

NEWS

BYU CONTINUES TO DEBATE ACADEMIC FREEDOM ISSUE

THE WAR over faculty rights at Brigham Young University that erupted last year still rages. The question at stake is to what extent can a faculty member's expression on religious issues be proscribed by the University's commission to promote orthodoxy among its faculty and students.

Last September the faculty committee responsible for writing the philosophical statement on academic freedom released its final draft. According to many BYU faculty, most of the changes from the earlier preliminary draft that was circulated among faculty last summer provide more protections for individuals. (See "BYU Memo Highlights Academic Freedom Issue," SUNSTONE 16:1.)

For example, the final draft states that any limitations on academic freedom must be "narrowly drawn so as not to impede the robust interchange of ideas," and the guidelines now acknowledge the freedom to "discuss and advocate controversial and unpopular ideas."

The statement says that limiting faculty speech is "reasonable when the faculty behavior or expression seriously and adversely affects the University mission or the Church. Examples would include expression with students or in public that:

"1. contradicts or opposes, rather than analyzes or discusses, fundamental Church doctrine or policy;

"2. deliberately attacks or derides the Church or its general leaders; or

"3. violates the Honor Code because the expression is dishonest, illegal, unchaste, profane, or unduly disrespectful of others."

After review by the faculty and board of trustees, the ten-page document became part of the university handbook. Al-

though, to the surprise of some campus insiders, by February 1993 no final version reflecting later faculty concerns has been released. Instead, in March it was announced that the final draft had been accepted by the board and was now university policy.

Some faculty still are uncomfortable with the document and feel that it might have a chilling, "psychological effect" on research in Mormon issues. "It might lead some faculty to be afraid to do research or take positions based on their data that don't agree with positions of church leadership," BYU sociology department chair J. Lynn England told the *Salt Lake Tribune* last fall. "As scholars we need to be free to point out where [Church leaders] have made mistakes," he said.

At the annual university faculty conference in late August 1992, BYU President Rex E. Lee said that the university was "basically sound." Quoting John Milton, Justice Holmes, and John Stuart Mill, Lee said that "truth can be best pursued in an atmosphere free from unwarranted inhibition on the development of expression of thoughts and ideas." Lee said that because BYU also celebrates the religious aspects of intellectual life, its faculty "enjoy a greater measure of academic freedom" than at "any other school."

Lee also defended the need to preserve institutional academic freedom and applauded the limitations in the statement. He also said that the Church's 1991 statement on symposia was issued to all Church members and thus included BYU faculty. He said the statement wisely counseled "between what is appropriate for public discussion and what can more usefully be resolved in private."

BYU Provost Bruce C. Hafen, speaking on "The Dream Is Ours to Fulfill," gave an expansive view of the mission of BYU that "embraces all truth," but which gives "priority to the truths that lead to Christ, and we cannot allow our most sacred premises to be altered or even minimized by secularist assumptions."

Hafen said that many spiritual casualties are "inflicted when a thoughtful student senses, even through subtle hints, that a BYU teacher she respects is cynical about the Church." He acknowledged that educated people may have troubles with a Church issue, but said that the public expression of them is not an issue of intellectual integrity or educational depth but one of judgment. Hafen said public expres-

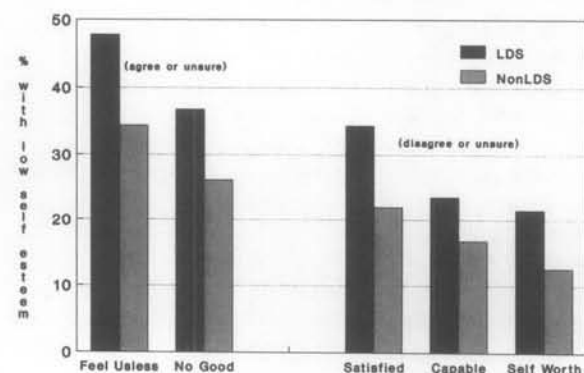
sion of disagreement conveys a "cynicism about the divine influence in a Church based on prophetic leadership." He counseled private communication over public expression that "may simply spray another burst of spiritual shrapnel through the ranks of trusting and vulnerable students."

"Follow the Brethren" means more than we might imagine," Hafen said. "[U.S. House of Representatives Speaker] Tip O'Neill used to say that you find out who your friends are not by seeing who's with you when they agree with you, but who's with you when they think you might be wrong. And the religious core of a sacred system just might ask its followers to trust the religious imperative even when it does not

PECULIAR PEOPLE

SELF ESTEEM OF LDS AND NON-LDS WOMEN ON THE WASATCH FRONT

SELF ESTEEM OF LDS AND NONLDS WOMEN
ON THE WASATCH FRONT



Source: Survey of Women's Work Experience

A 1991 SURVEY of approximately 1,400 randomly selected women living along the Wasatch Front indicates that LDS women have lower self-esteem than non-LDS women. In comparison to non-LDS women, LDS women were more likely to agree with or have mixed feelings about the statements, "I certainly feel useless at times" and "at times I think I am no good at all." They were more likely to disagree with or have mixed feelings with the statements, "on the whole, I am satisfied with myself," "I am able to do things as well as most people," and "I feel that I'm a person of worth at least on an equal plane with others."

SUNSTONE CALENDAR

THE BROOKIE AND D. K. BROWN FICTION CONTEST deadline for short stories (maximum 6,000 words) or short short stories (maximum 1,000 words) dealing with LDS issues is **1 June 1993**. Contact: The Sunstone Foundation, 331 Rio Grande Street, Suite 206, Salt Lake City, UT 84101-1136 (801/355-5926).

