

UPDATE

GENERAL CONFERENCE MARKS
CHURCH PROGRESS, CHALLENGES

PHOTO: LDS.ORG

The current LDS First Presidency has been together for ten years.

THE APRIL 2005 GENERAL CONFERENCE MARKED THE tenth anniversary of the administration of President Gordon B. Hinckley and his two counselors, Thomas S. Monson and James E. Faust, as the First Presidency of the Church. During conference, members of the First Presidency and the Quorum of the Twelve reported on the Church's progress during these ten years, announced appointments of new general authorities and officers, pleaded for more full-time missionaries, and warned against the evils of gambling and pornography. President Hinckley also praised Pope John Paul II, who died between the Saturday conference sessions (see story on facing page).

During the priesthood session, President Hinckley spoke at length about gambling, lamenting the prevalence of state lotteries, Internet gambling, and the popularity of poker among college and high school students. "[Gambling] becomes addictive," he said. "In so many cases it leads to other destructive habits and practices." According to a *Deseret Morning News* reporter, the prophet added that gambling is as addictive "as illegal drugs"—a comparison not present in the version of his talk posted on the Church's official website, <www.lds.org>.

Elder Dallin H. Oaks of the Twelve focused on the recurrent theme of pornography, which he called "addictive. . . . It impairs decision-making capacities, and it 'hooks' its users, drawing them back obsessively for more and more," he said. Oaks read from a letter he'd recently received from a man who claimed that trying to quit pornography was for him even harder than his earlier battle to quit using cocaine.

Elder M. Russell Ballard of the Twelve focused on preparing youth for missionary service and pleaded for more full-time missionaries. "We are asking [bishops] . . . to find at least one more young man, above those already committed, who can be called to serve," he said. According to Elder Ballard, if all the wards and branches of the Church send one more missionary than planned, the Church will "move closer to our divine mandate to take the gospel to every nation, kindred, tongue, and people."

President Hinckley offered an assessment of the Church's progress since his appointment to its highest post. "In these past ten years, more than five hundred new stakes have been

created and more than four thousand new wards and branches," said President Hinckley. "Three million new members have been added."

During a rare press conference, held on 11 March to officially mark the administration's tenth anniversary, President Hinckley said that the Church's two major challenges are growth and the training of leadership to manage that growth. In response to a question about misconceptions about the Church, he replied, "The biggest . . . is that they say that we're not Christians. I don't know how in the world they arrive at that."

General Conference saw the appointment of a new General Primary Presidency and twelve new Seventies, including President Hinckley's 63-year-old son, Richard G. Hinckley. "I feel extremely sensitive about the matter," said President Hinckley during the priesthood session. "As the lawyers say, I recused myself from participating [in the decision to appoint him]. However, I believe he is worthy and qualified in every respect. In the first place, he had a great and wonderful mother." He then quipped, "I wish I could recommend his father."

With no other mention than a one-sentence announcement during the sustaining of church officers at conference, the Church once more has an official historian. On 2 April, Elder Marlin K. Jensen was sustained as Church Historian/Recorder, inheriting an office rich in tradition but in flux for the past several decades. Following the 1977 release (never officially announced) of Leonard J. Arrington, the first professionally trained historian ever to serve in that capacity, the office of Church Historian has been filled only irregularly, and since Arrington, only by general authorities. Elder Jensen has been a member of the First Quorum of Seventy since 1989, serving in the presidency of the Seventy since 1998.



PHOTO: LDS.ORG

Elder Marlin K. Jensen

JEWS ASK AGAIN THAT LDS STOP
HOLOCAUST BAPTISMS

PAVELL CALL, DESERET MORNING NEWS

Elder D. Todd Christofferson (left) greets Jewish activist Ernest W. Michel

LDS AND JEWISH LEADERS MET in Salt Lake City 11 April to reconfirm a ten-year-old agreement in which LDS leaders committed to no longer baptize Holocaust victims. Last year Ernest Michel, chair of the American Gathering of Holocaust Victims, found evidence that the original agreement had been violated and threatened to sue.

