroots level seems to be lagging behind, but eventually most Mormons will become comfortable with it.

Melvyn Hammarberg, University of Pennsylvania: LDS Sexual Ethics as a Source of Strain within Mormonism

- The goal of this chapter is to describe the sexual ethics of the Latter-day Saints as understood from an insider’s perspective much in the manner of O’Dea’s ethnographic reflections. The plan is to consider a general framework for LDS sexual ethics and therefore as a means of identifying sources of strain within the Utah-based LDS church. In particular, a framework underscores the church’s concern with marriage, family, gender, chastity, fidelity and the nature of the self as central concerns of Latter-day Saints’ sexual ethics. It is also a political statement and may be read as embodying social and public relations considerations. The analysis considers seven or eight aspects of LDS sexual ethics, such as gender as an essential characteristic, marriage as “essential to [God’s] eternal plan,” and, in a tradition of “Jeremiads,” the emphasis on chastity.

Rick Phillips, University of North Florida: The Two Churches of Mormonism

- The goal of this chapter is to show how the continuing legacy of the gathering of Zion still affects rates of church participation and retention among Latter-day Saints. The author looks at available data to demonstrate how different religious contexts produce variations in the way Latter-day Saints interface with their church, and with each other. He also examines the delicate balancing act the church must perform in order to meet the needs of its intermountain “base,” while remaining relevant for those living across the globe. [Among other interesting points, he provides data on the changes in the percentage of Mormons who live in and outside of Utah.]

Carrie Miles, Consortium for the Economic Study of Religion: Conflicts Inherent in LDS “Family Ideals Versus Equality of Women”

- Although O’Dea recognized the structural contradictions in LDS attitudes towards women and family, his book was published too early for him to recognize the potential of the “women’s issue” as one of the gravest of these challenges. (O’Dea, in fact, observed that, “Today, practically no difficulty arises from this problem.”) This chapter updates O’Dea’s treatment of “family ideals versus equality of women” as well as covers the contemporary topic of “gender issues and roles.” The material also relates to O’Dea’s discussion of how 19th century social and religious thought (including, in the author’s analysis, economic forces) affected the development of LDS doctrine. After introducing O’Dea’s brief analysis, the chapter discusses sources of conflicts, the church’s response to mid-20th century social change, and the present equilibrium, pointing out that tension is no longer one of change but of difference.

Janet Bennion, Lyndon State College: Mormon Women’s Issues in the 21st Century

- O’Dea’s overview of life in 1950s Mormon culture is inadequate in dealing with the challenges of being female and also being a member of the Church in the year 2005. Although the emphasis that the modern-day Church places on the traditional family, as embodied in the “proclamation of the family,” mirrors the same values and gender roles of the 50s, these are hardly a true representation of the majority of women’s experiences and the true composition of the contemporary family. This paper examines the content of the proclamation of 1995 as it relates to O’Dea’s observations of Mormon lifestyles. It then provides an anthropological critique of the misrepresentation of the document when applied to four categories of Mormon women of the 21st century: 1) career women, 2) polygynous women in fundamentalist movements, 3) single motherhood, and 4) lesbian women.

Susan Ellis, Wayne State College: The Voices



## of Mormon Women

- As the women's movement in society has gone forward, how does the voice of women in the LDS church compare? This paper examines two forms of media, the written word and television, and examines the number of female vs. male authors in the Relief Society Magazine, old Era, and Ensign, along with the number of female vs. male speakers on KBYU TV. It also looks at the subject matter about which they speak, and which gender does the speaking (e.g. men writing about men's interests, women writing about women's interests, men writing about women's interests, women writing about men's interests). Intuition suggests that that voice of women has fallen behind, but empirical evidence may show otherwise.