BYU-HAWAII LDS WRITERS' 1993 WORKSHOP on **28 June, to 3 July 1993** at Brigham Young University-Hawaii will feature lectures and small group workshops by professional writers Jack Weyland, Dean Hughes, Louise Plummer, Dick Harris, Janice Kapp Perry, and others, as well as editors from Deseret Book, Bookcraft, and the Church magazines. Sessions will cover fiction, ad copy writing, non-fiction, article writing, and song writing. Workshop fee is \$195 (\$220 after 28 April). Contact: Chris Crowe, 808/293-3633, or John Bennion, 808/293-3601.

AN INFORMATIVE CONFERENCE ON SEXUALITY/HOMOSEXUALITY on **24 April 1993** at the University of Utah will feature Kinsey Institute director Dr. June Reineisch plus ten panels on various subjects. For more information contact The Graduate School of Social Work, 801/581-8913.

LOWELL BENNION FEST to celebrate his 85th birthday and many and various contributions. Friends are planning a day of scholarly papers, personal reflections, and community service on Saturday, 7 August, at the University of Utah Student Union Building. Sponsored by Douglas Alder, Mary Bradford, Eugene England, Emma Lou Thayne, and the Lowell Bennion Community Service Center.

THE MORMON ALLIANCE's case reports committee invites contacts from individuals who feel they have experienced ecclesiastical or spiritual abuse within the context of the LDS church or who know about the experiences of others. The Mormon Alliance wishes to identify, document, and address such problems. We are not interested in Church-bashing. As a committee we are prepared to listen nonjudgmentally and confidentially, and we hope to promote healing and reconciliation. Contact: Lavina Fielding Anderson, 1519 Roberta St., Salt Lake City, UT 84115 (801/467-1617); Janice Allred, 221 W. 3700 N., Provo, UT 84064 (801/225-4967); Mormon Alliance, 6337 S. Highland Dr. Box 215, Salt Lake City, UT 84121.

THE MORMON HISTORY ASSOCIATION will hold its annual meeting at the Graceland College in Lamoni, IA, on **20-23 May 1993**. Lamoni was founded in the 1870s as an Order of Enoch joint stock company managed by the RLDS presiding bishop. In 1881, Lamoni served as headquarters for the RLDS church for over two decades. Nearby historic sites include Adam-ondi-Ahman, Far West, and the Mormon Train community of Garden Grove. The conference, whose theme is "Religious Pluralism: The Communities of Mormonism," will begin with an afternoon tour of and session in the RLDS temple in Independence, MO, on 20 May, followed by a bus trip to Lamoni where the evening session will explore "Mormonism in All Its Varieties." For program, travel, and housing information, contact: The Mormon History Association, P.O. Box 7010, University Station, Provo, UT 84602.

THE MUSEUM OF CHURCH HISTORY AND ART 1993 will offer five new temporary exhibits and three special foyer displays this year. The exhibit celebrating the centennial of the **completion of the Salt Lake Temple** opened on 27 March. Currently running through 18 April is a special exhibit entitled "Through a Child's Eye" showcasing **children's art from around the world**, which includes more than 300 drawings from 32 states and 30 countries. When that

exhibit closes, it will be replaced ten days later with one exploring the development of a **Latter-day Saint presence in West Africa**. Curators have collected artifacts, art, and photographs from the 1960s and early 1970s to document this relatively organized part of the Church. During July, visitors will see detailed scale models of historic farm machinery recalling the **history of an Idaho homestead**. This is one of three special holiday foyer displays planned in 1993. The others featured **art of the "Last Supper"** for the Easter season and will feature the traditional Christmas display of **nativity sets**. On 1 October, the museum will open a five-month exhibition of **rare historical art** created in early Utah. Featured will be paintings by Dan Weggeland, C. C. A. Christensen, George M. Ottinger, and other pioneer artists. The West Africa exhibit in the Theater Foyer Gallery will be replaced 21 October with another international theme: **native art from around the world** depicting various Latter-day Saint temples. The museum will begin judging entries for its **Third International Art Competition: Living the Gospel in the World Church**, for which entries are due 30 November 1993.

THE NAUVOO JOURNAL, published bi-annually by the **Early Mormon Research Institute**, is to make available in one source a variety of information about the Church in the United States and Canada from 1830 to 1850. Previous issues have featured: early Mormon sources 1830-1850; Utah marriage index, 1847-1905; biographical sketches of the first members of the Church (prior to 26 September 1830); 1843 petition to the U.S. Congress by members in Nauvoo; Nauvoo Legion and Mormon Battalion names and ranks; a list of all early branches of the Church; and excerpts from letters and journals. The Institute has identified over 600 early branches of the Church, identified many of their original members, and has a computerized index of over 30,000 names from the period. The Institute welcomes additional information or pictures. Contact: Early Mormon Research Institute, 433 East 300 South, Hyrum, UT 84319.

SOUTHWESTERN WOMEN'S RETREAT is now in the planning stage for **fall 1993**. Those interested in attending should contact: Paula Goodfellow, 10045 Hooker Ct. Westminster, CO 80030 (303/460-7278) or Lisa Turner, 6259 Roadrunner Loop NE, Rio Rancho, NM 87124 (505/891-2388).

WASATCH REVIEW INTERNATIONAL, a biannual Mormon literary journal, has published its **first issue**. The inaugural issue featured essays by Eugene England, Valerie Holladay, and Douglas Thayer, short stories by Wayne Jorgensen and Harlow Clark, a novel excerpt by Michael Fillerup, and poetry by William Powley, Dixie Partridge, Philip White, Timothy Liu, Brian Fogg, Donnell Hunter, Sally Taylor, K. Randall Kimball and Michael Collins, plus book reviews. Subscriptions are \$10 for two issues, \$18 for four. Contact: *Wasatch Review International*, P.O. Box 1017, Orem, UT 84059

SUNSTONE LECTURES AND CONFERENCES

1993 SALT LAKE SYMPOSIUM will be held **11-14 August 1993** at the Salt Lake Hilton. Send proposals for papers and panel discussions to: Greg Campbell, The Sunstone Foundation, 331 Rio Grande Street, Suite 206, Salt Lake City, UT 84101-1136 (801/355-5926).