LDS LEADERS PRAISE POPE, STRESS COMMON BOND WITH CATHOLICS

THE VERDICT IS UNANIMOUS: THE ROMAN CATHOLIC Church is no longer evil. In the wake of the death of Pope John Paul II, LDS leaders praised the deceased pope, congratulated the new pontiff, and showed how far Mormons have come since 1958, when Elder Bruce R. McConkie called the church of Rome the church of the devil.



Pope John Paul II

Upon learning of the passing of the pontiff between Saturday sessions of the April General Conference, President Gordon B. Hinckley issued a statement calling John Paul II “an extraordinary man of faith, vision, and intellect, whose courageous actions have touched the world in ways that will be felt for generations to come. The pope’s voice remained firm in defense of freedom, family, and Christianity.

On matters of principle and morality, he was uncompromising. In his compassion for the world’s poor, he has been unwavering.”

On 8 April, all three members of the First Presidency attended a funeral mass for John Paul II at Salt Lake’s Cathedral of the Madeleine. A small LDS delegation, including Area Seventy Luigi S. Peloni, attended the pope’s funeral in Rome. On 7–8 April, LDS-owned KBYU aired special programming in honor of John Paul II, including conversations about his legacy and live coverage of his funeral. All day long on 8 April, KBYU-FM played “Music in Memoriam.”

Following the election of Cardinal Joseph Ratzinger as the new pontiff, the First Presidency issued a statement congratulating Pope Benedict XVI on his election. “We wish for him and his many followers continuing progress in furthering the cause of peace among the nations, and the alleviation of poverty and distress throughout the world.” The statement was published in the *Church News*.

ANTI-CATHOLIC SENTIMENTS held historically by Latter-day Saints may go back to the very origins of Mormonism. Book of Mormon passages about the “great and abominable church” have been interpreted as references to Catholicism. Even though scholars such as B. H. Roberts expressed more benign views toward Catholics, many LDS still remember the 1958 edition of *Mormon Doctrine* by Elder Bruce R. McConkie, which identified the Roman church as the church of the devil. That statement was removed in subsequent editions.

According to a recent biography, throughout the 1950s LDS President David O. McKay privately believed that the Catholic Church and Communism were the two great anti-Christ of the world, but he abandoned this hostility toward Catholicism as he stopped perceiving the Roman church as a threat to Mormonism and as he later developed a friendship with Catholic bishop Duane Hunt (see Greg Prince and Wm. Robert Wright, *David O. McKay and the Rise of Modern Mormonism* [Salt Lake City: University of Utah Press, 2005], 112–23).

Over the past two decades, LDS leaders have worked with Catholics on a number of humanitarian and political initiatives, including lobbying against same-sex marriage. In the early 1990s, the Church helped fund the renovation of the Cathedral of the Madeleine in Salt Lake City, and President Thomas S. Monson called the edifice “a source of inspiration in our lives.”

While LDS literature has in the past praised the leaders of the Protestant Reformation as important forerunners to the Restoration, positive acknowledgment of Catholicism’s role has been sparse. BYU-Idaho professor Gerald Hansen Jr. has recently proposed that the Saints do more to celebrate the role the Catholic Church played in preserving the Bible and spreading Christianity in the world, essential endeavors in paving the way for the Restoration. “We give credit to the Protestants and the reformers,” said Hansen at the 2004 Sydney B. Sperry Symposium, “but I think it’s time we recognize that you don’t just go from the Roman empire [directly] to Martin Luther and Joseph Smith.”

“We came to convince the Church that there has to be a change in their attitude about the posthumous baptism of Jews,” said Michel. “We cannot say we have eliminated all the problems . . . but in the spirit of this meeting, I am convinced they will be worked out.”

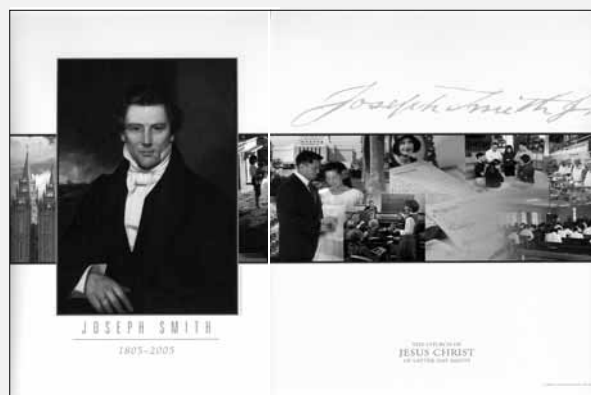
“We don’t have the liberty to cease [baptisms for the dead], because the Lord has not told us to cease,” said David Rencher, director of records and information in the Family and Church History Department. “We have agreed that we would make accommodation for the Jewish community out of respect for those who did suffer in the Holocaust.”

