



Mormon Social Science Association

...bringing social science to Mormonism

Spring 2014 Newsletter, Volume 34, Issue 1

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MSSA President
David Knowlton

President's Message

Greetings everybody. It is an honor to serve as the current president of the Mormon Social Science Association.

The MSSA faces challenges at a time when Mormon studies is growing by leaps and bounds. Though its membership is stable, it faces the challenge of growing and building recognition of it in an increasingly crowded field. While there are many aspects to this challenge, part of it involves renewing the social science of Mormonism and taking its findings to the wider audience for Mormon studies. Engaging work is being done, though many may not know about it all. Let me mention just a few projects of which I am aware.

Kristine Black recently presented her Ph.D. at Drew University, where she was a student of the important sociologist Oto Maduro. Kris performed an ethnographic study of two wards, one in Utah and one in New Jersey, to grasp the ways in which the notion of ward family operates such that solidary organizations can be created. In her work, she finds an unusually broad sense of family stemming from a habitus of care that contrasts with the more narrow theology and politics of the family that many observers see in General Authority discourse. Her work focuses on practices of kinship which she argues is one of the most important social relationships at the core of Mormon life.

Bradley Kramer also presented his dissertation in linguistic anthropology at the University of Michigan recently. Brad is interested in the silence as a very productive practice within Latter-day Saint language, or discourse as linguistic anthropologists tend to call it. By looking at the ways Mormons create silences in their speech, Brad shines an informative light on ritual (including temple worship), Priesthood authority, gender and, especially, kinship. Like Kris he sees kinship as central to Mormon life and worship.

John Dehlin, well known from his Mormon Stories Podcasts series, completed his dissertation at Utah State University this year in psychology. Dehlin's work, among other things, looks at the psychosocial implications of different religious approaches to homosexuality.

I am pleased to announce that all three of these up and coming social scientists of Mormonism, representing three of our core areas, along with a set of other, more established students of Mormonism, will be presenting their work at the next SSSR meetings in Indianapolis.

MSSA Leadership

President

David Knowlton
(2013-2015)

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FEATURE ARTICLE

Scripture As Social Practice

Daymon M. Smith, Ph.D.

Anthropology

In the *Cultural History of the Book of Mormon* I develop a theory of scripture. Drawing on recent work concerning “scripturalizing” done by scholars (like myself) affiliated with the Institute for Scripturalizing Studies at Claremont Graduate University, the theory regards “scripture” as a term describing a complex relationship between texts and practices informed by texts. Rather than a genre of text, “scripture” is a word that simplifies an ongoing social process that generates social roles, authority, power, tradition, capital, and what we often call “imaginaries.”

As a term that directs one’s attention to particular text, “scripture” tells adherents of some textual-canonical tradition where to look, and from what resource to draw, in order to make their identities and social roles intelligible to others in their community. I call these texts derived from “scriptural” material by the term “metatext,” and that term can be used for written commentaries, sermons, dictionaries, encyclopedia, curriculum, morality tales and other familiar, religious exegetical apparatuses. Pseudepigraphal writings, parodies, and many other genres can be considered “metatext,” as well; and this allows our histories of text-based movements like Mormonism to link together sources of authority with attempts to subvert, challenge, or expand such authority across genres, bodies, and biographies. Moreover, the term “metatext” is useful for linking together practices informed by text: say, the uttering of a prayer whose words are given in text, or an office or title given in text, or economic or marital practices sanctioned in text. Such prayers, offices, economic and marital practices can be regarded as “metatext,” allowing them to be understood as *interpreting* text, giving embodied illustrations for readers. It is the relationship between text and some interpreting, dependent, or developing metatext which creates the imagined referent of the term “scriptures.”