NORTHEAST SUNSTONE SYMPOSIUM will be held **12-13 November 1993** at the Burlington Marriott Hotel. Contact: Don Gustavson, 413 Clearview Avenue, Torrington, CT 06790 (203/496-7090).



NORTHWEST SUNSTONE SYMPOSIUM

CALL FOR PAPERS

Proposal Deadline—15 June 1993

29-30 October 1993

Mountaineers Building, Seattle, WA

Molly Bennion, Chair
1150 22nd Ave East
Seattle, WA 98112-3517
206/325-6868



CHICAGO SUNSTONE SYMPOSIUM

CALL FOR PAPERS

22-23 October 1993

Kirk and Becky Linford
961 Elm Court
Naperville, IL 60540
708/778-9551

square with their own opinions."

The faculty response to Hafen and Lee was mixed. Many faculty celebrated Hafen's and Lee's vision for the future of the university, but others, especially in the humanities and social sciences, felt that when it came to Mormon studies it allowed only for one orthodox viewpoint and discouraged faithful but questioning inquiry.

In early October the administration released the long-awaited draft of policies that will implement the academic freedom document, which is primarily a philosophy statement. In the cover letter to the draft of the Grounds and Procedures Document that outlined why and how faculty may be terminated, Lee noted the "long-standing expectation at BYU and other units in the Church Educational System that LDS faculty be active members of the Church in good standing. The University and Board of Trustees have together developed revised guidelines that will implement this expectation both uniformly and confidentially. These guidelines seek to preserve related but separate spheres for ecclesiastical and university deci-

sions.

"Through ecclesiastical channels, the Church will periodically remind Bishops and Stake Presidents that LDS faculty at BYU should meet the standards of conduct consistent with qualifying for temple privileges. Bishops will be invited to communicate with their Stake President only if there is an excommunication, disfellowshipment, or failure for a reasonable period of time to meet the standards of conduct consistent with qualifying for temple privileges. In such cases, Stake Presidents may then contact a single confidential source in the Academic Vice President's office. When the circumstances are deemed to warrant it, the vice president will contact the individual, who, if appropriate, will be invited to resolve the concern with ecclesiastical leaders within a reasonable time."

The requested faculty response to the procedures document was at times intense and strong. At one meeting, numerous faculty protested the involvement of their bishops in their employment, saying that it compromised their relationships with their bishops and made

them hesitant to be open in confessing confidential matters knowing it might affect their jobs.

While some faculty chafe at ecclesiastical involvement in their academic jobs, university administrators report that the general authorities feel that they are bending over backwards to accommodate them, because for all other Church employees (including the towel boy at the Deseret Gym!) and at other BYU educational institutions, including Ricks College and BYU-Hawaii, faculty are not just required to be temple-recommend-holding worthy but to possess a current temple recommend. In fact, some employees of the Church Education System and the Welfare Services department are now required to sign a release allowing all their former bishops to discuss with the Church matters that were confessed in confidentiality.

In the middle of the heated campus debate, Apostle Boyd K. Packer raised the temperature with his comments at October general conference: "For those very few whose focus is secular and who feel restrained as students or as teachers . . . there are over 3,500 colleges and universities where they may find the kind of freedom they value."

Many faculty were angry at Elder Packer's remarks and resented that he called them *employees* because the traditional model for a university is a community of autonomous *colleagues*. Some said that they felt that Elder Packer did not trust or respect them.

The following week during his BYU devotional address, President Gordon B. Hinckley, first counselor in the First Presidency and chair of the executive committee of BYU board of trustees, attempted to calm the waters. "You have the trust and confidence of the governing board," he assured the faculty, whom he called colleagues. "I am confident that never in the history of this institution has there been a

faculty better qualified professionally, nor one more loyal and dedicated to the standards of its sponsoring institution," he affirmed.

Nevertheless, he said, "that trust involves standards of behavior as well as standards of academic excellence." "It is not that we do not trust you. But we feel that you need reminding of the elements of your contract with those responsible for this institution, and that you may be stronger in observing that trust because of the commitment which you have made. Every one of us who is here has accepted a sacred and compelling trust. With that trust, there must be accountability."

While many faculty said that President Hinckley's comments helped make the climate more tolerable, the debate continued.

At one meeting with faculty, Lee was asked if a faculty member could be pro-choice regarding abortion. Lee reportedly said that the question had been brought up with the board of trustees and the word was that there was no place at BYU for faculty members who were pro-choice. This report apparently disheartened many faculty, for while a few pro-choice faculty activists have received publicity, campus notoriety, and criticism, there are in fact many faculty who are not activists but who identify themselves as pro-choice (meaning the individual decides concerning an abortion, free of governmental proscriptions) but not pro-abortion.

One female professor was told that she would have crossed the line if she publicly favored abortion rights. She was read an unpublished resolution from the board of trustees that prohibited faculty from taking stands favoring abortion.

At one point, it was rumored that there was a list of six professors that the general authorities had identified who should not be at BYU. With one exception, all were younger, untenured faculty. While the administration specif-

ically denied that there was an official list, it became known that there were indeed faculty members who had been noted by at least one general authority and discussed with BYU administrators because they were troublesome for their environmental, feminist, and Mormon stands and writings.

