

MORMON
EXPERIENCE
SCHOLARSHIP
ISSUES & ART

SUNSTONE

**THE AAUP AND
BYU'S BATEMAN
ADMINISTRATION**

by Bryan Waterman
(p. 22)

**WHITHER
(MORMON)
SCHOLARSHIP?**

by Karl Sandberg (p. 9)

MORMON LEVIS

fiction by Phyllis Barber
(p. 42)

**ON THE
IMPORTANCE OF
DOING CERTAIN
MUNDANE**

THINGS by Thomas
F. Rogers (p. 48)

STALIN'S CRIMES

part 4 of a serial story
by Levi Peterson (p. 20)

**RESPONSES TO
"THE PRIEST-
HOOD: MEN'S
LAST, BEST**

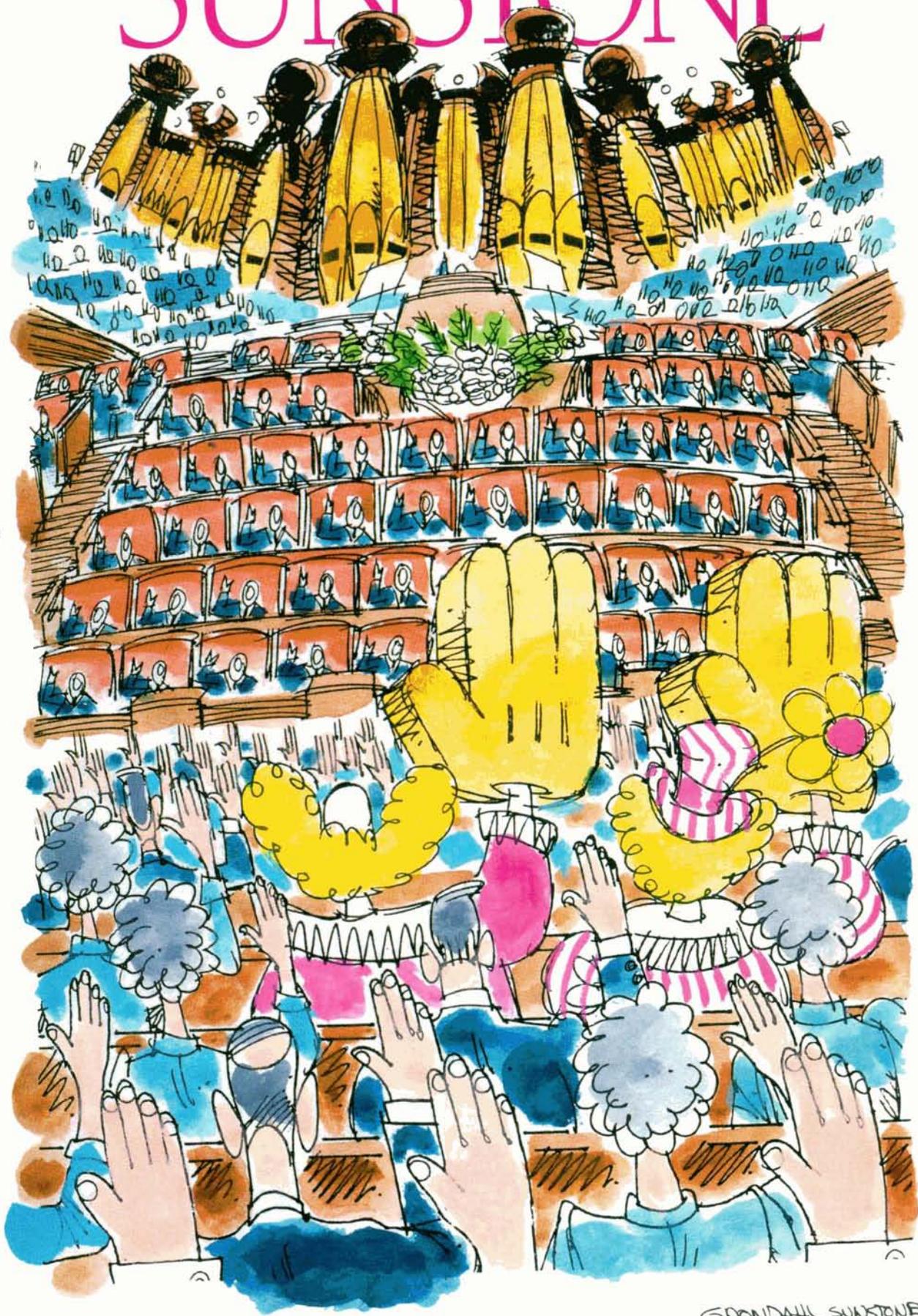
HOPE" by Joanna
Brooks and Robert J.
Woolley (p. 60)

**2 PRESIDENT
HINCKLEY
INTERVIEWS**

one with Larry King,
one with Australian
media (p. 71)

**ON MORMON
NOVELS**

by Peggy Fletcher
Stack (p. 66)



GRONDAHL SUNSTONE

December 1998 — \$5.95



Pat is back with a witty retrospective of his work from 1978 to 1998...



"SISTER FINCHLEY, I'M TIRED OF THESE NEWS STORIES ACCUSING THE CHURCH OF CALLING ALL THE SHOTS IN UTAH. HAVE THE LEGISLATURE PASS A RESOLUTION DENYING IT!"

THE
BEST
OF

PATLEY

160 pages &
280 cartoons!

TO RECEIVE YOUR
COPY, SEND A CHECK
FOR \$16.00* PER COPY to:

- ◆ SLICKROCK BOOKS
- ◆ P.O. BOX 684
- ◆ SPRINGVILLE, UTAH 84663

(*Price includes tax and shipping.)



SLICKROCK
BOOKS

www.slickrock.com

SUNSTONE

MORMON EXPERIENCE, SCHOLARSHIP, ISSUES, & ART

December 1998

Volume 21:4

Issue 112



SUNSTONE (ISSN 0363-1370) is published by The Sunstone Foundation, a non-profit corporation with no official connection to The Church of Jesus Christ of Latter-day Saints. Articles represent the opinions of the writers only.

SUNSTONE is indexed in *Religion Index One: Periodicals*, the *Index to Book Reviews in Religion*, *Religion Indexes: RIO/RIT/IBBR 1975-* on CD-ROM, and the *ATLA Religion Database on CD-ROM*, published by the American Theological Library Association, 820 Church Street, Evanston, IL 60201-5613 (e-mail: atla@atla.com, www: <http://atla.library.vanderbilt.edu/atla/home.html>).

Submissions may be on IBM-PC compatible computer diskettes (WordPerfect format), on double-spaced typed manuscripts, or by e-mail. Submissions should not exceed 8,000 words and must be accompanied by a signed letter giving permission for the manuscript to be filed in the Sunstone collection at the University of Utah Marriott Library (all literary rights are retained by authors). Manuscripts will not be returned; authors will be notified concerning acceptance within sixty days.

SUNSTONE is interested in feature- and column-length articles relevant to Mormonism from a variety of perspectives, news stories about Mormons and the LDS church, and psalms—prose or poems addressed to God. Poetry submissions should have one poem per page, with the poet's name and address on each page; a self-addressed, stamped envelope should accompany each submission. Short poems—haiku, limericks, couplets, and one-liners—are very welcome. Short stories are selected only through the annual Brookie and D. K. Brown Memorial Fiction Contest (submission deadline: 1 June 1999; \$5 fee per story).

Letters for publication should be identified. SUNSTONE does not acknowledge receipt of letters to the editor. Letters addressed to specific authors will be forwarded, unopened, to them.

Upon request by subscribers, SUNSTONE will not provide a subscriber's address to mail list solicitors.

Send all correspondence and manuscripts to:

SUNSTONE
343 N. Third West
Salt Lake City, UT 84103-1215
801/355-5926
fax: 801/355-4043
e-mail: SunstoneUT@aol.com

United States subscriptions to SUNSTONE are \$36 for 8 issues, \$65 for 16 issues, and \$90 for 24 issues. Eight-issue international subscriptions are \$36 (U.S.) for Canada, Mexico, and for surface mail to all other countries. International airmail subscriptions are \$4 extra per issue. Bona fide student and missionary subscriptions are \$10 less than the above rates. A \$10 service charge will be deducted for all cancellations.



Printed on acid-free paper.

Copyright © 1998, The Sunstone Foundation.
All rights reserved.
Printed in the United States of America.

FEATURES	
22	<i>Bryan Waterman</i> POLICING "THE LORD'S UNIVERSITY": THE AAUP AND BYU, 1995-98
42	<i>Phyllis Barber</i> MORMON LEVIS
48	<i>Thomas F. Rogers</i> ON THE IMPORTANCE OF DOING CERTAIN MUNDANE THINGS
POETRY	
11	<i>Doug McNamee</i> A BIRTH OF TWO MINDS
21	<i>Diane Beaty</i> SAFFRON
38	<i>Anita Tanner</i> CHRISTMAS NIGHT
47	<i>Robert Parham</i> ODE TO THE SIMPLEST DREAD
58	<i>Mark J. Mitchell</i> STREET GAME
65	<i>Sean Brendan-Brown</i> THE BUS TO LAUREL
69	<i>Niranjan Mohanty</i> YET, GRIEF
COLUMNS	
8	<i>Elbert Eugene Peck</i> EDITORIAL: A Golden Thread
9	<i>Karl C. Sandberg</i> TURNING THE TIME OVER TO . . . Whither (Mormon) Scholarship? CORNUCOPIA
12	<i>Michael Austin</i> CRITICAL MATTERS: Mormon Home Literature
13	<i>Irene M. Bates</i> CREED: A Gift of Love
16	<i>David Nelson</i> POEM: My Brother Is Going on a Mission
17	<i>Robert A Rees</i> TWENTY YEARS AGO: Art and Spirituality
18	<i>Eric Jones</i> SEX AND SAINTS: Sweet Christian Spirits
20	<i>Levi Peterson</i> LINE UPON LINE: No Toil Nor Labor: Stalin's Crimes
39	<i>Joseph Downing and Joseph M. Downing</i> LIGHTER MINDS: Sunstone Personals
40	<i>Nelson B. Wadsworth</i> THE SILVER PLATES: Maude Adams GIVE AND TAKE
60	<i>Robert J. Woolley</i> Not Last, Best, or Exclusive
62	<i>Joanna Brooks</i> If Men Are from Mars and Women Are from Venus, What's Kolob for?
63	<i>Boyd Peterson</i> On Exceptions to Generalities and the Fine Art of Speculation
66	<i>Peggy Fletcher Stack</i> BOOKS: Mormon Novels Entertain While Teaching Lessons
80	<i>Larry Young</i> AN OLIVE LEAF: A Call to Live in Tension
REVIEWS	
68	<i>Brian Evenson</i> <i>Various Atmospheres: Poems and Drawings</i> by Alex Caldiero
68	<i>Todd Petersen</i> <i>In Our Lovely Deseret</i> ed. by Robert Raleigh
NEWS	
70 ON THE RECORD: Interviews with President Gordon B. Hinckley
	UPDATE • MORMON MEDIA IMAGE • PEOPLE BYUPDATE • SUNSPOTS • MORMON UNIVERSE
Cover <i>Calvin Grondahl</i>	

SUNSTONE

Founded in 1974

SCOTT KENNEY 1975-1978
ALLEN D. ROBERTS 1978-1980
PEGGY FLETCHER 1978-1986
DANIEL RECTOR 1986-1991

Editor and Publisher
ELBERT EUGENE PECK

Managing Editor
ERIC LYNN JONES
Associate Editors
GREG CAMPBELL
BRYAN WATERMAN

Office Manager
CAROL B. QUIST
Production Manager
MARK J. MALCOLM

Section Editors

PHYLLIS BAKER, fiction contest
MARNI ASPLUND CAMPBELL, Cornucopia
DENNIS CLARK, poetry reviews
STEVE MAYFIELD, librarian
DIXIE PARTRIDGE, poetry
WILL QUIST, new books
MIKE STACK, photography
NELSON WADSWORTH, historical photographs

Editorial Assistants

BEVERLY HOPPE
JANE MOMBARGER, LYN WORTHEN

Advisory Editorial Board

PAT BAGLEY
BRIAN KAGEL

Contributing Columnists

COURTNEY CAMPBELL
DORICE WILLIAMS ELLIOTT, MICHAEL HICKS
TONY HUTCHINSON, DAVID KNOWLTON
MARYBETH RAYNES, PETER SORENSEN
STEPHEN THOMPSON, DAVID P. WRIGHT

Correspondents

JOANNA BROOKS, NEAL & REBECCA CHANDLER
BRIAN EVENSON, KARL SANDBERG
HOLLY WELKER

Cartoonists

CALVIN GRONDAHL
PAT BAGLEY
CHRIS CHECKETTS, KENT CHRISTENSEN
SAM DAY, MARVIN FRIEDMAN,
BRUCE READE

Volunteers

PHILIP ANDRUS JR., VIRGINIA BOURGEOUS, JIM DYKMAN
BARBARA HAUGSOEN, MICHAEL OWNBY, BRANDON QUIST
KATHRYN QUIST, REBECCA QUIST, SHARON QUIST
WENDY SILVER, JIM WOOD



THE SUNSTONE FOUNDATION

Board of Trustees

STAN CHRISTENSEN, chair
MARTHA S. BRADLEY, ROBYN KNIBBE DAVIS
EUGENE ENGLAND, GLEN LAMBERT, MARY ANN MORGAN
LOUIS MOENCH, MARGARET REISER, KATHY WILSON
ELBERT EUGENE PECK

Executive Director

ELBERT EUGENE PECK

Symposiums

MOLLY BENNION, Northwest
ANN STONE & SUSAN PAXMAN HATCH, Chicago
RICHARD RANDS, Symposium West

National Advisory Board

ALAN ACKROYD, IRENE BATES
IAN BARBER, MOLLY BENNION
CARLAN BRADSHAW, BELLAMY BROWN
COLE CAPENER, RENEE CARLSON
BLAINE CARLTON, PAUL CARPENTER
STEPHEN C. CLARK, DOUGLAS CONDIE
JOHN COX, D. JAMES CROFT
WILFRIED DECOO, ROBERT FILLERUP
KENT FROGLEY, SHELDON GREAVES
MARK GUSTAVSON, LIONEL GRADY
NANCY HARWARD, DIETRICH KEMPSKI
SHUNICHI KUWAHATA, GREG KOFFORD
FARRELL LINES, PATRICK MCKENZIE
CARRIE MILES, RONALD L. MOLEN
MARJORIE NEWTON, ALICE ALLRED POTTMAYER
DANIEL H. RECTOR
CHRIS SEXTON, RICHARD SHERLOCK
GEORGE D. SMITH JR., NICHOLAS SMITH
RICHARD SOUTHWICK, MARSHA S. STEWART
LORIE WINDER STROMBERG
JOHN & JANET TARJAN
NOLA W. WALLACE, HARTMUT WEISSMANN
MARK J. WILLIAMS

YEA, YEA NAY, NAY

A NORMAL RELEASE?

If we confess our sins, he is faithful and just to forgive us from our sins, and to cleanse us from all unrighteousness. —1 John 1:9

SUNSTONE's editor, Elbert Eugene Peck, recently expressed his conviction regarding the (un)sinfulness of masturbation: "I don't now believe that masturbation is a sin" ("Yagottawanna!," SUNSTONE, June 1998). Furthermore, the mission president to whom the youthful Elder Peck says he confessed his "sin" (the quotation marks are Peck's) is viewed retrospectively as having fostered or contributed to a "contrived guilt," that nevertheless led to "spiritual growth."

Although the context of Peck's candid remarks is a heartfelt tribute to his recently deceased and much-beloved mission president, I pray that none of my missionaries will ever similarly honor me. The thought of any ecclesiastical leader contriving guilt, encouraging someone to harbor "unnecessary guilt," is abhorrent. Godly sorrow for having broken a commandment as serious as the law of chastity, on the other hand, is an integral part of the repentance process and should be lovingly and compassionately fostered.

In humility and with a touch of fear and trembling, given the delicate nature of this topic, I would like to juxtapose the comments of a few apostles and prophets and then offer a few of my own insights as a former young adult ward bishop and current mission president. I speak for myself alone and certainly not for the Church. (No ecclesiastical leader has suggested that I respond.)

As an apostle, Spencer W. Kimball declared unequivocally: "The early apostles and prophets mention numerous sins that were reprehensible to them. Many of them were sexual sins. . . . They included all sexual relations outside of marriage—petting, sex perversion, masturbation, and preoccupation with sex in one's thoughts and talking." (*Faith Precedes the Miracle* [Salt Lake City: Deseret Book, 1972], 174.)

Elder Kimball goes on to point out, speaking of any sexual practice outside of marriage, that "though many self-styled authorities justify these practices as a normal release, the Church condemns them and could not knowingly send such people, unrepentant, into the mission field or give them places of trust or positions of responsibility or temple privileges" (175).

In *The Miracle of Forgiveness* (Salt Lake City: Deseret Book, 1969), Elder Kimball begins his chapter on the "Crime Against Nature" with a denunciation of masturbation: "Many would-be authorities declare that [masturbation] is natural and acceptable, and frequently young men I interview cite these advocates to justify their practice of it." The apostle's response is swift: "prophets anciently and today condemn masturbation. It induces feelings of guilt and shame. It is detrimental to spirituality. It indicates slavery to the flesh, not that mastery of it and the growth toward godhood which is the object of our mortal life. Our modern prophet [David O. McKay] has indicated that no young man should be called on a mission who is not free from this practice" (78).

Ezra Taft Benson, in "What Manner of Men Ought We to Be," stresses that "A priesthood holder is virtuous. Virtuous behavior implies that he has pure thoughts and clean actions. He will not lust in his heart, for to do so is to 'deny the faith' and to lose the Spirit (see D&C 42:23)." President Benson continues: "He will not commit adultery 'nor do anything like unto it' (D&C 59:6). This means fornication, homosexual behavior, self-abuse [a euphemism for masturbation], child molestation, or any other sexual perversions."

Under "Sex Immorality" in Bruce R. McConkie's *Mormon Doctrine* (Salt Lake City: Bookcraft, 1966), we find listed "onanism" and then, grouped together, "masturbation, incontinence, and perversion." Elder McConkie then comments: "all these things, as well as many others, are condemned by divine edict and are among Lucifer's chief means of leading souls to hell" (708).

Furthermore, in the entry for "Psychiatry," Elder McConkie outlines how unwise practitioners of this branch of medicine can do more harm than good. The illustration he provides underscores that masturbation violates one of God's fundamental laws: "An individual may go to a psychiatrist for treatment because of a serious guilt complex and consequent mental disorder arising out of some form of sex immorality—masturbation, for instance. It is not uncommon for some psychiatrists in such situations to persuade the patient that masturbation itself is not an evil; that his trouble arises from the false teachings of the Church that such a practice is unclean; and that, therefore, by discarding the teaching of the Church, the guilt complex will cease and mental stability return. In this way iniquity is condoned, and

many people are kept from complying with the law whereby they could become clean and spotless before the Lord—in the process of which they would also gain the mental and spiritual peace that overcomes mental disorders.” (610)

More than twenty-five years later, in the *Encyclopedia of Mormonism* (New York: Macmillan, 1992), under “Chastity, Law of,” we read that “Though many outside the Church regard masturbation as normal, LDS leaders teach that the practice is wrong, one that feeds base appetites and may lead to other sinful conduct” (1:266).

As a bishop, I found that this latter statement was sadly true. Persons with habitual self-abuse problems (and all Church leaders I know distinguish between “episodic” and “habitual” problems in determining the gravity of the offense) were more likely to become involved in pornography, Internet and telephone sex, heavy petting, and the like. The role of the priesthood leader in a worthiness interview is to counsel, with fraternal affec-

tion and understanding, the transgressor and to outline the requisite steps to regain personal righteousness and feel the effects of the atonement of Jesus Christ and the influence of the Holy Ghost.

Overemphasis of any one step, whether insisting on graphic confession or preaching fire-and-brimstone tales to inspire morbid remorse, is of course unhealthy and counterproductive. Nevertheless, Vaughn J. Featherstone has stated that “everyone has a right to be interviewed in depth to find out what kind of life they are living” (AMCAP 16:6). Such interviews require, at times, specific questions—but always asked out of a sincere desire to assist, never out of any sort of vulgar or, heaven forbid, “institutionalized voyeurism” (SUNSTONE 21:2, 63). How does a priesthood leader working with teenagers or young adults preparing for or serving a mission balance the need to assess worthiness with the member’s right to dignity?

Elder Featherstone illustrates one approach with this story: “Elder Stapley [of the

Quorum of the Twelve], when I traveled with him once, said, ‘When you ask about masturbation, don’t ask “do you?,” but ask “how long has it been?”’” The idea behind such a pointed question, which parallels the question asked by Elder Peck’s mission president, is simple: “If it has been six years, go on to the next question. If it has been two weeks, then . . . suggest how you can help them overcome the problem.” (AMCAP 16:6.) Elder Featherstone suggests a priesthood blessing with words of loving counsel. I have found that effective, and I couple it with specific suggestions as to how to control thoughts and avoid situations of temptation. (See Brent Barlow’s *Worth Waiting For: Sexual Abstinence before Marriage* [Salt Lake City: Deseret Book, 1995], 43–62.)

A friend told me that, when he was interviewed for his own mission almost thirty years ago, his stake president asked him that very question (“How long has it been?”) suggested by Elder Stapley. His stake president was Russell M. Nelson, now an apostle.



"Stay out of debt? But how else can we listen to conference in surround sound?"

Elder Featherstone also cites a revealing statistic: "When I was called to preside over a mission, I saw that nearly 80 percent of the missionaries literally go through their entire mission and do not have the problem [masturbation]" (AMCAP 16:65). I have not done any sort of statistical review, but my experi-

ence in counseling returning or returned missionaries is comparable. All are challenged by tempting thoughts, usually stimulated by the worldly (non-Wasatch Front) environment that surrounds and assaults them, but only a few—perhaps one in four or five—actually capitulate and indulge in

self-abuse (at least to the point of climax) on their missions.

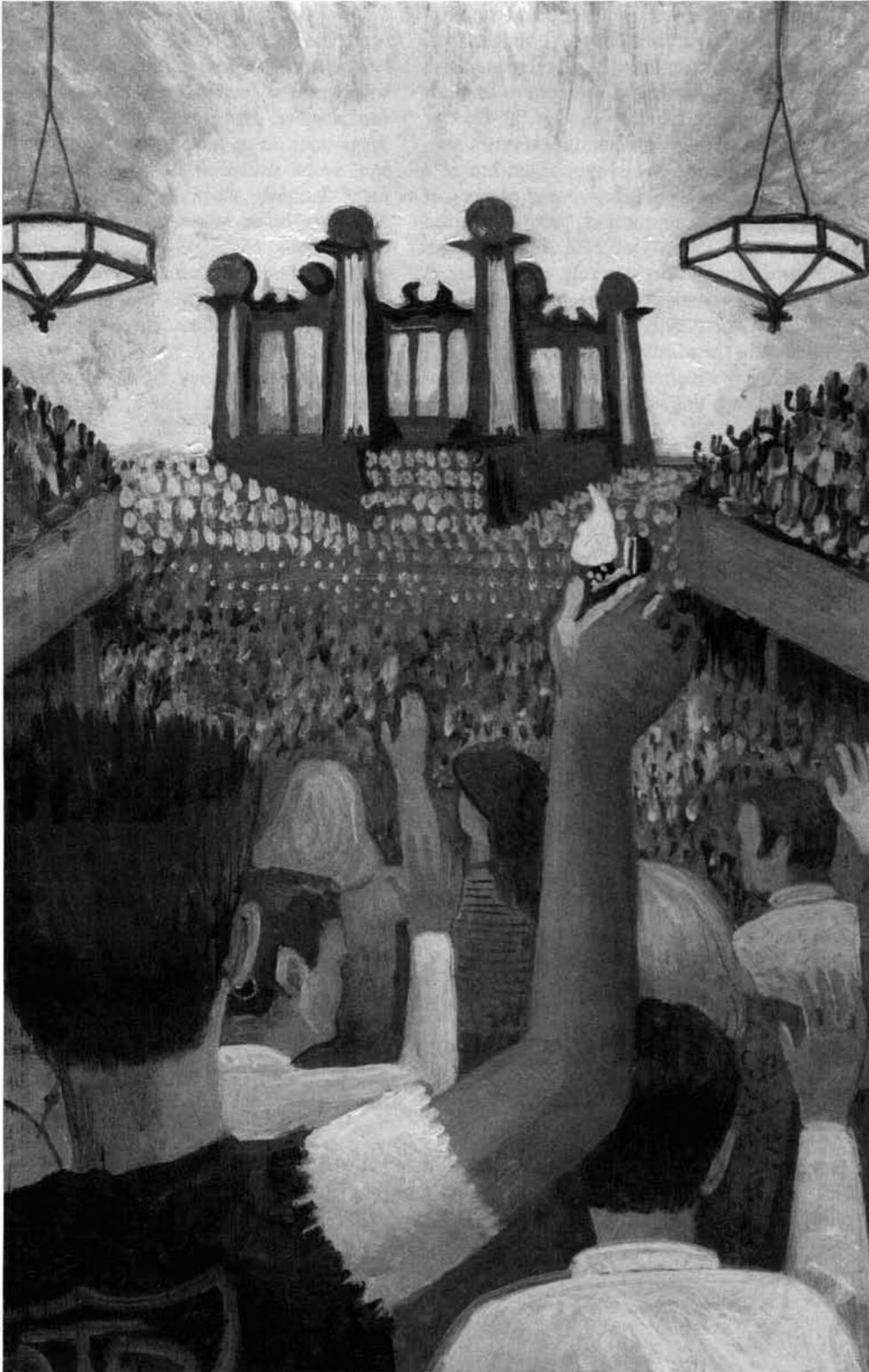
Most missionaries are already familiar with Boyd K. Packer's informative pamphlet "For Young Men Only" or at least are aware of his very helpful suggestion to replace lascivious thoughts with a memorized scripture or hymn. Almost all know the Church's "For the Strength of Youth" pamphlet, which lists masturbation as something "the Lord specifically forbids" (15). This pamphlet contains the specific endorsement of both the First Presidency and the Quorum of the Twelve.

I have heard a general authority tell of a former mission president who was disciplined for, among other things, teaching that masturbation is not a sin and, therefore, does not require confession. It would be easy, given such a purported action and the apostolic declarations, to overemphasize this subject. Instead, the Brethren counsel (for example, to new mission presidents) not to preach about it in zone conferences but to handle it through private, sacred, one-on-one counseling.

Therefore, in my interviews, I focus on the wholesome, positive contributions members or missionaries are making. I stress the Lord's mercy. I exhort them to view the commandments as righteous injunctions that lead us to enjoy the Spirit, not just a long series of "thou shalt nots." I testify of the veracity of Alma 38:12's inspiring promise: "See that ye bridle all your passions, that ye may be filled with love."

But I also want beloved young people to know the joy of being pure and having a clean conscience. For that reason, I allow them the opportunity to share mistakes and unburden themselves. I, too, ask, at least in the initial and final interviews and when moved by the Spirit, specific questions such as that posed by the youthful Elder Peck's mission president. I ask, however, not to contrive guilt but because masturbation violates the law of chastity (though certainly not anywhere near the extent of fornication or adultery) and remains a sin. It robs one of self-confidence before the Lord (see D&C 121:45), causes a loss of the Spirit, accelerates sexual desire, and can lead to far worse sins.

Given the number of young adults who read *SUNSTONE*, including some missionaries, I hope that its editor re-



STEVE KLAMM



MORMON HISTORY, ROOTED IN *Illinois*

ADVENTURES OF A CHURCH HISTORIAN

LEONARD J. ARRINGTON

Details how Leonard J. Arrington opened up archival resources and presided, for a time, over an unprecedented era of enlightenment as he and those working under his aegis produced path-breaking works of Mormon scholarship.

"With remarkable insight and candor, Leonard Arrington demonstrates that the writing of history can be fraught with intrigue and pitfalls."
— Randall Balmer, Ann Whitney Olin Professor of American Religion, Barnard College

Illus. Cloth, \$29.95

MORMON PASSAGE

A Missionary Chronicle

GARY SHEPHERD AND
GORDON SHEPHERD

"What a terrific read! The Shepherds have produced a Mormon version of *On the Road*, though one with a rather different moral vision. It's entirely possible that this book could become required reading for Mormon missionaries before they begin training." — Rodney Stark, author of *The Rise of Christianity: A Sociologist Reconsiders History*

Cloth, \$49.95; Paper, \$24.95

WAYWARD SAINTS

The Godbeites and Brigham Young

RONALD W. WALKER

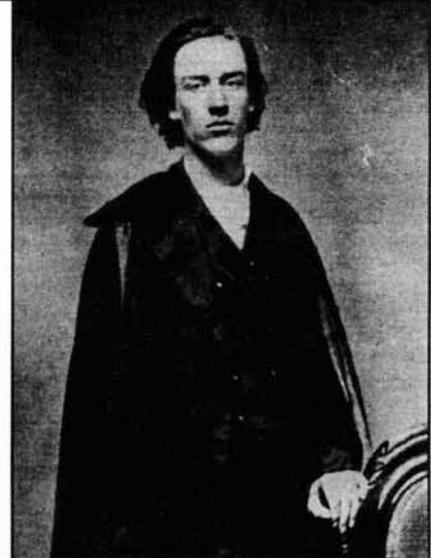
Foreword by Jan Shipps

"Ron Walker is a master of historical narrative. His collective biography of a set of fascinating individuals makes a whale of a good story. Open its pages to be enlightened. Most of all, read and enjoy." — Jan Shipps, from the Foreword

Supported by the Religious Studies Center at Brigham Young University, The Charles Redd Center for Western Studies, and The Joseph Fielding Smith Institute for Church History

Cloth, \$49.95; Paper, \$25.00

For other Mormon titles click onto
www.press.uillinois.edu/subject/mor.html



David Hyrum Smith, 1844-1904, as a young man. (RLDS Library Archives)

FROM MISSION TO MADNESS

Last Son of the Mormon Prophet

VALEEN TIPPETTS AVERY

"Meticulously researched and splendidly written, Val Avery's balanced and honest account of the tragic life of David Hyrum Smith is an important contribution to American biography. Her treatment of a nineteenth-century family confronted with mental illness and institutionalization is both sensitive and compassionate. With this book Avery has earned an enviable place among Mormon historians." — Martin Ridge, The Huntington Library

Illus. Cloth, \$49.95; Paper, \$19.95

NOW IN PAPER!

DIFFERING VISIONS

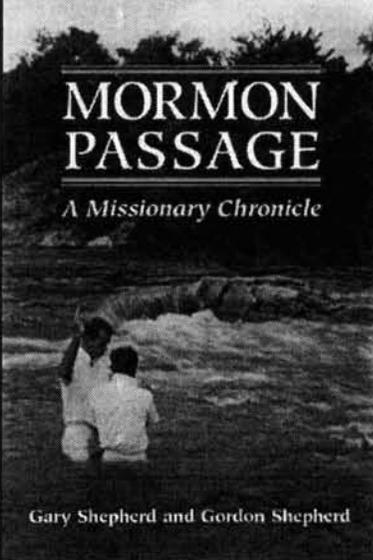
Dissenters in Mormon History

EDITED BY ROGER D. LAUNIUS AND
LINDA THATCHER

Foreword by Leonard J. Arrington

"An absolute necessity for anyone interested in the history/direction of the Latter Day Saint Movement as begun by Joseph Smith Jr. in 1830." — Gerald John Kloss, *Latter Day Saint History*

Cloth, \$32.50; Paper, \$18.95



MORMON PASSAGE

A Missionary Chronicle

Gary Shepherd and Gordon Shepherd

Wayward Saints

THE GODBEITES AND BRIGHAM YOUNG



Ronald W. Walker

Foreword by Jan Shipps

www.press.uillinois.edu • UNIVERSITY OF ILLINOIS PRESS • (800) 545-4703

considers his position in light of modern-day prophets' statements.

PRESIDENT MADISON U. SOWELL
Italy Milan Mission

Elbert Peck responds:

I don't think my mission president intentionally contrived my guilt. He and I both accepted a larger, socially constructed system of guilt and rewards. I do not wish to defiantly assert my views in opposition to the Brethren. Nevertheless, Church notions can and do change over time. For example, in the past, some authorities stated that certain sexual activities between married couples were sins—a position that created unnecessary guilt; today, thankfully, they are generally silent on such practices.