Just as a standing wave of sound can appear stable and solid, so is “scripture” a term used by “natives” for what is in fact a complex, flowing, ever-changing relationship between text and metatext. In the case of the Book of Mormon, metatext appeared chronologically earlier than the actual book. In the region surrounding Palmyra, New York, as early as 1828 we see editors publishing parodies and other attempts to fill in the content of what was known by most readers merely by a title: *The Book of Mormon*. After a book was published

Smith: Scripture As Social Practice continued: *Ponder*

bearing this name, critiques of the “doctrines,” theology, historicity would appear, as would defenses responding to said critiques. In this back-and-forth, however, the text of the Book of Mormon was often ignored, and long-standing battles over authority, canon, ritual, theology, administration, and other matters provided metatextual cues—sort of standing wave—for future readers of the book. As metatext was layered upon text, the book itself became something of a fetish, a “new scripture” said to interpret or be a “codicil” of the New Testament. The Book of Mormon, in fact, was never more than Bible metatext for early Mormons, and with the creation of the “Quad” combination in the late 1970s by the LDS Church, these two books were integrated by a metatextual root system comprised of footnotes, indices, dictionary, and vast curricular and sermon commentary into a single imaginary called “the scriptures.”

But what does the “native” mean by “the scriptures”? Not merely the books themselves, of course, but the interpretations of the words written between the covers—that is to say, the metatext which explains, develops, critiques or defends, validates or denigrates the text. If we understand “scripture” as a relationship between text and metatext, we see that metatext is essential to making something “text,” such that one might claim to read only “what is right there on the page,” as Christian fundamentalists often claim. Metatext makes text “foundational,” but we must understand “metatext” as referring to social practices surrounding some actual text, say, the King James Bible published in some actual year, on paper, in some language. In fact, if we examine the practices—discursive, ritual, fantastical—surrounding the actual use of a book, we see that “what is right there on the page” is often layered with centuries of metatext. Why does the native fundamentalist regard his or her reading as found “inside” the text, and have so much difficulty seeing what “outsiders,” literary critics, and other readers find evident? This is an important question, and I believe by approaching the matter from the perspective developed in the cultural history I’ve recently finished, we find some answers.

The natives (in this case, self-described Mormons) embody vast metatextual structures—administrative hierarchies outlined by titles using proper nouns found in text, dietary and sexual codes said to be sanctioned in text, and so on—which they in fact “bring” to the text. By virtue of having embodied said metatextual structures (and rituals are functionally understood as factories for embodying such things, for instance, when passing bread and water in “the sacrament”), the native reader of text-as-scripture collapses the boundary between society, culture, text and body; in effect, confusing what is “inside” them with what is “inside” the book. A threat to “the scriptures” can actually be felt, physiologically, as a threat to one’s person, in a rather extraordinary development. Thus, the term “scripture,” as I show over the course of four volumes of history, is a term that shows the social scientist *where to look* if we’d like to see where to begin a historical or social analysis of power, identity, social roles, capital, myth, tradition, and so on. In something like a spiraling vortex

Smith: Scripture As Social Practice continued:

or whirlwind, metatext exploded from the pages of the Book of Mormon, picking up edifices long abandoned or sedimented under tradition, and scattering them through a landscape of readers. The pages of the book provided nouns, phrases, scripts for readers to voice; stories, heroes, villains, for nineteenth-century children to learn about in an emerging primary education system created in the image of Christian Sunday Schools; tests for missionaries to put before investigators of a new-“old time” religion; and much else that would give us the always in flux, complex system of referents we simply call “Mormonism.”

In summary, the *Cultural History of the Book of Mormon*—itself a long explanation of the meaning of the word “scripture,” and an exploration of what it created (if we can anthropomorphize briefly) in order to make itself appear like an *object* to build upon, instead of a *relationship* that obscures existing powers—tells how Mormonism became a thing one could voice, argue against, convert to, by virtue of *it being metatext* that brought together the Book of Mormon and the Bible. It describes the Restorationist movements that preceded the book’s publication, shows how such movements were metatextual dynamos that took the book and fitted it into existing traditions. It shows how the new missionary system of the mid-nineteenth century fragmented the voices and words of men like Orson and Parley Pratt—themselves explicating the new religion by using terms broken from canonical text—to create a stable referent called “Mormonism.” The new book gave us stories and dictionaries and compendia, authors like George Reynolds and B.H. Roberts who taught metatext to children, and wrote reference material used by lay curriculum writers to fashion a “doctrine” and Sunday School genre where text could be bent “to your daily life,” effectively turning the familiar Catechism question-and-answer dyad into something one could personalize. A new administrative regime was built around the education of children, and as I show in the cultural history, this administrative regime would become the new referent of “the Church” as it grew into a bureaucratic government of bodies, biographies, and text in the early twentieth century.