This revelation further prompted the discussion and finger pointing between "conservative" and "liberal" faculty (often older vs. younger faculty), as well as between faculty and the administration and the board of trustees. Of particular note is the factious English department, where challenges of professors' testimonies and right to be at the university have at times almost reached the status of being an out-right war. One debated juncture is the teaching of feminist criticism by some younger faculty. In March, a candidate for an English tenure-track position was interviewed at length about whether he would teach feminism in the classroom.

According to long-time observers of BYU, all this discussion has put faculty morale at an all-time low. There is a wide-spread lack of confidence in the administration's ability to protect professors' independence. Reportedly, even many deans criticize Provost Hafen's handling of the matter and privately say they don't trust him to deal honestly with them.

Many faculty members have said that they are tired of not being valued, of having their testimonies questioned by other faculty, and are seeking positions at other universities. Some have noted that BYU is fortunate in having this controversy at a time when the faculty job market is all but dried up, making it difficult for individuals to leave. Both the *Salt Lake Tribune* and the *New York Times* have run stories about faculty discontent and flight, reporting that up to twenty faculty had sent out resumes because of the situation. Non-Mormon psychology professor Tomi-Ann

Roberts and her husband, Mormon German professor William Davis, are leaving BYU because of the constraints on faculty expression.

The controversy also has made it more difficult to hire new faculty. Top-qualified candidates for tenure-track positions in several departments have withdrawn their names from consideration and have specifically cited the academic freedom controversy as the reason.

One example is Astrid Tuminez, a BYU graduate who recently received her Ph.D. in political science from Columbia. She told the *Salt Lake Tribune* that she is concerned about accepting an invitation to join the faculty if it means choosing between secular and revealed truth. "I don't want to be in a situation where I feel paranoid and have to watch out for everything," she said. "If the church meddles too much in the university or takes a dictatorial stance on intellectual issues, I would have a problem taking a job there."

In the math department, where it is so hard to find qualified LDS applicants that half of the faculty are non-Mormon, two highly qualified LDS candidates withdrew because of BYU's intellectual climate. A similar scenario occurred in the history department.

In an effort to defuse the crisis, last fall the First Presidency called Henry B. Eyring to be commissioner of education for the Church Educational System, a position that had not been filled for several years. Eyring had been commissioner once before from 1980 until 1985 when he was called to the Presiding Bishopric.

Reportedly Eyring has two main assignments. First, he is to improve Church institutes so that they will better serve and attract students who attend other universities. This is in part to address the fact that more and more disgruntled member students are not getting into BYU and have to go elsewhere (the primary topic of Elder Packer's October general

conference talk).

Second, Eyring is to solve the problem at BYU. Throughout the fall, he met with numerous faculty members just to listen and understand. Faculty members were impressed with his willingness to educate himself on the issues before making decisions. Initially after Eyring's appointment, many felt there was a kind of hiatus in the controversy.

However, as the winter semester came to a close the points of controversy flared more brilliantly as the April deadline for faculty appointments and contracts forced issues. Several faculty members at different points in the tenure approval process have been reproved for their involvement in Mormon issues. Cecelia Konchar Farr's candidacy for a tenured English position is threatened by a speech she gave at an abortion-rights rally and for her feminist scholarship. Her review process specifically challenged her campus "citizenship," not her research and publication record.

Other faculty members have also been directly chastised because of articles they have published or speeches they have given on Mormon topics.

One point of controversy is faculty participation in Sunstone symposiums, which have become a symbol for heterodox discussions of Mormonism. Noting the Church's Statement on symposia ("Church Issues Statement on 'Symposia,'" *SUNSTONE* 15:4), university officials refuse to prohibit professors from participating, perhaps because of fear of reprisal from its accrediting organization, but they increasingly make Sunstone participation a litmus-test question in new-hire and tenure interviews. Tenured faculty members who are interviewed for various university appointments report that part of the interview process includes questions on whether they will participate in Sunstone symposiums. Sunstone participation is often juxtaposed against loyalty and obedience to Church lead-

ers. At a recent meeting, college deans were informed that faculty who participated in Sunstone symposiums would be held accountable. Reportedly, one dean asked for the written memo of the policy and was told that it was an oral policy.

Some see this entire episode as the defining period in the university's history, whether it will continue to grow in stature in the academic community's esteem, whether it will become the Bob Jones University of Mormonism, or whether the LDS church will decide that supporting an expensive world-class LDS university is just not part of its mission. Already, some faculty report that their departments have lost stature in their discipline as a result of the debate. In a couple of years BYU will be engaged in this question for the once-a-decade accreditation review; and many predict that the university will not sail through the process as easily as it did in the 1980s.

Whatever the outcome, at the moment Brigham Young University and its Mormon sponsor are undoubtedly engaged in an eventful "experiment on a great premise," to quote President Hinckley, "that a large and complex university can be first-class academically while nurturing an environment of faith in God." ☐

RESEARCH REQUEST

WERE YOU AN LDS CONSCIENTIOUS OBJECTOR IN VIETNAM, KOREA, WORLD WAR II, OR WORLD WAR I OR DO YOU KNOW SOMEONE WHO WAS? TO ASSIST WITH AN UPCOMING SALT LAKE SYMPOSIUM SESSION, PLEASE CONTACT:

JIM DUKE
718 6TH AVE.
SLC, UT 84103
801/533-0629

LDS CHURCH DISCIPLINES ULTRA-CONSERVATIVE SURVIVALISTS

LAST NOVEMBER the *Salt Lake Tribune* reported that the LDS church was undertaking a "house cleaning" by disciplining and excommunicating hundreds of ultra-conservative survivalists who are unduly preoccupied with the Last Days, Armageddon, and the early speeches of Ezra Taft Benson.

Church spokesperson Don LeFevre could not confirm mass excommunications, but said that the Brethren are increasingly concerned with "superpatriots" who are quitting their jobs and moving to Southern Utah. A noticeable number of Latter-day Saints have moved to Manti and other Southern Utah cities without jobs because of what they describe as a spiritual call.