WHEEL OF FORTUNE

LAST SUMMER, my wife and I, a friend, and another couple, had planned a vacation to Wyoming and South Dakota. Just before we loaded the car, SUNSTONE came in the mail with Eugene England's article, "Becoming As a World Religion" (SUNSTONE June 1998). I threw it in with the bananas and we were off. After stopping at a cheese factory south of Jackson Hole, we convinced Libbie to start reading England's article aloud. She finished it later that evening while

we camped just east of Grand Teton National Park. As she concluded, we remarked how the words rang true and helped us to define our religion and put our Mormonism in a context of loving words, thoughts, and deeds. The idea of the Savior's gospel being shared with many races, cultures, and peoples just made sense.

One of our destinations was Medicine Wheel in the Big Horn Mountains, east of Lovell, Wyoming. Medicine Wheel is an ancient sacred Native American site that consists of six cairns, or rock formations, arranged with one in the center and five around the perimeter of a circle of stone about eighty-five feet in diameter. Twenty-eight spokes made with stones radiate from the center cairn to the outer circle. The center cairn is believed to be ten thousand years old. The other five and the remaining design are guessed to be up to five hundred years old. Sam, the Native American interpreter, said that oral histories say little about its origin.

The fence erected to keep vandals away had offerings attached all around. They consisted of braided hair or grass, a pouch with spices or tobacco, and even an eagle claw. The leaving of an offering was reserved for Native American people, and entrance inside the fence was only for pre-arranged ceremonies. We spent over an hour there; it held

a special sense of reverence and closeness to spiritual things. After reading England's paper, we were prepared to entertain that God speaks to many people in many ways. The sense of community with the Great Spirit and Mother Earth was real and rang true to my own sense of closeness to Mother and Father in Heaven. It seemed as though we had perhaps visited the temple, knowing that sacred ceremonies frequently occurred there.

Our remaining trip was different because of our experiences at the Medicine Wheel, experiences that were made more special and touching by the words, keen understanding, and widened view from Brother England. Thank you for the difference you made in our lives.

CRAIG ROSSITER
Vacaville, Calif.

<Rossiter@community.net>

BLACK AND WHITE

EUGENE ENGLAND's article makes some very good points about racism and classism. I remember, for example, one of the missionaries who baptized me saying how much he disliked Blacks. This dislike, though, was undoubtedly fueled by Mormon doctrine, not Seminary hearsay or parental folklore.

England would probably say my missionary friend "misunderstood" Mormon doctrine, and this is where I begin to take exception. England either whitewashes or benignly rationalizes away many points.

Pointing out that BYU students get their racist views from "parents or Seminary and Sunday School teachers, and they have never questioned them" is disingenuous. England makes a stoic defense of the highest echelons of Church leadership. He seems to imply that while lay Mormons were muddleheaded or wrong in their views, no such aberrations occurred higher up. Unfortunately, he chose a very bad example in Apostle/President Joseph Fielding Smith.

England says that President Smith, in his "great integrity and clear thinking," reasoned that "if blacks were being denied the priesthood because of premortal life, a just God would not suddenly start giving it to some." England appears to take this to mean that President Smith believed no such doctrine, but he ignores, or rationalizes away, the fact



"Jitters on Wall Street today over rumors that Alan Greenspan said, 'A rich man can as soon enter Heaven as a camel fit through the eye of a needle.'"

that when President Smith made this statement, he firmly believed that Blacks would not be given the priesthood in this life and that the denial was in fact because of premortal existence. This is made abundantly clear in Joseph Fielding Smith's *Answers to Gospel Questions* (still sold in contemporary Church bookstores), where he wrote:

"When they [the rebellious one-third of the hosts of heaven] were cast out, there were many who did not join the rebellious forces, but who were not valiant [i.e., negroes]. Because of their lack of obedience, they were not deprived of bodies, but came here under restrictions. One of those restrictions is that they were denied the priesthood. They may come into the Church, but they are not privileged to obtain the priesthood in this life.

"They can be baptized, and if faithful to the end, then in the next existence and in the due time of the Lord the restrictions placed upon them in the first existence [premort existence] will be removed" (5:162-64).

This belief is made even more explicit in Elder Bruce R. McConkie's *Mormon Doctrine* (526-527, still also advertised and sold in Church bookstores).

England's own experience with Joseph Fielding Smith (*Dialogues With Myself*, Signature Books, 1984, 131-132) bears out the contradiction and muddleheadedness this erroneous belief has engendered, privately and publicly, uncorrected even by the ambiguously worded and limited 1978 revelation (Official Declaration 2). Therefore, whatever "assurances" were given to England privately by President Smith, they have not carried over publicly, and therefore, confusion on this contentious issue still remains.

It is England who "seems largely untroubled by the implicit contradictions" in his article and by his general fear of implicating Church leaders. This is a worrying trend in Mormon academia. This trend is no better than the often poorly thought-out orthodox apologetic genre, and it will eventually incur the wrath of non-Mormons who, along with me, marvel at what zealous faith, orthodox or liberal, does to inspire very sub-

jective defenses and to fudge clear thinking.

It is time to just admit loudly, clearly, and publicly that the Church leaders were wrong. Unless this is done, BYU students twenty years from now will be no different in their racist thinking. General authorities like McConkie have already admitted that "we were wrong," but he and others considered this to be a limited wrong. That is, they were wrong about when the Negro would receive the priesthood. It is time to acknowledge greater wrongs—the opprobrious doctrine of Black "non-valiance" and "disobedience" in the premortal existence and Blacks' putative descent from Cain.

RAY AGOSTINI
Wollongong, Australia

SPECIAL NEEDS

I AM STRUCK by the common thread in the article by Peggy Fletcher Stack on ethnic Mormons and the memoir by Karen Southwick on single adult wards ("Should Ethnic Mormons Have Their Own Wards?" and "Single in San Francisco: A Memoir," *SUNSTONE*, Mar. 1998). Both discuss the need for Church members with similar situations to spend time together because of shared cultural issues and experiences. At first, this seems an excellent way to support members with specific needs not met by the traditional Church's Anglo family focus. As the lone member from a family of nonbelievers, I have often wished for more empathy

and understanding of how my situation limits my living a traditional Mormon life. Maybe we could have special wards for people like me and for other subgroups, like converts. Even further: special wards for converts from various denominations, religions, or lack thereof.

While linking people with commonalities has obvious benefits, I also understand wanting to make a more heterogenous church. I need to be with life-long members and with converts who bring differing cultural traditions into my life. Only by worshipping and working with different people can I learn tolerance, understanding, and love for those not like me.

Perhaps a solution is to meet special needs at the stake level. I see great importance in worshipping with all others, but I also see benefit in having special classes similar to the way we now meet the needs of men and women through priesthood and Relief Society meetings. I hope we will not become so segmented in our attempt to address each other's unique needs that we cease to know one another.

HEIDI N. BRUGGER
Freedom, Maine

LETTERS IDENTIFIED FOR PUBLICATION ARE EDITED FOR CLARITY, TONE, DUPLICATION, AND VERBOSITY. LETTERS ADDRESSED TO AUTHORS WILL BE FORWARDED, UNOPENED. (fax: 801/355-4043; SunstoneUt@aol.com)



"Mrs. Blue, we don't seal cats to their 'parents,' but I'm sure your cats will be with you in the celestial kingdom—if you live worthily!"

FROM THE EDITOR

A GOLDEN THREAD



By Elbert Eugene Peck

ANNOUNCEMENTS

1. *New Subscriber Name Extraction.* To get new subscribers, in January we're mailing a free, sample issue and promotional subscription letter to thousands of people. We desperately need names to add to the mailing list. Please go through your address books, directories, and other lists and identify and send the names and addresses of people who might be interested in SUNSTONE. We'll say a friend recommended them, but we won't say who. (Sunstone, 343 N. Third West, Salt Lake City, UT 84103; fax: 801/355-4043; <SunstoneUt@aol.com>.)

2. *E-mail News.* This fall, for the first time, Sunstone e-mailed the preliminary programs of our regional symposiums to individuals nationwide. This is now standard procedure, and it is the only way individuals outside of the symposium area will be notified. To be added to the list, send us an e-mail request, with your identifying name and postal address (<SunstoneUt@aol.com>).

3. *Silver Anniversary.* 1999 marks the twentieth-fifth anniversary of the founding of Sunstone. We are making celebration plans. Watch for details.

AND SOME OF THEM GLISTEN!

ACROSS THE STREET from my apartment is a small neighborhood market run by a stereotypical emigrant Asian family. Each time I enter the ABC Market, the bells on the door clang, and, on cue, the husband or wife proprietors, or one of their teenage sons, always greets me a little too enthusiastically. Are they happy to see me or just my money? I enjoy the attention, nevertheless; mighty few relationships aren't torqued by some kind of power. I smile back and cheerfully say, "Hello." I buy my bottle of Coke, and, once again, there's a slightly over-eager, "Thank you! Have a nice day! Come

again!" that reveals the exchange's underlying falseness. Is it just that they don't hear the nuanced differences between graciousness and earnestness?

For over a decade, the family and I have acted out this predictable script of a Horatio Alger family succeeding on hard work and thrift—and a dose of suspicion. Even after years of countless friendly exchanges, whenever I tried to rent a video without the required check guarantee card, they scrutinized my personal check, driver's license, MasterCard, and life history with a rigor that made me feel as if I were Harrison Ford in *The Fugitive*. I held my breath while I eluded detection, and often I was refused.

Recently, I was forty-five cents short on a purchase. When I fingered the Pringles to be axed, Mr. ABC uncharacteristically volunteered to give me credit, and then he wrote *only* my name (which I had to give to him) and the amount on the back of a wrinkled receipt taped to the register. Without notice, we were now acting from a different script. I was suddenly in a Frank Capra movie, a Norman Rockwell painting, a gee-whiz Mickey Rooney oozing small-town American values. And when I repaid the debt, it felt good to perform his hard-won trust, to be a good citizen of Mr. Rogers's Neighborhood. Mr. ABC, too, acted pleased to have his magnanimity justified.

We were playing new parts that were just as scripted as our previous civil but atomistic ones. Fortunately, I knew the part (one I'd seen in the movies many times), and I felt grateful for a society that has provided such community images to model—it does take a village to be able to experience such defining, wholesome, human interactions.

And then, just as I was getting ready to leave the market, just for a moment, we looked into each other's eyes, and somehow connected to something larger than commerce, larger than common decency, larger

than American community. For one telling glance, our new-and-improved transaction transcended even its good-neighbor script to something still more authentic, to something caring, something "spiritual," some oneness. That hasn't happened again, but still, the fabric of our routine exchanges since then has been stronger and, well, more beautiful now that that one, glistening, gold thread is woven into it. For once, then, something.

More and more, I see my spirituality primarily as glimpses of the Divine through interpersonal and social relations. Most of the Sermon on the Mount deals with such issues—meekness, forgiving, not judging, reconciling, extra-miling, cheek-turning . . . loving. But even the becoming of those attitudes, tutored by indispensable social roles and norms, is not the end, as difficult that is to achieve.

Sometimes, with a glimpse in another's eyes, we read clear, but what? Love? God? Regard? Common goodness? Something! And, then, when we return to our mundane routines, they are O so slightly more light.



JOSEPH

SAVED

A NATION

WITH

FOOD STORAGE

**EMERGENCY
FOOD STORAGE**

GUARANTEED LOWEST PRICES

3 WEEKS TO YOUR DOOR

PERMA-PAK SINCE 1953

CALL BOB MCKINNEY Ph.D.

TOLL FREE

1-877-462-3550

BEFORE IT'S TOO LATE!

TURNING THE TIME OVER TO . . .

Karl C. Sandberg

WHITHER (MORMON)
SCHOLARSHIP?

REMBRANDT, "THE PHILOSOPHER IN MEDITATION"

Mormon scholarship is in danger of becoming a new scholasticism, a closed system unable to converse with the world. I am interested in seeing Mormonism searched out by scholarship that converses with the world.

THINKING TODAY about scholarship—the unexpected turns it takes and its unpredictability, but mostly the thrill of it, defining a new and unsolved problem, wrestling with it, probing new avenues, seeing the disparate parts suddenly coming together, seeing new and larger questions emerge out of it:

Could a man be drunk forever,
On drink, or love, or fights,
Lief would I rise at mornings
And lief lie down at nights. . . .

But for certain types (whose kinky gene is not universally distributed among the populace), there is no high like the high of new learning and of thinking amazing thoughts. Aristotle got it right about the pleasure of knowing. And it is a human activity, accessible to all on the same grounds.

But with all that, it is amazing, simply amazing, to see how much scholarship turns out to be a contest with authority, where Jack becomes the Giant Killer in order for Jack to become the Giant. Take, for example, B. F.

Skinner. In 1959 he was the Giant in psychology. Jack was Noam Chomsky, freshly out of graduate school, who, in reviewing Skinner's opus magnum *Verbal Behavior*, decimated it and destroyed its foundations. Thenceforth, Chomsky was the Giant whom everyone followed or tried to dislodge as King of the Hill.

Is this what scholarship is about, being the King of the Hill? There is more than a little of it in Darwin, who was near despair when he found out that he had been scooped by another naturalist half way around the world, by Wallace, who had reached Darwin's conclusions before Darwin had.¹ And James Watson's pursuing the structure of DNA is the story of the thrill of science and new knowledge mingled with passion, driven by ambition and personal quirks, and marked by the clash of authorities—personal authorities, cultural authorities, and scientific authorities.²

But such contests with authorities on the personal level are small compared to the ideological struggles of the current culture wars in academia, where the gods of scholarship are pressed into service like coolies on the dikes of the various forms of political correctness. Again Chomsky provides an example. Not content to have slain the Giant Skinner, he devoted the last of his career to contending with the Ultimate Giant—the U.S. State Department. Politics is where people play the real game of King of the Hill.³

But after Jack becomes the Giant, then what? Why, Sisyphus strikes again—Sisyphus condemned to roll his rock to the top of the mountain, only to have it escape each time and roll back down as his foot slips or as he sneezes or swats at a fly. All is to do again. Scholarship, and scientific knowledge in general, for all of its power, is a Sisyphean project.

Really? How so?

In the modern world, the knowledge factory depends on the power of the individual disciplines, each with its set of governing concepts, methods, and standards of evidence. These intellectual engines make new knowledge solid. But at the same time, each discipline generates problems beyond the scope of that discipline and which cannot be resolved with the tools of the discipline.

The result is a dissonance, a malaise, where science (*scientia*, that which is known), starts to turn out of round. Example: a graduate student in microbiology is defending his dissertation and is giving a virtuoso demonstration of her mastery of the tools of his discipline. And then the last question: "Would you have any

KARL SANDBERG is DeWitt Wallace professor of French and Humanities, emeritus, Macalester College, St. Paul, Mn.

scruples about putting your knowledge of microbiology to the service of germ warfare?" The answer is quick and matter of fact: "No. But that is not my kind of question. I am a scientist." I blink. Here is a Sisyphean situation—science as a human enterprise carried on while excluding the human questions, the general questions, the questions general to all human beings. His knowledge is adequate for his laboratory, for conversations with other microbiologists, and for playing King of the Hill, but not for deliberations in God's world where people live and choose.

ANOTHER mode of scholarship, however, is more congruent with human activity. Young Werner Heisenberg, choosing a career in 1920, could have opted for math or music. Instead he chose physics, being the discipline by which he could best penetrate to the "central order" of the natural world and human life. This drive moved him to associate with a small, international group at Niels Bohr's laboratory in Copenhagen, the group which was laying the foundations of quantum physics. But one can get to the center from any point on the circumference, and each new breakthrough in physics generated two tasks. With each new breakthrough they made in quantum physics, they had to persuade the rest of the profession, dominated by the authority of the reigning positivistic mode, of the validity of a

new physics that accounted for unseen things. And then they had to explore the implications of the new knowledge (actually, the new way of seeing things) for other fields. The research in physics was not multi-disciplinary—it was carried on by the mastery of the tools of only one specialized discipline—but interpreting the results was possible only after discussions, continuing discussions, of the connections of the new physics to chemistry, language, religion, politics, ethics, and philosophy.⁴

What emerges out of this approach to scholarship is the notion that no one field can dominate human knowledge, and therefore, no one field can be King of the Hill. Scholarship as a human activity thus becomes an extended conversation and exercise in synthesis: never definitive, always growing as it is drawn by the goal of *humanitas*—understanding what it is to be a human being. This notion, I have found, does not go down easily with tough-minded specialists ensconced within their fields; nonetheless, I opine that the current malaise within higher education increases to the degree that *scientia* loses contact with *humanitas*, the degree to which objective knowledge loses contact with its implications for individuals and societies in their human tasks. The greatest unmet need of current scholarship generally is the exploration of its specialized knowledge within a wider human context.

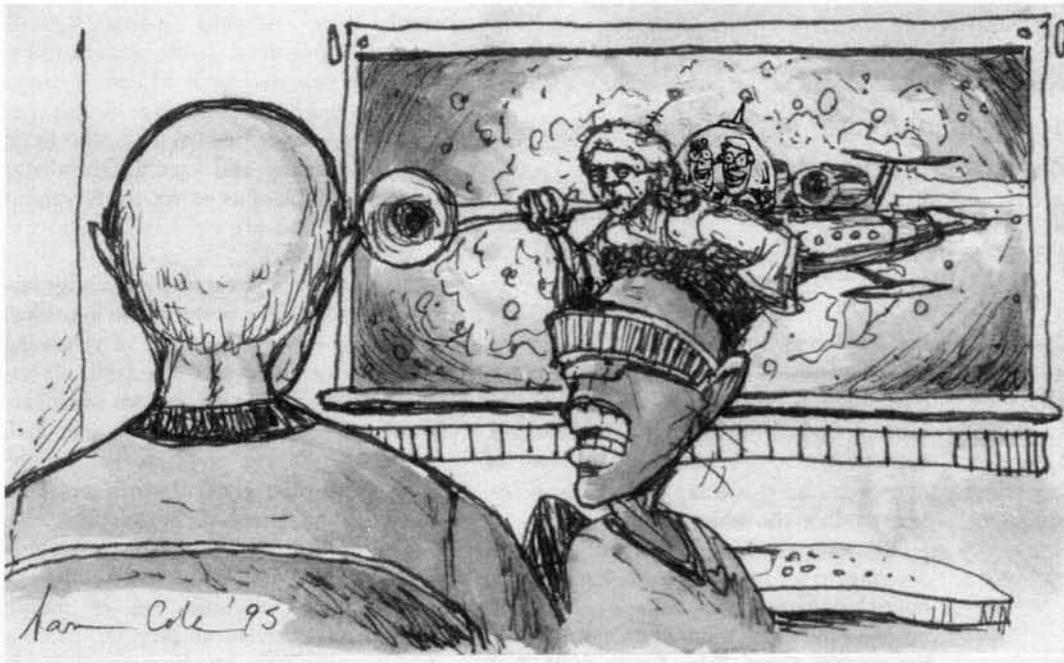
HOW do things stand with Mormon scholarship? Not much differently. There are Mormons who do scholarship in all of the various disciplines—they play by the same rules as everyone else, they participate in the same dynamics, and they produce the same kind of knowledge. Such is not the case, however, when Mormons do scholarship about Mormonism or directly related subjects.

Mormonism is one religion that makes an exclusivist claim about holding the key to the course of human life. In this it is like a discipline that believes it has finally been dealt the trump card and cries, "Eureka! The mighty secret's found." (I have heard such cries from colleagues in biology and physics.) But such a faith-cry from Mormonism is moot until its implications for all areas of human life have been searched out, and the searching is done by, well, by searchers, explorers, inquirers; that is to say, by scholars and scholarship. It is not enough to invoke revelation—we still have to say what revelation *means*.

This granting of legitimacy to individual searchers raises the anxiety level of some people in the Church, which in turn produces a different kind of scholarship. The more hierarchical Mormonism has become, the more it has become an authority-based faith that rests upon icons—the icon of a certain view of history, for example, or the icon of an infallible prophet. Whenever a claim is

raised that differs from the official view (the icon), the first duty, the immediate and only duty, is to defend the icon. There are prominent examples of Mormon scholarship whose purpose appears to be that of giving scholarly permission to people to believe what they already believed on subjective grounds and of answering and repulsing any perceived attacks on the Church.

The result is a new scholasticism and a new version of King of the Hill. The medieval scholastics could write sums of theology—witness Saint Thomas Aquinas, who raised and definitively answered some ten thousand questions about every aspect of the world. He was hardy enough to undertake any task of the intellect, except that of examining his own standing ground, i.e., the revelation providing the premises



"It's two Mormon missionaries wanting to know if they can take a minute of our time to share an important message."

from which he reasoned and which thus became the impermeable wall around a closed system. The figure for this kind of scholarship is not Sisyphus, but Procrustes, the robber chief of antiquity, who had a bed in his cave upon which he placed every prisoner taken by his band. If the prisoner was too short for the bed, he was stretched out, or if too long, chopped off. One could not know the length of anyone going into the cave, but one could be entirely sure of anyone coming out.

The result of a Procrustean scholarship is the inability to communicate with people outside of the walls. I have heard luminaries of Mormon scholasticism address professional groups—for example, a group of a hundred counselors and psychotherapists about a “Mormon view” of psychotherapy—and give wonderful talks understandable to any sacrament meeting but totally baffling to the diverse group of professionals they addressed. Procrustes is convincing only to people who already admire the size of his bed.

AFTER reflecting thus, I am now aware of several things I am interested in and several I am not.

I am not interested in scholastic scholarship, that which speaks only to people within a ghetto; whatever the ghetto might be. Nor am I interested in scholarship that seeks primarily to confront authority. Br'er Rabbit never comes off best in his confrontation with the Tar Baby. I am interested in encouraging and participating in scholarship that is (a) solid enough to command respect by specialists within the discipline, and (b) understandable to interested and literate people who are not specialists in the discipline but who are concerned with religious questions, both in and out of the Mormon fold.

I am prompted in these feelings by several considerations. The first is that the past thirty years, one of the greatest periods of change in world history, have been marked by a dearth of vivifying material coming out of the correlated, central Church. My feelings toward the general authorities are benign, and I have no desire to add to the burdens they carry. Moreover, I feel to support them when I am asked to do so. I feel no mission to “set the Church right” nor to come to its rescue when it has no need of being set right or rescued. It is nonetheless true that I have lived most of my life in the intellectual, social, and spiritual currents of the modern world, those of the great, broad, secular world for which Jesus died. I still thirst after *scientia*, that which is known, as it relates to *humanitas*, that which it is to be human, and I am interested in

seeing how they relate to Mormonism and what can be drawn out of Mormonism that might inform them. ☞

NOTES

1. Gertrude Himmelfarb, *Darwin and the Darwinian Revolution* (W. W. Norton: New York, 1959), 243.

2. James D. Watson, *The Double Helix* (New American Library: 1968).

3. See Noam Chomsky and Edward S. Herman, *The Washington Connection and Third World Fascism* (South End Press: Boston, 1979).

4. Werner Heisenberg, *Physics and Beyond* (Harper and Row: New York, 1971) is in fact Heisenberg's intellectual autobiography and consists of his reconstruction of all of these kinds of conversation.



A BIRTH OF TWO MINDS

In bed, your heart beats
the rhythm of your breathing
into my ear. I lace my fingers
through yours, the shadow on
the ceiling of our hands a child
who sails on open oceans
of the moon. You say you want
to be the water, your mind
pregnant with a face
that flowers in your eyes.

I see a world that waits
for everyone to fall in the well
of its wounds. I can see only
the children of my childhood,
armed with the swords of their words.
I would be afraid to hold him
to the sky, to let him fly
from the nest of my arms
only to be taken down by their stones,
afraid to lose him on a crowded
sidewalk where he'd listen
to the shuffle of shoes, to car horns,
to the overhanging hum
of street lamps for some truth.

Your hope is a spring sun that
slices through clouds and sobers me.
You make me believe in the rivers of our
bodies that slide together and spill
over one planted seed, our chance
to grow something good
in the long burned fields of Eden.

—DOUG MCNAMEE



CORNUCOPIA

Critical Matters

MORMON HOME LITERATURE

AS A READER OF NOVELS, I WAS NOT TOO impressed with Nephi Anderson's *Added Upon*, the Roman-a-Plan-de-Salvation that served as the inspiration for, among other things, the musical *Saturday's Warriors*. Though I do not actively dislike the novel, I find it unsuccessful by nearly every aesthetic or religious criterion that I can think to hold it to: its prose is stiff, its plot is forced, its tone is unbearably didactic, and its doctrine is, at best, speculative—and probably worse.

But there is another side to my experience with this book. The copy now in my possession was printed in 1912. My grandfather purchased it when he was growing up in Utah, and my mother inherited it when he died in 1971. When I told my mother that I was interested in Mormon literature, she dug in an old shelf, found it, and gave it to me. This old, blue book, then, has become part of the chain connecting me to my family. Not only does the physical book act as a link to my grandfather, who died before I really knew him, but I feel quite

certain that *Added Upon* is the only book other than the scriptures that has been read by all three generations of my family.

I suspect this experience is not unique to my family. Since its initial publication in 1897, *Added Upon* has gone through dozens of editions and, in 101 years, has never gone out of print. Seven generations of Mormons have grown up with this book on their shelves. By any standards, this makes it a phenomenon.

And it is a phenomenon worthy of study by serious literary critics. As a literary critic, I am not, paradoxically, interested in

ADDED UPON

A Story

BY NEPHI ANDERSON

Author of "The Castle Builder,"

"A Daughter of the North,"

"John St. John," "Romance of a Missionary," etc.

"And they who keep their first estate shall be added upon; ... and they who keep their second estate shall have glory added upon their heads for ever and ever."

THIRTEENTH EDITION

The Deseret News Press
Salt Lake City, Utah

Title page of Nephi Anderson's novel.

criticizing literature or in deciding which books are good and which are bad. This is the job of reviewers (marginally) and of individual readers (ultimately). When I study or write about a book, I am not interested in passing aesthetic judgments; I am interested in learning what the book tells me about the culture that produced it—and, as in the case of *Added Upon*, the culture that reads and continues to consume it.

So, the question I am really interested in is this: "How has *Added Upon* functioned as an artifact of Mormon culture?" And it is in answering this question that I have gained a new respect for the book. For a hundred years, *Added Upon* has been making at least the following points to the Mormon community: (1) that it is possible to use the unique elements of Mormon



"Well, we decided that it was easier for each of us to keep our own last name and let half the ward assume we're living in sin than for both of us to use the hyphenated name and have the elders quorum think Michael is a wimp."

theology as the basis for literature; (2) that there is not necessarily a conflict between literature and faith; (3) that Mormon audiences will respond enthusiastically to fiction that they perceive as morally instructive; and (4) that there is, therefore, a huge potential market for imaginative literature among the Mormons.

These points may seem obvious to us now, but they were anything but apparent in 1897. We must therefore, I believe, credit Nephi Anderson with opening a door to imaginative literature within the Mormon community. It was from him that many Mormons learned, in a very real sense, not to be afraid of fiction. He might not have been the best, but he was the first, and Mormon literature would be much poorer today had he never come along.

—MICHAEL AUSTIN
Shepherdstown, West Virginia
 <austin@intrepid.net>
originally appeared on aml-list

the price to release us from the consequences of our sins. That doesn't fit with my idea of God or of justice. For me, the Atonement serves as a supreme example of divine love. Christ took upon himself our sins so that he might know and understand mortal suffering and be *with us*, at *one* with us, in our loneliness. All else pales in significance beside that gift of love.

2. *Included in Christ's gift is freedom.* The freedom to travel our *own* spiritual journey, to make our *own* choices, including those mistakes which teach us so well. And that freedom requires of us that we accord others that same privilege. Without such freedom, we cannot discover what we truly believe, we cannot develop an understanding of where our own faith lies, and we cannot even begin to discover our own capacity for love. None of this can be achieved by simply following someone else's light and knowledge.

So I am grateful to some young missionaries who allowed my husband and me the freedom to explore our questions and plumb our spiritual depths. They did this by providing catalysts for discussion, by respecting our questions, and by listening. In so

Creed

A GIFT OF LOVE

THOSE BELIEFS THAT ARE A PART of my essential being are centered in a kind of deep consciousness upon which all others rest—Christ's atonement and its effect upon my life. Here are five aspects of that faith that govern my spiritual life.

1. *I believe in the spiritually liberating power of the unconditional love of Jesus Christ—as expressed in the Atonement and in Christ's life and teachings.* There have been times when my whole being has responded to that overwhelming love, and my world has been illuminated by it.

Included in that belief is a recognition of the incredible love of our Father and Mother in Heaven in allowing their beloved son to express his love for us in such a way and to pay such a price. As a parent, I stand in awe of the quality of that love.

The most deeply moving image I have of Jesus is in the Garden of Gethsemane, in all his dignity and loneliness, when he took upon himself the sins and the anguish of us all. Those who have suffered with or on behalf of loved ones know the nature of that pain, so our imagination recoils before the magnitude of Christ's suffering.

I do not embrace the idea that Jesus was paying a ransom, that he *had* to pay

All-Seeing Eye

Come home to a real live girl!



-get GAS air conditioning.



MOUNTAIN FUEL

SUPPLY COMPANY

Natural Gas Service

It's no surprise that Church magazines have very little humor, but once upon a time, before Correlation, Church periodicals featured paid advertisements, which, at least from today's perspective, are quite funny, especially when they're juxtaposed next to an apostle's general conference address.

doing, they enabled us to discover what *we* believed, rather than simply telling us what we *should* believe. This personal search has to be ongoing; it does not stop when we join the Church.

When questions are discouraged, when honest comments are frowned upon, and when the kind of freedom I knew all those years ago is somehow deemed inappropriate, I am saddened. During these times, I try to empathize with the burdens of leadership, and I also recognize the need of many to escape into a safe but stagnant routine that might relieve them of the painful challenge of discovering truth for themselves. And "ye shall know the truth and the truth shall make you free" (John

8:32). How else can there be eternal progression? How else can we weigh our own ideas beside the honest and uncoerced perceptions of others?

3. *Our spiritual journey includes an eternal quest for Truth.* "The glory of God is intelligence, in other words Light and Truth" (D&C 93:36), and I'm unable to abandon the quest; it is a deep hunger.

That's why I'm grateful for all who provide refreshment at Sunstone symposiums. How I love its challenging exchanges, the chance to test our own ideas with interesting fellow travelers. There, I recapture those exhilarating early convert days

Translated Correctly

"DO NOT PUT US TO THE TEST"

MATTHEW 6:5-15

KING JAMES VERSION

CHAPTER 6

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

THE REVISED ENGLISH BIBLE

Oxford and Cambridge University Presses, 1989

6⁵ Again, when you pray, do not be like the hypocrites; they love to say their prayers standing up in synagogues and at street corners for everyone to see them. Truly I tell you: they have their reward already. ⁶But when you pray, go into a room by yourself, shut the door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you.

⁷In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. ⁸Do not imitate them, for your Father knows what your needs are before you ask him.

⁹This is how you should pray:

Our Father in heaven,
may your name be hallowed;

¹⁰ your kingdom come,
your will be done,
on earth as in heaven.

¹¹ Give us today our daily bread.

¹² Forgive us the wrong we have done,
as we have forgiven those who have wronged us.

¹³ And do not put us to the test,
but save us from the evil one.

¹⁴For if you forgive others the wrongs they have done, your heavenly Father will also forgive you; ¹⁵but if you do not forgive others, then your Father will not forgive the wrongs that you have done.

THE NEW JERUSALEM BIBLE

Doubleday, 1985

How to pray. The Lord's Prayer

'In your prayers do not babble as the gentiles do, for they think that by using many words they will make themselves heard. Do not be like them; your Father knows what you need before you ask him. So you should pray like this:

Our Father in heaven,
may your name be held holy,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
And forgive us our debts,
as we have forgiven those who are
in debt to us.
And do not put us to the test,
but save us from the Evil One.

'Yes, if you forgive others their failings, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive your failings either.

when we learned to unveil and confront our own truths and to have the courage to stand alone with them. For me, the Church is, or should be, a means toward the end of questing for truth.

4. *Christ's sublime love, coupled with the precious freedom included in that gift, provides one of life's greatest comforts.*

Christ was alone when he freely took on our pain in order to be able to share our loneliness. Each one of us is essentially alone, though we may be blessed with loved ones and friends. Throughout our lives, we meet internal and external challenges alone: our first day of school; wounding words of others; a new job in unfamiliar surroundings; giving birth; facing life's deepest tragedies, or the unknown or the unbearable.