What is evident over the long history of the Book of Mormon – as scripture used by Restorationists – is how often metatextual traditions obscure what is found on the pages of the Book. For example, the Tower of Babel is not in the book, but was added by metatextual commentary inserted as chapter headings. The same can be said for the reading of Lamanites as Native Americans, as Zion being in Central or South America; as its Moses being the Moses in the Bible; or its Jews being the Jews familiar to us. In fact, as I document in the first volume of the series, many Mormon historians and scholars write unwittingly “inside” metatextual traditions, effectively writing as na(t)ive Mormons whose interpretations of a text is also performative of one’s identity and membership inside a community. Yet, as I show in the final, fifth volume of the series, the Book of Mormon can be stripped of centuries of metatext. Readings justified by what is “on the page” can be given which lead

Smith: Scripture As Social Practice continued:

to rather surprising notions of history, apocalypse, the “Remnant,” the “Book of the Lamb,” and much else long regarded and presumed to be little more than biblical metatext. In fact, the Book of Mormon can be read as *demanding* it be broken from such tradition; Mormon history—with all the tales of persecution, suffering, lamentation—as an experiment in interpretation gone wrong. An experiment—history as metatext!—that the cultural history suggests is conclusive evidence of the power of tradition, embodied in flesh and imaginaries like churches and corporations, to compel readings in a manner that often is demonstrably at variance with what the words in said text can be read as saying. When Mormonism is understood as a word, first of all, we are forced outside the world of the Native, and as a Native Anthropologist, the most estranging turn I have taken in the “field” came after realizing the nature of scripture as a *relationship*, not a genre, bringing together text needing interpretation by metatext: words, bodies, books, biographies, rituals, into vast imaginaries we create and embody.

BOOK REVIEW

Review of
David G. Stewart, Jr. and Matthew Martinich,
Reaching the Nations: International LDS
Church Growth Almanac (Cumorah
Foundation, September 25, 2013).

Ronald Lawson
 Queens College, CUNY

In his Foreword to this work, Armand Mauss refers to Rodney Stark’s enthusiasm about LDS growth beginning about 1985, and his straight-line projections predicting enormous growth and ultimately the recognition of Mormonism as a new World Religion. However, David Stewart was one Mormon who noticed losses from low retention after 1996. Seeing the weaknesses of official statistics, and of the proselytizing and retention efforts that lay behind them, Stewart launched a personal mission to remedy these problems facing his church through generating reliable, candid information concerning the Mormon missionary program in order to provide information to the laity, and especially would-be missionaries, and thus raise consciousness and alter policies.

Working with Matthew Martinich, they compared Mormon official membership growth in countries over time, especially during the last two decades, with changes in the average congregational size and in the number of

Lawson: Review of Reaching the Nations continued:

congregations, in order to estimate what proportion of listed members attend services and are active in the congregations. They also noted whether congregations were wards or branches, as a measure of the availability of local priests to lead them. They also visited congregations in many countries, conducted thousands of interviews with missionaries as well as with members, and drew on hundreds of reports from mission presidents, returned missionaries, and members; their ongoing data collection process continues, drawing on contacts in almost all areas of the world.

This work is the most recent contribution to this crusade. It is huge: two tomes, each just short of 1,000 letter-sized pages, containing 10 detailed regional and 201 country profiles, with overviews of the geography, history, economy, population, politics, people groups, culture, religion, religious freedom, cities, and Mormon history of each, together with research and analysis of growth, retention, printed materials available in local languages, and the opportunities and challenges facing the LDS Church there. The authors also compare Mormon growth with that of other religious groups, notably Seventh-day Adventists and Jehovah's Witnesses. These are excellent choices because of their similarity to Mormons: all three groups originated in the USA, regard themselves as the sole possessors of truth, and have, because of a felt need to spread their particular message, globalized and grown dramatically.