The baptism of Holocaust victims was first brought to the at-

tention of LDS leaders in 1995, when Michel discovered that the LDS Church had baptized his parents. As a result of the original agreement, the Church removed the names of some 400,000 Holocaust victims from its public databases. In 2002, the LDS Church reaffirmed its commitment to removing names—a process that can be laborious and is prone to mistakes.

Over the years, the LDS Church has been criticized for baptizing Adolf Hitler, Eva Braun, Buddha, a mysterious “Mrs. Buddha,” and many of the popes. When defending the practice among non-Mormons, LDS leaders no longer use the expression, “baptisms for the dead,” calling them instead “vicarious,” “posthumous,” or “proxy” baptisms.

EVENTS, PROJECTS MARK JOSEPH SMITH'S BICENTENNIAL



Front and back covers of Church-produced media packet for Joseph Smith Bicentennial events

THE LIBRARY OF CONGRESS CALLED IT A "SYMPOSIUM"; BYU faculty preferred to call it a "conference." By the time it was over, some attendees wondered if "The Worlds of Joseph Smith," held 6–7 May in Washington, D.C., might be fairly described as an exercise in evangelism.

Co-sponsored by the Library of Congress and Brigham Young University and held in the Library of Congress's ornate Thomas Jefferson Building, the event was billed as an "international academic conference" bringing together LDS and non-LDS scholars to examine the religious, social, and theological contributions of Mormonism's founding prophet. Sixteen panelists—eight LDS and eight non-LDS—read papers and discussed various aspects of Smith's legacy during four daytime sessions on Friday and Saturday. During a fifth session on Friday evening, Elder Dallin H. Oaks spoke personally about his faith in Joseph's prophetic mission and about his own recent two-year appointment in the Philippines, where he observed the power of Joseph's teachings to inspire individuals living in the developing world.

The program for the daytime sessions offered a roster of familiar names from the "faithful" or orthodox wing of Mormon scholarship, including Richard Bushman and Jill Mulvay Derr from BYU's Joseph Fielding Smith Institute for LDS History; Noel Reynolds and John Welch of FARMS; Robert Millet from the BYU religion department; and Richard Turley, managing director of the Church's Family and Church History division. Non-LDS presenters included Robert Remini, author of a recent Joseph Smith biography published by Viking Press; Richard Mouw, the Fuller Seminary president who in November 2004 offered a public apology for evangelicals' unfair representations of Mormon beliefs; and long-time "Mormon watchers," Douglas Davies and Jan Shippis.

While the conference offered stimulating discussion among scholars about the challenges of contextualizing Joseph Smith and the plausibility of Mormonism's becoming

a world religion, a few of the presentations by LDS scholars had an apologetic cast that some attendees felt was inappropriate for an academic forum. Much of this discontent focused on a presentation by John Clark, of BYU's anthropology department, who declared that archaeological evidence compels the conclusion that "the Book of Mormon was what Joseph Smith claimed it was—an ancient book" conveyed to the Prophet "by supernatural means."

During the final session of the conference, Elder Oaks sat in the audience as Douglas Davies suggested that Mormonism would not qualify as a world religion, comparable to Christianity, Buddhism, or Islam, unless it develops expressions of cultural diversity and internal dissent of precisely the kind that the Church's centralized authority works to prevent. When BYU religion professor Roger Keller responded to Davies's paper with a talk about priesthood authority and the need to preserve the revealed order of things, Davies protested that Keller's response forced the discussion down the path of apologetics.

"What are we doing here?" Davies asked. "What kind of a symposium [is this]? Is it academic, or is it evangelistic?" The scattered applause that followed this remark suggested that Davies wasn't the only one who wondered.

All five sessions of the conference were broadcast live via the Internet and are now archived at the Church website, www.lds.org, where they can be downloaded free of charge.