More than twenty years ago, Art Bassett, a friend and former missionary in England, now humanities professor at BYU, reminded us that, indeed, Jesus has been there before us ("He Has Been There Before Me," *Ensign*, July 1975, 23). Because Christ descended below all things, he knows and understands our suffering, including the pain of loneliness. We can turn to him and know he is with us. I was deeply moved by that insight then. I still am.

More recently, Melba Beals told of her ordeal as a young girl, when she and seven other black students took part in the initial 1957 school desegregation in Little Rock, Arkansas. Absolutely terrified of entering the hateful, all-white school, Melba was helped by advice given to her by her grandmother. As she ran the gauntlet of shouted insults and being spat upon, she recited to herself the twenty-third Psalm, "the Lord Is My

Shepherd," and gained courage and strength knowing Jesus was with her. (Melba Patillo Beals, *Warriors Don't Cry*, New York: Archway Paperback, 1995.) I felt as sorry for the ignorant and fearful persecutors as for the victim. Christ cares about all of us; he died for us just as we are, even those who hate, even people who don't know of that gift.

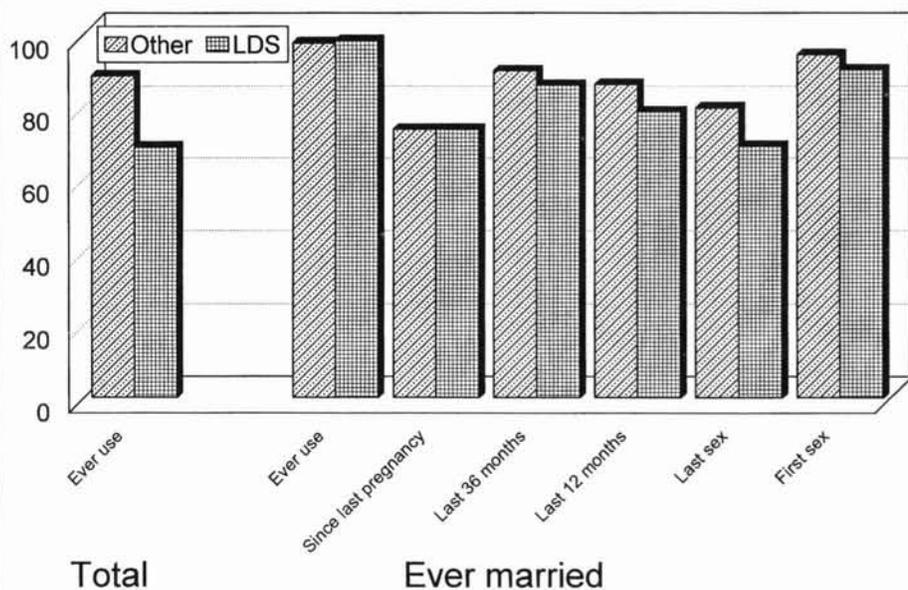
5. *There is potential for goodness in all God's children.* Our fears and insecurities and ignorance block the goodness that Christ knows is deep within us all. An awareness of Christ's profound love not only helps us discover our true selves, but, in turn, we may then be able to comfort others in their loneliness and fear, and help them discover who they really are.

Most of us can recall those who have helped us feel less alone. Simple things can comfort—can alter the tenor of our day—even a smile from a stranger. When Bill, my husband, was in the army during World War II, I was in a hospital where I gave birth to a still-born daughter. Apart from the sadness and loss, there was a moment that is still real for me fifty-five years later. The doctors were dealing with the immediate medical crisis, and I was feeling very young and afraid and alone. There was a young intern in the room, and he must have sensed my fear. He reached out and put a gentle hand on my shoulder and left it there for quite some time. I never saw that young man's face, never knew his name, but with that small gesture he comforted me and took away some of the fear and loneliness. It was as if God himself were with me. That kind of goodness is manifest in many different ways as people reach

Peculiar People

CONTRACEPTIVE USE AMONG MORMONS

% using a method of contraception



RESPONSES TO THE 1995 NATIONAL Survey of Family Growth, a national probability sample of nearly eleven thousand women between the ages of 14 and 45, indicate that Mormon women are less likely to have ever used birth control (69%) than is the case for women nationally. A big part of this difference occurs, however, because Mormon women who have never married are much less likely to have had sex (22%) than is the case nationally (53%). When the comparison is restricted to women who have ever married, Mormon-national differences are virtually nonexistent because fewer than three percent of either group have never used birth control. Comparisons based on fixed time periods such as in the last three years, in the last year, at last sexual intercourse, or at first sexual intercourse suggest that at any given time Mormons are a little less likely to be using a method of birth control.

out to one another.

For instance, a friend of mine has been conducting a poetry seminar by mail with young inmates in prison. She is amazed at the sensitivity revealed in these poems. But I imagine that her genuine interest affects those troubled souls, providing light in their dark loneliness. Another friend, a professional woman, makes herself available at all hours for those who are suicidal, or in despair, or suffering the pain of extreme loneliness.

Lavina Fielding Anderson provides comfort to those church members who find their hurt is deemed inappropriate to address in the institutional setting. Lavina, in very deed, takes on the burdens of the injured and lonely—doing what Jesus did—at great personal cost. She brings relief from a heaviness of spirit. It is, I am sure, a spiritual gift.

I am grateful to many such people in my life. For loving parents and sisters, a kind and generous husband, children who challenge, enlighten, and enrich, for grandchildren who keep me young and make me proud, loyal friends who comfort me in my pain of disenchantment and share my honest thoughts. The older I get, the more I appreciate these blessings.

My creed is simply realized in the words of the Savior—"By this shall all men know that ye are my disciples, that . . . ye love one another as I have loved you" (John 13:35,34). I have seen miracles in the lives of converts when they feel the unconditional love of the Savior and discover they are people of value. They are given the courage and freedom to blossom, to be who they really are. The power of Christ's love is manifest in what it does *to us and for us*, how it transforms us. Then do we

Poem



David Nelson, a fourteen-year-old from Vancouver, Washington, wrote this poem for an older brother who was going on a mission. David, currently a foreign-exchange student in Nishinomiya, Japan, read the poem at his brother's farewell Sacrament Meeting.

MY BROTHER IS GOING ON A MISSION

*Lift up your heart and rejoice, for the hour of your mission is come;
and your tongue shall be loosed, and you shall declare glad tidings of
great joy unto this generation.*

—D&C 31:3

My brother
 has decided
To go on a mission.
He has been called to go to Mérida, Mexico.

Mérida, Mexico
Is a city of 187,000 people
Who are alien
 to us
And many of the modern conveniences in our futuristic country
That often tries to repress
 The ugly lifestyle of the average Mexican
 contaminated with various viruses, parasites, toxins
And grade lower-than-A foods.
Indeed, such things are so common in Mérida
That those who suffer have been forced to become but hidden thoughts
In the minds of their power-addicted suppressors
Who sit on high thrones with walls
 to block the view
Of the half-dehydrated planetary scar around them.
It's hot in Mérida, hot and ugly,
Yet my brother has been called
 To look upon the beauties of these people

see others, *really* see them, and respect them for who they are.

Sometimes we think of love as simply an emotion, but I think Elder Marion D. Hanks's definition of love as "ultimate concern" is more appropriate. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Gal. 5:14). This I believe with all my heart, but it is not an easy path. I find myself praying always that I might love more wisely, with greater insight and sensitivity, and with the kind of unconditional love extended to us by Jesus. All else is encompassed by that one great challenge. Christ, with his gift of love, is the guiding light of my personal creed.

—IRENE M. BATES
Pacific Palisades, California
<lad456@aol.com>

Twenty Years Ago in Sunstone

ART AND SPIRITUALITY

IN THE MARCH/APRIL 1978 ISSUE OF SUNSTONE, Robert A. Rees wrote the following in a letter to the editor:

"While I enjoyed the art [in SUNSTONE] immensely, I found myself disagreeing with a good deal of the commentary, especially that which sees art as a missionary tool. It seems to me that it can only be so in the most subtle and indirect way and cannot succeed if it is done so consciously. True art and fine art is something which is communicated ultimately on a spiritual or esthetic plane. Not only must it be expressed artistically, it must be received artistically. For example, to talk

For he is going on his mission.
My brother is going on a mission to Mexico after twenty years.
After
 twenty years
Of trials and tribulations,
In which he has faced evil
And looked it straight in the eye—
In which he has dived directly into the deep dark abyss
Of Lucifer's very pupils that shine like jade with light-bearing temptation;
In which he has struggled
 to cleanse his hands and head of so much black sinful tar that many others would just ignore,
And to rediscover the purity of a high plane
 that none of us remember . . .
After all these slow-flowing years in the muddy river of life,
My brother is going to Mexico.
He is leaving.
 He's leaving an entire world
of beautiful complexities
 behind,
A world that we all share greedily like a large bag of candy—
For he is going on his mission.
My brother is going on a mission to Mexico after twenty years. Or that we gaze upon
 like a painting, alive and moving with brushstrokes that spread prettily colored emotions
 all over our confused souls.
But he has been called to leave it all behind
 And to talk to strangers in a foreign tongue
As the people
 That he loves,
Like they were his family—
The ones who will have only words
 in letters
 to make themselves visible to him.
After their kind and loving world
 has embraced him
And let him fly over cool winds and warm sun rays so many times,
My brother is leaving
To preach the Word of God
With a soul filled with joy.
 They call this sacrifice.

—DAVID NELSON

about Bart Morse's 'Green Valley, Arizona' in terms of the scriptural allusion to being taken up on a high place is silly. I doubt that one person in a million would respond emotionally or intellectually to the work in that way. Rather, I think we respond to Morse's use of color and his marvelous planes, and are impressed not so much with the particular perspective of the painting (although that's important) but with its beauty. It is that beauty which touches us at our deepest spiritual point.

"I feel that art should exist not as a missionary tool but as a form of praise, a form of spiritual expression which hopefully will evoke spiritual response in the viewer. The point I'm making is that there's nothing that does a greater disservice to art than to make it didactic. If art has any hope in the Church it must rise above the level of the Sunday School lesson. Art must exist as all created works exists, as praise exists in all of its marvelous forms—as an expression to be experienced."

"Another example of what I am talking about is Craig Koll's statement, "Unless a building can be seen to contribute to the Church's central objectives, that is, as an adequate meeting house and missionary tool, tithing funds will not be wisely used in maintaining it." The central use of a church building is not a missionary tool, but as a place where one can go to express praise to God and to experience communion with his fellow Saints. Until our architecture reflects this idea it will not, in my opinion, truly express the Gospel."

sex and saints

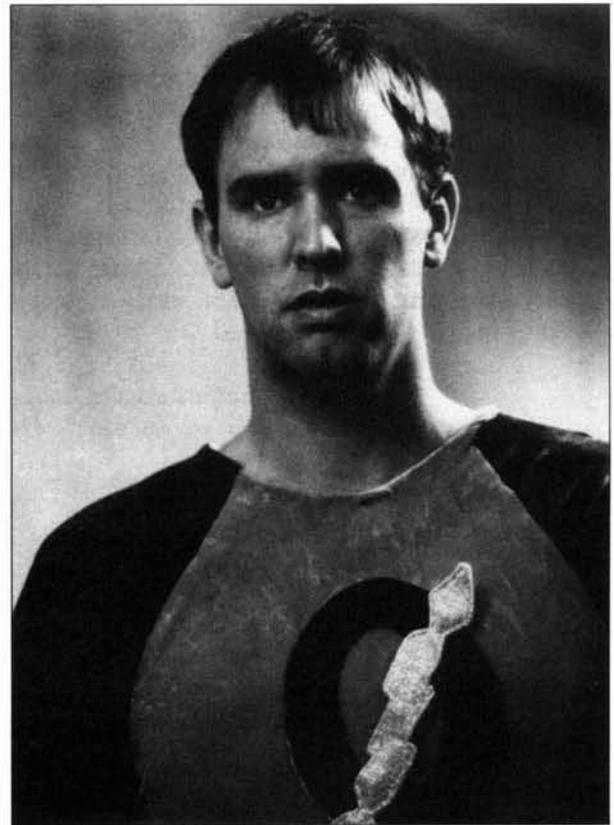
SWEET CHRISTIAN SPIRITS

MORMON MISSIONARY BECOMES PORN STAR and superhero in order to finance his temple marriage. Fantastic? Perverse? No, it's just *Orgazmo*, the latest from Trey Parker, creator and evil genius behind the nasty TV cartoon sensation *South Park*.

Rated NC-17, this is not a movie for good Mormons to see. Critics panned it, and my friends said it was totally tasteless. ("Too silly to be truly offensive," wrote one reviewer.) But I am willing to sacrifice for the sake of research, and enquiring minds seek enlightenment: what does *Orgazmo*, a Hollywood-produced, nationally distributed movie, have to say about Mormons?

Fade in: two elders are tracting in L.A. White shirts, name tags, and ridiculously tight backpacks—classic nerds. They are whistling hymns as they go house to house; door after door slams in their hopeful faces. But when they knock on the door of one Maxxx Orbison—porno-magnate and underworld boss—Elder Joe Young finds his "golden" contact. Orbison offers Elder Young a role in his next production, *Orgazmo*—along with twenty thousand dollars and an assurance that Joe will not actually have to do the deed.

In Trey Parker's fractured fantasy, Mormons have to pay to be married in the temple. Young moans, "I don't know why the Church makes it so expensive to go to the temple," as he dreams of marrying Lisa, his loyal BYU girlfriend.



Trey Parker plays Elder Joe Young, a.k.a. Orgazmo.
Thanks to Young, the world is "safe for sex again."

As the eponymous superhero Orgazmo, Joe Young rescues women from evil villains by blasting them with his "orgazmorator." Young's sidekick, "Choda Boy," is actually a moonlighting physicist who invents a genuine "orgazmorator" (or so Trey Parker would have us believe).

What makes *Orgazmo* funny, of course, is the very thing that makes most Mormons uncomfortable—the extreme, irreverent juxtaposing of a righteous Latter-day Saint against the sordid world of porn and crime. But this is no tale of the corruption and seduction of an innocent missionary. On the contrary, throughout the film Elder Young struggles conscientiously, albeit ridiculously and comically, with his new career. Awash in a sea of smut, our hero Joe maintains his Mormon faith and virginity to the end. He is true and faithful, a successful hero. You find yourself liking Joe for his wholesome innocence and naivete.

Should we take umbrage that Hollywood would release such a film? Should we picket theaters and write letters of outrage? I say: don't bother. This B-movie will never have a wide audience;* those 9,999,900 Mormons who will never see

* The Tower, Salt Lake's alternative movie house, reports that *Orgazmo* has been its biggest grossing film ever. The Tower has been playing it for over two months and with an estimated fourteen thousand tickets sold, has made more on this film than has any theater in the country.

Orgazmo can take comfort in how Joe Young is characterized. Despite Young's failings, the closing scene shows Jesus appearing in a vision to Young and giving him a big, approving thumbs up. No question, Young is indeed a Christian. Perhaps years of Church P.R. have payed off: while *Orgazmo* shows

Mormons as nerds, it also portrays us as sweet, Christian spirits, righteous and unwavering, just as all our slick TV commercials would have the world believe.

—ERIC JONES
Salt Lake City

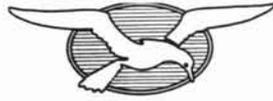


MORMON INDEX

- Number of acres of Church-owned land in Jackson County, Missouri: 14,465
- Number of acres of Church-owned Deseret Ranch in Florida that burned in recent brushfires: 2,000
- Percentage of Utah population who are LDS: 70
- Percentage of Utah State Legislature who are LDS: 90
- Number of Articles of Faith cards Tabernacle Choir members took to hand out during their recent European tour: 21,000
- Number of pieces of luggage to keep track of on the tour: 1,700
- Range of percentage of Saints involved in polygamy in early Church history according to President Hinckley on *Larry King Live*: 2 to 5
- Range of percentage of adult Saints involved in polygamy according to the *Encyclopedia of Mormonism*: 20 to 25
- Percentage of Mormons who have felt in touch with someone dead: 57
- Percentage of Americans who have felt in touch with someone dead: 40
- Number of Saints in Tonga: 106,000
- Number of community service hours Tongan Saints donated as a birthday gift to the king of Tonga: 1,700
- Percentage of U.S. LDS women who approve of teenagers having sex: 6
- Percentage of non-LDS U.S. women who approve of teenagers having sex: 15
- Number of LDS peacekeeping soldiers who have served in war-torn Bosnia: 900
- Percentage of former Mormons, residing in Utah, who say they are now Roman Catholic: 22
- Percentage who say they are Baptist, Born-Again Christian: 5
- Percentage who say they have no religious preference: 42
- Number of Saints to attend a BYU tailgate party in an Alabama parking lot before a BYU vs. Alabama football game: 1,200
- Cost of a genuine, "give all you can," widow's mite Roman coin, mounted on a wood plaque, sold at Deseret Book: \$60
- Percentage of LDS women who are married in the temple and then later divorce: 7
- Percentage of LDS women who are *not* married in the temple and who later divorce: 33
- Number of attendees at the 1998 Sunstone Symposium: 1,100
- Number of attendees at the 1998, 27th annual Sperry symposium on the scriptures at BYU in September: 800
- Number of attendees at the 1998 BYU education week: 30,000
- Percentage of active Mormons who say they pray daily: 92
- Percentage of nominal Mormons who say they pray daily: 46
- Percentage of Americans who say they pray daily: 56

1 *Time*, 4 Aug. 1997, 55; **2** *Ensign*, Oct. 1998, 78; **3, 4** *Ogden Standard Examiner*, 27 Oct 1998; **5, 6** *Ensign*, Oct 1998, 1; **7** *Church News* 12 Sept. 1998, 4; **8** *Encyclopedia of Mormonism*, "Plural Marriage," vol. 3, 1095; **9, 10, 13, 14** James T. Duke, "The Cultural Continuity and Tension: A Test of Stark's Theory of Church Growth," in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (BYU Religious Studies Center), 93-94; **11, 12** *Ensign* Oct. 1998, 77; **15** *Church News*, 5 Sep. 1998, 8; **16, 17, 18** Stan L. Albrecht, "The Consequential Dimension of Mormon Riligisity," in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (BYU Religious Studies Center), 272; **19** *Church News* 12 Sept. 1998, 7; **20** Sunstone All-Seeing Eye Division; **21, 22** Daniel K. Judd, "Religiosity, Mental Health, and the Latter-day Saints," in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (BYU Religious Studies Center), 272; **23** Sunstone Department of Statistical Compilation; **24, 25** *Church News* 29 Aug. 1998, 6; **26, 27, 28** Rodney Stark, "The Basis of Mormon Success: A Theoretical Application," in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (BYU Religious Studies Center), 50.

NO TOIL NOR LABOR



Chapter 4

STALIN'S CRIMES

By Neal Chandler, Margaret Young, Linda Sillitoe
and Levi S. Peterson

This is the fourth installment of a short-short story by six authors.

JENEAL SAT OUT ON THE DECK IN THE KENNEDY rocker Larry had bought on credit in 1986, brought up to the summer cabin to stain and to varnish for her birthday, but then forgotten and never looked at again. Now the naked pine was smoke yellow except where it was gummed and charcoal beneath her hands. She liked to sit on the shabby, neglected wood and rock slowly for perspective. Sun was warm through the thin air, the sky clear, the mountain hushed with bird song, but Jeneal was working. That's what she'd told the bishop on the phone. She was conducting an audit, which she hadn't told him exactly, but if he wanted to talk, had time for rumors and for nosing into private business, then he'd have to come up to her office. She sure wasn't going down to his. She wasn't even going to get dressed.

Among other things, things like politics and sexual intercourse and family values, Jeneal was reassessing religion. She kept on rocking and squinted down over the road that climbed up through the canyon. She stroked the deer rifle in her lap and studied things out in her mind. The establishment was coming to have its say. She was calm now. She was looking forward to the conversation.

THE doe she called "Marquita" rustled the scrub oak then peeked through the buds at her. Jeneal nodded, rocking, stroking the rifle. The one time she had caught Marquita nudging her hungry head into the Designated Territory, Jeneal had shot into the air. It was pure poetry, the way a deer could leap for its life.

Marquita was eying her now, like something omniscient. Frankly, these were the visions getting her to reassess. She wasn't wondering if it might all be a lie and a damn waste of time, that establishment-religion she had married into. (God save us, three hours of hard benches and slow songs, and Larry looking like God's personal Fuller Brush Man waiting for some sparkly commission to fall from the sky!) She was wondering if it could actually be true—Heaven and Hell and eternity and that. If a deer could paw into her secrets that way, eye her that way, then maybe there was a God,



STEVE KLAMM

"Quit talking to those deer," the old woman said. "That's a very old religion! I'd have thought you'd have better sense."

and He was using deer eyes.

The bishop's rusted truck rounded the bend. She took off her sweater (Larry's sweater, actually, the grey one his mother gave him one Christmas, two sizes too big). She wrapped the rifle in it, then set it under the rocker. The bishop would, no doubt, comment on the weather, ask her wasn't she chilly without a coat, wasn't she awful lonely away from bright lights and grocery shoppers, and what kind of work was she

doing anyhow that couldn't be done in an office building, and wasn't there some marshmallow-Jell-O salad the Relief Society sisters could make her? He'd look briefly toward the peak, and he'd be thinking avalanche, but not saying it. (Spring melt was upon them. Everyone expected once the sun finished its business, Larry's white, white body would come through the icy veil, hands frozen frantic, wide-eyed face, all nicely preserved. But that wouldn't exactly be happening, because that's not exactly where Larry was.)

WHY are you even doing this, the deer asked as the bishop parked in the roadside rut, since you've already had the conversation? I mean, what's in it for you?

Nothing, Jeneal answered, more surprised by that truth than the implication of talking with a deer. I just didn't know how to say no other than making it inconvenient, she added.

Marquita nodded. You could lose a lot, she said, her eyes even wiser.

Jeneal sighed, and a small cloud of knowing passed between them. Really, she'd always been able to converse this way except the other person pretended not to hear unless every word was uttered.

Marquita tipped her graceful head as the truck door slammed. Besides, she said, you're already free.

Jeneal smiled deeply at the sky. Free was precisely the word that had eluded her. But how do I get rid of him? she asked. I mean not—

Marquita lifted a hoof toward the sweater under the chair. Bishops leap almost as high as deer, she said; he'll run. Then she vanished into the scrub.

IT wasn't the bishop who came around the corner of the cabin and up the steps onto the deck. It was an elderly woman who wore rubber-bottomed boots, a soiled mackinaw coat over a flowery dress, and a scarf tied over mouse-grey hair. She had no upper teeth, and her eyes, magnified by thick glasses, looked like peering moons.

"I've got a deal on the Shermoor and Thrale encyclopedia set," the old woman said. "Nothing down, thirty-five dollars a month. Can't beat that."

"Lord, no," Jeneal said. "I've already got too much information at my fingertips."

The old woman opened her briefcase and took out a book. "For example, anything you want to know about Stalin is here. You look in the S volume. Everything is alphabetized. You can't believe what that fellow did! Eight million Soviet citizens died in the labor camps.

Eight million!"

"I've got a visitor coming," Jeneal said. "You better leave before he comes up the road. There isn't any place to turn around if you meet each other."

"You should read this book," the old woman insisted. "I know what you've got wrapped up there in that sweater. It's one of those short-barreled carbines. I hope you're not into that militia stuff like the folks across the valley."

"It's none of your business whatever I'm into," Jeneal said. "Sometimes I take a shot at a fence post. Just for practice."

"What you ought to do is quit talking to those deer," the old woman said. "That's an old religion—a very old religion! I'd have thought you'd have better sense."

"I don't have to take this," Jeneal said. "Clear out of here. Get off my property!"

Then the old woman was gone. It was just like people said: it happens in the twinkling of an eye. Jeneal ran to the edge of the deck. The rusty pickup was gone, too. There were no tire tracks in the muddy road.

Jeneal took the rifle and went into the cabin and put water on for a hot drink. "I'll be damned," she said. "Who would have thought it? The Three Nephites are women." ☐

To be continued . . . Next issue's installment by Pauline Mortensen.



SAFFRON

Weight. Counterweight. What we are or have become: the thinnest fraction of an inch, the sum of substance pulsing on, the leaping out, the curves and webs of all we build. Each satisfaction sorely needs the drawing down, the giving over to renew that better place to hang our hats. I speak new worlds; I make this tongue become my flame for I am fleeting—see how fast I arc this blue.

—DIANE BEATY

Following a three-year standoff between academic freedom watchdogs and BYU administrators, the university is officially censured by the American Association of University Professors. Here's how the story unfolded.

POLICING "THE LORD'S UNIVERSITY": THE AAUP AND BYU, 1995–98

By Bryan Waterman

ON 13 JUNE 1998, IN A CROWDED CONFERENCE room at the Hotel Washington in Washington, D.C., delegates attending the American Association of University Professors' eighty-fourth annual meeting voted to censure Brigham Young University's administration, citing "infringements on academic freedom [that are] distressingly common" at BYU and a "climate for academic freedom [that is] distressingly poor."¹

The AAUP's action against BYU came nearly a year and a half after the organization sent an investigative team to Provo to look into the firing of English professor Gail Turley Houston. Houston had been charged by administrators with "enervat[ing]" the school's "moral fiber" through her feminist teaching, activism, and occasional participation in Sunstone symposiums and other independent Mormon venues. The AAUP vote also came within a few days of the five-year anniversary of two earlier BYU faculty firings: English professor Cecilia Konchar Farr, who was also dismissed for her feminist teaching and activism, and anthropology professor David Knowlton, a vocal defender of academic freedom for BYU professors and an occasional critic of the Church's imperialist image in Latin America. (Both were initially charged, however, with poor scholarship.) Those firings came close on the heels of the school's 1992 reinstatement of its first-ever written policy on academic freedom, which an AAUP committee claimed, in its recommendation of censure, offered "inadequate guidance to faculty members" regarding limitation of their freedom and gave "excessive discretion to the administration" to justify firings such as these.²

BYU's was one of three administrations to be censured in

BRYAN WATERMAN is a Ph.D. candidate in American Studies at Boston University. A longer version of this article appears in his book, co-authored with Brian Kagel, *The Lord's University: Freedom and Authority at BYU*, published this month by Signature Books. Waterman may be contacted by e-mail at <h2oman@bu.edu>.

June, out of more than twelve hundred complaints and cases handled by the AAUP during the same calendar year. The national organization's attention was drawn to BYU by the school's own AAUP chapter, which had formed initially as an ad hoc committee to investigate the Farr and Knowlton firings. In 1995, when yet another English professor—fiction writer Brian Evenson—was wrangling with administrators over anonymous student complaints about his nationally published collection of short stories, the ad hoc group made the transition into the more formal academic freedom organization. What follows is a three-year history of the BYU AAUP's struggles with the school's administration. More complete treatments of the cases mentioned above are included in *The Lord's University: Freedom and Authority at BYU*, by Bryan Waterman and Brian Kagel, published this winter by Signature Books.

AFTER TWENTY YEARS, THE AAUP RETURNS TO BYU
*Some professors fear their academic freedom
needs protection through organized measures.*

IN April 1995, BYU German professor Scott Abbott and botany professor Sam Rushforth sent an open letter to their colleagues:

To foster academic freedom at BYU, and in the spirit of contribution to the university we have made our life's work, a group of faculty has decided to found a campus chapter of the American Association of University Professors. In 1915, several years after the economist Edward Ross lost his job at Stanford University because Mrs. Leland Stanford, Jr., didn't like his views on the gold standard, philosophers Arthur O. Lovejoy and John Dewey met at Columbia University and formed the AAUP. Their purpose was to ensure academic freedom for university faculty members, and that remains the association's primary goal today. During Ernest Wilkinson's presidency there was an active chapter of the AAUP at BYU, and

once again we feel the university will benefit from such an organization.³

The call was boosted by former English department chair William A. "Bert" Wilson's memories of that earlier campus chapter, whose membership had also included the controversial history professor Richard Poll. That group had been instrumental in exposing a student "spy ring" orchestrated by then BYU President Ernest L. Wilkinson and conservative Apostle Ezra Taft Benson to report on classroom activities of left-leaning faculty.⁴ The earlier AAUP chapter had disbanded in 1974 as its members began to feel more secure about academic freedom under new BYU President Dallin Oaks.

As mentioned above, the BYU AAUP's 1995 reincarnation coincided with the unfolding controversy surrounding assistant English professor Brian Evenson due to anonymous complaints regarding his fiction,⁵ and it grew directly out of an "ad hoc committee on academic freedom" that two years earlier had investigated the faculty firings of Knowlton and Farr.⁶ The group's initial meeting on 6 April attracted twenty professors who selected a governing board and drafted correspondence with then BYU President Rex E. Lee. The group informed Lee that it would pass resolutions on issues including "the denial of due process—a denial that requires faculty members to forfeit the right to face accusers and forces them to answer charges brought by anonymous individuals who are themselves not held accountable for their own actions."⁷

Subsequently, on 21 April, six members of the AAUP chapter's board met with President Lee. Bert Wilson presented Lee with the list of issues the AAUP planned to address, along with the campus chapter's statement of philosophy and a more personal letter from Wilson himself. The statement of philosophy, drafted by Abbott and German department chair Alan Keele, described the need for academic freedom in order to ensure for students a rigorous university experience and explained the AAUP's role in protecting the educational environment at BYU.⁸

Wilson's letter to President Lee, describing his motivation for involvement in the AAUP's reorganization, was more personable and in some cases more blunt. Wilson was concerned with the impact of BYU's damaged reputation on students and himself:

I am aware of our students being denied admission to graduate programs because they have attended BYU; I am aware of directors of graduate programs encouraging their students not to accept employment here; I am aware that some of our promising students elect not to return to BYU after completing graduate studies because they fear their academic freedom will be compromised; as director of the Redd Center [for Western Studies], I am aware that some institutions will not accept our support money because they consider it tainted. . . . I want the university to succeed. It . . . has at times caused me considerable pain, but it has enriched my life and my family's life beyond measure.⁹

The hour-long meeting between President Lee and AAUP board members was cordial, a balance of Lee's guarded ques-

tions of the faculty members and their inquiries about the AAUP's possibilities, academic freedom grievance procedures, and the Brian Evenson case in particular. Wilson and Abbott dominated the discussion on the AAUP side. When Abbott asked for Lee's response to their chapter's organization, Lee responded, "That depends on what happens. If it follows the tone of your letter, *great*. . . . To me the *formation* of an AAUP chapter is innocuous." Before the meeting ended, Wilson noted that the chapter's concerns went beyond Evenson to "a *category* we are concerned with into which he falls," a category "subject to the tyranny of crackpots."

TEMPLE RECOMMENDS AND RISING TENSIONS

A new president steps up the "worthiness" requirements for faculty and implies vocal criticism of school policies might constitute apostasy.

IF the BYU chapter cut its teeth on the Evenson case, its real confrontation with university officials wouldn't come until the ailing Rex Lee stepped down at the end of 1995 and LDS Presiding Bishop Merrill Bateman had taken over as university president. Members of the AAUP and other BYU-watchers had waited nervously to see who would take the presidential reins, wondering if Lee's replacement would continue to flush out "undesirable" faculty.

The news of Bishop Bateman's "call" concerned some AAUP members: unlike any previous BYU president, Merrill Bateman had been selected from the Church's general authorities, which verified to some that the BYU presidency had ceased advocating faculty issues before the school's board of trustees and now functioned to represent the board to the faculty. By simultaneously calling him to the First Quorum of the Seventy, clearly Church leaders had determined that the best person to head BYU would be one of their own.

Only a month into his presidency, on 8 February 1996, Bateman sent to all faculty members a memo announcing that the Commissioner of Church Education—Apostle Henry B. Eyring—would annually ask each faculty member's bishop if he or she were "eligible for a [temple] recommend." Such eligibility, Bateman explained,

has long been a condition of employment for LDS personnel at Brigham Young University as well as at other non-profit entities of the Church. In the past, each Church Educational System entity has developed its own method of periodically verifying temple recommend eligibility. In December 1995, the Church Board of Education and the Board of Trustees for units of higher education decided to unify and simplify this verification process.