In their Introduction, the authors estimate that only 30% of LDS members worldwide are active to the extent of attending services. Since all such statistics are tendered as "estimates", I wrote to Dr Stewart to ask his sense of their degree of reliability. He responded that "We have corroborated these figures and have found a high level of consistency among different sources and therefore place high confidence in their reliability" (March 25, 2014). Their analysis reveals that the proportion of active members varies among the regions, and also within them from country to country. The highest participation (50%-55%) is found among Mormons living in the Middle East and North Africa; in this heavily Muslim region, however, almost all members are not locals, but have been drawn there from Europe and the US. The estimated participation rate is 43%-46% in Southern Asia, 43% in Sub-Saharan Africa, 40% in the USA, 35% in Oceania, and 33%-36% in Canada. The estimate for Western Europe is right at the mean—30%. The regions whose estimated participation is lower still are Eastern Europe (24%), Central America and the Caribbean (22%), while Eastern Asia, the Caucasus/Central Asia, and South America are all 20%. The country with the lowest member participation, Chile, stands at 12%. Losses are especially high among adult converts, large numbers of whom disappear shortly after their baptism, and who prove to be the least likely to respond to reclamation efforts. Since in some regions, the authors report, many of these go on to become active with other religious groups, the fact that the official membership roll continues to include them seems absurd: that roll is instead a list of all who have been baptized as Mormons and who may be still alive. It is at best a measuring stick

Lawson: Review of Reaching the Nations continued:

against which to measure retention and activity rates.

When comparing Mormon, Adventist, and Witness statistics, it becomes clear to the authors that the latter two usually have far more congregations, higher member retention and local involvement, and much broader geographic coverage. (This study explores the degree of urbanization and whether Mormons have a presence in cities of more than a million people because Mormon outreach is usually limited to cities.) The contrast between Mormons and Witnesses is especially great in the area of missionary outreach: while among Mormons this is left mostly to youthful volunteers, it is seen as so central by Witnesses that they count not baptized Witnesses but only “publishers”—those who are witnessing regularly.

Low member retention among Mormons is blamed on too much attention to rapid and numerous convert baptisms, which the authors associate especially with foreign missionaries, and too little concern for careful indoctrination, for ensuring that converts have a habit of attending services and have overcome unacceptable addictions before their baptism, and inadequate or non-existent fellowshipping of new members after their baptism and responsibility for them has shifted to the local congregation. Retention rates are often higher where laws prevent the sending of foreign missionaries, so that local congregations feel greater responsibility, for local missionaries are more likely to be concerned with strengthening the congregations, and where the cost of embracing a new religious identity is greater.

A central idea explored by the current Broadway hit, *The Book of Mormon*—that for Mormon missionaries one size fits all, so that the same lessons are taught to would-be converts everywhere—underlines another theme of this work. This is that Mormon missionaries are not culturally aware, and have not been prepared to reach out meaningfully to Muslims, Hindus, any of the Christian Orthodox groups, Coptic Christians, etc. Consequently, they have been notably unsuccessful among members of such groups. They are in sore need of training in missiology.

Mormons are obviously the projected audience for this work, so that the authors saw no need to explain the various peculiarly Mormon terms, such as the difference between a ward and a branch. This may also have been the reason why the segments devoted to local Mormon history in each chapter, particularly those dealing with regions or countries like Sub-Saharan Africa and the Caribbean, failed to mention that the cause of the late Mormon arrival there was the earlier policy of not opening the priesthood to men of African descent, so that there had previously been no reason to plant a congregation where no local person was eligible to lead it. Likewise, entry to much of Eastern Europe, the countries that were once part of the Soviet Union, and China was delayed by the policy that prevented entry without government permission. Perhaps it was assumed that readers would be aware of these

Lawson: Review of Reaching the Nations continued:

factors. Otherwise, I'm not sure why these issues were not addressed.