## David G. Stewart, Jr., Children's Bone and Spine Surgery, Henderson, NV: Growth of the LDS Church: Retention, Internationalization, and Contextualization

- The chapter covers the period from 1960-2005, with greater focus placed on recent years. The following topics are covered: World Growth: including convert growth, children of record and congregational growth, with geographic analysis. Member Activity and Convert Retention: including published statistics, census data and other data by geographic region. Natural Growth: birth rates in the US and internationally, demographics, and trends/ Congregational Growth Challenges of internationalization: Americanization vs. indigenous expressions of faith. Centralized control vs. local autonomy. Translation efforts; English and the international church Centripetal vs. centrifugal spread of information. Cultural Conflicts. Gender roles in the international church. Outreach methods (and their cultural implications and results). Institutional adjustments and changing growth philosophies.

## Sarah Busse Spencer, University of Pittsburgh: "That Same Sociality": Mormons and Globalization in the 21st Century

- One mark of a true world religion is its role as an agent of globalization. Globalization involves not merely the transfer of ideas from

one place to another, but the linking together of distant locations and the reproduction of the same social order over these geographically separate regions.

Globalization can be seen as an extension of an ongoing process of rationalization and modernization that has characterized the last several centuries. Several of O'Dea's major themes are central to the process of globalization. He noted the significance of modernization for Mormonism when he outlined key tensions in the Mormon Church of his day: between rationality and charisma, between authority and individualism, between the world and belief. The tension between the two poles of rationality and charisma, in reality, is a variation on the tension between 'modernity' and 'tradition' noted in classical sociological theory. The tensions between Mormon expectations and those of the local culture are most visible in areas where the church is newly established outside of the U.S., in settings to which the church has not yet assimilated. Therefore, a good place to study the extent of this tension between charisma or rationality, authority and individualism, is in an area where the church has only recently been introduced. This chapter draws on an ethnographic case study of one congregation in Novosibirsk, Russia. Russia, with its dramatic change in the past fifteen years from state atheism through a temporary religious openness toward the direction of a state religion, is distinct culturally and religiously from the American context.

## David Clark Knowlton, Utah Valley State College: Go Ye to All The World: The LDS Church and the Organization of International Society

- The LDS Church has built organizations throughout Latin America, and other parts of the world, in the last half of the 20th century. This marks an important extension of the Church beyond the boundaries of the LDS mainstream at the time O'Dea wrote. The international Church promises to be increasingly important. Already, one can argue, the international Church, and the Latin American Church in particular, have had an impact in the development of Church policies



and procedures that affect the Mormon core region as well as other regions. Another effect is the role of the Church in the development of a global society. This chapter explores the relevance of the LDS Church in the international space of religion and the relevance of that international space for understanding the many local Mormonisms developing around the globe. This chapter uses Latin America—where some 40% of Mormons reside—as its main example, but its focus is on transnational social organization and the role of Mormonism.

Henri Gooren, Center IIMO, Utrecht University:  
The Mormons of the World: The Meaning of LDS Membership in Central America

- The chapter addresses the meaning of LDS Church membership for Latin Americans. Various authors conclude that the main attractions of LDS membership in Latin America are its smooth organization radiating success and middle class values, its discipline and rules of conduct, its huge missionary force, its practical teachings (e.g., on household budgeting and on raising children), and especially its doctrine. The author analyzes the supposed rational and intellectual appeal (O’Dea 1957: 241-242) of the LDS doctrine for Latin Americans, by contrasting it with the more emotional—and certainly less intellectual—tendencies of the main religious competitors of the Mormon Church in Latin America, the multifarious Pentecostals. The chapter addresses tensions created by the demands of membership and develops a typology of membership by analyzing the meaning of membership in the church.

Timothy B. Smith and Lynn K. Wilder, Brigham Young University: Strangers and Foreigners: Toward the Integration of Cultures in an International Church

- O’Dea’s functional interpretation of the LDS Church provided insights for a subsequent generation of scholars. Although much of O’Dea’s work remains salient, his analyses were primarily confined to the regional (mountain West) church of the 1950s. Since that time, the international growth of the church has become exponential – primarily in

less developed nations (Central and South America, the Philippines, etc.). This rapid international expansion and the associated changes in church demographics have resulted in a host of new cultural tensions, some of which parallel O’Dea’s observations of 50 years ago. The purposes of this chapter are to (1) briefly review the history of ethnic/racial relations in the church, (2) provide an analysis of contemporary racial/ethnic tensions in the church, and (3) glean implications from recent research of racial prejudice among LDS samples.