Bateman added that, as had been the common practice, faculty who did fall short of the eligibility requirement would most likely be granted a brief period to set things right. Non-LDS faculty would meet annually with their deans to reaffirm their commitments to the university's honor code and mission.¹⁰

Response to Bateman's memo came swiftly from many quarters. The *Salt Lake Tribune* ran a front-page account the fol-

lowing morning.¹¹ Several faculty members affirmed their support to Associated Press reporters: "All the faculty and staff should be living that way anyway," said Lee Braithwaite, associate professor of zoology, summing up the feelings of many of his colleagues.¹² For many BYU AAUP members and others, however, the policy marked much more than a formalization of policies that already existed.

Beginning in 1992, the same year BYU released its written policy on academic freedom, faculty contracts (renewed yearly) included a new, lengthy paragraph explaining that BYU's status as a private university required faculty members to accept, support, and participate in the University's religiously oriented educational mission, to observe and support the behavioral standards of the University, including the Honor Code and Dress and Grooming Standards, and to further the University's objectives by being role models for a life that combines the quest for intellectual rigor with the quest for spiritual values and personal character. Faculty who are members of BYU's sponsoring Church also accept the spiritual and temporal expectations of wholehearted membership.¹³

The following year, 1993, in the wake of the Farr and Knowlton firings, the new paragraph was modified slightly to explicitly mention temple qualifications: "It is a condition of employment," the new version read,

that faculty members observe the behavior standards of the University, including the Honor Code and Dress and Grooming Standards, and refrain from behavior or expression that seriously and adversely affects the University mission or the Church. LDS faculty also accept as a condition of employment the standards of conduct consistent with qualifying for temple privileges. All faculty are expected to be role models for a life that combines the quest for intellectual rigor with spiritual values and personal integrity.¹⁴

Some faculty members pointed out that in contrast to Bateman's 1996 memo, the 1993 phrase "conduct consistent with qualifying for temple privileges" left room, they believed, for a distinction between public conduct and personal belief. In addition, the words "consistent with" in the 1993 contract suggested that an actual temple recommend or temple recommend interview—which would require a faculty member to meet a certain standard of belief—was not required to teach at BYU.

THE first extensive rebuttal to Bateman's memo came from BYU AAUP board member William Evenson, whose son Brian had finally left BYU's English faculty for a position at Oklahoma State University. The elder Evenson, a professor of physics, had served as an associate academic vice president under previous BYU president Jeffrey Holland and had been Rex Lee's choice as provost until Church leaders named Bruce Hafen to that position. Writing a guest opinion column in the Provo *Daily Herald*, Evenson

called the new eligibility requirement a "most ill-advised policy"; his principal objection was that the new policy reduced his "personal faith" and "relationship with [his] religious leaders" to a "matter of maintaining my employment. . . . Driving persons to outward obedience," he went on, "severely compromises the development of genuine inner spirituality."¹⁵

Following the editorial's publication, President Bateman invited Evenson to his office, on 5 March, to discuss those concerns. According to Evenson's notes, Bateman sought primarily to assure him "that the policy [would] be implemented fairly and cautiously" under the direction of Associate Academic Vice President James Gordon, a BYU law professor. Bateman provided assurance that "the standard remains a conduct standard, not a belief standard, and that he underst[ood] the difficulties . . . associated with judging shades of belief." Most significant, Bateman "had no problem with my expressing my concerns publicly [and agreed that] I have every right to say what I think about a public policy of the University."¹⁶

A few days later, Evenson submitted his recollections to Bateman for his input about their accuracy.¹⁷ "If I remember correctly," Bateman wrote back, "my statement was that 'you did not offend me personally by writing to the press.'" With this phrase, Bateman's cordial tone changed: "You should understand, however," he continued,

that your actions are not consistent with the spirit of this university. . . . [T]he policy you are criticizing is not a policy initiated by the University but one initiated by the Board of Trustees for the entire Church Educational System. Since the Board of Trustees consists of the First Presidency and other general authorities, the temple eligibility policy and the review procedures have come from them.

Bateman included two relevant passages from the writings of George Q. Cannon, a nineteenth-century Mormon apostle and First Presidency counselor. The photocopied excerpts bore facsimile transmission traces, indicating that they had been faxed from the Church's historical department in Salt Lake City to the Church Office Building, from which they were then sent to Bateman. One quote read:

A friend . . . wished to know whether we . . . considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. . . . We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy [but that] we could not conceive of a man publishing these differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsel of the Authorities of the Church, if possible, in a wrong light, and not be an apostate, for such conduct was apostasy as we understood the term.¹⁸

The second passage, bearing the subheading "A Symptom of Apostasy," included the statement that "one of the most dangerous symptoms of apostasy from the Church is speaking evil

of the Lord's servants," and that "the spirit of true independence" follows those who "honor the authority" of Church leaders.¹⁹

In a response, Evenson told Bateman that he had "no desire to be out of harmony with the Church," and cited, in defense of his right to disagree publicly with the eligibility policy, statements from Church leaders—including Cannon—defending free expression within the Church.²⁰

THE Evenson-Bateman correspondence, widely distributed via the Internet, was one of two major immediate responses from AAUP members. The second was a letter from Bert Wilson to chapter members in advance of a 22 February 1996 meeting to discuss the new policy. Wilson expressed concerns similar to Evenson's but in even more personal terms, noting that President Bateman was a fellow member of Wilson's ward and had always been "kind, generous, and helpful" in this context. Still, Wilson found himself disturbed not only by the policy but also by public implications from Bateman and BYU spokesperson Brent Harker that, in Wilson's paraphrase, "those opposing the new policy are probably those not worthy to hold a temple recommend." Wilson found this ad hominem approach unsatisfying: "Of course, we want committed faculty members devoted to the gospel. That is not the issue here."

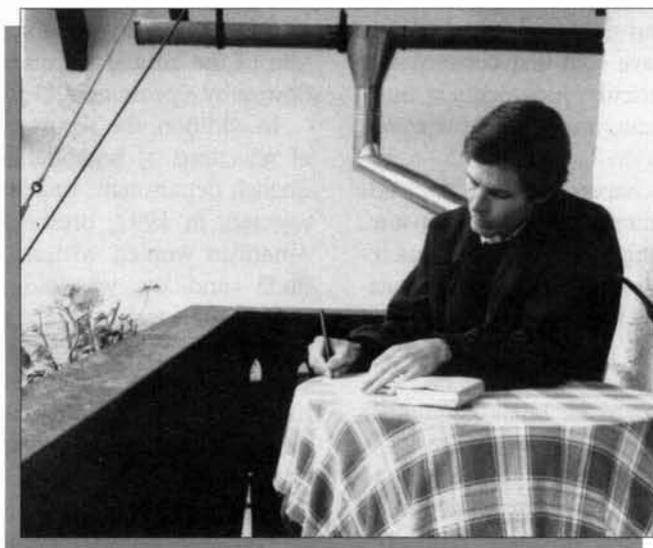
Wilson argued that essentially giving local ecclesiastical leaders control over faculty members' continuing status could "place the professional lives of the faculty in the hands of individuals who often do not understand the nature of intellectual inquiry, and who, while they understand the need to balance reason with faith, may be hostile to the parallel need to balance faith with reason." While most Church leaders, Wilson continued, are "good, decent men," some in his experience "have been hard-line ideologues who have exercised unrighteous dominion over their parishioners. If a faculty member, by the

luck of the draw, happens to have one of these overbearing souls as a bishop or stake president, the faculty member is completely at his mercy." Such instances could lead to job losses over intellectual and theological differences between leaders and members; worse, they essentially gave "administrative officials a handy means of getting rid of gadflies without going through normal review procedures."

To conclude, Wilson returned to what he saw as the confidential nature of a temple recommend: according to Church policy, the relationship between Church members and leaders was one, like most clergy-parishioner relationships, of legal privacy. Wilson wrote, "The sacred space surrounding me and my bishop as we discuss my spiritual life must not be violated." The current policy mandated such violations. "[W]e are now moving," Wilson concluded, "toward the most unwarranted university intrusion into the most sacred parts of our lives that I have encountered during my many years at BYU."²¹

SCOTT ABBOTT

Cofounder of BYU's AAUP chapter



Certain limitations [to academic freedom] are necessary, but they need to be spelled out exactly, and right now they re not. It feels like we re in a mine field and nobody knows where the mines are buried.

CALLING FOR OUTSIDE HELP

The campus chapter asks accreditors and the national AAUP to intervene at BYU.

BATEMAN'S "blue letter," as the temple recommend memo became popularly referred to, prompted the BYU AAUP to write to the Northwest Association of Schools and

Colleges (NASC), whose team would arrive in March 1996 to conduct its once-a-decade review of BYU's accreditation. The AAUP wanted to meet with the accreditation team to discuss breaches of academic freedom and, hopefully, to convince the committee to give the administration recommendations on ways to strengthen BYU's intellectual environment. The materials sent to the NASC included information on ousted faculty members Cecilia Konchar Farr, David Knowlton, Brian Evenson, and Gail Houston, and also on another faculty member who had so far successfully deflated administrative action and press attention.

Through mid-March 1996, BYU AAUP members worked together to draft a report on academic freedom at the university as well as a statement outlining specific infringements against female faculty and potential feminist hires. The 19 March statement that accompanied the files, which the group decided to send to the national AAUP as well as to the accreditation agency, began with a simple argument: "BYU has, in recent years, not adhered to [several] principles stated in the Accreditation Handbook (1994 Edition) of the [NASC]." In particular, the group cited violations of four NASC guidelines: that church-owned institutions should still provide "an atmosphere in which intellectual freedom and independence exist"; that "reasonable limitations" on academic freedom be "published candidly"; that "faculty security" be "implemented through faculty tenure provisions and safeguards for academic freedom"; and that a university "have as a first concern evidence and truth rather than the particular judgments of institutional benefactors, concerns of churchmen, public opinion, social pressure, or political proscription."

In each of these areas, the AAUP chapter believed, BYU's administration had committed violations worthy of censure. They pointed out that BYU administrators in key situations relied on oral policies and refused to put the controversial measures into writing. Cases like Cecilia Konchar Farr's involved violations of an oral policy against pro-choice speech (although she was notified of the policy only *after* she had violated it), and others had been censured for breaking another oral policy against participating in Sunstone symposiums. The university could thus "declare to the outside world" that it had no official policies against pro-choice speech or participation in unofficial Mormon conferences, but privately, professors could be intimidated into silence or punished for infractions just the same.

A particularly strong infraction of NASC guidelines, in the AAUP chapter's view, regarded the limitation in the school's Academic Freedom Statement and faculty contracts against teaching or publishing anything harmful to the Church. Although, for the most part, chapter members did not disagree with the university that some limitations might be necessary, they believed that the possibilities for broad and arbitrary interpretations of such phrases as "harmful to the Church" or "fundamental Church doctrine" were immense: "As things now stand," chapter members wrote, citing examples, "the administration can, on an ad hoc basis and without accountability, take action on any faculty member it wishes simply by saying that the faculty member's teaching or writing is contrary to the interests of the church."²²

The final issue addressed in the AAUP's letter to the NASC regarded the oft-cited charge that those who desire increased and protected academic freedom at BYU have an ulterior motive of "secularizing" the university. Although members of the AAUP, like many other BYU professors trained at secular institutions, for the most part endorsed the traditional view of the university as a marketplace of ideas, they did not see such a model as inimical to Mormon faith.²³ Further, the most high-profile restrictions of freedom over the previous years had not

involved expressions hostile to religion or to the university's religious mission, as some administrators had implied, but were themselves expressions of Mormon faith, though sometimes in unorthodox fashion.

The BYU AAUP report to the accreditation committee was accompanied by a statement on "Limitations on the Academic Freedom of Women at BYU," also prepared by an AAUP committee. "Brigham Young University has a history of suppressing scholarship and artistic expressions representing the experience of women," the document stated. Examples included speaking bans on historians Laurel Thatcher Ulrich and Claudia Bushman; the dismissal of Carol Lee Hawkins as director of BYU's annual women's conference; the firing of Cecilia Konchar Farr; the suppression of research on Mormon women by sociology and social work faculty; and the termination of the annual Alice Louise Reynolds lecture at BYU, endowed by a prominent Mormon feminist.

In addition, the report publicized for the first time a series of rejections of potential feminist hires, particularly in the English department: Barbara Bishop, a UCLA Ph.D., had been rejected, in 1992, presumably for her research on African-American women writers; Marian Bishop Mumford, a NYU Ph.D. candidate, was told, in 1994, that she would be hired only if she agreed to change her dissertation topic (the construction of gender identity in female journal writing, including the diary of Anne Frank); another applicant had been turned down by administrators who were wary of her research on Native American women's texts. "For several years," the report concluded,

women candidates for faculty employment at Brigham Young University have been asked this question by the academic vice president: "If a general authority [of the church] asked you not to publish your research, what would you do?" It has been suggested to the candidates that they must agree not to publish in such a case. This condition of employment undermines the position of new women faculty members at Brigham Young University.²⁴

Underscoring the challenges faced by feminist faculty members, Gail Houston's case, simmering as she approached the end of her rank and status review, boiled over on 18 April 1996, when she received word from the university's rank advancement committee that she had failed her review and would not receive continuing status (tenure). Charges against her, as detailed in a letter from Academic Vice President Alan Wilkins, surrounded her feminist teaching, scholarship, and personal theology and practice, all of which the university advancement committee had read as inimical to BYU's mission.²⁵

Less than a week after Houston received word of her imminent dismissal, the university passed its accreditation review with no serious criticism. "All our work down the drain," wrote one AAUP board member to a friend that afternoon. Only a day after news of the glowing accreditation review, however, the campus chapter received a response from the national AAUP regarding the files forwarded at the same time BYU's AAUP chapter had made their case to the accreditation

team. The national AAUP was interested particularly in the Houston case, and it requested additional background material and case files. By the week's end, BYU AAUP had mailed a package of extended files on Houston, as well as on Farr, Knowlton, and Evenson.

**"PRESERVE, PROTECT,
AND DEFEND"**

Citing a wave of "moral relativism," Bateman starts his presidential term with a defensive stance.

AS April came to a close, President Bateman delivered his inaugural speech at the university's commencement exercises. Bateman's charge, as he understood it, was defensive—"to preserve, protect, and defend this institution"—a statement that would prove to set the tone of his administration. Part of what he stood to defend, he explained, was BYU's "distinctive character," one that placed "[personal] character above learning" and made "secular learning [a] lesser value [than] spiritual development."

The most controversial part of his speech followed up on comments he had made in a recent letter launching the largest capital campaign in school history: "[M]oral relativism," the president thundered, is "spreading throughout higher education both in America and abroad." This "radical relativism and skepticism," he said a few moments later, "rejects any idea of truth or knowledge." In response to this challenge, Bateman asked: "Where is Brigham Young amidst these transformations in higher education? Fortunately the board of trustees are totally committed to the pursuit of academic truth within the framework of revealed truth."

Bateman concluded with an anecdote about the decline of religious education. "A few months ago," he said, "three Brigham Young University professors attended a conference at Baylor University entitled 'Christian Higher Education—Will

It Survive?'" At one point in the conference, he continued, during a discussion about whether Baylor, Notre Dame, or BYU had the best chances of preserving its religious orientation, "the editor of a Catholic publication"—presumably Father Richard John Neuhaus of the conservative journal *First Things*—was overheard by one of the BYU professors to say that

BYU would be the "only one to survive because it has not bought into moral relativism." Bateman beamed. "What an irony—a Catholic editor at a Baptist conference declaring that the Latter-day Saint university would be the only one to keep its religious moorings."²⁶

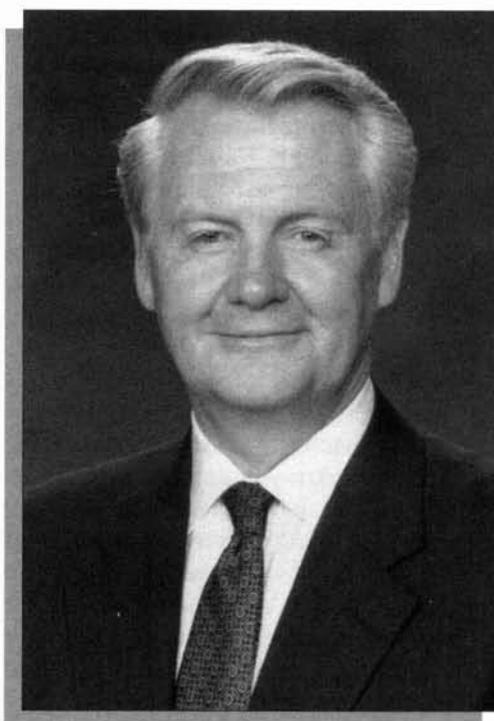
**RESIGNATION AND
ACCUSATION**

Brian Evenson resigns; an anonymous professor charges Bateman with plagiarism as the national AAUP begins to take note of BYU.

AAUP members spent much of the summer of 1996 responding to Gail Houston's dismissal, with activities ranging from a send-off tribute for Houston, who had accepted a position at the University of New Mexico, to an annotated response to Houston's dismissal papers from the university, posted on the AAUP's new web site. In June, following no response to previous letters, the chapter sent another a letter to President Bateman, in hopes of "establish[ing] a cordial working relationship and

opportunity for dialogue with you as we had with President Lee." Alerting Bateman to the existence of their web site, they also offered service within university governance: "Because of our focus on academic freedom issues," they wrote, "we believe our membership could especially help the university by serving on such committees as the University Faculty Council on Rank and Status and the appeals committee for academic freedom issues."²⁷ In July, when no response arrived and the appeal panel for Houston had been announced, the chapter drafted a letter to Academic Vice President Alan Wilkins and

MERRILL BATEMAN
BYU President



The policy you are criticizing is not a policy initiated by the University but one of the First Presidency and other general authorities.

Associate Academic Vice President James Gordon critiquing the panel selection process. The group argued that the university's "Policy on Faculty Rank and Status" sets up a committee entirely hand-picked by administrators, and thereby "does not fairly represent the interest of the faculty member, only those of the administration."²⁸

The summer heat peaked in mid-August. On 13 August, Brian Evenson officially tendered his resignation from BYU, his position at Oklahoma State University having turned into a tenure-track offer. "Though I respect many of the faculty and students at Brigham Young," Evenson wrote, "I do not feel that BYU fosters the academic freedom and exploration which are necessary to a university environment." His objections included the ecclesiastical endorsement requirement for faculty members; the "hostile work environment" for women, especially student and faculty feminists, with the treatment of Gail Houston in particular; English department chair Jay Fox's lack of support for Evenson and Houston as they came under fire from administrators; and BYU's general willingness to respond to complaints from conservative students and faculty but not to give accused faculty members due process. He also directed a number of complaints at Bateman in particular: for one, Bateman had continued to ignore the campus AAUP chapter.²⁹

ON 15 August, two days after Evenson submitted his resignation, and on the same day the national AAUP informed Gail Houston it would authorize an investigation into her dismissal, SUNSTONE published an anonymous faculty member's indictment of the university's academic environment. Based on a chronology of wrongs against faculty members and drawing heavily on material available on the BYU AAUP's web page, the anonymous author finished with an account and critique of Bateman's inaugural address, citing in particular the passages on moral relativism. "One of the ironies of the speech," the author commented, "is that during the very days his administration was deciding to fire Gail Houston for politicizing her classes as a feminist, Bateman gave a politically charged speech" based on a "simple-minded and self-serving account of the complex web of twentieth-century thought." After quoting the section of Bateman's speech on moral relativism, the author continued: "Some may bristle at my calling this account 'simple-minded' . . . but when an ex-CEO of Mars Candy Company becomes a university president and mouths reactionary slogans of the religious right, having never read the thought he so blithely and second-handedly dismisses, it is not simply simple minded, but destructive to our university."

The anonymous professor's final charge received the most attention. President Bateman, the author asserted, had plagiarized the passages of his inaugural speech on moral relativism from a January 1996 *First Things* article by conservative cultural critic and historian Gertrude Himmelfarb.³⁰ The SUNSTONE article received wide publicity from the Associated Press and was picked up the next day by the electronic news service for the *Chronicle of Higher Education*.³¹

Bateman's response, which came in the university's pre-fall semester conference, was forceful. Following an apology to

faculty and staff for the "ambiguity and inattention which created the confusion," and a "promise to be more careful in the future," Bateman offered an extended explanation of the mistake and challenged the allegation that scholarship style guides had been violated. He then launched into a scathing attack on SUNSTONE for publishing the article and assailed the author for hiding "behind the cloak of anonymity." Furthermore, he claimed that "[w]ithin the university, anonymous letters regarding faculty or staff are ignored and returned to the person cited," a claim the *Salt Lake Tribune* rebutted by reminding him of the Evenson case.³² Bateman also pointed faculty and staff to the 1991 "Statement" by the Council of First Presidency and Quorum of the Twelve Apostles, which discouraged Church members from participating in conferences not sponsored by the Church; he said that both SUNSTONE and the anonymous author had agendas to "secularize" the university.

If any questions remained about the direction in which BYU's board and administrators were pointing the school, Bateman's talk and the remainder of the fall 1996 conference put them to rest. The theme of the conference, "Diversity among Universities and BYU's Unique Role," reflected the arguments of conservative critics like the *First Things* authors, which would become commonplace at BYU during the next year, especially as the university justified Gail Houston's firing. BYU had a moral responsibility, the argument went, to resist the secular forces that have robbed American universities of their religious roots. Full academic freedom, moreover, would only bring secularization. BYU's role in a pluralistic academy was to defend its legitimate presence while celebrating its religious orientation, which inevitably depended on limiting academic freedom. In the long run, administrators believed, such an approach could only help BYU come out on top, as the university transcended the mists of postmodern darkness and moral relativism. Apostle and Commissioner of Church Education Henry Eyring summed it up: Latter-day prophets had proclaimed, he said, that "putting religious faith first will enhance [BYU's] achievements as a university."³³

The portions of Bateman's speech that didn't relate directly to the plagiarism charge followed up on Eyring's theme. Resisting secularization was "a topic that is at the core of this institution's existence." Citing First Presidency Counselor James Faust's belief that BYU could "remain a first-class university and not become secularized," Bateman said that his previous optimistic agreement with President Faust had transformed, throughout his nine-month presidency, into wariness. "I now see the matter in a different light," he told the faculty audience. "The divine mission of BYU is always at risk." Faith in the Church leaders who form the board of trustees is central, he continued, including acceptance of the limitations they place on academic freedom: "[T]he board wants the curriculum to be as wide and deep as decency allows but hopes the teacher sees the world through eyes of faith. . . . In particular, doctrinally sensitive material must be taught with the aid of the Spirit and paradoxes should be noted."³⁴

The theme of faith in BYU's board of trustees was picked up later in the conference by Academic Vice President Alan

Wilkins, who compared faculty submission to academic freedom restrictions to God's request in the Old Testament that Abraham sacrifice his son, Isaac. Even if our personal views seem spiritually sound, Wilkins implied, a request from the board to amend or discard research should be confronted as a righteous sacrifice and compliance as an act of faith. "Abraham presents us with a remarkable model," he told faculty, "of how to respond along the way when [BYU's] prophesied goals and our current righteous path [as individuals] don't seem compatible."³⁵

THE AAUP AS CAMPUS CULT?

The national organization has a standoff with the Bateman administration.

AS the 1996 fall semester got underway, and with it the stirrings of a national AAUP investigation of BYU, the local chapter was met with increasing suspicion from the administration. On 24 September, chapter members sent a letter to Bateman that would eventually be cited in the Provo *Daily Herald*, revealing the AAUP's pending investigation. The letter expressed frustration with the negative decision in Gail Houston's recent appeal and included the response from the national AAUP expressing its willingness to investigate Houston's case. They continued:

We believe it is in the interest of the university to obtain the opinion of [the national AAUP], whose main purpose is to further academic freedom at colleges and universities across the country. We have no punitive goal in mind. But we are committed as a group and as individuals to the long-term health and flourishing of BYU.³⁶

In response to this letter, each of the chapter's board members, whose names were listed on the letterhead, received an individual letter from Bateman encouraging them to air faculty grievances through the school's Faculty Advisory Council

(FAC) rather than seek direct communication with Bateman. In return, the BYU AAUP explained to Bateman why the FAC seemed an inappropriate avenue for them to use. "We respect the role of the Faculty Advisory Council," they wrote. "Many of us are or have been members of that group. And our collective experience convinces us that the FAC is not an adequate channel through which to communicate matters of this gravity and sensitivity."³⁷

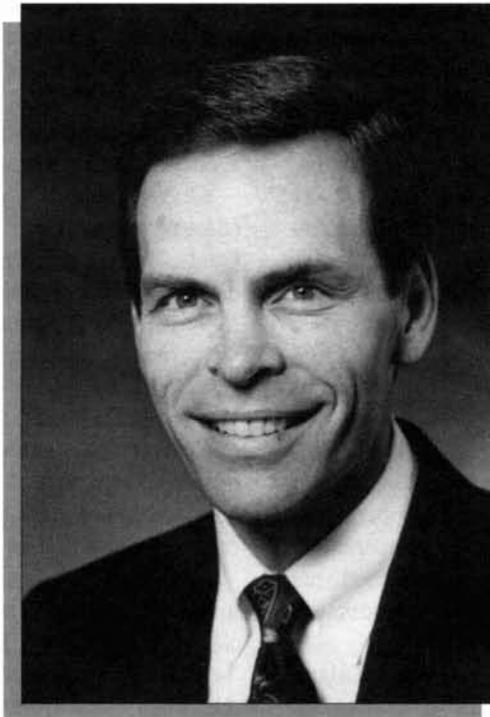
While this exchange with President Bateman was in process, Jordan Kurland, the associate general secretary for the national AAUP, was beginning his own correspondence with the university president. In a letter dated 1 October, Kurland pointed to what he perceived as problems in BYU's handling of Gail Houston's status review and subsequent appeal: Houston had alleged, in contesting her firing, that the university's objection to her feminism constituted discrimination on the basis of sex. But the appeal panel had been instructed to consider only whether the decision to fire her was reasonable. "Professor Houston's allegations thus seem to have gone un rebutted and untested at the university," wrote Kurland. He closed by inviting Bateman to respond to the concerns he raised, "[a]s we proceed to determine our further responsibilities in the matter."³⁸

By 17 October, when Bateman had not responded, Kurland sent a second

letter, this one announcing the AAUP's intention of fully investigating the Houston case. An ad hoc committee, Kurland continued, would visit the campus within the next few months, but Kurland closed by stressing the AAUP's desire to resolve the conflict without an investigation.³⁹

The following week, on 22 October, Kurland received a letter from Bateman that had crossed in the mail with Kurland's second letter. Bateman promised that the administration would indeed, within a matter of weeks, respond to questions Kurland raised about the Houston case. Kurland

ALAN WILKINS Academic Vice President



To fight against [the temple eligibility requirement], especially publicly, is to fight with God's prophets and will certainly harm our attempts to become a Zion university.

replied that the AAUP would hold off its campus visit if Bateman could provide the university's response by 15 November.⁴⁰

Within a few days, however, a Provo *Daily Herald* reporter had downloaded information on the pending AAUP visit from the local chapter's web site and released an article quoting Kurland's initial letter to Gail Houston.⁴¹ Kurland later told chapter members he had been reading a cordial letter from Bateman outlining the administration's willingness to cooperate with the investigation when Bateman telephoned, furious over the *Herald* coverage. Bateman, perhaps not understanding that the *Herald* article had quoted Kurland without his knowledge, was angry that Kurland had expressed an opinion on the Houston case before the investigation had really been launched and threatened to report this "ethical breach" to the *Chronicle of Higher Education*. "How many of your people do you have here [at BYU]?" Bateman reportedly asked, meaning members of the AAUP. Kurland replied that he didn't know for sure. "Well, I'll tell you," Bateman returned. "You have eight people here. We have thousands of faculty who are very happy with what we're trying to do here, and you have eight people who are causing us trouble."

The local chapter (whose *board* members numbered eight, if you still counted Houston) began a two-week debate over how to proceed. Most members felt some form of reconciliation with the administration was needed, perhaps by following Bateman's suggestion to approach the FAC on the matter. Richard Duerden, an English professor and FAC member, volunteered to look for ways to work through the FAC. Other AAUP members, having recently learned that history professor Steven Epperson had been fired after being unable to receive an endorsement from his local bishop,⁴² were convinced that any hope for improving campus morale and the academic environment was futile.

In early November, chapter members learned that Kurland had received a letter from Bateman—reportedly agreeable—in which he reaffirmed his intention to respond regarding the Houston case, but asked for an additional two weeks to file the response. On 7 November, the BYU AAUP chapter drafted a letter to Bateman, both conciliatory and frank: "Although it is frustrating to work for the betterment of an institution and to be ignored," they wrote, "and although we can understand how that frustration could lead one to turn to the press to get one's message out, we want you to know that we did not release information on the investigation to the *Daily Herald* reporter." In addition to clarifying this matter, the group informed him that the chapter would seek to work through the FAC. "[O]ur letters to you and members of your administration," they concluded, "have been attempts to share our best thinking with you and to give you a chance to do the same with us. We hope that these efforts will bear fruit as time goes on."⁴³

In the first week of December, Richard Duerden followed up on his task to bring up AAUP matters in meetings of the Faculty Advisory Council. For a FAC meeting, with President Bateman in attendance, Duerden submitted in advance two

questions regarding AAUP concerns. The first regarded the university's recent self-study survey of faculty morale. "The public announcement of results," Duerden wrote, "briefly noted good morale with some small areas of concern, but did not cite or provide the data in any detail." Bateman responded that the results should be made public, though neither he nor another administrator present knew who had the actual results. Duerden's second question regarded the probable investigation by the national AAUP: "In the last FAC meeting," he wrote, "the situation was characterized as a case of the AAUP's disregard for religious universities.⁴⁴ I fear that claiming discrimination may be too easy a way out: a way to avoid rather than face the issues raised." Duerden suggested that the FAC invite the campus chapter of the AAUP "to present a summary of the issues" for the FAC's consideration. Bateman agreed that the FAC should listen to the AAUP's case, and the FAC chair told Duerden that the AAUP simply needed to contact the head of the appropriate committee to be placed on the council's agenda for a future meeting.⁴⁵

On 9 December, with no materials from Bateman forthcoming, the AAUP's Jordan Kurland informed President Bateman that a two-person investigative committee had been named and would visit the campus on 24 and 25 January 1997—Linda Ray Pratt, professor of English at the University of Nebraska and a past president of the AAUP, and William Heywood, professor of history at Cornell College in Iowa. Kurland invited Bateman to provide names of administrators and faculty the committee could meet to discuss BYU's situation from a variety of viewpoints, and said that the AAUP team hoped to meet with Bateman and other administrators at the beginning and end of the visit.⁴⁶

As 1997 began, a *Salt Lake Tribune* story on 15 January quoted James Gordon as welcoming the AAUP committee to campus and quoted Kurland as saying that, although he was "reluctant to editorialize" on the coming investigation, he felt that BYU's "strong efforts to operate within the mainstream of higher education" implied agreement to work according to established rules of the academy. As an example, Kurland noted that BYU regularly offered courses in postmodern and feminist literature, which other conservative schools eschewed altogether. Kurland also headed off accusations of a secular AAUP agenda: "While I appreciate BYU has a large constituency who would just as soon see everyone leave who doesn't meet their standards of conduct," he told the *Tribune*, "there are also some very strong and courageous people who consider themselves loyal to the institution and want to see it as a different place."⁴⁷

A day later, on 16 January, local AAUP board members Abbott, Rushforth, Evenson, Susan Howe, and Duane Jeffery met with administrators Bateman, Wilkins, and Gordon to discuss the details of the coming visit. During the meeting, which one AAUP participant characterized as "cordial" and perhaps "boding well for the future,"⁴⁸ the administration provided the professors with the portions of the university's response that didn't directly refer to Houston. The two groups also worked together on a list of potential names and a general outline for the visit. Members of the campus chapter noted that this was

the first meeting their board had received from the Bateman administration; the pending investigation might have been avoided, they pointed out, had administrators been willing to meet with them earlier. When Bateman countered that he had always maintained an open door policy, the group reminded him that their earlier requests for meetings had been met with instructions for them to seek an audience with the FAC.

THE AAUP'S CAMPUS INVESTIGATION

The committee hears from a divided campus community; administrators and most students strike a defensive pose.