Finally, when I learned that Mormons had decided not to publish their usual *Almanac* covering the year 2013, and that no one I asked knew the reason, I found myself wondering whether this book had made the statistics that the *Almanac* would have trumpeted so ridiculous that the arrival of the Stewart and Martinich "Almanac" is responsible for that decision. The latter book makes very plain that official Mormon membership numbers are only an accurate reflection of people who have been baptized into the religious group, but in no way do they reflect those who self-identify as Mormon or even semi-regularly attend religious services. Perhaps this book will serve as a call to action among the leadership of the LDS Church to begin reporting their membership numbers more accurately. Of particular benefit to both members and scholars would be an online source of membership statistics like the Adventists have provided, with publicly accessible data. Until such data is available, scholars like Stewart and Martinich (and myself) will have to continue to provide our best estimates of the degree to which the official numbers are inflated and offer explanations of the reasons for that inflation. That means that those wishing to have access to believable data about the size, growth, and participation of Mormons will have to rely on scholars rather than the publications and pronouncements of the LDS Church.

This book makes a major contribution to Mormons' understanding of the problems impeding their mission to spread the gospel throughout the world. The relevant chapters are essential reading for any Mormon being sent on a mission. I would hope that church leaders are also cogitating about the issues that it has raised. I would also add that Adventists, Witnesses, and other missionary-minded Christians would also benefit from gaining familiarity with it.

I would like to finish by raising awareness among my readers of one thing that is too often overlooked: the book consistently misspelt "Seventh-day Adventists": Adventists, like Latter-day Saints, have a hyphen as part of their name.

MSSA Website

www.mormonsocialscience.org

The MSSA website is a wonderful resource for students, academics, and anyone interested in the social sciences and Mormonism. You'll find the latest news and announcements about job openings and upcoming conferences, downloadable copies of previous issues of the newsletter, an extensive bibliography, and convenient links to other academic journals and organizations. Also available: contact information, "Ask an Expert" archives, online due-paying, and MSSA leadership information.

Future SSSR/RRA Meetings

2014

Indianapolis, Indiana
JW Marriott Indianapolis
Oct. 31-Nov. 2

2015

Newport Beach,
California
Newport Beach Marriott
Hotel and Spa
October 23-25

2016

Atlanta, Georgia
InterContinental Atlanta
October 28-30

For information about registration for the 2014 SSSR/RRA annual meeting, please visit www.sssrweb.org. Here, you will find details on location, cost, special events, and instructions for registering online.

Each year, the MSSA participates in the SSSR/RRA conference and sponsors various sessions throughout the weekend.

Plan

Upcoming Conferences

JUNE

4-7 Center for Studies on New Religions: "The Vitality of New Religions: Thinking Globally, Existing Locally"
-Waco, Texas

5-8 <http://www.cesnur.org/2014/waco-programme.htm>

Mormon History Association: "The Immigration of Cosmopolitan Thought"

-San Antonio, Texas

www.mormonhistoryassociation.org/conferences

JULY

30- Sunstone Symposium: "Bridges and Byways: Traversing the Mormon Landscape"

Aug -Salt Lake City, Utah

2 www.sunstonemagazine.com/upcoming-symposiums-and-events/

SEPTEMBER

25- John Whitmer Historical Association: "Sacred Places and Zionie Communities: The Ideals and Realities of the Restoration"

28 -Lamoni, Iowa

www.johnwhitmerhistoricalassociation.org/conf

OCTOBER

2-3 Association of Mormon Counselors and Psychotherapists: "Conflict Resolution in the Therapeutic Process"

-Salt Lake City, Utah

<https://ldsamcap.org/event/2014-amcap-convention/>

9- Communal Studies Association: "Form Follows Faith: The Influence of Belief on the Architecture and Crafts of American Communal Societies"

-Amana, Iowa

www.communalstudies.org/annualconference

15- Western History Association: "The West and the World"

18 -Newport Beach, California

www.westernhistoryassociation.org/conference/

17 Mormon Media Studies: "Mormons and Meaning: How Media Shapes Mormon identities."

-Salt Lake City

www.mormonsocialscience.org/category/call_for_papers/

31- Society for the Scientific Study of Religion/Religious Research Association

Nov -Indianapolis, Indiana

2 www.sssrweb.org

Plan

Upcoming Conferences

Because of limited space, this is not an exhaustive list of upcoming conferences. We offer our apologies for any omissions.

NOVEMBER

22- American Academy of Religion Annual Meeting
 -San Diego, California
 25 -www.aarweb.org

New and Recent Publications of Interest

BOOKS

Howard M. Bahr, Four Classic Mormon Village Studies (University of Utah Press, Feb 28, 2014).