In the fall of 1991 the Church's discouragement from participating in the conservative American Study Group caused the group's membership to dramatically decline and the organization to eventually fold.

More recently, in the October 1992 general conference Apostle Boyd K. Packer counseled members not to follow the survivalist line: "Do not be deceived," he warned, by those "who have not been regularly ordained by the heads of the Church, who tell of impending political and economic chaos, the end of the world, something of the 'sky is falling.' . . . They are misleading members to gather to colonies or cults."

At the same conference, Apostle M. Russell Ballard counseled Saints "not to overact" concerning signs that the end of the world is near. Don't get "caught up in extreme preparations," he said.

A month later, at a meeting of local Church leaders from southern and central Utah, Elder Malcolm Jeppson, a member of the

Second Quorum of the Seventy and president of the Utah South Area, counseled bishops and stake presidents that the Great Apostasy had a small beginning and warned that some members are moving out of the mainstream of the Church into apostasy, echoing President Gordon B. Hinckley's counsel given at a recent regional representatives meeting (see "President Hinckley Renounces Praying to Mother in Heaven," *SUNSTONE* 15:3).

Elder Jeppson identified apostatizing groups on the left and the right. On the left: feminists who advocate Mother in Heaven and priesthood ordination for women; intellectuals who advocate a naturalistic explanation for the Book of Mormon and other revelations; and dissenters who challenge the interpretation of the leadership of the Church.

On the right: priestcrafters who sell their gospel understanding for money; latter-day gnostics who believe they have a special spiritual knowledge of the mysteries; doomsayers who forecast special events; and cultists who practice polygamy or other doctrines not taught by the Church.

Elder Jeppson identified telling signs—"troublesome ideologies"—in a profile of members that leaders should watch for in conservatives. Any member conforming to one or more items may not be cause for concern, but when many or all apply, especially to a fanatical degree, then Church leaders are counseled to intervene. Items in the profile included:

- ♦ Home schooling;
- ♦ Leanings toward or membership in the John Birch Society;
- ♦ Holding study groups;
- ♦ Following and teaching the words of dead prophets over the living ones;

- ♦ A preoccupation with food storage;
- ♦ Reading doomsday books or other unapproved materials;
- ♦ Quoting the exact day of the coming of Jesus Christ;
- ♦ Performing temple ordinances outside the temple;
- ♦ Practicing, teaching, or sympathizing with polygamists;
- ♦ Having inspiration, knowledge, or authority outside of established Church channels.

News reports of the profile resulted in the inevitable exaggerations and oversimplifications—one can be disciplined simply for having food storage, and hundreds have been excommunicated for practicing home temple ceremonies. In response, Church officials said that the list was an unofficial document and that there was no official policy on the profile topics. The Church also said the assertion that a "massive house cleaning" of hundreds of excommunications was "greatly exaggerated," but declined to give exact figures. "Where Church discipline has occurred, it has been for totally unacceptable practices," said Bruce L. Olsen, managing director of the LDS public affairs department.

Nevertheless, it became clear that some individuals have had their memberships revoked and many, many others had been disciplined or at least strongly talked to (the definition of disciplined is obviously used differently by journalists, Church leaders, and members). In the event, some members and lead-

ers went to extremes.

Elaine and Jim Harmston had a scripture study group, which met in their Manti home, that reportedly included prayer circles that are prohibited outside of approved Church-run temples. Their bishop read an open letter in Church warning members not to attend the group or they would risk discipline. The Harmstons told the *Tribune* that the letter increased attendance. As a result, Church leaders began surveillance of their house, and individuals who attended were called in for interviews. The Harmstons said that their stake president told them, "You cannot discuss the gospel in your own home with anyone except your own family or you will be excommunicated." Eventually, the Harmstons and several others in their group were excommunicated and others were disfellowshipped or put on probation.

While rumors told of countless Southern Utah Saints performing temple ceremonies in their homes, home-based temple rites are not part of the agenda for the vast majority of the conservative Mormon survivalists who view themselves as active, believing, and faithful Mormons.

It wasn't only members who went to extremes. One unnamed, life-long LDS man in a neighboring town to the Harmstons told the *Tribune* that he was called in and threatened with excommunication for having too much food storage, which he says is to help his fellow members during



IN THE NET

a crisis: "I was told that one year's worth of food storage is enough and anything more is excess. . . . I haven't done anything I haven't been told to do by the prophet."

In fact, it is the current prophet who gets many of these people in trouble. The earlier ultra-conservative apocalyptic writings of then Apostle Ezra Taft Benson, often informed by the John Birch Society, are the political and religious bible for many of these individuals. Several have stated publicly and many say privately that they believe the reason President Benson has not come to their defense is that he is being muzzled by other Church leaders.

If the excommunications are few, others have clearly been silenced by the "house cleaning" campaign. LDS Isaiah scholar Abraham Gileadi, whose writings deal with the imminent Last Days, has stopped speaking and writing after being threatened. Another man who sells video tapes and cassette recordings on the Last Days said that he ceased doing so when he was threatened with excommunication, although he resented the charge of priestcraft—making money from teaching the gospel — when countless others do it from sales of Church books. Other conservatives say that there has been a definite pulling back by many conservatives in response to the Church's actions, although many say they are disappointed in their church.

Proponents of home schooling were relieved when the Church issued a statement saying it did not oppose home schooling. In a letter to the *Tribune*, Joyce Kinmont, of LDS Home Educators' Association, noted that the director of the Church Education System spoke to their conference last June and asked, "If the church were opposed to home education, would BYU Press have published *School Can Wait* by Seventh-day Adventist Raymond Moore? Would the first dissertation on home education in the entire country have come out of BYU and would it have

been written by religion professor Reed Benson, son of the current church president?"