THE university's strategy for the pending visit was four-pronged, largely patterned after the argument of its Academic Freedom Statement. First, it argued that the AAUP's 1940 *Statement of Principles on Academic Freedom and Tenure* "permits religious schools to place limitations on academic freedom in order to preserve their religious mission and identity." (As in their academic freedom document, BYU administrators ignored a subsequent 1970 amendment that stated such limitations should rarely be necessary.⁴⁹) Second, the response summarized BYU's Academic Freedom Statement's defense of institutional freedom over individual freedom. Third, the response argued that the Northwest Association of Schools and Colleges had been satisfied that BYU's Academic Freedom Statement met the requirements of its limitations clause, which is similar in language to the limitations clause of the 1940 AAUP statement. Fourth, the university response countered Kurland's suggestion that Gail Houston had not been able to appeal to a faculty-elected board by arguing that, in a case of rank and status review, the AAUP merely recommends rather than requires a faculty appeal panel.

Based on these four points, the response argued that the

"denial of continuing faculty status to Professor Houston was consistent with BYU's Academic Freedom Statement." Citing two instances in which Houston had publicly implied that she prayed to "heavenly parents," the administration argued that "Professor Houston engaged in a pattern of publicly contradicting and opposing fundamental Church doctrine and deliberately attacking the Church." Further, because the recommendation not to continue Houston's appointment came from the University Committee on Rank and Status—composed of faculty members—the decision to fire Houston was faculty-directed and not mandated by the administration. The report concluded the summary of its argument in a phrase attributed behind the scenes to James Gordon, and which Alan Wilkins would repeat in a memo to faculty members advising them of the AAUP's visit: "If a religious university cannot limit a professor from publicly endorsing prayer to a God other than the God to whom we are commanded to pray, then it cannot limit anything, and the limitations clause of the 1940 Statement is an outright deception."⁵⁰

As the weekend of the campus visit approached, university officials, campus AAUP members (now numbering around seventy), and the local press geared up for a confrontation. In a 21 January 1997 campus memorandum, Alan Wilkins sought to answer questions faculty might have

about the AAUP's visit. Citing what he called the AAUP's "ambivalence regarding religious universities," he assured faculty members that the "AAUP is not an accrediting body, and we are not obliged to follow their policies."⁵¹

On Wednesday, 22 January, BYU officials released to the press a twenty-eight-page response to the pending investigation. The report made available to the press and to faculty members was roughly half the size of the report submitted to the AAUP and did not include the specifics of Houston's case.

JAMES GORDON III Associate Academic Vice President



Even though the AAUP purports to permit religious limitations on academic freedom, in practice it seeks to undermine any university that tries to apply those limitations.

The press drew more from Alan Wilkins's memo to the faculty than from the bulky defense document itself. In an article running alongside a treatment of the Steven Epperson case, an Associated Press writer summarized BYU's case and cited James Gordon's doubts that the AAUP investigation would bring "major changes to [BYU's] academic freedom policy." The Epperson article cited Scott Abbott's hope that the AAUP visit would help stem distrust among faculty as well as the migration of faculty from campus.⁵²

On Thursday afternoon, the investigative team began by meeting with the local AAUP and then with Bateman, Wilkins, and Gordon. Later that afternoon, the team met with the University Council on Rank and Status, the body that had denied continuing status to Houston. At a FAC meeting that afternoon, chapter members were able finally to air their case before the council as well as the visiting team and the administration. Three AAUP members—Claudia Harris, Richard Duerden, and Duane Jeffery—made presentations on the AAUP's history as a national organization and its function at BYU. Evening sessions included a meeting on BYU women faculty and finally a meeting with members of the department of English and College of Humanities advancement committees who worked on Houston's review.

On Friday, the investigation team met with the authors of BYU's Academic Freedom Statement. Then the team heard from BYU professors on issues of hiring and retention, including charges that the school's multi-leveled hiring procedure prevented departments from hiring candidates of their choice, and a response on the issue by James Gordon. The Houston appeal panel met with the committee, followed by Houston's presentation of her own case. In the afternoon, the AAUP team heard from faculty members and students who were to have pre-scheduled individual sessions with the committee. Several professors wishing to express satisfaction with BYU's current policies wanted an audience with the committee but had not scheduled time slots; in order to accommodate them, the committee agreed to see them in small groups rather than privately. A panel on censorship focused attention on reported problems in BYU's fine arts and humanities colleges and in course syllabi, and the team met again with members of the Bateman administration. The final interview the committee conducted was with David Knowlton, who had returned to campus to meet with the AAUP. In total, the team met with about 120 BYU personnel over two and a half days.

The effects of the campus visit were not immediately forthcoming. Early in the next week, the *Universe* responded to the event with an in-house article and an article reporting faculty responses. The article devoted most of its space to professors defending BYU's academic freedom policies. David Dollahite, a family science professor, and Ralph Hancock, of the political science department, both expressed the opinion, current with BYU defenders since Ernest Wilkinson, that BYU enjoys more academic freedom than other universities because it allows religious perspectives in the classroom. Hancock also stated the number of dissatisfied professors "is a lot smaller than the impression that is given by the media. I wanted to do my part to

give another impression." The article also allowed Scott Abbott significant space to clarify the local AAUP's intentions, particularly to respond to the repeated charge regarding the AAUP's "secularizing agenda." "We're happy to be at BYU," Abbott said, speaking for the AAUP members. "It's a religious university. Most of us are members of the church and we all chose to come here." The AAUP's appreciation of BYU's mission, however, does not preclude a desire for clarity regarding limitations. "We think that certain limitations are necessary, but they need to be spelled out exactly and clearly and narrowly, and right now they're not." Abbott continued: "It feels like we're in a mine field and nobody knows where the mines are buried. If you happen to step on one, then you're gone. How are you supposed to know where the mines are?"⁵³

The *Universe's* editorial spoke to an issue "[o]ften lost" in debates over academic freedom—the students' role: "It seems as though there is the perception," editors wrote, that

students will soak up anything professors say or teach—the pitcher is merely filling the glass. The thinking goes, professors' beliefs become the students' beliefs, so all impurities must be filtered before they touch young students' impressionable minds. To believe students will be so easily influenced, however, is insulting. . . . [BYU] students need to be taught; they do not need to be sheltered.⁵⁴

The *Universe's* view was not held by many students, however. A student letter to the editor perhaps summed up a pervasive response: "[T]he AAUP is not needed here," wrote Jonathan Campbell of Allen, Texas, who had already sent similar messages to AAUP members via e-mail. "I did not pay to come to this university to hear what professors know, but what the spirit may teacheth [sic] even of secular things."⁵⁵

Also on campus, the FAC announced that its subcommittee on academic environment would be reviewing issues of rank and tenure, as well as the procedures for dismissing faculty members, and would recommend changes to the administration.

Other responses trickled in. The editors of the *Salt Lake Tribune* recognized BYU's right "to strictly supervise its faculty's religious behavior," but argued that the school's "risky policy" threatened to damage "its national academic stature, its employees, its students, and the state . . . which relies on the church school to educate many of [Utah's] leaders, teachers, and permanent residents."⁵⁶

THE AAUP REPORT

The investigation yields charges of a "widespread pattern" of academic freedom violations.

I N early May 1997, BYU AAUP, the university administration, and principal parties to the investigation received drafts of the committee's fifty-four-page manuscript report on the Houston case and BYU's academic environment in general. Within a week, the BYU AAUP had sent back suggested informational and stylistic changes, and within three weeks, the university administration had returned its sixty-one-page re-

sponse.

The AAUP's report recounted in detail Houston's history at BYU, including extensive discussion of her third- and sixth-year reviews. It also summarized the arguments against Houston by the administration, placing the Houston case in a larger context of academic freedom issues at BYU, including material on Cecilia Konchar Farr, David Knowlton, Brian Evenson, and Steven Epperson. The report's analysis of the university's defense addressed three principal issues: the administration's appeal to the "limitations clause" in the AAUP's 1940 *Statement of Principles on Academic Freedom and Tenure*; the role played by feminism and gender theory in the Houston case and in general at BYU; and questions of procedure in Houston's status review and appeal.

The AAUP limitations clause, central both to the university's Academic Freedom Statement and to its defense of Houston's firing, states that "Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of appointment." The report pointed out that BYU's Academic Freedom Statement of 1992, which attempts to set reasonable limitations on individual academic freedom, had not been drafted or adopted at BYU until after Houston was appointed to the faculty. Despite the administration's contention that BYU faculty were aware of the statement's limitations prior to their codification in the 1992 statement, the committee responded that Houston "was not given fair warning at the time she was appointed of any specific limitations on her academic freedom, nor was she warned that her feminist scholarship and teaching would receive intense scrutiny beyond that normally expected in the academic review process." Furthermore, the implication that Houston was out of line for

speaking at the Sunstone symposium presented a difficulty for the university's case, since the administration had never—not even at the request of the visiting committee—been willing to put a policy against Sunstone participation into writing. (In fact, contrary to BYU administrators' oral instructions to deans and faculty members, the administration maintained, in response to the AAUP's draft

report, that the issue in Houston's case was the content of her speech, rather than the fact that it was delivered at Sunstone.)

The committee further found that the administration's contention that Houston contradicted fundamental Church doctrine and attacked the Church was unfounded. Many of the actions Houston was punished for—a Sunstone panel and the white roses campaign (a general conference protest of the excommunication of intellectuals),⁵⁷ for example—were too limited in scope and audience to warrant the administration's claim that Houston had "enervated the very moral fiber of the university." Nor did they agree that Houston's public references to Mother in Heaven could be reasonably construed as "public advocacy" for prayer to Heavenly Mother, as administrators had claimed. On the issue of whether Houston's statements had "contradict[ed] or oppose[d], rather than analyze[d] or discusse[d] fundamental Church doctrine or policy," in the language of BYU's Academic Freedom Statement, the committee expressed its opinion that these stated limitations are "inadequately

specific." BYU's Academic Freedom Statement, the committee reported, "provide[s] no guidelines" for telling the difference between contradicting and analyzing. Further, by specifying that BYU faculty cannot "deliberately" attack the Church or its leaders, the Academic Freedom Statement introduces the question of motivation, which the committee contended is dif-

GAIL HOUSTON AND FAMILY FIRED BYU PROFESSOR



By distorting [Houston's] teaching and research record to bolster suspicions about the orthodoxy of her views about Mother in Heaven . . . [BYU took] precisely the kind of pernicious appropriation of academic work to serve non-academic concerns that academic freedom is designed to prevent. AAUP Report

difficult to ascertain. "The investigating committee," they concluded, "believes that decisions on retention and advancement should be based on assessment of academic performance rather than on perception of motive."

On the issue of feminism and gender theory, the committee reported that the "extent to which the BYU administration may have acted against . . . Houston because of displeasure with her feminist approach, her forthright style, and her teaching and research on the construction of gender" raised significant concerns, since such topics traditionally "fall within the ambit of academic freedom." Of particular concern to the committee was the frequency with which feminist faculty reported being chastised for even a few negative remarks from students about their "feminist agenda." "A central purpose of academic freedom," the report argued, "is to protect faculty members whose ideas and subject matter may be 'disquieting' to students and to the wider community who are not professionally familiar with these teachings." By "[d]istorting [Houston's] teaching and research record to bolster suspicions about the orthodoxy of her views about Mother in Heaven or the Church's male hierarchy," the report continued, the administration had taken "precisely the kind of pernicious appropriation of academic work to serve non-academic concerns that academic freedom is designed to prevent."

Finally, on matters of procedure, the committee argued that the administration acted wrongly by inserting extraneous material into Houston's file late in her review, with the apparent purpose of using it as grounds for her dismissal. In addition, the committee disapproved of "the method of selection and the composition of the members of the University Faculty Council and the appeal council." These groups "can hardly be construed as a representative faculty body," the committee reported, since their membership was determined entirely by administrators and they were chaired by associate academic vice presidents. This administrative bias, the report contended, accounts for the reversal of the recommendations made by department and college committees. "[F]or over four decades," the committee declared, "AAUP has held strongly to the position . . . that allegations of academic freedom violation in nonreappointment call for a hearing before an elected faculty body." The report concluded that BYU's failure to follow this recommendation had prevented Houston from receiving a "fair hearing."

"The case of Professor Houston," according to the report, "along with those of Professors Farr, Knowlton, Evenson, and Epperson, persuades the investigating committee that BYU's *Statement on Academic Freedom* provides little guidance to the faculty about specific limitations to academic freedom. . . . Instead of being based on principles of intellectual freedom or doctrinal policies of the Church," the committee continued, "academic freedom at BYU strikes the investigating committee as often subject to the political concerns of Church officials who worry about new philosophical perspectives that seem to disagree with tenets of Mormonism and about outspoken faculty members whose extramural utterances might embarrass the Church. . . . Much more than an isolated violation of acad-

emic freedom, the investigating committee's inquiries into complaints at BYU have revealed a widespread pattern of infringements on academic freedom in a climate of oppression and fear of reprisals." To demonstrate the extent to which administrators monitor faculty behavior, the report recounted an event involving creative writing professor and AAUP board member Susan Howe, which took place shortly before the January investigation began:

[I]n the week before the investigating committee was to arrive, Professor Susan Howe . . . was seen talking to an unidentified man with a ponytail. Academic Vice President Alan Wilkins inquired of Chapter President Scott Abbott about the man's identity and whether the AAUP committee was secretly on campus. Professor Howe wrote to Vice President Wilkins objecting to the inquiry, and he responded by letter of January 29, defending his action but assuring her that "I do not intend to punish you for what seems a misunderstanding."

The anecdote embodies much of the suspicion and tension, the committee argued, that "adversely affect the climate for academic freedom at BYU."⁵⁸

THE UNIVERSITY RESPONDS

Administrators castigate the BYU AAUP and charge the national AAUP with a secularizing agenda.

SPEAKERS at the August 1997 university conference responded to the January investigation. In particular, Alan Wilkins castigated faculty members who "invite outside groups to pressure the university to move away from its charted course to become a Zion university." Such "outsiders," he said, "don't understand or believe in the 'ship' we are trying to construct. . . . Their reports frequently fail to capture the kind of consecrated faith and obedience to prophets that characterizes this faculty. . . . They can thus easily be open to manipulation by the few who would feed them half-truths." He continued:

When we use outside agencies to try to persuade others against, say, a temple eligibility standard, we are on dangerous ground. These tactics invite the spirit of contention and damage our relationship with prophets of God. . . . To fight against [the temple eligibility requirement], especially publicly, is to fight with God's prophets and will certainly harm our attempts to become a Zion university. . . . [R]ighteous influence attempts are made with humility before the Lord's anointed.

Wilkins also asserted that faculty members' individual academic freedom would be, with "few" exceptions, protected. "A faculty position at BYU should not be in danger because one differs with prevailing wisdom in a discipline or in Mormon culture. However, if we are to become a Zion university, such individual freedom comes with the responsibility to pursue learning with faith and to honor prophets as well as the different gifts of colleagues."⁵⁹

Following the publication of the AAUP report that fall, BYU's official response came in two additional forms: a three-page addendum to the AAUP report, and a memo sent to faculty and staff. The published response followed the same argument administrators had made all along, with one new point based on the AAUP's recently published guidelines on the 1940 statement. The guidelines, BYU argued, cited the academic freedom statement from Gonzaga University, a Catholic institution, which holds that "Intelligent analysis and discussion of Catholic dogma and official pronouncements of the Holy See on issues of faith and morals is encouraged," though "open espousal of viewpoints which contradict explicit principles of Catholic faith and morals is opposed to the specified aims of this University." BYU administrators argued that the language of this statement, which AAUP guidelines cited approvingly, was "strikingly similar" to BYU's statement. The AAUP had addressed this objection in its report, however, by arguing that papal pronouncements constitute a clearer statement of fundamental Catholic faith than do similar pronouncements from Mormon leaders. "[E]xplicit principles" in the Gonzaga document, in other words, is "more directed to the text of [Catholic] Church documents and thus much less open to differing interpretations than is BYU's use of 'fundamental,'" which can be applied to any situation or public utterance as BYU administrators see fit.⁶⁰

The BYU faculty memo from Alan Wilkins was similar to his memo preceding the campus investigation. It answered questions such as "What is the AAUP and what is the effect of the report?" and "What is the AAUP's stance toward religious colleges and universities?" The AAUP has a tradition, Wilkins wrote, of "continuing condescension toward religious colleges and universities." To the question "Has BYU violated academic freedom?" Wilkins answered a decisive "No." He warned that public commentary by the university regarding some details of Houston's case was inevitable, since "Professor Houston has gone to such great lengths to make her case public." In conclusion, Wilkins argued that "BYU rejects the AAUP's goal to impose . . . a secular model on religious colleges and universities. . . . BYU will remain true to its intellectual and spiritual mission."⁶¹

In response to Wilkins's memo, the BYU AAUP sent one of its own to faculty and staff to clarify the intentions of the campus chapter and the national organization. "Concerned members of the BYU faculty," they explained, "repeatedly attempted to initiate dialogue between faculty and administration about what we saw as a series of academic freedom violations." When no discussion was forthcoming—indeed, "when accusations of disloyalty were the only answers to reasoned arguments"—the chapter sought intervention from the national organization. "The response of the BYU administration," they continued, "has been deeply disappointing to us. Where we had hoped for a productive discussion of academic freedom questions at BYU, administrators have denied that there is any problem. Instead of addressing the issues, they have attacked the messenger. The BYU administration has painted the national AAUP as an enemy of religion and the local members, by

implication, as disloyal citizens. This is not a positive approach to problem solving."⁶²

One *Universe* headline a day after the report was released announced: "Students not troubled by AAUP's decisions," though several of the students interviewed balanced their support for BYU and the Church with fears that "student morale could go down." One student, the article reported, "said she thinks employers may look at the AAUP's opinion as reason not to hire BYU students, but she thinks church members will not pay any attention to it."⁶³ Not all students were so conflicted. One wrote in a letter to the editor that "some people in this world"—presumably the AAUP—"would be well served by a good smack."⁶⁴ Another wrote that "I have seen friends at secular universities being arrested, wasting away their minds in drugs and promiscuity, and entering the job market with very little sense of character and honor to offer," which led him to "appreciate the atmosphere here." He wondered why "people choose to study or to teach here, when they don't intend to adhere to the principles that embody the mission of this university," adding that "the times I've been most prone to challenge authorities have been when I've felt guilty and ashamed of things I've done or unable to do what those figures have asked of me."⁶⁵

AAUP CENSURE, SUMMER 1998

*The administration is placed on the academic blacklist;
BYU's FAC bolsters AAUP claims.*

AS campus-watchers awaited the June 1998 decision from the AAUP regarding the possible censure of BYU's administration, word came from the Faculty Advisory Council, that a FAC-sponsored investigation of academic freedom had concluded that the complaints lodged against BYU by the local and national AAUP were valid. After looking into thirty of the most egregious violations on record, the FAC report explained, the group had determined that a "chilling climate of self-restraint" was serving "the interest of administrative convenience rather than that of truth-seeking and integrity of inquiry" on campus. In these cases, the report said, "incidental errors of discretion have been treated as serious or stubborn ones; respectful disagreement has been treated as deliberate attack; cases of a single offended student have been treated as behaviors adversely affecting the entire university or church." The group recommended that students be informed of university grievance policies in orientation, to prevent complaints being sent to general authorities, and that "rigorous adherence" be maintained to a policy of returning such complaints "regardless of the source." Faculty members would be informed of such situations and "[t]he case would be considered closed if no contact with the faculty member ensued." The FAC also recommended that all anonymous complaints be discarded. Finally, the group tabled a recommendation that "the administration actively promote at all administrative levels a recognition of the responsibility to protect and insulate the faculty from . . . complaints by the broader university constituency . . . [and] seek to alter the perception that their pri-

NOTES

mary responsibility in regards to academic freedom is to protect the image of the University by vigorously monitoring faculty expression."⁶⁶

When the FAC report was publicized in the *Salt Lake Tribune*, James Gordon said the administration would consider the recommendations. "They wanted to make a few suggestions and they're thoughtful and positive," Gordon said. But when talk turned to the upcoming AAUP decision, Gordon continued to affirm—despite the FAC's insistence that the faculty members involved were "faithful" and "value[d] the overall university environment"—his now-familiar position that pressure to protect academic freedom was somehow a threat to BYU's unique religious identity. "Our mission is to provide an excellent university education consistent with the ideals and principles of the church," he said, without explaining how such ideals would be violated by affirming principles of academic freedom. "That mission won't be affected by what AAUP does."⁶⁷ Alan Wilkins made similar assertions in a memo to faculty members in anticipation of AAUP censure. "Apparently the only way to avoid censure by the AAUP would be to abolish the few limitations we have," he said, apparently disregarding the AAUP's claim that it asked BYU to clarify rather than to eliminate its limitations clause. BYU's restrictions on academic freedom, Wilkins added, "preserve our connection to principal sources of truth: fundamental doctrine and prophets."⁶⁸

On 13 June 1998 at the AAUP's national convention, delegates voted, as expected, to censure BYU's administration, placing the school on a list of fifty-four other schools that had violated ideals of academic freedom or tenure. "This is what we expected," Gordon told reporters. He added that "BYU will maintain true to its intellectual and spiritual mission. If we abandoned that mission there would be no reason for us to exist."⁶⁹ To the campus newspaper, he was even more forceful. "Even though the AAUP purports to permit religious limitations on academic freedom," he told a *Universe* reporter, "in practice it seeks to undermine any university that tries to apply those limitations."⁷⁰ That line of defense did not sit well with local AAUP officials. In making the issue a matter of the AAUP versus BYU's unique mission, Scott Abbott said, the administration had "simply attacked the messenger." Open discussion of academic freedom issues, he added, would "be helpful to the university. I don't think it's helpful at all to ignore [the AAUP action], which is what they're trying to do."⁷¹ He told the *Universe*: "There was never any discussion that went on on campus" following the AAUP report. "We didn't do the kind of work that would have put us in a position not to be censured."⁷²

The BYU administration is probably right that the censure will not affect the university's accreditation. But AAUP censure is recognized by most academic and professional organizations—groups whose publications and job lists often notice a censured administration's status. The professional black-eye, however, may be less significant than campus morale, as the debates over academic freedom and religious authority throughout the 1990s have threatened to fracture the university community.

Unless noted otherwise, electronic, photocopy, or facsimile copies of all correspondence and documents cited are in possession of the author. Where conversation or content is not attributed, informants' names are being withheld at their request or for their protection. Several of the documents cited are available on the BYU AAUP web site, <http://ucs.byu.edu/bioag/botany/rushforth/www/aaup>.

1. "Report of Committee A, 1997-98," *Academe: Bulletin of the American Association of University Professors*, Sept./Oct. 1998, 71-74, quote on 72.
2. "Report," 72.
3. [Scott Abbott and Sam Rushforth], "BYU Chapter of the AAUP," n.d. On the call to organize a BYU AAUP chapter, see Joan O'Brien, "Group Touts Academic Freedom to BYU Professors," *Salt Lake Tribune*, 31 Mar. 1995. Patrick Poyfair, "Academic-Freedom Group Returns to Y," *Deseret News*, 29-30 Mar. 1995. Shea Nuttall, "Y Professors to Start Group to Protect Academic Freedom," *Daily Universe*, 28 Mar. 1995.
4. The most complete account of the student spy ring is in Gary Bergera and Ronald Priddis, *Brigham Young University: A House of Faith* (Salt Lake City: Signature Books, 1985), 207-217. For additional references to the earlier incarnation of BYU's AAUP chapter, see 204-205, 214, 218. For Benson's role in the spy ring, which was composed primarily of students with John Birch Society membership, see D. Michael Quinn, "Ezra Taft Benson and Mormon Political Conflicts," *Dialogue: A Journal of Mormon Thought* 26:2 (summer 1993): 1-87, esp. 50-55.
5. See Brian Evenson, "Evenson's Tongue," interview in *SUNSTONE* 18:2 (Aug. 1995): 71-75; and "BYU Professor Under Fire for Violent Book," *SUNSTONE* 18:2 (Aug. 1995): 86-87. See also Bryan Waterman and Brian Kagel, *The Lord's University: Freedom and Authority at BYU* (Salt Lake City: Signature Books, 1998), chap. 8.
6. See Waterman and Kagel, *The Lord's University*, chap. 6.
7. "Issues which the BYU Chapter of AAUP Wishes to Address," list of ten points attached to letter, William Wilson to "Rex" [Rex Lee], 20 Apr. 1995. The item cited is point 7.
8. [Scott Abbott and Alan Keele], "Statement of Philosophy, BYU Chapter, AAUP," n.d. (ca. 21 Apr. 1995).
9. Wilson to Lee, 20 April 1995.
10. Merrill J. Bateman to All BYU Personnel, 8 Feb. 1996.
11. Vern Anderson, "Annual Review: Does BYU's New Spiritual Worthiness Rule Go Too Far?" *Salt Lake Tribune*, 9 Feb. 1996.
12. Quoted in "Annual Worthiness Review Now Required for BYU Faculty," *SUNSTONE*, 19:2 (June 1996): 69.
13. "Form B (Specified Services-Fall Winter Semesters; Faculty; Continuing status)," signed by BYU Academic Vice President Stan L. Albrecht, 1992. Compare to the same form from 1991, also signed by Albrecht, which is identical with the exception of the paragraph cited above.
14. "Form B (Specified Services-Fall and Winter Semesters; Faculty; Continuing status)," signed by BYU Academic Vice President Todd A. Britch, 1993.
15. William E. Evenson, "New BYU Policy Undermines Trust," *Daily Herald*, 14 February 1996; reprinted in "Annual Worthiness Review," *SUNSTONE* 19:2 (June 1996): 69-71.
16. William E. Evenson, "Recollections of a Meeting with BYU President Merrill J. Bateman," 5 Mar. 1996.
17. Evenson to Bateman, 8 Mar. 1996.
18. The first excerpt is from George Q. Cannon, *Gospel Truth: Discourses and Writings of President George Q. Cannon, First Counselor to Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow*, ed. Jerreld L. Newquist (Salt Lake City: Deseret Book Co., 1974), 2:276-77. On Elder Faust's use of the same passage, see James E. Faust, "Keeping Covenants and Honoring the Priesthood," *Ensign* 23:10 (Oct. 1993), excerpted and reported in "Six Intellectuals Disciplined for Apostasy," *SUNSTONE* 16:6 (Nov. 1993): 70.
19. Excerpt taken from Cannon, *Gospel Truth*, 2: 272-73. Both Cannon excerpts are included as enclosures from Merrill J. Bateman to William E. Evenson, 1 Apr. 1996.
20. Evenson to Bateman, 23 Apr. 1996.
21. William A. "Bert" Wilson to BYU AAUP Chapter Members, 20 Feb. 1996.
22. "BYU Chapter of the American Association of University Professors Report on Issues of Academic Freedom at BYU," 19 Mar. 1996.
23. The critique of the Academic Freedom Statement's rhetoric would come to its fullest expression in Bruce W. Jorgensen's "Notes on BYU's 1992 Academic Freedom Statement and Related Policies," Jan. 1997.
24. BYU Chapter of AAUP, "Limitations on the Academic Freedom of Women

at Brigham Young University," Mar. 1996.

25. On Houston's time at BYU and her eventual firing see Waterman and Kagel, *The Lord's University*, chap. 8.

26. Merrill J. Bateman, "Inaugural Address," 25 Apr. 1996.

27. BYU Chapter of AAUP to President Merrill J. Bateman, 19 June 1996.

28. BYU Chapter of AAUP to Alan L. Wilkins and James D. Gordon III, 30 July 1996.

29. Brian Evenson, open letter addressed to Jay Fox, 13 Aug. 1996.

30. Anonymous, "Clipped and Controlled": A Contemporary Look at BYU," *SUNSTONE* 19:3 (Sept. 1996): 61-72.

31. Vern Anderson, "BYU Faculty Member Accuses School President of Plagiarism," Associated Press, 15 Aug. 1996; Lisa Guemsey, "Brigham Young's President Accused of Plagiarism in Inaugural Speech," *Chronicle of Higher Education* [electronic] News Update, 16 Aug. 1996.

32. Merrill J. Bateman, "The Mission of Brigham Young University," in *Diversity among Universities and BYU's Unique Role: Addresses Delivered at the 1996 Annual University Conference, Brigham Young University, August 26-27, 1996* (Provo: BYU Press, 1996); Hilary Groutage and Peggy Fletcher Stack, "BYU Leader Sorry for Speech's Ambiguity," *Salt Lake Tribune*, 27 Aug. 1996.

33. Henry B. Eyring, "A Charted Course," in *Diversity among Universities and BYU's Unique Role*.

34. Bateman, "The Mission of Brigham Young University," 10-11.

35. Alan L. Wilkins, "Reaching the Heights Prophets Have Envisioned for Us," in *Diversity among Universities and BYU's Unique Role*, 21-40, quotes on 32, 33, 36-37.

36. Members of the BYU Chapter of the AAUP to President Bateman, 24 Sept. 1996.

37. Members of the BYU Chapter of the AAUP to President Bateman, n.d. [Oct. 1996]

38. Kurland to Bateman, 1 Oct. 1996.

39. Kurland to Bateman, 17 Oct. 1996.

40. Kurland to Bateman, 23 Oct. 1996.

41. Mark Eddington, "BYU Group Asks for Investigation," *Daily Herald*, 25 Oct. 1996.

42. On Epperson, see Scott Abbott, "On Ecclesiastical Endorsement of Brigham Young University," *SUNSTONE* (Apr. 1997): 9-14, esp. 10-11.

43. Members of the BYU Chapter of the AAUP to Merrill J. Bateman, 21 Nov. 1996.

44. This comment apparently had been made in a 21 Nov. 1996 FAC meeting by Associate Academic Vice President James Gordon. On 12 December, the local AAUP wrote Gordon, asking him to support that charge; they enclosed five articles on the issue from the AAUP's journal, *Academe*. See Members of the BYU Chapter of the AAUP to Jim Gordon, 12 Dec. 1996.

45. Copy of Duerden's questions and notes on responses in author's possession.

46. Kurland to Bateman, 9 Dec. 1996.

47. Hilary Groutage, "Team from National Professors' Group Will Visit BYU to Probe Dismissal of Feminist Faculty Member," *Salt Lake Tribune*, 15 Jan. 1997.

48. The following day, the AAUP board of directors stated, as they faxed a final schedule to Jim Gordon: "We were fairly hopeful after our meeting yesterday. We really are committed to this place and hope to make it even better than it is. Perhaps there is room here for multiple voices." See BYU AAUP Board of Directors facsimile transmission to Jim Gordon, 17 Jan. 1997.

49. The 1940 statement resulted from a series of joint meetings of the AAUP and the Association of American Colleges beginning in 1934. The statement identifies four areas deserving protection for faculty: freedoms of research, publication of research results, teaching, and extramural communication. Its limitations clause for religious institutions states: "limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment." The 1970 "Interpretive Comment" on the 1940 statement argues that "most church-related institutions no longer need or desire the departure from the principle of academic freedom implied in the 1940 Statement, and we do not now endorse such a departure." Both statements are included in the AAUP's *Policy Documents and Reports* (Washington, D.C.: American Association of University Professors, 1990).

50. "Brigham Young University's Response to the American Association of University Professors," 14 Jan. 1997.

51. Alan L. Wilkins to BYU Faculty/Staff, 21 Jan. 1997.

52. Kimberly Murphy, "BYU Officials Defend Academic Policies, Firing of Professor," Associated Press, 22 Jan. 1997; also see Kimberly Murphy, "No Temple Recommend, No Teaching: History Professor Casualty of BYU Endorsement

LOSING THE SHEEP ...

Case Reports of the Mormon Alliance, Volume 3, 1997

Retention programs for new converts are only half the story: a look at devalued groups within Mormonism

"Not the best two years" -- missionaries with social-climbing presidents

Being gay and lesbian -- and Mormon

The complete documentary history of David P. Wright's excommunication in 1995 with contextual essays by Bill Mulder, Carmon Hardy and others

Mormons who resign from the Church, and the \$10 million Hancock lawsuit that made it possible

Inactivity: essays by Rebecca Worthen Chandler, D. Jeff Burton, and others.

#####

Copies of Volume 1 (sexual abuse) and 2 (authoritarianism) are still available.

SPECIAL SUNSTONE OFFER!

___ 1 copy of Vol. 3 \$20
___ your choice of a second volume
(1, 2, or 3) 50% off \$10

Total \$ _____
Includes shipping

Mail to:

Name: _____

Address: _____

Check, VISA, or MasterCard

Expiration date: _____

Boyd Payne, Signature Books,
564 West 400 North,
Salt Lake City, UT 84116
Phone: 1-800-356-5687
Fax: (801) 531-1488

Policy," Associated Press, 22 Jan. 1997.