Richard Bushman (far left) speaking at the "Worlds of Joseph Smith" symposium, while respondents Robert Remini, Richard Hughes, and Grand Underwood look on.

IN CONNECTION WITH the bicentennial of Joseph Smith's birth, LDS leaders and groups, as well as academic organizations, have announced a number of projects, including conferences, exhibits, and the publication of some 5,000 documents relating to the life of the Prophet.

Through 15 January 2006, the Museum of Church History and Art will run an exhibit titled "Joseph Smith: Prophet of the Restoration." Presented in both English and Spanish, the exhibit features many rare and never-before-

displayed objects, including the handkerchief that Joseph Smith once sent to heal two sick children, the cape he wore as general of the Nauvoo legion, and bits of the shirt and vest he wore when he was murdered in Carthage.

Utah business mogul Larry H. Miller announced in April that he will fund the Joseph Smith Papers Project, which is expected to produce twenty-six volumes and some five thousand documents related to the Prophet, including journals, diaries, correspondence, sermons, histories, and legal cases. With work space and staff provided by the Church and BYU, the final product will be available both in book format and online. The first three volumes are due next year. The whole project will be completed around 2015.

The LDS Church has also announced plans to rebuild the only home Joseph and Emma Smith ever owned. Built in Harmony, Pennsylvania, the house burned to the ground in 1919, but researchers are now conducting an archeological excavation on the site. The LDS Church owns some 150 acres in historic locations around Harmony near the Susquehanna River.

In addition to the “Worlds of Joseph Smith” symposium (see foregoing report), several other conferences plan special focuses on Smith. The Mormon History Association will hold its annual conference 26–29 May in Killington, Vermont. With the theme, “Joseph Smith and the Creation of Mormon Religious Traditions,” the conference will include several sessions about the Prophet and visits to Smith’s birthplace in Sharon and to other Restoration sites.

Both the Salt Lake Sunstone Symposium, to be held 27–30 July, and the annual conference of the John Whitmer Historical Society, to be held 29 September to 2 October in Springfield, Illinois, have announced special emphases on the Prophet’s life and legacy.

Another conference, titled “Joseph Smith and the Prophetic Tradition,” will be held at Claremont Graduate University in Claremont, California, 21–22 October. The emphasis of this conference will be on situating Joseph Smith among other prophets, American and worldwide, ancient and modern, as well as placing Mormonism within the tradition of prophetic religions.

The American Academy of Religion has also announced that it will feature a special session, “What the Study of Mormonism Brings to Religious Studies,” at its annual meeting to be held 19–22 November, in Philadelphia. The high-profile event will feature a framing presentation, “Getting Here from There: Mormonism at the Beginning of the 21st Century,” by Jan Shipps, which will be followed by presentations by five leading scholars of religion on the question of “how treating Mormonism as a case study might enrich their own fields of specialization.” Scheduled panelists are Catherine Bell, who will speak on ritual studies; Gustav Niebuhr on media studies; Walter Brueggemann on biblical studies and theology; Catherine Brekus on the study of women and religion; and Thomas Tweed on comparative and transnational studies.

MONUMENT HONORS BLACK PIONEER



Image honoring Jane Manning James depicts her giving two pounds of flour to Eliza Lyman, who was nearly starving

JANE MANNING JAMES, THE BLACK LDS PIONEER WHO walked barefoot from Connecticut to Nauvoo, was honored 1 April as family and Church members uncovered a new monument and headstone in a ceremony held at her gravesite in the Salt Lake City Cemetery.

“The Church that Joseph Smith led was composed of whites,” said BYU religion professor Susan Easton Black. “Jane did not let the dominant racial variance interfere with her faith. That alone makes her life worth remembering.”

She was never permitted to receive her endowments. But before her 1908 death, James was allowed to be baptized for her dead kindred and to be sealed “as a servant” to the prophet Joseph Smith.

The life of James, along with those of other Black pioneers, has been recently featured in a play and trilogy of books co-written by BYU professor Margaret Blair Young and Black LDS leader Darius Gray (see *SUNSTONE*, January 2002, 76).