Barry Balleck and Michael Nielsen, Georgia Southern University: Mormons and War

- As the LDS church moves toward becoming a world-wide religion, questions regarding its efforts in international relations become increasingly complex. O’Dea’s classic book does not address this issue directly because the church during the 1950s was largely a regional U.S. phenomenon. Using O’Dea’s general themes, however, we examine the question of Mormons and War using these themes as well as the following: (1) Changes in the nature of military conflict; (2) LDS efforts to enter the world political stage; (3) LDS belief and action regarding the world’s resources, and how they affect international relations; (3) Recent church statements and actions regarding war, conflict and internationalism; (4) The small but notable effort during the Vietnam war among some LDS members to obtain conscientious objector status; (5) The social and social-psychological significance of recent retrospectives such as *Saints at War* and *Saints and Soldiers*; and (6) Humanitarian efforts following war and disaster.

## **Announcements**

*Report from the School of Religion, Claremont Graduate University*  
by Armand Mauss

- This semester (Spring 2006), Armand is teaching "Mormons in Sociological Perspective," with half a dozen graduate students in a seminar format and using as

textbooks : O'Dea, *The Mormons*; Bloom, *The American Religion*; Stark & Finke, *Acts of Faith*; Mauss, *Angel & Beehive*: Cornwall, Heaton & Young, *Contemporary Mormonism*; Eliason, *Mormons and Mormonism*; Heaton, Bahr & Jacobson, *Statistical Profile of the Mormons*; plus the latest DVD containing the texts of all *Dialogue* back-issues through 2005. A few of these are assigned in their entirety, with key selections from each of the others. For the non-Mormon half of the class, *Mormonism for Dummies* (Riess & Bigelow) is recommended. So far the class is enthusiastically engaged. This course follows the one Armand taught under the same auspices a year ago, "Mormons in the History of the American West," with an entirely different group of graduate students and readings. If you'd like a copy of the syllabus for the course, please email Armand Mauss at: [almauss@cox.net](mailto:almauss@cox.net)

- These courses have been taught under the sponsorship of Claremont's LDS Council on Mormon Studies, which has succeeded in brokering the establishment of a new Mormon Studies program to which these courses will contribute in the future. This Council has also sponsored three annual conferences at Claremont, including a very successful and well-attended one last October featuring Richard Bushman. The new program in Mormon Studies will be launched in a more formal and comprehensive way later this year with the announcement of a new foundation to fund the Howard W. Hunter Chair of Mormon Studies. A search for the occupant of that Chair will begin in the fall and is expected to be filled by the fall of 2007.
- Sunstone West will take place April 21-22, also at Claremont, and (for the second time) with the co-sponsorship of the School of Religion there.

## News Items

The MSSA website has a new format and design. It is now an interactive, database driven website that allows members to post announcements directly to the website and comment on existing announcements, including the newsletters that are posted on the website after they have been mailed to the membership. You can see the website at: <http://www.mormonsocialscience.org/>

## 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

## Recent Publications of Interest

- O. Kendall White, Jr. and Daryl White, "Polygamy and Mormon Identity," *The Journal of American Culture* 28, 2 (June, 2005): 165-177.
- O. Kendall White, Jr. and Daryl White, "Ecclesiastical Polity and the Challenge of Homosexuality: Two Cases of Divergence within the Mormon Tradition," *Dialogue: A Journal of Mormon Thought*, 37, 4 (Winter, 2004): 67-89.
- O. Kendall White, Jr. and Daryl White, "Ecclesiastical Power and the Elimination of Professors at Brigham Young University," Pp. 75-97 in *Workplace Mobbing in Academe: Reports from Twenty Universities*, ed. Kenneth Westhues (Edwin Mellen Press, 2004).
- Daryl White and O. Kendall White, Jr, "Queer Christian Confessions: Spiritual Autobiographies of Gay Christians," *Culture and Religion*, 5, 2 (July 2004): 203-218. [includes a Mormon case]

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