Howard M. Bahr, Saints Observed: Studies of Mormon Village Life, 1850-2005 (University of Utah Press, March 15, 2014).

Kenneth R Beesley and Dirk Elzinga, An 1860 English-Hopi Vocabulary Written in The Deseret Alphabet (University of Utah Press, Aug. 01, 2014).

Vern L. Bengtson with Norella M. Putney and Susan Harris, Families and Faith: How Religion is Passed down across Generations (Oxford University Press, November 6, 2013).

Justin R. Bray and Reid L. Neilson, Exploring Book of Mormon Lands: The 1923 Latin American Travel Writings of Mormon Historian Andrew Jenson (Deseret Book Company, May 12, 2014).

David E. Campbell, John C. Green, J. Quin Monson, Seeking the Promised Land: Mormons and American Politics (Cambridge University Press, June 30, 2014).

Ronald D. Dennis, Zion's Trumpet: 1853 Welsh Mormon Periodical (Deseret Book Company, February 3, 2014).

Eric A. Eliason and Tom Mould (eds.), Latter-day Lore: Mormon Folklore Studies (University of Utah Press, November 1, 2013).

J. B. Haws, The Mormon Image in the American Mind: Fifty Years of Public Perception (Oxford University Press, November 1, 2013).

Michael W. Homer, Joseph's Temples: The Dynamic Relationship between Freemasonry and Mormonism (University of Utah Press, June 14, 2014).

David J. Howlett, Kirtland Temple: The Biography of a Shared Mormon Sacred Space (University of Illinois Press, May 30, 2014).

More about the MSSA

The Mormon Social Science Association (MSSA) exists for the purpose of promoting and sharing the scholarly study of Mormon life.

Any person with an interest in the study of the social, cultural, or religious life of Mormons is eligible to join. MSSA provides contact and associations among researchers and educators working in both academic and applied settings. It is interdisciplinary and international in scope and purpose. The association participates in annual joint meetings of the Society for the Scientific Study of Religion (SSSR) and the Religious Research Association (RRA). MSSA also publishes and distributes a semi-annual newsletter to its members.

For additional information, contact:
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Visit us online at:

www.mormonsocialscience.org

New and Recent Publications of Interest

BOOKS cont.

H. Michael Marquardt and William Shepard, Lost Apostles: Forgotten Members of Mormonism's Original Quorum of the Twelve (Signature Books, May 15, 2014).

Daymon M. Smith, Volume 1: setting, a foundation, of stones to stumble over (a cultural history of the book of mormon) (CreateSpace, July 10, 2013).

Daymon M. Smith, Volume 2 A: voicing being power (a cultural history of the book of mormon) (CreateSpace, August 03, 2013).

Daymon M. Smith, Volume 2 B: follies epic and novel (a cultural history of the book of mormon) (CreateSpace, September 23, 2013).

Daymon M. Smith, Volume 3: the cycles of deep sleep: beta waves (a cultural history of the book of mormon) (CreateSpace, September 11, 2013).

Daymon M. Smith, Volume 4 A: what dreams have come (a cultural history of the book of mormon) (CreateSpace, November 7, 2013).

Daymon M. Smith, Volume 4 B: bodies of word (a cultural history of the book of mormon) (CreateSpace, March 5, 2014).

Daymon M. Smith, Volume 5: book fantasia (a cultural history of the book of mormon) (CreateSpace, March 29, 2014).

David G. Stewart Jr. and Matt Martinich, Reaching the Nations: International LDS Church Growth Almanac, 2014 Edition, Volume I: The Americas, Oceania & Europe (Cumorah Foundation, September 25, 2013).

David G. Stewart Jr. and Matt Martinich, Reaching the Nations: International LDS Church Growth Almanac, 2014 Edition, Volume II: Asia and Africa (Cumorah Foundation, September 25, 2013).

Christine Talbot, A Foreign Kingdom: Mormons and Polygamy in American Political Culture, 1852-1890 (University of Illinois Press, November 7, 2013).

Ben Wright and Zachary W. Dresser (eds.), Apocalypse and the Millennium in the American Civil War Era (Louisiana State University Press, November 4, 2013).