UTAH LIGHTHOUSE MINISTRY SUES LDS APOLOGISTS

UTAH LIGHTHOUSE MINISTRY, INC., THE ANTI-LDS EVANGELICAL organization led by Jerald and Sandra Tanner, has filed a lawsuit against the Foundation for Apologetic Information and Research (FAIR). The lawsuit accuses FAIR editor and webmaster, Allen Wyatt, his wife Debra Wyatt, and the apologetic organization itself of cybersquatting—the practice of registering domain names and benefiting by association.

Allen Wyatt registered some thirteen internet domains, including utahlighthouse.com, sandratanner.com, and jerald-tanner.com, and used them to criticize the work of the Tanners.

Titled, “Utah Lighthouse Ministry, Shadow or Reality?” Wyatt’s webpage imitated the design and the color scheme of the ULM site.

“The purpose of this site is to document the claims made by Jerald and Sandra Tanner under the guise of Christianity,” the disputed site stated. Even though Wyatt removed the site when the lawsuit was filed, copies of its content are still circulating on the Internet.

STUDENT USES ART TO HIGHLIGHT LDS INFLUENCE ON ARIZONA COLLEGE

HOW MUCH INFLUENCE SHOULD DONORS HAVE ON campus life? Specifically, how much influence should Ira A. Fulton and the LDS Church have on Arizona State University? These are some questions ASU theater senior Brandon Goldsmith explored through a large display, erected on a main campus thoroughway, that recreated ASU president Michael Crow's office and included a wall made entirely from pages of the Book of Mormon.

In a state where 17 percent of the legislature is LDS, Crow has made several moves designed to influence LDS leaders and to court prospective Mormon students. These moves paid off when Mormon philanthropist Ira A. Fulton donated \$55 million to ASU. But some students and staff are now accusing the



LDS philanthropist Ira A. Fulton and Arizona State University president Michael Crow

administration of censoring the student newspaper and postponing the production of a controversial play—in an effort to please Fulton.

Celluroid Watch

TRAPPED BY THE MORMONS MAKES A COMEBACK

THE INFAMOUS 1922 SILENT MOVIE ABOUT MORMON missionaries who seduce and threaten innocent young girls is back—this time as a spoof, as director Ian Allen screens his version of *Trapped by the Mormons* in Washington, D.C. Following for the most part the original script, but with



Drag impersonator Stacey Whitmire, a.k.a. Johnny Kat, plays the part of Isoldi Keane, the evil Mormon elder who hypnotizes and seduces young girls.

greater emphasis on the film's sexual overtones, this R-rated version of *Trapped* features a male impersonator playing the part of Elder Isoldi Keane and a gruesome, vampire-themed final showdown.

"This is not an anti-Mormon film—it's a parody of an anti-Mormon film," says Allen, who sees *Trapped by the Mormons* as a comment on contemporary paranoia about conservative religious groups such as Muslims and Mormons. A lapsed Mormon himself, Allen is currently writing a play about 9/11 told through the events of the Mountain Meadows Massacre (which took place on 11 September 1857).

After its three-week run in the nation's capital, Allen plans to take his movie to the festival circuit, New York, and Salt Lake City. For more information, visit www.trappedbythemormons.com.

MORMON PSYCHOLOGISTS BURNING MAD OVER GET THE FIRE

MORMON PSYCHOLOGISTS ARE VERY ANGRY AT THE American Psychological Association's decision to show the LDS missionary documentary *Get the Fire!* at its 2004 convention held in Hawaii. According to the official APA program, *Get the Fire!* discusses "the powerful psychological techniques used to draw and keep [Mormons] in the Church" and is "a must see for any psychologist interested in mind control, brainwashing, and self-esteem issues."

Mormon psychologists Gary Groom and Chauncey Adams sent letters to the APA seeking an apology. Feeling ignored by the organization, they set up a website to protest the APA program. "As APA members, we have protested and interacted with the APA governance, requesting that they retract the statement and apologize to the APA and conference goers," reads the site www.BiasFire.com. The site's logo depicts an extended family dressed in pastel colors smiling at the camera and relaxing in posh surroundings.

The APA has since promised to change the way convention programs are put together and has offered Mormon psychologists space in APA's newsletter, but so far the organization has refused to issue an apology.

Get the Fire! juxtaposes images of missionaries speaking imperfect German and having doors slammed in their faces with interviews with five returned missionaries who have since abandoned Mormonism (see SUNSTONE, March 2004, 79).