Nevertheless, Bruce L. Olsen encouraged individuals involved in home schooling to "carefully assess the implication of both withdrawing their children from public systems and also of what the loss of the influence of Church members could mean for those same public institutions."

One superstar of the Mormon conservatives is Vietnam war hero and anti-New World Order lecturer "Bo" Gritz, who converted to Mormonism in 1984. While in Salt Lake City this January to speak on "Secret Combinations" at the Yorktown Survival Xpo 90s exposition, Gritz told a KSL reporter that he had talked to a lot of Mormon conservatives who confirmed that there was a checklist being used to threaten members with expulsion. Gritz, who lives in southern Nevada and lectures nationwide on the sinister global governmental conspiracy, received almost 28,000 votes in Utah in the same November presidential election that put Ross Perot second to George Bush and made Utah the only state where Bill Clinton came in third.

Gritz fears that the global conspiracy is now infiltrating the Church and said that "there's no real religious freedom in the LDS church." He attributed the recent crackdown to some Church leaders who are "zealots, people who are going to extremes in protecting the church's [tax exempt] financial status" with the IRS. Both IRS and Church spokespersons told the *Tribune* that Gritz's claim that the IRS was running the Church was "baloney."

While so-called liberal Mormons who have felt similarly under seige from the Church vacillate between glee and commiseration at the news of the crackdown on conservatives, it appears that, paradoxically, as the Church broadens its cultural diversity with its growth on other continents, it is at the same time narrowing on its spectrum the band widths for acceptable politics and theology. ☐



CAROL LYNN PEARSON is travelling world-wide with her one-woman play, *Mother Wove the Morning* (which is now available on video). She recently took it to Crete (above photo); this spring she's in the Carribean.



NEW *BYU Studies* editor Jack Welch at the Mormon History Association in St. George, Utah, May 1992.



THE PLANNING COMMITTEE of the Northwest Sunstone Symposium, held in Seattle on 23-24 October 1992. From left to right: Steven Whitlock, Patrick McKenzie, Devery Anderson, Molly McLellan Bennion, Kaisa London, Norma Lee Brooks, Kathleen Bennion Barrett, Marsha Bennion Giese (Clark Carroll was not in the picture).



THE PLANNING COMMITTEE for the Chicago Sunstone Symposium, held on 16-17 October 1992. From left to right: Ann Stone, Colleen Thomas, Jonathan Thomas, Shiela Duran, K. Carpenter, Kirk Linford, Maralee Rasmussen, Richard Rasmussen (not shown were Becky Linford and Jeff Meldrum).

UPDATE

BYU REJECTS LDS PULITZER PRIZE WINNER AS SPEAKER

THE CHURCH recently turned down a request by the planning committee for BYU's Women's Conference to invite Laurel Thatcher Ulrich to be the conference's keynote speaker. Ulrich, a life-long devoted LDS woman who returned to college to get her post-graduate education after rearing her children, was awarded in 1991 both the prestigious Bancroft Award in American history and the Pulitzer Prize for history for her book *A Midwife's Tale: The Life of Martha Ballard, Based on Her Diary, 1785-1812*. She is the third Mormon and first LDS woman to receive a Pulitzer prize. For her work in women's history she also was awarded \$320,000 from the MacArthur Foundation—the so-called “genius award.” Ulrich is a professor of history at the University of New Hampshire. Last June she was the commencement speaker at the University of Utah and has spoken at BYU several times to smaller audiences, such as to BYU honor students. The decision to refuse her speaking this time was officially made by the BYU board of trustees at a meeting when the only two women on the board were out of town—the presidents of the Relief Society and Young Women's organizations. Historically, BYU's annual Women's Conference was planned and sponsored within the university—first by the student association's women's office, then by the Women's Research Institute, and then by an independent committee—and speaker approval was the same as for other university functions. In past couple of years, however, the Relief Society has joined in co-sponsoring the event, making it also a Church function and requiring Church review and approval of the program, including by Correlation. After the rejection of Ulrich's name, members of the Relief Society presidency, conference committee members, and other influential women made contacts with general authorities to find out the reason for denial; each man contacted refused to give a reason. Speculation for the snub mostly centers around the fact that Ulrich, who is concerned with feminist issues, helped found and is a regular contributor to the Mormon women's magazine *Exponent II*. “When they don't provide a reason, it shows a lack of respect to those of us who are trying to plan such events,” Marie Cornwall, director of BYU's Women's Research Institute, told the *Salt Lake Tribune*. “It seems they don't value women scholars and that goes to the heart of what we are.” Ulrich, who did not know of her nomination before hand, says she is “not upset or outraged—just a little puzzled. I always enjoy speaking to young people in the church. . . . And I think of myself as a good role model.”

MICHAEL QUINN INVESTIGATED FOR APOSTASY

AN APOSTASY investigation has been launched against noted Mormon historian D. Michael Quinn. Paul A. Hanks, a Salt Lake stake president, gave Quinn a letter dated 7 February 1993 requesting Quinn to meet with him and explain his “personal feelings about the church” in an apostasy investigation. Quinn, who recently moved to Salt Lake from Louisiana, noted that this was the first contact from the Church he had received: “No home teachers, no invitations to attend ward meetings, just a summons to defend myself.” Specifically, Quinn is being charged with apostasy in connection with his recent writings suggesting that Joseph Smith taught that women receive the priesthood as part of the sacred temple ritual (in *Women and Authority: Re-emerging Mormon Feminism*, Signature Books), and for the

SUNSTONE article “150 Years of Truth and Consequences About Mormon History” (16:1) in which Quinn chronicled the punitive actions taken through history against those who write about controversial topics of Mormon history. A believing Mormon, Quinn defended his work in a letter to his stake president that was excerpted in the *Salt Lake Tribune* saying, “As a historian it is my obligation to approach evidence as carefully and fairly as I can. . . . It is no more apostasy for me to analyze these Mormon developments than it is treason to examine American slavery, or the CIA's LSD experiments on unknowing victims, or Watergate, or Irangate.” According to the *General Handbook of Instructions*, apostasy occurs when a member “repeatedly acts in clear, open deliberate public opposition to the church or its leaders or persists in teaching as church doctrine information that is not church doctrine after being corrected by their bishops or higher authority.”