53. Jerry Gowen, "Y Faculty Members Respond to AAUP Visit," *Daily Universe*, 28 Jan. 1997.

54. "Academic Responsibility," editorial, *Daily Universe*, 28 Jan. 1997.

55. Jonathan Campbell to the editor, *Daily Universe*, 4 Feb. 1997.

56. "BYU's Risky Policy," editorial, *Salt Lake Tribune*, 28 Jan. 1997.

57. See "Six Intellectuals Disciplined for Apostasy," 71.

58. "Academic Freedom and Tenure: Brigham Young University," *Academe: Bulletin of the American Association of University Professors* 83:5 (Sept.–Oct. 1997): 52-68. Draft report in author's possession.

59. Alan Wilkins, "Journeying Toward a Zion University," in *A Zion University: Addresses Delivered at the 1997 Annual University Conference, Aug. 24–25, 1997* (Provo: BYU Press, 1997).

60. "Addendum: Comments from Brigham Young University Administrators," *Academe: Bulletin of the American Association of University Professors* 83:5 (Sept.–Oct. 1997): 69-71. The AAUP response concerning Gonzaga is found in the AAUP report in the same issue of *Academe*, 65n3.

61. Alan L. Wilkins to BYU Faculty and Staff, 12 Sept. 1997.

62. Memo to BYU Faculty, Staff, and Administrators from the BYU Chapter of the AAUP, 15 Sept. 1997.

63. Shanna Ghaznavi, "Students not troubled by AAUP's decision," *Daily Universe*, 16 Sept. 1997.

64. Scott G. Curtis to the editor, *Daily Universe*, 16 Sept. 1997.

65. Dan Ellsworth to the editor, *Daily Universe*, 16 Sept. 1997.

66. "Recommendations from the FAC Subcommittee on Academic Environment," 9 April 1998. The committee was chaired by Neil Rasband and included Howard Bahr, Janice Clemmer, Richard Duerden, Alan Parrish, and Alf Pratte.

67. Dan Egan, "Faculty Leaders Complain BYU Quashing Classroom Expression," *Salt Lake Tribune*, 29 May 1998.

68. Associated Press, "Professors' group may censure BYU over academic freedom," *Deseret News*, 13 June 1998.

69. Dan Egan, "Professors' Group Banishes BYU to Blacklist," *Salt Lake Tribune*, 14 June 1998.

70. Jana Cox, "AAUP censures BYU for violating policy," *Daily Universe*, 16 June 1998.

71. Egan, "Professor's Group."

72. Cox, "AAUP censures BYU."



CHRISTMAS NIGHT

Behind the barn
on a frozen creek bed
my skates slice the ice
like fountain pens,
runecasting a spell
of signs, designs, edges
where earth and heaven unite;
hands behind my back
or spread out to my sides
like seraphim:
angels I make lying in snow
when I grow tired,
eyes watering from the speed
and the cold stone air,
the vault of ice
God's chest rising and falling,
blades crisp cutting,
whisps of His breath
in my ears,
my name
written on white stone.

—ANITA TANNER

LIGHTER MINDS

by Joseph Downing and Joseph M. Downing

SUNSTONE PERSONALS

#1 CHOICE FOR MORMON ROMANCE
MUST BE 16+ (TO OFFICIALLY DATE)

1-909-LDS-LOVE
\$1.99/MIN + 10% (TITHING PAID ON ALL PROCEEDS)

SAINTS SEEKING SOMEBODY!

SINCERE EARLY-MORNING SEMINARY TEACHER, 27. Enjoys evening Institute classes, BYU lectures, Firesides, education week, genealogy work. Seeks companion for living life in the fast lane. POB 90

REBEL RM (Has nicely trimmed beard and moustache) Seeks same in woman. POB 43

WORRIED ABOUT IN-LAW MEDDLING? I m an orphan! POB 74

PRODIGAL DAUGHTER RETURNS. I ve had it all: herpes, syphilis, gonorrhea, chlamydia, and four of the ten plagues. Now I m ready to settle down. Where are all of the nice priesthood holders? POB 27

NICE MORMON GUY, 38. No skeletons. No baggage. No personality. POB 78

ARE YOU THE GIRL I spoke with after the baptism last week? You excused yourself to get more jello squares, but you never returned. How can I contact you? (I was the one with chocolate stains on my tie.) POB 42



FRIGID DIVORCEE seeks man with same-sex tendencies. POB 89

HP, 54, owns successful butcher shop in Parowan. Doesn t believe women should be treated like a piece of meat. Seeks cute little pork chop for marriage. POB 93

MALE GRADUATE STUDENT, 52, studying *Journal of Discourses*, Bo Gritz, Astrology, and exorcism. Seeks plural wife. No wierdos please. POB 322

STAUNCH MORMON FEMINIST, prays to Mother in Heaven. Seeking male who will

accept my independence, although you probably will not. Oh, just forget it. POB 17

NEVER MARRIED MOM OF 4 (kids in foster care), currently residing in Correctional

Facility, seeks good Mormon man. MUST keep Word of Wisdom. POB 52

SOUTH AMERICAN PROFESSOR, 41, with 18 years of the teaching English in my behind. Looking for American-born woman who speaks English very good. POB 524

68-YEAR-OLD SWEET SPIRIT, no assets, seeks handsome, virile GA widower. I can dream, can t I? POB 49

I AM A SENSITIVE MORMON MALE who understands the concerns and problems of Mormon women. Open your heart to me. Share your innermost thoughts and deepest secrets. Confide in me. I ll understand. No fatties please. POB 62

MORMON MALE, 36, very smart, independent, self-made. Looking for girl whose father will hire me. POB 36

BISHOP S WIFE, mother of seven, seeks friend to talk to. Over 15 only please. (Call collect) (801) 555-7483.

SINGLE MORMON WOMAN, 29, into disco, mountain climbing, skiing, skydiving, bungee jumping, soccer and track and field. Has slight limp. POB 74

RM (San Francisco) seeking same to take him to the Hawaii Temple. POB 58

MORMON WIDOW, 36. Now that my children are all married, I m looking to settle down with the right man and start a family. POB 98

LOVE ME, LOVE MY CTR RING. Sincere, honest Mormon female, 32, seeking hard



working, recommend-holding male to Choose The Right me! POB 467

I LL BE THE LIME JELLO. Will you be my shredded carrot? POB 226

FAMILY IS IMPORTANT. SF

looking for male Mormon (high priest or better), 35-40, 5 10 to 6 3, under 195 lbs., preferably hazel eyes, full head of hair, good eyesight, no history of diabetes, or heart problems, to raise up a righteous posterity. POB 623

RECENT WIDOW looking for financially secure man (any age) to make our little family complete. Must like small children, including twins (2 sets) and triplets. POB 203

WANTED: 1 RIGHTEOUS LOVE

MARRY ME and join our close-knit family. 42 yr old seeks nice girl to share a cozy life with me and Mom in the happy community of Parowan. (Once a month trips to visit family in Orem) Leave message with Mom (801) 555-2626.

RM was AP. HP at 33. Wants SWLDSF (RSP?). Next step BP, SP, MP (GA?) POB 326

MISSIONARY (M, 19, soon leaving MTC) looking for long distance relationship with someone who will be true and faithful, and can wait for more than two lousy weeks. POB 271

SINCERE FEMALE 26 wants to complete your life. Not interested in career or education. Your hobbies will be mine. Promise to stay at home. POB 287

DAMAGED GOODS? Non RM, 26, looking

for less-than-perfect woman with lowered expectations POB 265

2ND GENERATION MORMON M, 24, looking for pedigreed Mormon female. (I ll change my name to yours if it s the right one!) POB 167

ACTIVE 28 YR OLD MORMON MALE. Has 3 yrs food storage. Building underground shelter. Looking for sweet wife. (Survival training, gun experience ++) Help me defend the constitution! POB 139

SEMI-ACTIVE M THINKER (30s) earching for friendship, possible relationship with W (M?) just as unsure of things as I am. No strong testimonies, please! POB 294

ME RECENTLY BAPTIZED MAN, 36, hopes for a church wedding performed by the minister of my parish. You also morman through and through POB 62

RM, 21. Doesn t want to be menace to society. Reply to POB 366 by overnight mail.

4 RECENTLY DIVORCED WOMEN (32, 36, 52, 17) looking for 1 good man who does not cheat. POB 243

SWEET, GOOD COMPLEXION, LAUREL class Pres., 17, looking to date handsome Eagle Scout, active in Priest Quorum, Seminary graduate. I ll wait for you. POB 75

RECENT DIVORCEE, 28, wants to be stay-at-home Mom. Looking for Male with viable sperm count. POB 328

TRUE LDS WOMAN, 39, with Kirtland genealogy. Looking for heritage Mormon with roots to Nauvoo or better. (Mahonri, please do not respond to this ad, nor any other first cousins) POB 58

MY UNDERGRAD WAS HARVARD. My Masters, MIT. I spent six years at Princeton, to gain my PHD. But, never went to Rexburg, nor stopped at BYU. What goods my education? I m single, 32. POB 87



THE SILVER PLATES

MAUDE ADAMS

THIS picture of a wistful, teenaged Maude Adams, was taken sometime around 1886, about the time she left Salt Lake Collegiate Institute and embarked on one of the most successful acting careers in the history of American theatre. At the time of this photo, Maude had played child roles in Utah and San Francisco and was now ready to play roles as a leading lady. She is portraying an unknown role in this image, but it was taken near the beginning of her professional career. Adams became a star on the Broadway stage, eventually teaming up with playwright James M. Barrie, who wrote "Peter Pan" especially for the Utah actress; it became her best-known role.

The beautifully-toned albumen print hangs on the walls of the Daughters of the Utah Pioneers Memorial Museum in Salt Lake City. The photographer is not named, but it likely was Charles Ellis Johnson, the official photographer for Brigham Young's Pioneer Memorial Theatre in Salt Lake City.

Maude Adams was born 11 November 1872, as Maude Ewing Adams Kiskadden, the daughter of Salt Lake City banker James

Henry Kiskadden, and Asenath Ann Adams, a leading lady for the resident stock company founded by Brigham Young. Maude's father died when she was seven, after which "Little Maudie" became one of the leading child actresses of western America, appearing in theatres between Salt Lake City and San Francisco. When she became too tall and gangly for child roles, her mother sent her back to Salt Lake City to live with her grandmother and attend school. She left school at age fourteen and began her adult acting career.

Between 1892 and her 1918 retirement from acting, Adams was the most acclaimed and popular actress on the New York stage.

After retiring from the stage, she accepted a teaching position at Stephens College in 1918 and became head of its dramatics program in 1937.

Miss Adams continued working at Stephens College through the 1940s and died 17 July 1953, in her small home in Tannersville, New York. She was eighty years old.

—NELSON B. WADSWORTH



MAUDE ADAMS

Sunstone Award Winner
1996 Brookie and D. K. Brown Memorial Fiction Contest

MORMON LEVIS

By Phyllis Barber

TIGHT, LIKE TWO LONG CIGARETTES ROLLED IN denim. We call them white Levis, Mormon Levis, but they're actually albino beige. I suck in my stomach, zip up my pants on the way to the window in my bedroom, split the venetian blinds to check the night and see if Shelley's pulling into my driveway. Not yet. I walk down the stairs and see my long legs reflected in the mirror at the bottom. Daddy Long Legs. Leggy legs. Legs made for walking and dancing the whole night through.

Where did you say you were going, Mattie? my mother asks as she pretends to dust the piano with the dishtowel in her hands.

To the movie.

What's playing?

A western.

I hear Shelley's horn. Thank heavens. I'm out of here. Out the door. Bye, Mom.

Remember your curfew, Mattie. And don't be chasing after those boys you think are so neat. You know better.

My eyes brush past my mother's eyes and the picture of Jesus on the wall behind her. Sunrays coming out of his head. Light like the sun on his forehead. Jesus is always looking over someone's shoulder, it seems. Sure, Mom. Bye.

The door sounds final as I slam it, sealing me off from my house. I'm released into Friday night.

Hey, Wondah Woman, Shelley says after I slam the door of her brown Plymouth that looks like a tank. She backs into the street that separates me from the desert: the rim of Las Vegas, the edge of the plate. My house is in the last subdivision in

PHYLLIS BARBER has published five books and has a new, forthcoming collection, Parting the Veil: Stories from a Mormon Imagination (Signature Books). Her e-mail address is <barbonz@infonet.is1.net>.

town. The desert is my front yard.

Hey, Wondah Woman yourself, I say. Tonight's the night. Shelley turns the radio up until the sound is bigger than the car and the street. *Stairway to Heaven*. I settle back against the seat and drape my arm over the open window. We're off to hunt for Rod and The King, our non-Mormon, forbidden boyfriends. Forget the movie. Find somebody who knows the plot. We're off to the Bright Spot to wait for the boys.

They're at the Tracks right now, the place where the manly men of Las Vegas High drink on Friday nights, throwing Teddy Beer cans off the trestle while the Ch-Ch-Chiquitas of LVHS cruise the Spot, in and out of the driveway, circling, trolling.

As me and Shelley turn into the magic driveway under the blinking, rotating sign where the BRIGHT shines brighter than the SPOT, we're looking for the heart of something that probably won't be here until the boys are. We check out who's with who, who's not with who, who's in their own car, who borrowed from M and D. We cruise some more, floating on shock absorbers, big tires, the night pouring into the windows, waiting.

It's 8:45. They're usually back from the Tracks about 9:30. So after we bump over the drive-in's speed traps for the sixth time, we dip into the gutter and out onto Charleston. We head for Fremont Street, past Anderson's Dairy, past the Little Chapel of the West, then turn left onto Fremont, toward the big vortex of light near the Union Pacific depot, the razzle dazzle that never fails to take the words out of my mouth. The Golden Nugget. The Horseshoe. Those zillion bulbs of light.

Shelley switches the station to an oldies show. *Chances Are*, some sixties guy croons as we stop for a red light on Third and Fremont. My composure sort of. . . .

How does somebody's composure sort of slip? I ask Shelley before the singer can finish the sentence. It either does or it doesn't.



BRUCE PEADE

I can taste their words, it doesn't matter what they call us, because they need us—our arms, our lips, our necks, our breasts, though we don't plan to give them anything past the neck.

True, Shelley says. But Johnny Mathis says so. It must be believed.

Funny, Shelley. . . .

Hey, don't look now, Mattie, but some slime just pulled up next to us on your side of the car.

Some wanna-be Elvis with a souped up Ford idles at the stop light. Come along and be my party doll, he sings like we're his audience. I look at Shelley and roll my eyes. Then I stare straight ahead. He doesn't exist.

Shelley turns up the volume to drown out his, and Johnny's velvet amps my blood and the yearning for the One and Only. I've been waiting for a long time. My hand outside the window can feel the velvet. It tickles the tips of my fingers, the nerve endings. All I can think of is The Man Who Just Might Be Mine, The King. We cruise past the marquee at the El Portal. *Way Out West*, Shelley says. That's the name of the movie, Mattie. Don't forget it when your mother asks you in the morning. Say it after me. *Way Out West*. She exaggerates her lips.

Way Out West, I mimic her, laughing. Shelley's the best, even if my mother thinks she's a bad influence on her rare gem of a daughter. It's good Shelley isn't afraid of my mother—the Lioness of Righteousness, the Defender of Virtuous Reality. God bless Shelley. The Primo Chiquita.

A car full of shaveheads from Nellis pulls up next to us and pins us with their Air Force eyes, like we're ground targets in

the desert. One whistles a two-finger whistle. Another sticks out his tongue and wiggles it. Yuk, Shelley says. She tries to speed up when the light changes, but the traffic is packed like sardines. She's bumper to bumper with a Dodge wearing Iowa plates.

I've seen enough rubberneckers from Iowa, she says as she tap dances her foot on the brake.

We're stuck in the intersection, and I feel squirmy like an amoeba under a microscope. Horns honking. Everyone stalled. The Nellis boys next to us, a bunch of prying eyes. I keep my head forward but notice with my side eyes that one of them is opening the back door of their dull black car and is lunging toward our Plymouth, making like a primate for the entertainment of his friends. I roll up my window and lock my door just before the primate lands on the side of the car and plants a blowfish kiss on the glass. I can hear the rest of the guys in the car laughing.

Hey girls, he's yelling in between planting slobbery circles across the window. Pussy for me, girls? He puts his hand over his crotch, jiggles his family jewels, sucks in his breath with his teeth tight together.

Don't pay him any attention, I whisper as I turn away from the window, maintaining my cool, hardly breathing.

The blowfish moves over to the windshield and mashes one side of his face against the glass. I act as if I'm talking to Shelley with a permanent left-hand angle to my head. He mounts the

hood of the car. He's crawling on his hands and knees, panting like a dog in 120-degree heat.

Go find another fireplug, I shout as loud as I can which isn't too loud, then cover my face with the side of my hand. I'm laughing. I shouldn't be.

This isn't all that funny, Shelley says to me. Get off the car, she yells to him. You stupid jerk.

I'm trying to fold up in my elbows and arms, trying to be serious and angry like Shelley, but the flyboy's eyes. There's something about his hollow eyes. . . .

Luckily, the traffic starts to move, and, as Shelley creeps forward, she hits the brake, hard. He slides back, almost loses his balance, then leaps into the street. He gives us the finger before he becomes a reflection of the flashing lights.

My heart is beating in my throat. There's not enough air in Shelley's car. Shelley, let's get out of here.

Mattie, I'm doing the best I can. One more block.

In one block, we'll hit Main Street, the end of Fremont Street, the place where we can turn left and get back to the Bright Spot, where we can hold our breath for something important, like Rod and The King, even though they'll be drunk. Drunk enough to give the finger to all worldly inhabitants plus the moon and the stars as they speed down the highway. Drunk enough to call us Bitch One and Bitch Two.

I love it when they talk like that, words from the Forbidden City. Their words are like bold fingers on my neck, brushing over my breasts, down to my belly button. I can taste their words, and it doesn't matter what they call us, because they need us—our arms, our lips, our necks, our breasts, though we don't plan to give them anything past the neck. We are, after all, Mormon girls in Mormon Levis, saving our sacred bodies for The Big Event called temple marriage.

But just when we turn left onto Main, I notice a patch of blood on my Levis. Oh no, I say to Shelley. My period, right now, right this minute. White Cross Drug, Shelley. Can you believe this happened on Friday night?

Shelley steers the big boaty Plymouth into the parking lot of White Cross Drug. She pulls up next to a long, long stretched-out Cadillac sparkling in the street lights. I crane my head and peer into the car. Some Big Sugar Daddy maybe. I see something sparkling in the back seat, and when the door opens, a showgirl steps out with a cardigan draped over her shoulders. The little sweater doesn't really cover her costume. White satin. A vee down to her navel, big breasts like cantaloupes pushed together. Rhinestones glued over the tops of her eyebrows, eyes smothered with aqua shadow and pencil and mascara, more rhinestones glued to her neck, making two arrows that point to her breasts. Her headdress looks like an albino macaw sprinkled with diamonds.

Wow, I say to Shelley. I'm speechless. I wish I could trade places right this minute, have breasts as big as hers, wrap my head in silken turbans, tie gauzy scarves around my torso.

Stop gawking, and go get what you need, Shelley says. We don't have all night, remember. Your Mother said twelve sharp, sharp, sharp. She asked me last week to start bringing you home on time. She blames me, your best friend and protector

and buddy.

Yes, sir, I salute her. I feel the crossroads of the seams against my crotch as I push open the door with my shoulder, unfold into the darkening night, step on the asphalt that still holds the heat of the day.

Mother, I think as I look for the right aisle. Ever vigilant Mama mia. Mama owl. I start humming *Stouthearted Men*, her favorite song about men who fight for the right they adore.

The showgirl is standing under the feminine hygiene sign. She has rhinestones down the seams of her white net hose. She must be in between shows. She's picking up a box of Tampax. Wow. Both of us on the same day. The same time. This must be portentous. The Ides of Something. I try not to look at her as she turns back toward the front of the store, but I can't help myself. There's too much to look at.

Up close, I can see the lines of things. The outliner on her lips, the eyeliner, the pencilled mole on her cheek. And I'm not sure why, but when she looks at me, I wish she wouldn't have. When she does, I can see two human eyes behind the blinking aqua eyelids. I can see two-in-one people walking down Aisle 5 of the White Cross Drugstore: one underneath a graceful feathered headdress and pushed into surprising places by the limits of the white satin costume, the other looking out at me and wow, do her eyes remind me of my Dad talking about the windows of the soul. She's real. Wow. Her eyes briefly graze my face as she passes, leaving me with feelings I don't understand.

After I pay for the Kotex pads and push through the glass door, I can't stop thinking about those eyes. Standing alone on the sidewalk, I watch the back end of the long Cadillac flashing its right blinker, halos around the taillights, the body of the Caddy wrapping around the corner and turning right toward The Strip. I think her eyes remind me of the picture of the sad Jesus nailed to the wall of my Sunday School class. Maybe that's blasphemy, Jesus in drag, but he seems to be everywhere, staring out of the strangest places.

Suddenly, I feel laced and larded with thoughts of redemption, salvation and eternal life. Maybe Shelley and I should try to get Rod and The King to change their ways: go easy on the beer, be more responsible. She and I are, after all, instruments of God. We don't drink. We don't smoke. We go to church twice on Sunday and once during the week.

But, Shelley is honking her horn. Hurry up, she yells out the open window. Let's move. And my ears tune back into Friday night and the strains of *Yellow Submarine* on Shelley's radio. There might be true love waiting for me at the Bright Spot. Remember? What took you so long? Shelley asks as she turns left onto Las Vegas Boulevard and back toward the Bright Spot.

Slow check-out line, I say. I don't want to talk about the showgirl's eyes. Pull around to the back, someplace where it's dark, I say to Shelley. After she does, I unzip my levis, pull down my pants, undo the safety pins and pin the Kotex to my panties. There's that spot of blood on my Levis, but it's in a place that shouldn't be noticeable.

What is this yucky stuff anyway that shows up every month? I say to Shelley. And then, without wanting to, even



BRUCE READE

I know this Church is the only true Church yet here I am, the velour air rubbing across my face and arms and making me want to unbutton my shirt. Open up to the night air. Save me, somebody.

while Shelley's answering me, I'm thinking of Jesus again. Him on the cross. The crown of thorns and pearls of blood on his forehead. And I think of the soldiers staring up at him. And other soldiers carrying shields that aren't big enough to cover their bodies. Arrows. Cannons. War and blood and innocents being massacred. But it's time to hurry up and get back to Friday night. My pants are even tighter when I zip them up again.

I'm ready. Let's hit the Bright Spot, I say, beamingly beamish girl that I am.

You going to buy me some gas for a change? she says, smiling her cheesy smile, her teeth lighting up the car like a neon cheshire cat.

Sure, I say, money being a sore spot between us, me never having anything extra. There's six of us kids, and my mother cans every living thing except lizards so we can eat right. How about two dollars?

Wow, you're loaded, Mattie. Shelley rolls her eyes back and sucks in her cheeks. Her famous fish face.

Don't knock it. It's something.

The jumping neon on the Bright Spot's sign is still going round and round the circular sign. The lights keep traveling the same old same old, and I wonder if there will ever be a moment when something will interfere with this geometrical pattern—six bulbs to a row, each row marching one by one into the light? Could these bulbs ever try another route? Is this

world made of uninterrupted patterns? Unleavable sockets? Can anything or anybody dare to be different?

Shelley parks in stall #16. The carhop slides a cardboard ticket under the windshield wiper. Cherry Lime Rickey, we both say in unison. We'd both like to add french-fried onion rings, but we don't have enough money for both. We don't care about food, anyway. We're still waiting, listening to all the radios as cars cruise the Bright Spot. *You Are So Beautiful. Lady of the Blue Rose. Imagine.*

When do you think they'll get here? Shelley asks as she guzzles the last of her Cherry Lime Rickey through her straw. Her red hair reflects the lights on the Bright Spot sign; speckles of light dance across her bangs.

I tap the bottom of my glass to coax the last of the shaved ice to fall in my mouth. They better hurry, I say, getting tough, like I'll leave if they don't show. Fat chance.

And suddenly they're back, leaning into the windows of Shelley's Plymouth. Rod and The King. Their faces are red. They look like they're feelin' good. Park your car, they say. Come with us, you women, you broads.

I gotta take a whiz first, the King says. Too many Teddy Beers. He laughs. He makes a move with his hand like he's gonna whip his jewels out from behind his zipper right then and there and do it in the bright lights. But he winks at me and walks off for the bathroom. He's so lanky and tall and knows how to move those thin little hips of his. I'm holding my

breath again. Hurry back, I whisper, then think about the science of pelvises.

Too much hard work at the Tracks, Rod says as we walk toward The King's car. Lifting those cans takes a lot of muscle. Like Olympic weight lifters, you better believe.

As soon as The King returns, we all slip into the magic car, the silver streak, Shelley and I in the back seat, Rod at shotgun, The King driving. I wish I was up there with him. I'd slide so close to him, I'd barely leave him room. I want body contact. But instead I watch the back of his head as he drives, the steady rhythm of the street lights lighting up his olive neck, his dark hair like a Bedouin's, the perfect desert boyfriend, someone who might ride a camel and wrap scarves around his head if he had some.

Why don't you get your ten-pound weakling body to the gym? The King is shouting to Rod as we pass Health World, the new gym in town, punching him in the shoulder.

Muscles, Rod says as he puts a beer can next to his bicep. The only kind of muscle I need, he says.

The King is slapping the seat with his hand. He's laughing as if Rod just told the last joke on earth. He's punching his buddy in the arm, and the car is running on auto-pilot.

Watch where you're going, I want to say, but don't. I bite my tongue. I want to fit this time and this moment. Usually, Mormon girls are out of place. Our Mutual Improvement Association teachers gave us cards that said "Dare to Be Different." They thought this would encourage us to be daring enough not to fall into the morasse of the world and the pit of the hell-bound, daring enough to live by The Truth. But I took the cards to mean I should be different from the way anybody told me I had to live life. Dare to be different from everything.

So I don't care if our car is weaving slightly as the King drives from street light to street light. Life is to be lived now, so why spend it preparing for the next one, hoping I'll be God's Little Darlin'? He holds the steering wheel with two thumbs, and I wish again I could be by his shoulder and see into the night better than I can from the back seat. The stars are shining more brightly the further we pull away from the center of Las Vegas. Where are we going? I ask as I lean on my elbows against the front seat.

The Lake, The King says. Something new.

What would really be new, I say, is to drive to the stars.

Well, aren't you something? The King says to me.

Did my voice sound sexy when I said "stars?" I wonder. Is that what he means? Or does he think it's a cool idea to drive to the stars? When we get to the lake, maybe he'll want to change places with Shelley. Sit in the back seat with me.

Today's the day, Rod sings, the Teddy Beers have their picnic.

Tonight's the night, I say.

The radio blasts as we whip down Boulder Highway toward the man-made lake called Mead which buries skeletons of Moapa Indians and Mormon pioneers and the bones of their houses. I've heard about this in Sunday School. The King accelerates. I close my eyes and imagine we could leave the ground any minute and take an aerial highway and blast

through the stringy night clouds highlighted by the moon. I feel the power of speed, the moan of the tires spinning faster than light traveling.

I look over at my best friend Shelley, whose jaw is tight. We both laugh, and yet, steel-nerve Shelley's gripping the seat with claw-like hands. Her face looks white in this light. The desert hills whip by like ghosts, the marker posts by the sides of the road, white dominoes falling behind the path of the car. *Chances Are*, I hum.

I like the idea of leaving the ground, leaving my father's Dale Carnegie and Norman Vincent Peale speeches. He won't allow me to say anything unkind about someone unless I say three nice things. We live The Golden Rule at home. We believe in all good things, and we seek after them. Life is one big bud of goodness, I've been told, and yet, sometimes it's a maximum security prison to have to smile and be loving all the time. To be inside those invisible bars of goodness that catch sunlight and keep me true to my word, true to the covenants with God. A cage of golden sunlight, golden plates, and golden birds who can't sing because their feathers are solid. Golden angels who can't fly because their wings are too heavy.

I think of myself giving my testimony in sacrament meeting. "I know this Church is the only true Church on the face of the earth and that Joseph Smith is the Only True Prophet." Believing, believing, and yet here I am, the velour air rubbing across my face and arms and making me want to unbutton my shirt. Open up to the night air. Save me, somebody.

Maybe tonight we'll bust free to the new religion of time and space. We're going fast enough. Fly, King, I whisper so he can't hear me. Step on the accelerator. My veins are drunk with you. Have a swig, Rod says, reaching across the seat and handing his Teddy Beer to The King. He takes a long swig and heads into the night.

Shelley and I are leaning against the back seat, our legs spread wide. I'm looking at two large white Vs. Our legs in the shadow of the car. Our legs that look like bones in this moonlight. I love the wind that's whipping my hair and tangling it and blinding me with its thickness. Hair in my mouth, whipping around my ears. Hair is the only thing I can feel right now. Sometimes it slaps my cheek and stings, but I like the almost feel of cutting into my skin, my skin that's so innocent, my face that tells lies to my mother and says righteous prayers in church on Sunday. I'm a Pharisee. A whitened sepulchre in white Levis. Me. I touch my mouth. It can't wait until we stop somewhere so it can kiss The King. French kiss him. Feel his tongue in my mouth. It can't wait to be bruised from kissing too hard, and I feel throbbing against the tight seam between my legs. Our bodies will wrangle with each other, roll on some sand at the lake, though I know it's only a rocky beach. I can't wait for him to get hard and push against me and my pelvis bone and the cloth of the Mormon Levis.

But I know I'm still a good girl. I want to live with Jesus someday. Shelley, too. We're saving ourselves like precious stamps or coins, even though we're crashing through the night, headlights cutting the dark into ribbons. I have a hunch we're both thinking that someday soon we'll be more careful.

Do what our parents ask us. But this Nevada night. It sucks us in like a Hoover, and we're on the edge of something big.

The King takes another sip of the beer, tossing his head back for one second too long. The car swerves onto the gravelly shoulder of the road and fishtails from side to side. Careening, lurching, jerking, tipping, swaying, righting itself. The King finally gets control and pulls the silver Pontiac back into the southbound lane of the two-lane highway. We're still headed south. Both Shelley and I have one hand flat against our chests. With the other hand, we're holding each other's arms tighter than a fistful of cash.

Damn, that was beautiful, Rod says. Damn, damn. He's slapping his knees and pulling the ring top of another beer. Sweet little Teddy Beer, he says. Good little Teddy. Take care of me. Make me happy. He's stroking the side of the can as if it were a stuffed animal he had when he was a kid.

Give me another sip, The King says. Rod reaches across the front seat, his arm silhouetted against the windshield and the passing rocks and hills that look like grotesque shapes of elephants and desert camels we're passing on the lake road. Beer, beer, wonderful beer, he chants while The King takes more time with this swig. The King accelerates even more. We're heading for a rise in the road, the mound of the railroad track looming large ahead of us, and suddenly the sharp definition of double yellow stripes seem to be rising straight up to the sky.

Jesus and Mary, Rod says. Holy shit! Will you look at that Monster Rise in the Road? Holy holy shit. Rod's eyes are big as he holds his beer can mid-air and looks at the King with a mouth caught by the hook of surprise.

Hey you women back there, The King is yelling. You want love, do you? You want excitement? Well, hold onto your seats. We're gonna take air. A little foreplay, girls and boys.

Floor it, Rod says, leaning into the windshield to watch the ground rise. Go for it.

Maybe we'll sail when we hit the top of the mound because our car isn't a car anymore. I look at Shelley who looks back at me. Our faces are blanks. We're here. On the ride. We accept our fate as The King steps on the pedal, pushes it to the floor, and we head for the high point in the road, the place with a railroad cross shining back at us. The radio is blasting.

I grab Shelley's hand and hold it tight, and together we lay our heads back and surrender, just like we used to do on the Roll-O-Plane at the carnival. Maybe we'll land like a jet on the other side. Maybe we'll keep flying. If that's the case, maybe Jesus will be waiting for us with open arms.

I squeeze my eyes shut. I squeeze Shelley's hand and brace my feet against the floor. I love you, Shelley, I whisper. You're my best friend ever. If I don't have anything else that matters, I have you.

You're the best, Shelley says, wrinkling her nose as she squeezes her eyes tightly. I peek at the black mountain of road soaring in front of the headlights then slam my eyes shut again.