Depiction of a well-adjusted family found at www.BiasFire.com, a website countering the APA program's reference to "brainwashing" by the LDS Church

"Censorship to me on a campus like this is kind of like a cancer," Goldsmith told the online student newspaper *Web Devil*. "With the piece, I'm looking at the complex relationships between Crow, Fulton, and at the perceived goal of making ASU 'Mormon friendly.'"

Also fueling the fire over Crow's perceived favoritism toward Mormons are his recent actions in creating a new dorm with rules that require students to sign a pledge that, while living there, they won't smoke, drink, or use drugs, and his making a land-swap deal with the Church so that the Institute of Religion could build a parking lot in what used to be the Child Study Lab playground.

"[Crow] understands BYU can only hold so many students," a former ASU administrator told reporter Joe Watson. "So he wants them to choose ASU as their second choice. And he's got an aggressive strategy to get it done."

UNIVERSITY FELLOWSHIP CREATED TO HONOR LDS HISTORIAN DEAN MAY



Dean May

THE DEPARTMENT OF HISTORY at the University of Utah has established a graduate student fellowship honoring professor Dean May. The department intends to establish a \$350,000 endowment that will award \$15,000 annually to the department's most promising student in Utah and American Western history.

A professor, author, and past president of the Mormon History Association, May died of a heart attack two years ago (see tributes in *SUNSTONE*, October 2003, 6-7). As a writer, May celebrated the courage, resourcefulness, and altruism of the Mormon pioneers.

Contributions to the fellowship can be sent to the Department of History at the University. For more information, call Eric Hindaker or Bob Goldberg at (801) 581-6121.

ON "DOOMSDAY" EVE, ELDORADOANS POKE FUN AT FLDS

MEMBERS OF THE SECRETIVE FUNDAMENTALIST Church of Jesus Christ of Latter Day Saints held meetings 6 April in the complex they own in Eldorado, Texas, amid rumors that church president Warren Jeffs had prophesied that the end of the world would occur on that day. But it was the non-Fundamentalist population that received all the media attention during that week as Eldorado residents (population 2,000) celebrated their annual "Elgoatarod Festival" and poked fun at Jeffs's alleged prediction.

According to a story in the *Eldorado Success*, locals gathered

2 April in the county square for food, goat races, and other contests. Local musician Jon Cartwright performed a song especially written for the occasion, "Plural Girl Blues," and festival organizer Jim Runge sold souvenir baseball caps with the inscription, "Eldorado, Polygamy Capital of Texas" (see *Cornucopia* on page 23).

On 5 April, Runge posted a sign reading, "Tomorrow is cancelled," on the marquee in front of the courthouse, referring to Jeffs's rumored prediction of the end of the world. After receiving complaints, Sheriff David Doran asked Runge to remove the sign. "Just kidding, tomorrow has not been cancelled after all," read a new sign.



PHOTO: ELDORADO SUCCESS

Dressed as the Grim Reaper, Elgoatarod festival organizer Jim Runge poses for photographers near the entrance of the FLDS compound.

Runge pulled one more stunt at the FLDS's expense, appearing at the entrance of the FLDS compound dressed as the Grim Reaper and posing for pictures with the FLDS temple in the background. "Nothing's going to happen tomorrow," Runge predicted. "Warren will tell his people they haven't been faithful enough, and he will send them back to work, but . . . not before he passes the collection plate."

MORMON SENATORS LOCKED INTO "NUCLEAR" SHOWDOWN

HYPOCRITICAL? IRRATIONAL? ABUSIVE? THAT'S WHAT U.S. Senate Minority Leader Harry Reid (D-Nevada) seems to think of fellow Mormon Senator Orrin Hatch (R-Utah) as the controversy over President Bush's judicial nominees rages in the U.S. Senate.

"I can't imagine how Orrin Hatch can keep a straight face." Reid told the *Salt Lake Tribune*. "I don't know how, within the framework of intellectual honesty, [Hatch] can say the things he does."