Quinn says he is not interested in meeting with President Hanks because he believes the scenario to be “predetermined actions mandated from Church headquarters, yet presented as if they are your own independent decisions as a local leader.” This feeling is rooted in Quinn's 1985 experience when he says several apostles unsuccessfully tried to have him called into a Church court through an uncooperative stake president for his *Dialogue* article that described Church-condoned plural marriages after their ban in 1890. “I vowed I would never again participate in a process which was designed to punish me for being the messenger of unwanted historical evidence,” he wrote in his letter to Hanks. Hanks, however, denies he was told to investigate Quinn and laments that Quinn will not sit down and talk with him, but said, “I respect Mike and I rejoice in the fact that he bore his testimony [in his letter refusing a meeting].”

News of Quinn's situation caused much commentary and discussion. L. Jackson Newell, a professor of higher education at the University of Utah, told the *Tribune* that “Michael Quinn is unsurpassed among Mormon writers for the integrity and courage of his scholarship. To investigate him for apostasy for what he has written is to place every open-minded Mormon in jeopardy for his or her membership. When power is used to crush ideas then no one is safe and everyone should protest.” As of yet no action has been taken against Quinn, who left Salt Lake for a prearranged two-month research trip to California.

CHURCH BELATEDLY RELEASES FORGOTTEN MCLELLIN PAPERS

WITH THE release last fall of Richard Turley's book *Victims* on the LDS church and Mark Hofmann, it became known that the LDS church discovered papers by early Mormon apostate William E. McLellin in its archives in 1986, contemporaneous with the police investigation of the Hofmann bombings. The Church did not inform the investigators of the discovery at the time. McLellin's papers were relevant because Hofmann claimed he had the documents and was trying sell them for \$185,000 to several investors. Investigators believe Hofmann killed Steven F. Christensen and Kathleen Sheets to protect his forgery schemes that included the McLellin collection. The Church had acquired McLellin's papers in 1908, but no one knew it until a search of Church archives was instituted after the bombings. Legal experts agree that a timely release of the papers would not have influenced the ultimate outcome of the case, but critics say the Church could not have known that at the time. “I can't believe that nobody came forward with it,” Gerry D'Elia told the *Salt Lake Tribune*. D'Elia was the Salt Lake County attorney who headed the Hofmann investigation and believes the information would have helped investigators unravel the case earlier by establishing

Hofmann's motives. An article in the anti-Mormon *Salt Lake City Messenger* goes at length to show how the Church's continual statements that it was fully cooperating with the investigation are disproved by this information. Church officials say they never told the investigators that they had found the collection because the papers "did not fall within any of the subpoenas issued to the church." The McLellan papers contained four small journals and several manuscripts. They had been purchased by LDS President Joseph F. Smith and stored in the First Presidency's vault—an area reserved for sensitive documents and the leading quorum's minutes and correspondence—and unavailable to historians and most employees of the Church historical department. The collection is now catalogued and open to researchers.



APOSTLE THREATENED DURING BYU FIRESIDE

HOWARD W. HUNTER, president of the Quorum of the Twelve and next in line to be Church president, had just begun a 7 February televised fireside talk in the Marriott Center on the BYU campus when a man, later identified as Cody Robert Judy, yelled, "Stop right there!" The university-owned KBYU television station stopped the broadcast and flashed "video difficulties" on the screen. Judy held a black object to President Hunter's head, which he said was a detonator for a briefcase bomb he was also holding. He demanded the Church leader to read a three-page statement, which President Hunter refused to do. Almost immediately the 17,000 people in the audience began singing "We Thank Thee Oh God for a Prophet," distracting Judy long enough for students and security officers to overtake him. The briefcase contained only books and papers, but the police detonated it as a precaution.

Reportedly, the 27-year-old Cody Judy, who grew up in Brigham City, Utah, and later moved to California, believed he had received visitations from the resurrected Joseph Smith, Jesus Christ, and ancient apostles detailing what he was to do to gain control of the Church. He told the Associated Press, "I have received the resurrected visits of Joseph Smith and Jesus Christ. I've been doing everything the Lord has told me to do. That can be found in the scriptures. I can be found in the scriptures." Part of his demand included the immediate resignation of President Hunter and the other members of the Quorum of the Twelve. His father, Robert Judy, told the *Salt Lake Tribune*, "Cody is just as normal as normal can be—until it comes to religion. When it comes to religion, he's a fanatic."

During the first week of February, Cody reportedly left guns and ammunition as "gifts for the prophet" inside Temple Square. He was questioned and released when the police decided he had not broken any laws. However, they refused to return the guns to him.

Cody has been ordered to undergo psychiatric evaluation to

determine if he is competent to stand trial. He is currently being held in the Utah County Jail with bail set at \$100,000.