Jesus, we just might be coming to you. Hold those arms wide open. We're leaving the desert, and maybe we'll get to look into your eyes and see if they really are sad, and if they are, we can ask you why. ☹



ODE TO THE SIMPLEST DREAD

Beside myself as beside no other
I move as casually as a cloud,
not so much from place to place
as noticed for not being there
but here.

My doctor and I debated Prozac
today: he was for, I against,
but negotiation always comes down
to dosage and longevity,
you see—

at least you will as age gnaws off
that knob of wooden leg
one lamely calls his confidence,
old confidence man, assurance,
you beast.

After Grapenuts and banana
ten milligrams will do, small fry
me, my shrimp depression
dwarfed within the shadows
I cast,

only I, and whistle, half-balloon
man, half disciple of the shaman,
while the whispers in the shop
suggest the piper's followers
reject

even his music when the sunny sun
collapses with the weight
of its own red optimistic
burden like, let's say,
a guest

at dinner who would tell us once
more, just once more before dessert
of love and Second Comings soon,
while we, enough tomorrows in
our craws,
remind him of Mithridates,
or maybe that court tasters
spent their brief lives
smiling, full of abstract love,
and dread.

—ROBERT PARHAM

*I increasingly believe in the importance of doing certain mundane things.
What things? My young bishop keeps a list of three items on his office wall:
home teaching, temple attendance, and well-prepared Family Home Evenings.*

ON THE IMPORTANCE OF DOING CERTAIN MUNDANE THINGS

By Thomas F. Rogers

I PREFACE MY REMARKS WITH A CONFESSION. For some, I am about to commit one of two heresies. And while these heresies are, I know, among the least of my sins, some will find them displeasing. If I alienate you, I apologize. What are these heresies? For some, it is that I am at a Sunstone forum. For others, it is that I will be politically incorrect as I attempt to defend or apologize for certain aspects of our Church life that have in times past, if we are honest, set all our teeth on edge.

Concerning honesty or forthrightness, I take my cue from a frail, old man with a flowing, white mane not unlike that of the prophet David O. McKay, and who, in other uncanny ways, further resembled President McKay. This was Ammon Hennacy, the anarchist and proprietor of Salt Lake's first, and at the time, only shelter for the homeless, the Joe Hill House of Hospitality. Ever since our meeting in the late sixties, I've carried Hennacy's card in my wallet, largely for the arresting credo on its reverse side:

Love without Courage and Wisdom is sentimentality, as with the ordinary church member; Courage without Love and Wisdom is foolhardiness, as with the ordinary soldier; Wisdom without Love and Courage is cowardice, as with the ordinary intellectual. Therefore one with Love, Courage and Wisdom is one in a million, who changes the world, as with Jesus, Buddha and Gandhi.

Once, I shared that card with fierce atheists in Moscow who already knew of my religious background, and it did much to break the ice—simply because of the oblique reference to the infamous labor leader Joe Hill, who was hanged for murder in Utah after a controversial trial where his defenders asserted that he had been framed by anti-Union forces. It was only then

THOMAS F. ROGERS is a professor of Russian at Brigham Young University and served as president of the Russia St. Petersburg Mission from 1993 to 1996. This paper was originally presented at the 1998 Sunstone Symposium in Salt Lake City.

that I learned Hill had a revered niche in the Communist pantheon of socialist martyrs.

One could hardly fault Ammon Hennacy for lack of courage. For his unwillingness to respond to the draft in World War I and his refusal to pay income tax, he said he had twice served sentences in the Fort Leavenworth federal penitentiary. And in the coldest weather, though sickly, he would lead demonstrations in Salt Lake City for civil rights and against nuclear testing.

Not wishing in any way to disparage Hennacy or the great good he accomplished among us, I note with a certain irony that on his calling card, along with the advertisement "Free Meals . . . Transients Bedded on the Floor Anytime," is the then innocent, now ominous specification just below his address: "2 blocks South of Vitro Smokestack." (The smokestack is now a radioactive superfund site.) Hennacy also hedged his bets—or his wife did for him—by receiving a requiem mass at Salt Lake's Cathedral of the Madeleine after his demise.

How relevant is any of this to my topic—"On the Importance of Doing Certain Mundane Things"? Wait and see. I'm aware that the root meaning of the word "mundane" is "worldly," meaning that it normally lacks any "other worldly" or spiritual connotations. I use mundane in its more common, colloquial sense, however, implying deeds or acts that are menial, routine, even tedious. However, I expressly focus on those deeds or acts that serve a divine or sacred purpose—which, when you think of it, is particularly appropriate for Mormons, for whom all things are, or should be, spiritual.

ENDURING THE MUNDANE

We variously respond to a number of expectations.

TO illustrate, during the two Saturday general sessions of a recent general conference, my students and I dutifully stopped a play rehearsal to listen. During one of the talks, my teaching assistant—an honors student and re-

turned missionary and one of the most spiritually sensitive persons I know—suddenly grabbed his coat and bolted. Speaking at the time was one of the Brethren whose close acquaintance I had made during my recent mission and whose personal graciousness and dedication to his calling had inspired both my wife, Meriam, and me and put us at considerable ease. Like many other conference speakers, and with an almost studied plainness and simplicity, he addressed certain gospel fundamentals. There was no obfuscation here, no possible confusion or misunderstanding—the words were familiar and at a level that any Primary child could readily comprehend. I think I know what so distressed my assistant, because I felt, I suspect, the same way, though I didn't let on. As a listener, I generally hunger for new insight or a slightly different angle on the subject or at least for some fresh personal or anecdotal underpinning—none of which was evident in the address. The expected fervor was there and the speaker's immense sincerity, and so was what we are from time to time reminded is truly as important as any words—the Spirit. Still, listening to that talk—as with countless others in our home wards—was a trial to the intellect, to mine no less than that of my assistant.

I have acquaintances who are LDS members of record who affiliate themselves with the Unitarians on Sunday afternoons. Some attend our sacrament meetings quite regularly but never Sunday School or priesthood. Others we never see at church. I'm sure they engage with the Unitarians in lively and stimulating discussions that touch on many of the social and ethical issues in which I have an avid interest. Deep down, I envy their opportunity to be involved in such discussions with other thoughtful and questing minds, and doubtless with a more liberal spin than they encounter with fellow Saints in their resident wards. But that type of discussion is really not why the Lord founded his church.

As we all well know, one of the mundane things Latter-day Saints are expected to do is listen, rather indiscriminately, to others' lessons and sermons—sermons and lessons that vary markedly in their appeal and effectiveness. (In this regard, Apostle Jeffrey R. Holland's strong expression of concern in the April 1998 general conference about the quality of teaching in the Church sends an encouraging message.¹)

Other mundane expectations—which again variously pose a “trial” for many—include home teaching (both doing it and graciously, enthusiastically receiving visits), temple work, and welfare or service assignments. For many of us, the latter, whose consequences are more visible and immediate, are perhaps the least difficult to engage in. I suspect that, like me, most others invariably come away from a four-hour stint at the local LDS cannery with an unexpected good feeling. I am still rather amazed at the deep satisfaction expressed by those who are set apart to serve in temples. For some of us, because the resulting benefit is less evident and thus requires even greater faith, the ordinances performed there may require greater initiative and enthusiasm. Still, if there is anything to heavenly transcendence and the eternal value of individual lives—which all religions more or less affirm—then such vicarious

labor in behalf of deceased persons, one on one, becomes both an entirely fitting and needful endeavor. Through this ultimate expression of regard for total strangers as well as for one's exalted kin, the two, in fact, profoundly merge.

DOING THE MUNDANE

*Laboring with Russian saints underscores
the dynamic of building Zion.*

ALLOW me now to return to our mundane efforts to preach and teach, whether from the pulpit or as we visit in one another's living room. Though such activity often seems terribly perfunctory, that may be because we fail to understand what it is meant to accomplish. I acquired some insight about this as, for a recent period of three years, my wife and I attempted to encourage and hold together some of our newest Saints among those wonderfully soulful and strongly tempered Russians. Throughout, I'll refer to the journal I kept at the time. As I re-read it now, I believe just as much in the validity of my impressions as I did then. Perhaps they can be instructive for some in conveying the perspective and concerns of those at the institutional helm.

One day, I made the following entry:

After every sacrament meeting talk and every Sunday School lesson, we should have gotten to know each other a little better—so that we can care more about each other. The purpose of our constant and recurring meetings must be to that end as well as to “pump us up,” as some missionaries put it—to help maintain our desire to live otherwise and remind ourselves that we do so not for ourselves alone but for a number of particular others.

To get to know each other better, I still believe, should be a most important by-product of all our comings together, but it meaningfully occurs only when, in our gospel conversation, we speak from the heart, as freely and self-disclosingly as possible.

While in Russia, I had another realization, one that saved me from much needless worry and, hopefully, from exerting too much stifling control over others. In the Lord's work, whatever our assignment, individuals achieve very little, essentially *nothing*, although it is important to conscientiously “be there,” if only to witness. Only when we have this understanding is the Lord in a position to function through us.

Again from the journal, this corollary:

There's a remarkable principle that operates extensively in the Church, even when we are so mortally inclined to question it. It has to do with the chain of trust that the operation of the Lord's Church requires of everyone involved, both up and down. Absolutely no one is equal to a new calling. None is sufficiently qualified, and, in many respects, all are undeserving. But when trust is extended to those with a sincere desire to learn and do their best, people do qualify and together they help accomplish what is seemingly impossible.

More than once in St. Petersburg, incidentally, the Relief Society sisters would tell my wife how the gospel and their association with the Church had given them, as women, a sense of individual worth they had never experienced before.

Time and again, I found myself recording sentiments like the following:

Elaine Pagels contends that early Christianity became extremely diverse at an early point in time,² which only substantiates what we have all along understood about the Great Apostasy (or departure from a single standard tradition). In my own experience here, as I monitor our now nearly thirty branches and groups, such a departure can happen in not just a century or a year or month, but in a single week. Invariably, it starts when we bypass the established priesthood line of authority in arriving at policies or decisions affecting the entire group; on the other hand, some individuals exacerbate the problem by asserting that very authority for all they're worth. The safe counter-mode to both tendencies is, as we've been advised, to always "govern by councils." For the first time, we are encountering rare but assertive efforts on the part of certain members, formerly leaders themselves, to draw away other members and disparage the existing Church (a further parallel with the mid-nineteenth century).

On yet another occasion I wrote:

I think I understand much better now—because I've experienced it myself on a certain level—how totally crippling dissension can be to the major purposes of the Church, to the unity that needs to be there among the members. I'm talking about *intellectual dissidence*, particularly when it goes public. I don't like to hear members talk about "our church." I wish they would get rid of that expression, because we don't own it. It's *His Church*. We really need to remember, in this collective effort, that when we're called to do certain things, it's not according to *our* light and understanding. Otherwise, the Spirit does not direct us. We need to be willing to be submissive and recognize our own inadequacy in the process. That lesson has been reviewed for me here on an almost daily basis. It's an important lesson that many of us need to understand better than we do.

Again, looking back at our mission experience, I made this further entry:

I'd like to do one more thing when I return. I hope I've learned this lesson from having had to run interference with so many people who have their own private agendas. They come at you constantly, and their motives are often impure. They come to you because you're a figurehead in the Church, and they want something out of you for their own personal gain, or they want to "make the Church over" according to their own particular preconceptions—which is not how the Church works or what it is there for. They

are takers and not givers. Or they are dictators, the Church's secret rivals. They don't understand that although we are a privileged part of Christ's church, we do not own or control it. It is His church, not ours, and, as Elder Max Caldwell pointed out to the mission presidencies once in Frankfurt, there is no one with a calling in the Church who is not accountable to someone else. One of the lessons I have learned is that I would never want to create that kind of interference or complicate the lives of my leaders in any way, beginning with my bishop. I don't want to ask for special privileges, or to tell him how to run his show (even if I'd do things some other way). I'll try instead to be there, to fit in and support his efforts and that of our other leaders at every level.

Those of sufficient age will recall J. Reuben Clark Jr.'s frequent plea to the members regarding the need for unity—a theme as fervently stressed in the April 1998 general conference by Apostle Henry B. Eyring. During a visit to St. Petersburg and while serving as a public relations missionary in the Church's Baltic Mission, Bob Rees, the remarkable former editor of *Dialogue: A Journal of Mormon Thought*, put it this way:

When you're working in a primary way with the basic issues of the gospel with people who are learning them for the first time and applying them to their lives, there is no room or luxury for criticism or negativity. People who leave the Church have lost their memory of that primary witness from the Holy Ghost. It is nevertheless the genius of the Church that it provides so many ways to reinforce it. People who take extreme positions at either end of the critical spectrum also tend to lack charity.

For a community to be otherwise—free of criticism—is far from easy, and this should come as no surprise to anyone who has read the epistles of Paul, which are filled with diatribes against the gossip and backbiting that was standard fare in the early Church, whose equivalent we claim to be. Why then would we not be as divisive and contentious and in as much need of the long-suffering invoked by both Paul and Peter, as well as by King Benjamin, Alma, and Moroni to another early Church of Jesus Christ? (See Phil. 2:14–15; 1 Thes. 5:14–15; 1 Pet. 3:8–12; Mos. 2:32–33; Mos. 18:21; Mor. 7:3–4, 45.)

Where there is discord or perceived injustice, silence may often be the best response. My good friend Magdalene Hanson once suggested as a precedent the way Noah's two righteous sons averted their gaze upon finding him drunk and naked. Perhaps this is why I am, in terms of my or others' critical expression, disposed to more oblique, essentially aesthetic and consequently often more affective modes of commentary.

But there is also a concomitant need and obligation to value those who, because of their disposition, temperament, or immaturity, tend to impose and importune. In this regard, I share yet another, slightly longer excerpt from that St. Petersburg journal:

While conducting a conference, the district counselor

Brother L. suddenly cast aspersions on an absent branch president (not by name — although since this was the only branch president *not* there, it was easy enough to figure out whom he had in mind), suggesting that by his non-attendance the branch president was a sinner. It was clearly an unfortunate remark. I tried to put the awkward incident out of my mind, hoping that others would, too. In the second hour, the Young Men's leader passed a note my way, asking if he could bear testimony—an irregular request for any Church conference. But, for some reason, I gave in and invited him to come forward after the next speaker—which he then did.

His testimony proved as unusual as his request. What he did, calmly and courteously, was chastise Brother L. for maligning another in a public meeting and tell him that we should not treat one another that way. He said what I would have wanted to say—"Hear! Hear!"—(or would have liked his district president to say to him) later, in private. The counselor seemed to take it in his stride, and nothing more was said. I was as intrigued by it all as I was slightly dismayed. I was more dismayed when, during the next several weeks, we buried both L. and the Young Men's leader, both still quite young men. L. had succumbed to a belatedly diagnosed tumor of the brain, while the Young Men's leader had fallen from a roof top while viewing a fireworks display during a national holiday. Who could have foreseen, that day, that neither would much longer be with us? Death called to our attention not only these brethren's personal idiosyncrasies but their remarkable devotion and, despite all else, our love for them and the realization that we now truly missed them. How, in the mission field, does one



Missionaries and Church members attending St. Petersburg services.

To get to know each other better should be a most important by-product of all our comings together, but it meaningfully occurs only when, in our gospel conversation, we speak from the heart, as freely and self-disclosingly as possible.

more fully perceive both one's self and one's fellow members? Much, I suspect, like our Creator views us—as both flawed and precious. How, at home, do we more often tend to view one another—and often ourselves? As less flawed and also less precious.

SELF AND SOCIETY

The need for balance, for skepticism but not cynicism.

MY own idealistic formulation, entitled "Interconnections," appears in an afterward to the second anthology of my plays. It is, I suppose, my credo—or one of them:

One of life's most important purposes and functions—its greatest source of fulfillment, at least for me—is to commune, to 'connect,' with others at ever deeper levels of understanding, mutual acceptance, sharing, identification by merging into one another's lives. And yet, how we tend to stifle our inclination, our need to do so, therewith missing the satisfaction and joy—the very nourishment to our souls—that

alone derive from such communion, such connection. We do this largely, I think, from fear—fear of rejection. It is easily the most tragic tendency in human affairs and leads not only to emptiness and depression, but to resentment, hostility, and vengeful scapegoating. It lies at the root of the psychology that engenders and exacerbates all conflict and war, whether public or domestic, at every interpersonal level. If the devil inspires anything in us, it is our fear and subsequent disregard of each other, hence of ourselves. There are doubtless practical reasons—limits of attention and energy and time and availability—that preclude our attaching ourselves to or demonstrating our affinity for other than a certain number. But this should never serve—as it mostly does—as pretext for our not universally caring for and about everyone of whom we become aware or who sooner or later enters our presence.³

Much as I believe this, how often have I fallen short? One reason I am presenting this to a Sunstone audience is so that I will not once again have done so.

Do I sound, in all of this, at cross purposes? Or, as Elouise Bell so often reminds us, conflicted by paradox both in our faith and by life itself? I am, incidentally, something of a disciple of Carl Jung, whose hypothetical opposition of Society and Self is not unlike the division his mentor, Sigmund Freud, draws between Superego and Id. With specific reference to the Isis-Osiris legend, Jung disciple Erich Neumann has, in his arresting exploration of mythical archetypes, suggested that the Self's autonomy is, to some degree, subject to external suppression, both sexual and intellectual, and that castration and beheading in such legends are violent metaphors for that process in real life.⁴ Social forces can, indeed, too much suppress an individual, but to assume that individuals need not bridle any expression of certain cherished idiosyncratic notions or sometimes almost uncontainable chthonic urges is to ignore what the daily news tells us about those who must originally have thought themselves exceptions—the tyrants, major or petty, the violent mobs that do their bidding, or wife abusers and child molesters, whose name is and perhaps always was "Legion."

What particularly appeals to me in Jungian theory is the notion that each opposing force that makes up and pulls at the human creature nevertheless has its own validity and that the process of individuation, the task we each must take upon ourselves to realize our full potential, involves the respectful accommodation of those same forces. This is perhaps our most difficult challenge—to juggle competing goods in a world where the True, the Good, and the Beautiful have yet to be circumscribed into a compatible whole. This outlook accords with the wisdom of Aristotle's golden mean as well as with the New Testament's recurring admonition to be temperate in all we do. (See 1 Cor. 9:25; Gal. 5:23; Phil. 4:5; and 2 Pet. 1:6.)

Besides our prophets, there are others who have taught me the need for, and fueled my own fitful aspiration toward, humility, self-discipline, altruism, and spiritual transcendence.

The list includes Dietrich Bonhoeffer, Thomas Merton, Simone Weil, Reinhold Niebuhr, and the Orthodox priest Alexander Elchaninov.⁵ More recently, the list has come to include the small corpus of films by Andrei Tarkovskii—truly the most spiritually profound creations I have ever encountered in that medium. Consider the following marvelous prayer from Tarkovskii's *Sacrifice*. It is spoken by an atheist-turned-Christ figure who, at the likely outset of a third, world conflagration, petitions for God's deliverance: "Our Father, who art in Heaven . . . Deliver us in this terrible time, . . . all those who love Thee and believe in Thee, all those who do not believe in Thee because they are blind, those who haven't given Thee a thought simply because they haven't yet been truly miserable, all those who in this hour have lost their hope, their future, their lives and the opportunity to surrender to Thy will."⁶

And listen now to Niebuhr's vintage elucidation of the triune Christian virtues: "Nothing that is worth doing can be achieved in our lifetime; therefore we must be saved by hope. Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore we must be saved by love."⁷

I have another list that I cherish just as much. It contains the names of those who have mentored me in the skepticism that I think we need to teach along with faith. No, the two do not blend, but they balance each other and, like contrasting tiles in a mosaic, they produce, in their tension, a more coherent, vivid, and ultimately more reliable perspective and image. As a text for this proposition, I offer Jesus' admonition to be both "wise as serpents" and "harmless as doves" (Matt. 10:16). If the concept is ironic, dissonant, and dialectic (or, like so many of the Savior's utterances, logically paradoxical), our failure to apply its dual admonition results in polarized extremism. Here are two examples. First, a common liberal assumption that all too blithely lumps together, then dismisses, to cite a recent commentator, "discrimination, venality, religious orthodoxy, wrong-headedness, perversity, and snobbery."⁸ Second, a statement posted on a Mormon discussion website that lists, among its snide paraphrases, the following, self-righteous parody of liberals: "We believe in the same organization that exists in the late twentieth-century Liberal Church, namely, scholars, intellectuals, feminists, homosexuals, journalists, and so forth."⁹

Failing, among other things, to recognize our existential need for tenuousness, or, in musical terms, to sustain a certain unresolved chord, the second statement betrays the Christlike spirit it professes to defend, while the first position also defaults in the fundamental toleration of difference that it nevertheless constantly espouses and upon which a truly democratic society depends.

During my lifetime of Church membership, I have never experienced such polarization within the Church so generally and to such an extreme as now. It even seems to parallel or partake of our late century's zeitgeist—the primitive, vengeful demonization and, where possible, dismissal or nullification of one ethnic or interest group by another, in turn provoking that

almost inevitable Newtonian equal and opposite reaction. Many in the Church are, I fear, presently closer to fulfilling the haunting pre-World War I prophecy William Butler Yeats made in his poem "The Second Coming" than ever before: "The best lack all conviction, while the worst / Are full of passionate intensity."

My list of cherished skeptics, which if anything gets longer as I continue to read and ponder, includes, besides Montaigne and Voltaire, advocates of *saguna* (as opposed to *nirguna*) Hinduism (the existential principle *tat tvam assi*—"that thou art"—over, say, the elephant-headed Ganesh); Aristotle (as opposed to Plato); Euripides (instead of Sophocles); Ben Jonson's comedy (over Shakespeare's); Racine (over Corneille); possibly Goethe (more than Schiller, though the latter is a far better dramatist); Keats (rather than Shelley or Wordsworth); Flaubert, Zola, and Proust (over Balzac, Dumas, and Hugo); Dostoevsky (more than Tolstoy, although which of the two was more questioning is not a simple issue); Tagore (more than Gandhi); Camus (over Sartre); Sakharov (more than Solzhenitsyn); Aleksandr Herzen, Isaiah Berlin, Learned Hand, Richard Rorty, John Ralston Saul, and many a contemporary investigative reporter.

Perhaps I need to clarify what I mean by "skepticism." It does not involve cynicism; it does involve honest, candid critical examination. There is a tremendous difference, and these words of Learned Hand nicely make that distinction:

The spirit of liberty is the spirit which is not too sure that it is right . . . seeks to understand the minds of other men and women . . . weighs their interests alongside its own without bias . . . remembers that not even a sparrow falls to earth unheeded . . . is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten, that there may be a kingdom where the least shall be heard and considered side by side with the greatest.¹⁰



More than once in St. Petersburg, the Relief Society sisters would tell my wife how the gospel and their association with the Church had given them, as women, a sense of individual worth they had never experienced before.

And on other occasions,

We do not teach truth; but how to think; that is the chief difference between ourselves and all totalitarians. . . . Almost any experiment is in the end less dangerous than its suppression. . . . life is complex and universals slippery and perilous. . . . The temper of detachment and scrutiny is not beguiling; men find it more often a cool jet than a stimulus . . . [but it is] anything but cold or neutral, for the last acquisition of civilized man is forbearance in judgment and to it is necessary one of the highest efforts of the will. . . . I adhere to the notion . . . stated by Holmes, that in politics—and for that matter in ethics—we are always faced with the insoluble problem of striking a balance between incommensurables, and that for the solution there are no standards or tests, save what will prove the most nearly acceptable compromise; what will most accord with existing conventions.¹¹

How reminiscent of the Prophet Joseph's assertion: "By proving contraries, truth is made manifest."¹² Skepticism is, in Hand's words, knowing "how to think"; it is critical thinking, not criticism; "forbearance in judgment" rather than the

forcing of nice resolutions and all too neat conclusions. There is in disjointedness, after all, a certain reality and corresponding wisdom. If we try too much to codify or contain it, we violate a veritable life principle, rendering that principle all too predictable and monotonous, lifeless, static and, according to Lehi, dead (2 Ne. 2:10–11).

Neither abandoning nor overly criticizing the Church enables one to maintain that essential life-giving balance. Instead, in my experience, surrendering to the mundane things the Church prescribes noticeably stretches one in the direction of becoming less self-referential and both more aware of and more genuinely caring toward others. This process involves our putting up with those with whom we would otherwise not choose to associate; to do any less would surely be to default against the Lord's ultimate imperative that, without exception, we love all others. It may involve curbing our own precocious babblings or anything we might say that could be misunderstood or give offense. It also entails our joining the chorus of optimistic, faith-filled affirmation vis-a-vis the Church's mission and everything else that would strengthen others' fundamental testimonies and respect for the institution and the gospel it calls us to live.

It may be easier for me to speak this way and to advocate mundane things because of my age. With time we become, it is said, creatures of habit and more ritualistic. (I've also heard that we become less dogmatic, which may help balance the first tendency.) From a distance, many of us tend to admire the asceticism of more ancient and esoteric traditions—the austerity of celibate monks, with their rosaries and prayer wheels, for example. Perhaps Mormons achieve a similar beatific state with our hymns and the increasingly formulaic rhetoric of our ecclesiastical discourse. A closer parallel might be Hasidic Jews and their self-insulated families. And maybe that isn't all bad. In the sense I'm using the term, of course, settling for the mundane involves a lot more, and its most challenging aspect is attitudinal—how we view both others and what, overtly or not, we are charged with in their behalf.

THE HUMANITIES AND THE BEDROCK OF EXPERIENCE

The choice between sympathy and intellectual distance.

I HAVE said little thus far of what is, for me, the important contribution of “high” or philosophically serious art and literature. The late Isaiah Berlin perhaps best expressed the unique and vital function of truly humane letters. As he made clear, the humanities at their best (like nothing else I know of except the Holy Spirit, with which they have much in common) require discrimination and discernment regarding the nuances and complexities, the moral ambiguity of real life in a way that pious, self-assured pronouncements seldom do. They do something else, as I think the following statement suggests: Human beings “demand sympathy, and a sympathy that is extended only to obedient or likeable characters is not worth having. Real sympathy is the benign sentence handed down to those who do not deserve it. . . . we know that _____ is the real home of this sympathy precisely be-

cause it routinely demands from us a sympathy that we could not possibly want to extend, in real life, to real people—to murderers, to bores.”¹³ To fill in that blank line, what expressions come most readily to mind? Perhaps “the Savior.” Or “the gospel.” Or “the Holy Spirit.” In fact, the statement's context is a discussion of the German writer Thomas Mann, and the term I deliberately withheld was “the novel.” However, the statement's author, a literary critic, also adds the following important precaution, which those of us aesthetically and intellectually disposed often fail to heed: “The very freedom of art—that it is not the same as life—can lull us into isolation.”¹⁴ Or, as the Tolstoy scholar R. P. Blackmur once expressed it, “There is between sensualists and intellectuals an identity of ends. The one pursues a titillation of the flesh, the other a titillation of the mind.”

My own disclaimer, again from the previously quoted missionary journal and reflecting impressions during a fuller than ordinary and far more intense immersion in Church activity:

I often think these days of that charge by higher critics of the Church that we are all robots, all sheep. Then I look at what rugged individuals our outstanding members have to be in this environment, how self-denying and committed and discerning our leaders have to be—each at every step required to exercise initiative along with constant inspiration—how mature all must be to work together in team fashion (and by contrast how egotistical and self-centered those are who can or will not). And I have to smile at how, in fundamental, existential ways those higher critics are *dead wrong*. Of course, common agreement on and full acceptance of certain fundamental principles is presupposed by the Church. But what's so wrong with that if they're also true principles, and the Lord's? That's reason enough to defer to those who are the stewards of the structure that allows the entire dynamic we call the Church to work at all. This leads me to a keener sense of why intellectuals rarely join the Church: In their versatile, resilient minds they can, under any circumstances, too readily distract themselves. Others, less verbally or conceptually disposed, are more vividly aware of our common existential deficiency—for which life's cruder, more obviously escapist distractions clearly do not compensate. The life of the mind and the aesthetic sense are, moreover, such powerful and comprehensive surrogates, such subtle spiritual imitations (and often as not religion's legitimate enhancements) that intellectuals can remain too easily distracted, too comfortable, too self-satisfied.

But back to Isaiah Berlin's particular insight about aesthetic and intuitive sensitization, in the characterization of yet another commentator:

Berlin argues that below the regular phenomena of public life, which provide grist for the mills of social scientists, there exists a . . . level of reality which is apprehended best by novelists, historians, and states-

men. Those unlikely allies have one thing in common: an appreciation of the particular, the concrete, and the inef-fable. At their best, they work with a sense of tact about unprecedented situations. They know how to capture the character of an event and to feel the texture of a culture. By a kind of intuition, which cannot be defined, they get at the bedrock of experience, which cannot be reduced to laws. They work aesthetically, with the *je ne sais quoi* of life. . . . It is a kind of knowledge, but not the kind that lends itself to general propositions, because it exists at the "level of half-articulate habits, un-examined assumptions and ways of thought, semi-istic-tive reactions, models of life so deeply embedded as not to be felt consciously at all."¹⁵

Such art—and such literature—provides, in my view, what, in his recent commencement address at BYU, Sir John Templeton, the recipient of an honorary doctorate, described as "a bracing dose of reality."¹⁶

Nowadays, psychologists and counselors generally recognize that what they call "denial" and the suppression of horrendous experience is self-destructive and far worse than its confrontation. Our mandate to so confront stems directly from the Savior, who, as cited in John, declared that to know the truth is to be made "free." As the Prophet Joseph Smith memorably asserted: "Thy mind, o man! If thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity."¹⁷

That is also the enterprise in which particularly Mormon intellectuals thoughtfully and sensitively engage—again upon the enlightened premise that, as in appraising the work of Hannah Arendt, one reviewer put it:

Good can be radical; evil can never be 'radical,' it can only be extreme, for it possesses [no] depth . . . and



St. Petersburg elders with President and Sister Rogers.

The life of the mind and the aesthetic sense are such powerful and comprehensive spiritual imitations that intellectuals can remain too easily distracted, too comfortable, too self-satisfied.

yet—and this is its horror—it can spread like a fungus over the surface of the earth and lay waste to the entire world. Evil comes from a failure to think, [Arendt] claimed. It defies thought because as soon as thought tries to engage itself with evil and examine the premises and principles from which it originates, it is frustrated because it finds nothing there. That is the banality of evil.

I also believe that intellectuals mostly endeavor, in the words of Richard Ellmann, "to save what is eccentric and singular from being sanitized and standardized, to replace a morality of severity by one of sympathy"²⁰ (again that secular term, which does not, I believe, seriously depart in either spirit or intent from the non-judgmentalness and charity we are charged with in the scriptures). But, even if, while echoing the same sentiment, Thomas Cahill correctly states that "In the Gospel story, the passionate, the outsized, the out-of-control—the same kinds of oddball, off-center personalities that attracted Jesus—have a better shot at seizing heaven than the contained, the calculating, and those of whom this world approves,"¹⁸ you and I, in typical intellectual fashion, too often naively assume we can—with our heady, unconventional in-

sights—reach and appeal to the majority of our sisters and brethren, with whom ongoing fellowship and rapport are equally essential for at least our salvation, if not theirs. That is our dilemma.

John Sorensen, the respected Mormon anthropologist, recently called to my and others' attention an insightful little book, *Systems of Survival*, that makes a useful distinction between two kinds of social organization—"commercial" and "guardian." Almost all religions unavoidably belong to the second category and expect their adherents to "be obedient and disciplined, adhere to tradition, be loyal, show fortitude, treasure honor."¹⁹ The author, Jane Jacobs, lists other features of the same syndrome that are, at least on the surface, less praiseworthy. Still, she asserts our need for both systems as a kind of counterbalance to each other and, I would add, because there are truly important values variously associated with both. If we are not careful, we can too easily dismiss and denigrate those values with contentiousness and excessive criticism—as serious and costly a problem as the imbalance in the opposite direction through gullibility, naiveté, or the failure to discriminate and discern. (Religion itself reminds us that we cannot successfully counteract such imbalance without the influence of the Spirit and a willingness, with its help, to perceive and respond in ways that often contradict our personal views or inclinations.) Surely, one of the values stemming from the "guardian" or religious system is sacrifice, which, in a subtle but meaningful sense, may entail the personal forfeiture of our often strongly held notions, at least of our insistence that others agree or even hear us out.

THE CHURCH AS A SCHOOLMASTER

As we do our mundane homework, we are trained and train others in the solidarity of becoming Christ's.