Reid notes that Democrats have rejected only ten of Bush's 201 judicial nominees whereas under Hatch, sixty-nine of Clinton's nominees were never voted upon because Hatch, as chair of the judicial committee, stopped them from coming to the Senate for a floor vote. According to Reid, Republicans have a history going back to 1881 of blocking the approval of judicial nominees. In 1968, Republicans even filibustered the discussion of one of President Johnson's nominations for the Supreme Court.



Shared faith in the Restoration doesn't keep LDS Senators Reid (left) and Hatch (right) from going toe-to-toe on partisan matters

"I'm disappointed that he would allow the far left to influence him to distort the actual facts this way," retorts Hatch. "What is wrong with giving circuit court nominees a vote up and down? Instead, Democrats, led by Senator Reid, have said they will blow up the Senate and cause nuclear warfare."

"Nuclear warfare" or the "nuclear option" is a proposed change in the rules of the U.S. Senate that would allow a simple majority (51 out of 100) of Senators to end filibusters designed to block floor votes on judicial nominations.

Solar Flares

"GOOD GIRLS TRYING TO MAKE A LIVING"

"Standards" debate no day at the beach in Provo. Where else, besides south Salt Lake county, can bikini-clad stylists make the cut? In downtown Salt Lake, Ogden, and even the very conservative Utah County—if Mike Fuller, president and CEO of Bikini Cuts, gets his wish. The salon chain is already a huge success in Sandy and West Jordan, Utah, but the company may face trouble opening a store in Utah County.



Outside Provo City Council chambers, Bikini Cuts manager Desiree Foster models typical stylists' attire.

There were murmurs of disagreement in the chambers as Fuller told the Provo City Council that his business is not sexually oriented. "We're not here to try to offend anyone or bother anyone," Fuller told the Council. "It's just a bunch of good girls

trying to make a living."

Some Provoans want the city to pass an ordinance requiring employees of any business involving children or teenagers to be modestly clothed.

To avert a publicity stunt, Council Chair Cynthia Dayton advised those attending the meeting not to remove any clothing in front of the crowd, but outside the chambers, Bikini Cuts manager Desiree Foster did exactly that, revealing a bikini with a wrap around the bottom.

"Why do we have to have a barber shop to accommodate oversexed males in the Mormon community?" reads a letter published in Provo's *Daily Herald*. "Perversion should be treated not encouraged." "Pornography is not a victimless crime," opines another reader, "and this is one step toward that."

Yet not everyone in Happy Valley opposes the business. "Why not let Bikini Cuts open?" asks a *Daily Herald* reader. "It's a chance to test the community values. If they are unable to draw business, they'll close sooner or later, but if they do well, maybe it's time to consider that the 'community values' aren't as stringent as some would claim."

Last year a group of LDS missionaries from the Salt Lake South Mission were reprimanded for patronizing the Sandy Bikini Cuts. Coming to their defense, owner Bethany Prince claimed the elders "were actually trying to convert the girls."

Modestwear is good business, too. Are your hip clothes giving you trouble as you try to hide your temple garments at your cleavage or midriff? Worry no more, as another Utah County business, Shades Clothing, may have the solution you've been looking for.

The new, long-fit camisole and under-tees designs were created by BYU graduate Chelsea Rippy, who got the idea after having trouble finding modest, fashionable clothing for herself. With her business growing by 30 percent each month, Rippy is now covering more belly buttons and cleavage than she ever dreamed she would.



PHOTO COURTESY OF SHADES CLOTHING

Camisoles and under-tees from Shades Clothing allow women to remain modest while wearing today's low-cut styles

"They're modest shirts that allow you to wear everything else," Rippy told the *Deseret Morning News*. "Personally, I am excited about it because when I go shopping, I don't even look twice at the length, I don't have to look if it's see-through or not, or if it's wide-shouldered. I can wear

everything that's in the stores right now with my shirt. Shopping is a whole new deal."

And it's not only LDS women who enjoy the shirts. "We get non-Mormons; they still want to be modest," says Shade sales representative Jamie Brown. "It's designed to cover garments, but people just wear them plain, just as shirts."

You can buy your own modest shirts by going to www.shadeclothing.com.