We have done our best to include the most relevant recent book and article publications. We apologize if any significant contributions have been overlooked. You're always invited to email any announcements regarding new publications to Rene (reneromig@gmail.com) or Bosco (boscoocsob@gmail.com).

New and Recent Publications of Interest

JOURNAL ARTICLES

Van Evans, Daniel W. Curtis, and Ram A. Cnaan, 'Volunteering Among Latter-Day Saints', *Journal for the Scientific Study of Religion*, Vol. 52, Issue 4 (Dec. 2013): 827-841.

Eva Marie Garrouette, Janette Beals, Heather Orton Anderson, Jeffrey A. Henderson, Patricia Nez-Henderson, Jacob Thomas, Calvin Croy, Spero M. Manson and the AI-SUPERPFP Team, 'Religio-Spiritual Participation in Two American Indian Populations', *Journal for the Scientific Study of Religion*, Vol. 53, Issue 1 (March 2014): 17-37.

Hui-Tzu Grace Chou, Janell Esplin, and Shelby Ranquist, 'Childhood attachment to parents and frequency of prayer during the college years', *Mental Health, Religion & Culture*, Vol 16, No. 8 (2013): 863-875.

Kathryn A. Johnson, Adam B. Cohen, and Morris A. Okun, 'Intrinsic Religiosity and Volunteering During Emerging Adulthood: A Comparison of Mormons with Catholics and Non-Catholic Christians', *Journal for the Scientific Study of Religion*, Vol. 52, Issue 4 (Dec. 2013): 842-851.

Kevin D. Jordan, Kevin S. Masters, Stephanie A. Hooker, John M. Ruiz, and Timothy W. Smith, 'An Interpersonal Approach to Religiousness and Spirituality: Implications for Health and Well-Being', *Journal of Personality*, Nov. 2013, Early View (Online Version of Record published before inclusion in an issue).

Richard S. Krannich, 'A Multidimensional Exploration of the Foundations of Community Attachment among Seasonal and Year-Round Residents', *Rural Sociology*, Vol. 78, Issue 4 (Dec. 2013): 498-527.

Christine Scodari, 'Roots, Representation, and Resistance? Family History Media & Culture through a Critical Lens', *The Journal of American Culture*, Vol. 36, Issue 3 (Sept. 2013): 206-220.

Joseph B. Stanford and Ken R. Smith, 'Marital Fertility and Income: Moderating Effects of the Church of Jesus Christ of Latter-Day Saints Religion in Utah', *Journal of Biosocial Science*, Vol. 45, Issue 02 (March 2013): 239-248.

Julie Stewart and Kenneth P. Jameson, 'Interests Aren't Everything: An Exploration of Economic Explanations of Immigration Policy in a New Destination', *International Migration*, Vol. 51, Issue 4 (Aug. 2013): 33-52.

New and Recent Publications of Interest

JOURNAL ARTICLES cont.

Alec Thornton, Tony Binns, and Maria Talaitupu Kerslake, 'Hard times in Apia? Urban landlessness and the church in Samoa', *Singapore Journal of Tropical Geography*, Vol. 34, Issue 3 (Nov. 2013): 357-372.

Andrea Vieux, 'Do Not Count Them Out Just Yet: Assessing the Impact of Religious Conservatives on Charter School Regulations', *Social Science Quarterly*, Vol. 95, Issue 2 (June 2014): 411-424.

Deborah Whitehead, 'When religious 'mommy bloggers' met 'mommy porn': Evangelical Christian and Mormon women's responses to *Fifty Shades*', *Sexualities*, Vol. 16, No. 8 (Dec. 2013): 915-931.

Joseph Yi, '(Re)Drawing the Lines on Marriage and Sexuality', *The Political Quarterly*, Vol. 84, Issue 4 (Oct.-Dec. 2013): 497-505.

MSSA Dues

Please send your dues for 2014 to:

Ryan T. Cragun
University of Tampa
401 W Kennedy Blvd.
Tampa, FL 33606

Dues are \$10.00 annually. Checks should be made payable to "Mormon Social Science Association" or "MSSA."

Dues are also payable on the MSSA website via Paypal (which accepts credit cards). 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:
ryantcragun@gmail.com