BYU APPROVES OFFICIAL PACKET ON EVOLUTION

A TRUCE, of sorts, has been negotiated in the on-going battle at Brigham Young University between professors in the biological sciences who teach evolution and the Religious Education faculty who often preach against it. In classrooms both sides would cite and provide students with opposing general authority statements on the subject. Now, the university's board of trustees, which is comprised of senior general authorities, has approved a packet of statements to be distributed to classes in both colleges. The ten-page packet contains a cover letter from the current First Presidency, two First Presidency statements from 1909 and 1925, a 1910 First Presidency Christmas message, and an article on evolution from the *Encyclopedia of Mormonism* that quotes from the minutes of a 1931 First Presidency meeting. (In a rare move, the First Presidency supplied their minutes' quote for the encyclopedia.) These official statements allow for diversity of opinion and deal more specifically with the spiritual origins of humankind than with evolutionary biology. A university committee compiled the proposed packet and decided to rely on "source over substance" as a compromise that excluded widely circulated items such as a letter from LDS church President David O. McKay stating that the Church has no official policy on evolution and other articles by apostles and First Presidency members denouncing the biological theory. Avoiding any hint of censorship, university officials state that teachers are welcome to use additional resources in their classes, but now they do not have the same religious authority as the statements in the Church-sanctioned packet.

PARTNERSHIP WITH PRIESTHOOD EDITED OUT OF AILEEN CLYDE'S TALK

AT THE October 1993 general women's meeting, Sister Aileen Clyde, second counselor in the general Relief Society presidency, welcomed those attending by saying, "I am so pleased to join with you in this great congregation of Relief Society women and Young Women and leaders of our Primary children. It is good to have President Hinckley, President Monson, President Hunter, and other priesthood leaders with us tonight to symbolize the priesthood partnership we so value in the Church and in our homes." The version published in the *Ensign* read: "It is good to have President Hinckley, President Monson, President Hunter, and other priesthood leaders with us tonight." One person, who had seen the galleys of this address, confirmed that the "partnership" phrase was still there at that point. The *Mormon Women's Forum Newsletter* reported that in response to private inquiry, Sister Clyde indicated that she had not been made aware of the changes to her address in the *Ensign* prior to publication, and that her address had been previously approved by the First Presidency.

CHURCH ARCHIVES CHANGES POLICY

THE LDS church archives made a change in its "application for archives research privileges." According to the new application, "any publication, reproduction, or other use of archival material that exceeds the bounds of fair use requires the prior written permission of the Church Copyrights and Permissions Office." Researchers are responsible for determining fair use, which legally prohibits overly lengthy quotations or quoting a source in its entirety. Previously, individuals were required to sign a document in which they agreed to submit all direct quotations for approval.

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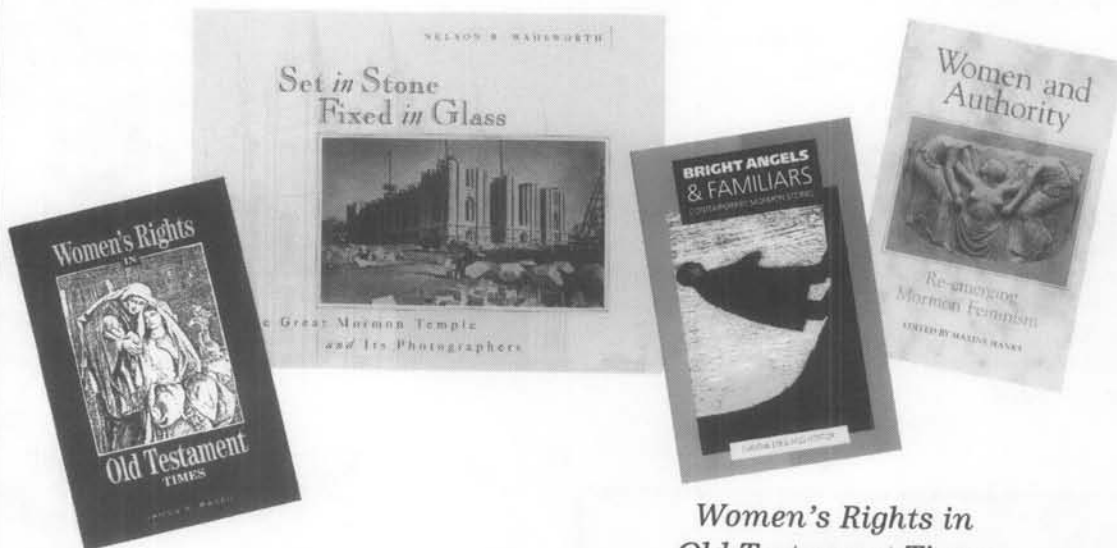
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SUN SPOTS

A PERSONAL JOSEPH

THE FOLLOWING personal ad appeared in the 13 January 1993 *Private Eye*, a free calendar-of-events Salt Lake tabloid:

JOSEPH SMITH DESCENDANT: SWM, 30, independent fundamentalist Mormon. Prophet's great, great, great grandson seeks happy, playful, loving, open-minded, spirit filled, SWF, independent fundamentalist Mormon to age 30. Goal: Highest celestial glory. All replies confidential/answered. Hurry! Christ's coming.

HOW DO YOU SPELL RELIEF?

THE FOLLOWING quote was featured in the 14 February 1993—Valentines Day—Relief Society printed program of the Monument Park single adult ward:

In the ever-widening circles of single women and women weary of juggling two jobs—at home and the workplace—polygamy begins to look better . . . not because the men are so great but the women are.

—JOHANNA JARVIK

in *Notable Quotables: From Women to Women*, compiled by Elaine Cannon, Bookcraft, 1992, 148.

PRAYER PRIORITY

THE *New Yorker* recently reported this item in its "First Things First Dept." A clip "from the weekly program of the United Methodist Church in Spruce Pine, North Carolina," read, "Will you be loyal to this United Methodist Church and support it by your: PRAYERS.—For the youth retreat this weekend.—For those people who are getting their pictures made for the directory.—For the civil war in Yugoslavia." (*Context*)

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