People



COURTESY, NOLA WALLACE

Deceased. LEW WILLIAM WALLACE, M.D., long-time Sunstone friend and symposium participant, 3 November 2004, from complications following a stroke. Lew is survived by Nola, his wife of almost sixty years, and their four children. In addition to many family and professional accomplishments, Lew was a lifelong environmentalist and advocate against tobacco use long before both stands became fashionable. Later in life, Lew became a fine amateur scholar in scripture studies, with a special interest in the Hebrew Bible, frequently presenting papers and generating vigorous discussions at Sunstone symposiums. He will be greatly missed.

Deceased. Publisher and bookseller, ARTHUR H. CLARK JR., at age 92, following a brief illness. Upon the death of his father in 1951, Clark took over the then ten-year-old Arthur H. Clark Company and, over the next fifty years helped turn it into one of the foremost publishers of books on the American West. Among the important projects shepherded by Clark are Juanita Brooks's biography of John D. Lee, and LeRoy and Ann Hafen's *Handcarts to Zion*. Now under the leadership of Arthur's son, Bob, the company remains committed to Mormon-related titles, currently publishing the multi-volume Kingdom in the West series, edited by Will Bagley.



COURTESY, BOB CLARK



Called to Serve. Former Utah Governor OLENE WALKER, along with her husband MYRON, as special missionaries to New York City to work with U.N. diplomats. The first woman to serve as Utah's governor, Walker told KSL-TV she has been commissioned to make friends with ambassadors of countries where the Church is having trouble with visas or which do not allow missionaries to enter.

Named. One of *People* magazine's "50 Most Beautiful People of 2005," ELIZABETH SMART, the now 17-year-old LDS youth who was kidnapped by two Mormon fundamentalists but recovered nine months later. The *People* photo and short write-up features Smart at her harp, along with the headline, "Most Beautiful Rising Star." Of the honor, Smart's father, Ed, said, "She was, of course, surprised. It was great for her self-image." The *People* write-up came just in time to divert some attention from the release of the book, *In Plain Sight: The Startling Truth Behind the Elizabeth Smart Investigation*, co-authored by Elizabeth's uncle, Tom Smart, and *Deseret Morning News* columnist, Lee Benson, but unwelcomed by most Smart family members.



J. ALLRED, DESERET MORNING NEWS

Released. First CD of LDS actor KIRBY HEYBORNE, best known for his film roles in *The Best Two Years*, *Saints and Soldiers*, *The R.M.*, *The Singles Ward*, and *Sons of Provo*. Kirby, who as a missionary used to write songs on P-Days, has released his first solo CD, titled *Inside*. Kirby lives in L.A., where he's also pursuing his acting career and hoping to produce a film based on a short story by well-known LDS novelist Orson Scott Card.



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Named. CHELSEA WOODGER, an LDS student from Provo, Utah, as outstanding all-around graduate of Graceland University, the Lamoni, Iowa, college sponsored by the Community of Christ (formerly the RLDS church). In addition to top honors in her political science program, Woodger earned minors in English, international studies, and peace studies, and was also the star defensive player for Graceland's women's soccer team, which made it to the Final Four of the 2004 NAIA tournament. Because of Lamoni's high number of Community of Christ congregations, Chelsea had to travel thirty-five miles to attend services at the nearest LDS ward, which she managed to do nearly every week.



COURTESY, GRACELAND UNIVERSITY

Bragging. Sunstone, about recent awards given to three of its own. Two members of the Sunstone Education Foundation board of directors were honored in the recent *City Weekly* "Best Of" awards, given in April. For the seventh consecutive year, ROBERT KIRBY, who writes a three-times-a-week column on Utah and Mormon subjects for the *Salt Lake Tribune*, was acknowledged by the publication as "Best Newspaper Columnist."



A special award, "Best Evidence of Academic Freedom at BYU," was given to WILLIAM BRADSHAW for his courage in speaking out on campus about the biological roots of homosexuality (see SUNSTONE, MAY 2004, 76). The *Weekly* noted the "small shock waves" Bradshaw made last spring, but added that "last we heard, Bradshaw still has his job."



SUNSTONE associate editor and office manager, CAROL B. QUIST, has won the Helen Candland Stark Essay Contest, sponsored by LDS women's quarterly, *Exponent II*. Quist's essay, "Of Clue and Cleaning House" details Carol and her sister Judy's childhood interactions with their mother Flora and how their adult associations mirror but in some ways also reverse the relationships. The essay will be published this summer.