AS FOR THAT other often mundane assignment we so often honor in the breach or superficially—home and visiting teaching—I think I understand, as the leader of a high priests group, what an important difference it not only can but often does make, though we may not so readily sense it. It can be a real lifeline. Even the shortest, irregular visit reminds the "less active" that they are, yes, still affiliated with and remembered by the body of the Church. Without home and visiting teaching, I believe we would, even among the active and in our neighborhoods, become as much strangers to one another—as limited in our sphere of acquaintances and as lonely—as is generally the case in the larger, secular society of which we are also, sometimes far too much, such an integral component.

Just this week, after another seemingly perfunctory series of personal priesthood interviews with home teachers, I recognized as never before how much so many of those with whom I associate willingly, and almost invisibly extend themselves beyond mere words in behalf of the ward's many widows and single mothers—repairing cars, taking the widows to restaurants, befriending and effectively counseling with young persons bent on serious, self-defeating courses of action. In most

such cases, I really see no one else but their home teachers standing by in behalf of these members. True, not everyone is that kind of a home teacher, though all should be. And not every home or visiting teacher is given the chance.

The three committees designated for doing the work of the Church in each local group or quorum are a further case in point. In most wards I have lived in, they are either perfunctory or defunct—not appreciably relieving the bishop or addressing the needs of individual members. But where they do meaningfully function—what a difference. For one thing, the men involved begin to sense the exhilaration of exercising their priesthood in a truly helpful way and become closer—which seems to bear out another inviolate principle: the more we expend ourselves in any worthwhile endeavor, the more purposeful and precious it and our attachment to it then become.

In this mortal state, we do not, as far as we know, choose the families we end up in. Nor do we, as parents, choose those utterly unique and sometimes difficult personalities who come into our charge and then obligate us to claim and love them as forever our own. There also seems to be a providentially wise purpose in requiring us to fellowship and address as "brother" and "sister" those with whom we might otherwise have next to nothing in common and whom we must similarly make the effort to get to know, care about, and—however inconvenient or annoying—put up with. The Lord loves each of them as much as he loves you and me, and, as stewards for one another—they for us and we for them—we truly become his disciples and pastors as we could in no other way.

Bonhoeffer put it best:

The Bible speaks with remarkable frequency of "bearing." It is capable of expressing the whole work of Jesus Christ in this one word. . . . It is the fellowship of the Cross to experience the burden of the other. If one does not experience it, the fellowship he belongs to is not Christian. . . . It is, first of all, the *freedom* of the other person . . . that is a burden to the Christian. . . . The freedom of the other person includes all that we mean by a person's nature, individuality, endowment. It also includes his weaknesses and oddities, which are such a trial to our patience, everything that produces frictions, conflicts, and collisions among us. . . . This will prove especially difficult where varying strength and weakness in faith are bound together in a fellowship. The weak must not judge the strong, the strong must not despise the weak. The weak must guard against pride, the strong against indifference. . . . If the strong person falls, the weak one must guard his heart against malicious joy at his downfall. If the weak one falls, the strong one must help him rise again in all kindness. The one needs as much patience as the other.²⁰

Bonhoeffer might well have added that, by almost everyone's (particularly almost every intellectual's) definition, "the strong" is oneself, "the weak" . . . represents those who oppose that self or disagree.

A final journal entry echoes this Old Testament passage: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deut. 10:12-13). The entry:

What characterizes those who distinctively and positively contribute to the kingdom as opposed to those who just go along for the ride (recognizing that there is a little of both in each of us)?

1. Generosity and caring about others, with an inclination and willingness to be inconvenienced and sacrifice in their behalf—to be more a giver than a taker;
2. subordination of one's will and idiosyncratic preferences to the Lord's will, particularly in the context of his church (which also means complying with the expectations of those we consider his mouthpieces). This requires meekness and humility, which can be a further test of those who are already generous and caring but mostly in their own preferred way;
3. common sense and moderation, avoiding the irrationality and fanaticism that too often beset us; and
4. constancy and reliability in exercising the three foregoing qualities, without which we can readily undo what we may have already accomplished.

In the 1980s, the valiant Polish shipyard workers inspired us and gave all peoples a new communal slogan, *solidarnos'c'*. In "the household of the Saints," we can do no less than cultivate our own solidarity with one another—which solidarity no one, no faction, is absolved from fostering and promoting.

In Galatians, Paul argues that "the law was our school-



Cast members of the mission-produced *The Brothers Karamazov* with Elder Neuschwander of the Seventy.

Surrendering to the mundane things the Church prescribes noticeably stretches one in the direction of becoming more aware of and more genuinely caring toward others. To do any less would surely be to default against the Lord's ultimate imperative that, without exception, we love all others.

master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24-25). Perhaps the process of spiritual growth and ongoing discipleship is similar to the historical movement from the Old to the New Covenant. "Process" is here an important notion, because the schooling Paul alludes to and our need for it seem never ending. In any event, the Church serves us individually as such a schoolmaster, and schoolmasters are not always charismatic, nor are their assignments particularly enticing. But the assumption is that, as we do our homework, we are disciplined and trained to do what will in turn most meaningfully serve both our needs and those of others.

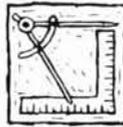
Yes, I increasingly believe in the importance of doing certain very mundane things. What things? My young bishop, who is also my son-in-law, keeps a list on his office wall, mostly as a self-reminder. On the list are three items: home teaching, temple attendance, and well-prepared Family Home Evenings. He likens these to the exercises we need to put ourselves through in order to play the piano—the Wieck and

Czerny that precede the Chopin and Scriabin. So what things do I believe it's important to be doing? All the prescribed things. And then the many other things. "These ought ye to have done, and not to leave the other undone" (Matt. 23:23).



NOTES

1. Jeffrey R. Holland, *Ensign*, May 1998.
2. Elaine Pagels, *The Origin of Satan* (New York: Random House, 1995).
3. Thomas F. Rogers, *Huebener and Other Plays* (n.p.: Poor Robert's Publications), 245.
4. Erick Neumann, *The Origins and History of Consciousness* (Princeton, N.J.: Princeton University Press, 1954); see pages 66–101, 220–256.
5. A sample of the works I have in mind from each of these authors is: Dietrich Bonhoeffer's *Life Together* (London: SCM Press, Ltd., 1954); Thomas Merton's *Seeds of Contemplation* (Norfolk, Conn.: New Directions Books, 1949); Simone Weil's *Waiting for God* (New York: T. P. Putnam's and Sons, 1951); *The Essential Reinhold Niebuhr* (New Haven: Yale University Press, 1986); and Alexander Elchaninov's *Diary of a Russian Poet* (London: Faber and Faber, 1967).
6. Andrei Tarkovskii, *Sacrifice* (n.p., Sweden: Svenska Filminstitut [Beverly Hills, Cal.: Pacific Arts Video], 1986), motion picture.
7. See Reinhold Niebuhr, *The Essential Reinhold Niebuhr: Selected Essays and Addresses*, ed. Robert McAfee Brown (New Haven: Yale University Press, 1960).
8. Alan Wolfe, "Groups and Happiness," review of Nancy L. Rosenblum's *Membership and Morals: The Personal Uses of Pluralism in America*, *New Republic*, 1 June 1998, 40.
9. Anonymous, "Articles of Faithlessness of the Church of Liberal-Dissenting Scholars," <http://www.shields-research.org/AoFless.htm>.
10. Gerald Gunther, *Learned Hand: The Man and the Judge* (Cambridge, Mass.: Harvard University Press, 1994), 549.
11. Gunther, see pages 628–29, 387, 495.
12. Dean C. Jesse, ed., *The Papers of Joseph Smith* vol. 1 (Deseret Book: Salt Lake City, 1989), 447.
13. James Wood, "The Master of the Not Quite," *The New Republic*, 1 June 1998, 32–33.
14. Wood, 36.
15. Robert Darnton, *The New York Review of Books*, 26 June 1997, 11.
16. Sir John Templeton, BYU commencement address, 23 Apr. 1998, not published.
17. *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1972), 137.
18. Thomas Cahill, *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe* (New York: Doubleday, 1995), 123.
19. Jane Jacobs, *Systems of Survival: A Dialogue on the Moral Foundations of Commerce and Politics* (New York: Vintage Books, 1994), 215.
20. Bonhoeffer, 78–79.



STREET GAME

Her shadow on the sidewalk, small echo
of her shape. She's hiding from her brother.
Stymied, he spots the shade but is too small
to know it means she's around the corner.
First he twists his body then squints his eyes
(she is giggling, silently, holding tight
the long string of her silver balloon).
Then, slowly, his face reddens, in patches,
his mouth opens then shuts. He rubs the sleeve
of his good coat across his nose. She won't
peek, she'll stay secret in her blue dress,
pure mischief without malice. So now he
widens his eyes to match his mouth, but still
can't find her. Panic wraps him, a thin wail
escapes his throat, building to a siren
(She'll let him cry a few minutes to help
him grow up.) A long man with a terrier
stops to comfort, lets him pet the dog.
Quick, before he can forget her, forget
he needs a sister, she runs to hold him.

—MARK J. MITCHELL



SUNSTONE IS SOLD HERE

Pick up extra copies for your friends.

Move them from the back row of the magazine display rack to the front.

Call ahead to make sure they have a copy in stock.

STORES: CANADA *Edmonton, Alberta:* Hub Cigar & Newsstand; *Winnipeg, Manitoba:* McNally Robinson Books; *Ajax, Ontario:* Disticor; *Toronto, Ontario:* Magazine World & Ciga; *Saskatoon, Saskatchewan:* McNally Robinson Books. ALABAMA *Montgomery:* Barnes & Noble. ALASKA *Anchorage:* Borders. ARIZONA *Flagstaff:* Hastings; *Mesa:* Borders, Bookstar; *Peoria:* Barnes & Noble; *Phoenix:* Biltmore Fashion Park Borders; *Sierra Vista:* Hastings; *Tucson:* E. Broadway Barnes & Noble. ARKANSAS *Fort Smith:* Hastings; *Jonesboro:* Hastings. CALIFORNIA *Bakersfield:* Barnes & Noble; *Calabasas:* Barnes & Noble; *Campbell:* Barnes & Noble; *Chula Vista:* Third Avenue News; *Citrus Heights:* Barnes & Noble; *Culver City:* Bookstar; *Hermosa Beach:* L. A. International News; *Irvine:* Barnes & Noble; *Los Angeles:* Westside Village Borders; *Long Beach:* Barnes & Noble; *Oceanside:* Coronet News Stand; *Orange:* Barnes & Noble; *Palo Alto:* Borders; *Rancho Cucamonga:* Barnes & Noble; *Redding:* Barnes & Noble; *San Diego:* Hazard Center Barnes & Noble; *San Jose:* Barnes & Noble; *Santa Monica:* L. A. International News; *South Valencia:* Valencia News; *Stevenson Ranch:* No Limit Newsstand; *Stockton:* Barnes & Noble; *Sunnyvale:* Book Barn; *Thousand Oaks:* Barnes & Noble; *West Hollywood:* Sunset News. COLORADO *Aurora:* Aurora Newsland; *Boulder:* Barnes & Noble; *Colorado Springs:* Barnes & Noble; *Denver:* Barnes & Noble; *Golden:* Barnes & Noble; *Grand Junction:* Hastings; *Lakewood:* Lakewood Newsland; *Pueblo:* Barnes & Noble; *Westminster:* Westminster Newsland. CONNECTICUT *New Haven:* Chapel St. News Haven, Whitney Ave. News Haven; *Stamford:* Borders; *Waterbury:* Barnes & Noble. DELAWARE *Wilmington:* Barnes & Noble. FLORIDA *Boynton Beach:* Barnes & Noble; *Ft. Lauderdale:* Bob's News & Books; *Kissimmee:* Plaza News; *Orlando:* Plaza News; *Oviedo:* Barnes & Noble; *Pensacola:* Barnes & Noble. GEORGIA *Atlanta:* Perimeter Ctr. W. Barnes & Noble; *Duluth:* Barnes & Noble Books, Borders. *Marietta:* Barnes & Noble. HAWAII *Honolulu:* Borders; *Waipahu:* Borders. IDAHO *Boise:* Barnes & Noble, Borders; *Coeur D'Alene:* Hastings; *Pocatello:* Main Street Coffee & News; *Twin Falls:* Barnes & Noble, Hastings. ILLINOIS *Bloomington:* Zines & Beans; *Chicago:* N. State St. Barnes & Noble, City News; *Naperville:* Barnes & Noble; *Vernon Hills:* Barnes & Noble. INDIANA *Carmel:* Barnes & Noble; *Fort Wayne:* Hastings; *Richmond:* Hastings. IOWA *Coralville:* Barnes & Noble; *Des Moines:* Barnes & Noble. KANSAS *Olathe:* Hastings; *Wichita:* Borders. KENTUCKY *Louisville:* Barnes & Noble; *Okolona:* Hastings. LOUISIANA *Shreveport:* Barnes & Noble. MAINE *Augusta:* Barnes & Noble. MARYLAND *Annapolis:* Barnes & Noble; *Bethesda:* Barnes & Noble; *Rockville:* Barnes & Noble. MASSACHUSETTS *Baltimore:* East Pratt St. Barnes & Noble, Honego Blvd. Barnes & Noble; *Boston:* School St. Borders; *Leominster:* Barnes & Noble; *Towson:* Barnes & Noble; *Walpole:* Barnes & Walpole. MICHIGAN *Ann Arbor:* Borders, Waldenbooks; *Dearborn:* Borders; *Troy:* Barnes & Noble. MINNESOTA *Minneapolis:* Dinkytown News, Metro Blvd. Barnes & Noble. MISSISSIPPI *Jackson:* Barnes & Noble. MISSOURI *Independence:* Barnes & Noble; *Kansas City:* NW Roanridge Rd. Barnes & Noble; *Kirksville:* Hastings; *Springfield:* Barnes & Noble. MONTANA *Great Falls:* Barnes & Noble. NEBRASKA *Grand Island:* Hastings; *Lincoln:* Barnes & Noble, Hastings. NEVADA *Las Vegas:* Decatur Blvd. Borders. NEW HAMPSHIRE *Nashua:* Barnes & Noble. NEW JERSEY *Cliffside Park:* Garden State News; *Deptford:* Barnes & Noble; *Hillsdale:* Garden State News; *Paramus:* Barnes & Noble; *Wayne:* Borders. NEW MEXICO *Las Cruces:* Hastings. NEW YORK *Amherst:* Barnes & Noble; *Brooklyn:* Barnes & Noble; *Elmira:* Barnes & Noble; *Levittown:* Borders; *Mohegan Lake:* Barnes & Noble; *New York City:* 1972 Broadway Barnes & Noble; E. 54th St. Barnes & Noble, 4 Astor Place Barnes & Noble, 122 Fifth Ave. Barnes & Noble, 675 Sixth Ave. Barnes & Noble; *Poughkeepsie:* Barnes & Noble; *Syracuse:* Barnes & Noble; Borders. *West Nyack:* Barnes & Noble; *Yonkers:* Barnes & Noble. NORTH CAROLINA *Cary:* Barnes & Noble; *Charlotte:* Barnes & Noble; *Durham:* Barnes & Noble; *Fayetteville:* Barnes & Noble; *Hickory:* Barnes & Noble. OHIO *Beavercreek:* Barnes & Noble; *Cleveland:* Bank News; *Cincinnati:* Princeton Pike Borders; *Columbus:* Olentangy River Rd. Barnes & Noble, Grandview Ave. Newsworthy's, Bethel Rd. Newsworthy's; *Fairlawn:* Borders; *Westlake:* Borders; *Whitehall:* Barnes & Noble. OKLAHOMA *Tulsa:* E. 71st St. Barnes & Noble. OREGON *Eugene:* Barnes & Noble;

Portland: Lloyd Center Barnes & Noble, Sixth & Washington News; *Tigard:* Borders. PENNSYLVANIA *Devon:* Barnes & Noble; *Greensburg:* Barnes & Noble; *Lancaster:* Barnes & Noble, Borders; *Philadelphia:* Walnut St. Barnes & Noble; *Pittsburgh:* Freeport Rd. Barnes & Noble, Quinn Dr. Barnes & Noble. SOUTH CAROLINA *Charleston:* Barnes & Noble; *Hilton Head:* Barnes & Noble; *North Charleston:* Barnes & Noble. TENNESSEE *Clarksville:* Hastings; *Franklin:* Hastings; *Maryville:* Hastings. TEXAS *Amarillo:* Plains Blvd. Hastings; *Austin:* Research Blvd. Barnes & Noble, Guadalupe St. Barnes & Noble; *Dallas:* 10720 Preston Rd. Borders; *El Paso:* Barnes & Noble; *Houston:* S. Shepherd Super Stand, 5348 Westheimer Rd. Super Stand, 8096 Westheimer Rd. Super Stand; *Lubbock:* Hastings; *New Braunfels:* Hastings; *Odessa:* Hastings; *Round Rock:* Hastings; *San Angelo:* Hastings; *Waxahachie:* Hastings. UTAH *Bountiful:* Barnes & Noble; *Layton:* Barnes & Noble, Waldenbooks; *Logan:* The Book Table, Hastings, Waldenbooks; *Murray:* Fashion Place Waldenbooks, 5900 S. Barnes & Noble, 6200 S. Borders; *Ogden:* Hastings, Magazine Etc., Waldenbooks; *Orem:* Barnes & Noble; *Provo:* Borders, BYU Bookstore; *Salt Lake City:* Benchmark Books, Borders, Hayat's Magazines, Sam Weller's Zion Bookstore, Sugar House (1100 East) Barnes & Noble, Waking Owl, 400 South Barnes & Noble, 7123 South Barnes & Noble; *St. George:* Dixie College Bookstore. VIRGINIA *Fairfax:* Barnes & Noble; *Manassas:* Barnes & Noble; *Newport News:* Barnes & Noble; *Roanoke:* Barnes & Noble; *Vienna:* Borders. WASHINGTON *Everett:* Port Gardner Books & News; *Kennewick:* Barnes & Noble; *Lynwood:* Barnes & Noble; *Silverdale:* Barnes & Noble; *Seattle:* Pine St. Barnes & Noble; *Spokane:* Barnes & Noble; *Woodinville:* Barnes & Noble. WISCONSIN *Cudahy:* Cudahy News & Hobby Center; *Greenfield:* Cudahy News; *Milwaukee:* Barnes & Noble.

Guarantee Continuous Delivery

Subscribe to SUNSTONE

8 issues for \$36

16 issues for \$65

24 issues for \$90

Name _____

Address _____

Phone _____ E-mail _____

Card # _____ exp. _____

Phone orders: 801/355-5926 Fax orders: 801/355-4043

E-mail orders: SunstoneUT@aol.com

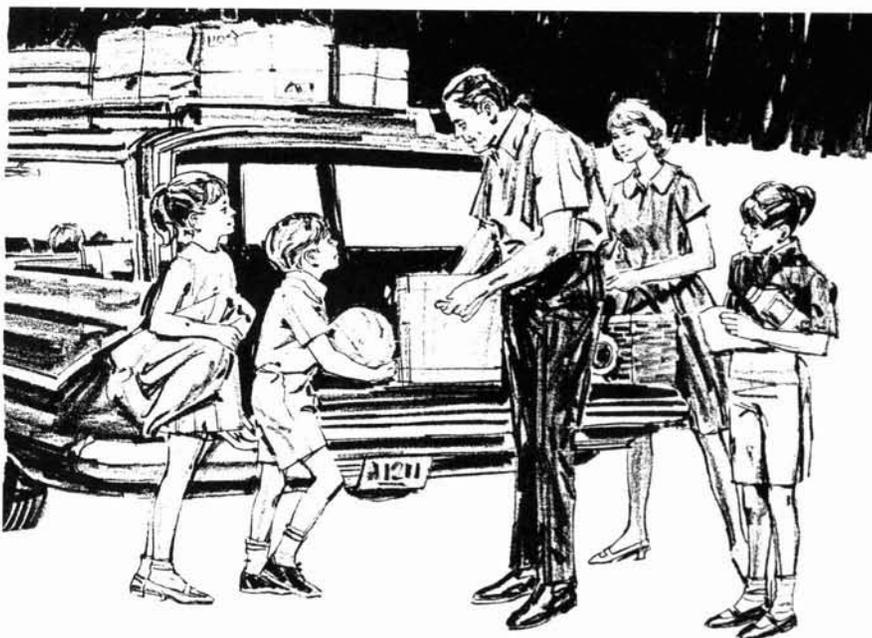
Mail: Sunstone, 343 N. Third West, Salt Lake City, UT 84103-1215

GIVE & TAKE

The March 1998 *SUNSTONE* featured Boyd Petersen's article, "The Priesthood: Men's Last, Best Hope," in which he set forth his reasons why only men should hold the priesthood. Two individuals sent in short dissenting essays. Here are the views of Bob Woolley and Joanna Brooks, followed by Petersen's response.

NOT LAST, BEST, OR EXCLUSIVE

By Robert J. Woolley



"What Specifically does the priesthood add that cannot be had by a righteous man who is either not LDS or a non-priesthood-bearing member?"

I AM PLEASED that my friend Boyd Petersen finally got around to publishing "The Priesthood: Man's Last, Best Hope."

Petersen argues that the conferral of priesthood on men "is an essential and divinely inspired component to celestial marriage. It gently pushes men into acts of compassionate service and provides them

BOB WOOLLEY is a physician in St. Paul, Minnesota. He may be contacted by e-mail at <wooll005@tc.umn.edu>.

with a feeling of connectedness with their families."

I don't understand this. I am unable to think of what the priesthood accomplishes (or is meant to accomplish) in the family, with the exception of performing ordinances, that is not encompassed in the righteous execution of one's roles as a husband and father. Consider a righteous, non-LDS man. Will he not be pushed into acts of compassionate service by virtue of his being a husband and father? Will he not feel connected with his family? And surely the light of Christ as well

as scriptural and prophetic teachings include all the instruction one could need to be compassionate toward one's family. What specifically does the priesthood add that cannot be had by a righteous man who is either not LDS or a non-priesthood-bearing member? To use a specific example, Boyd mentions how a man giving his child a blessing in Church was a critical bonding moment, how it made him realize that he'd do anything for that child. Are we then to believe that a father who, for example, only held the Aionic priesthood and therefore couldn't perform that ordinance, would be *less* bonded to his child?

Incidentally, Petersen claims, erroneously, that giving his blessing was "something that only his father could do." But many children are given this ordinance by somebody other than their fathers.

He continues, "Priesthood compensates for the biological and societal conditions that otherwise hold men back from attaining essential Christ-like qualities."

Let's start with biological conditions. Boyd mentions only two female motherhood functions that "make women more prone to nurturing and intimacy": childbirth and breastfeeding. But this ignores that many women become mothers without either of these functions, by adopting children. Does the act of becoming a mother by adoption, rather than by childbirth, take away a woman's edge in developing Christ-like service qualities toward her children? This seems implausible, not to mention obviously demeaning to such women. And if those qualities can be developed in such women without the edge of those biological functions, why cannot the same be true of men? Furthermore, we are just at the end of an era when breastfeeding in American society has been viewed as peculiar, undesirable, reserved for lower-class women who couldn't afford to buy formula. Were the women who became mothers in this era and bottle-fed their children deprived of one of the two "biological . . . conditions" that give women an edge in Christ-like development?

Now for societal conditions that hold men back from attaining Christ-like attributes: Petersen's argument seems to be, in brief, that the reduction of the male's role in the family to one of a monetary provider has deprived him of the service and connectedness that he should have. He rightly stresses the need for men to spend less time with career and more with family.

But he also points out that things could be different; man as monetary provider is a relatively recent societal development. It is fur-

“If priesthood increases men’s chances of attaining exaltation, why would it not do the same effect for women? Why would a loving Father (or Mother) withhold this advantage from them?”

thermore a condition we could change relatively easily. A man winning the lottery or inheriting wealth and thereby having no need to earn wages would have this handicap erased. Does he then not need the priesthood to compensate for what is no longer missing? If in my family my wife has the higher earning potential and we do the “Mr. Mom” switch, then should *she* be given the priesthood to compensate for the societal deprivation of being out of the house? And finally, why would God implement a system of giving priesthood only to men (which we are led to believe by current Church leaders is an eternal, unchangeable situation) simply to correct a temporary societal situation? The agrarian societies Boyd describes still exist in many parts of the world; do these men not need the priesthood?

To put these concepts together, imagine that I am financially secure and do not have to work to support my family, and that due to infertility, we have adopted our children. Is my priesthood superfluous? Is my wife now at a relative disadvantage in acquiring exaltation or in developing Christ-like characteristics, since she doesn’t have the biological edges Petersen describes, and I don’t have the societal handicaps he enumerates?

And carried to the extreme, what of the couple that never has children? Perhaps they are biologically infertile, and financial situations or a physical handicap or emotional disorder makes them unable to adopt. Essentially, their problems would negate everything Petersen has said about the importance of priesthood related to rearing children. If there are and will be no children, then is priesthood irrelevant?

Here is my final general objection to Petersen’s thesis: If God truly wishes for all his children to return to him, it follows that he would give all of his children any possible tool that would help them succeed in that quest. If priesthood increases men’s chances of attaining exaltation, why would it not have the same effect for women? For if it is true that, as Petersen argues, men must work to attain traditionally female characteristics such as mercy and patience, surely it is equally true that women must work to

attain traditionally male characteristics such as strength and power (as Petersen explicitly agrees). If so, then what better tool than the priesthood—God’s power—could there be for women? And if I am right that the priesthood would help women achieve these traits (just as Petersen says it helps men achieve the more feminine traits), and if the priesthood would thereby help women toward exaltation, why would a loving Father (or Mother) withhold this advantage from them?

Like Boyd Petersen, I have no divinely given answers. I cannot adequately answer such seemingly simple questions as “Why do men but not women have the priesthood?” let alone the more mind-boggling ones such as “What are the roles of males and females in the celestial kingdom?” But I would rather leave the questions unanswered than have them answered erroneously. And, much as I like Petersen personally, I think his essay does the latter. 



“... yeah—and you can add home teachers who say, ‘Call me if you need anything,’ to that flippin’ list!”

IF MEN ARE FROM MARS AND WOMEN ARE FROM VENUS, WHAT'S KOLOB FOR?

By Joanna Brooks



"Babylon convinces us that power belongs first to human agents, that some are born with it and others are not, and that, if we're lucky, power can be reformed to serve a greater good; Jesus calls us to leave Babylon and to think otherwise."

I APPRECIATE MUCH in Boyd Petersen's earnest attempt to articulate a vision of the priesthood free from the unhappier influences of culture and convention. For years, well-thinking Mormon men and women have worked hard to sort out the apocryphal products of our cultural sludge

pond—for example, we no longer assume Heavenly Father hides Heavenly Mother because he doesn't want us taking her name in vain. Similarly questionable assumptions about men and women are fundamental to Petersen's modeling of a "kinder, gentler" priesthood.

Central to his essay is the observation that men have been outmoded and alienated, made to feel "superfluous" by forces of industry, finance, and biotechnology. While not

contesting those feelings, I will observe that the historical model Petersen cites—an endemically holistic agrarian past fractured by hostile forces of modernity—is invented memory, a best-loved fable of the American middle class. If the serfs of the peat bogs could speak, they'd tell us what the thoroughly agrarian Middle Ages felt like, and it didn't feel like family values. Since we got kicked out of the Garden, it's been nothing but blood, sweat, and tears. The technologies and industries of the nineteenth and twentieth centuries have raised the stakes and accelerated the pace of change, but let's remember, these feared forces have been mainly directed and funded by (exclusively) male decision-makers. So the twentieth-century man feeling "superfluous" to civilization need only pick up a conventional history book to feel assured, once again, that the world has not been able to get along without him. And if he still feels alienated, he can quit his job in industry, finance, and biotechnology, come home from his meetings, and join the rest of us laboring hard for human connection and social change.

Other points of Petersen's essay are equally curious; for example, that priesthood service induces men to "adopt qualities we commonly associate with women: nurturing, patience, tractability, openness, empathy, and compassionate service." Perhaps this grocery list of womanly virtues is "common sense" in some neighborhoods. Not mine. At the Los Angeles coin-op laundromats, Latino husbands do the family laundry. The women here tend to be outspoken, forward-thinking, impatient with incompetence, intolerant of injustice, secretive when necessary, and masterful joke-tellers. My grandma worked on a blasting cap assembly line; my mother is widely known and loved as a force to be reckoned with; and my father sheds tears when he speaks in stake conference.

Then there's the claim that "the kind of association women value most" is "listening, caring friends who are confident enough not to feel threatened by women's ideas, opinions, and advice; friends willing to express weaknesses and vulnerabilities." I would not dare speak for all women. But when I choose my "associates," my priorities adjust according to the association. At work, I prefer pragmatic, sarcastic, and generous colleagues. If "women's ideas" frighten them, I leave that to their therapists to work out. When making friends, I seek out good souls, good minds, and good senses of humor; as for "weaknesses and vulnerabilities," all of my friends have them, but generally, we agree that they make for boring conversation. As a single

JOANNA BROOKS is a Ph.D. candidate in English at UCLA.

woman, I've chosen and unchosen a few male associates, and I will say young adult women now avoid at all costs men who advertise their "sensitivities." We call them SNAPS, Sensitive New Age Ponytail men. I'm currently associating with one of the finest men I've ever met—he's full of brains, hope, wit, and charity, and he cuts his own hair with barber's clippers.

Perhaps because I'm not married, I do not fully appreciate Petersen's conflation of familial priesthood influence with institutional priesthood authority. But I have read enough of Hugh Nibley, Michael Quinn, and Marie Cornwell to know the priesthood conferred upon husbands and wives in the temple is of a different order than that which authorizes the ward budget, sacrament meeting program, and institutional Church policies. And I know thousands of Aaronic priesthood-aged girls are reminded weekly that their participation in the functioning of the Church they love is somehow not as vital as that of their male counterparts. Regardless of their marital status or their relationships with their priesthood-holding husbands, more than a few adult Church women are similarly disheartened by their structurally limited participation in Church decision-making.

Does priesthood service provide uniquely necessary space for men to work out their salvation in fear and trembling, to develop an appreciation for the power of God and its proper application? Jesus unequivocally calls all who think themselves Christians—male and female, black and white, bond and free—to renounce the ways of this world and to work unceasingly for justice, dignity, and peace for all. Babylon convinces us that power belongs first to human agents, that some are born with it and others are not, and that, if we're lucky, power can be reformed to serve a greater good; Jesus calls us to leave Babylon and to think otherwise.

What can men do, as men, to renounce the lures and snares this world offers them as a class, the promises which, as Petersen argues, prove false and hollow? Reject the logic that identifies power with status; reject the zero-sum game of profits and losses; reject promotions, reserved parking spaces, and privilege. Leave any meeting you think your mother, wife, daughter, sister, or female friend might want to attend but can't; leave any meeting you find boring. Disabuse yourselves of the taste for titles and hierarchies of any kind. And, most important, refuse to believe that you are simultaneously "superfluous" and special. People used to say that about women, too, but we don't buy it anymore. ☐

ON EXCEPTIONS TO GENERALITIES AND THE FINE ART OF SPECULATION

By Boyd Petersen



"I believe that God granted priesthood to Mormon men to compensate for the biological and societal roadblocks that deter them from providing service and achieving connectedness required for salvation."

Who likes to talk about their feelings?
Who's into crystals; into healing?
Who thinks that red meat is disgusting?
Who's into UFO's, channeling, and
dusting?

Sensitive New Age Guys
—CHRISTINE LAVIN & JOHN GORKA

Where is my John Wayne?
Where is my prairie son?
Where is my happy ending?
Where have all the cowboys gone?

—PAULA COLE

I SINCERELY APPRECIATE the fact that Bob Woolley and Joanna Brooks made the effort to critique my essay "The Priesthood: Men's Last, Best Hope." I also appreciate SUNSTONE allowing me to respond. Both critiques raise cogent points that seem

to contradict my thesis, but I see these points as exceptions to a general rule. All of us—to make yet another generalization—generalize, and all of us accept exceptions to our generalizations without feeling contradictory. For example, I'm sure most would agree that, as a general rule, children are better off growing up in a two-parent family. Yet there are many exceptions to that rule. The exception does not make the rule invalid, nor does the rule make the exception untenable.

I understand the exceptions to my thesis that Bob Woolley and Joanna Brooks raise. In

BOYD PETERSEN is pursuing a Ph.D. in comparative literature at the University of Utah and is also the promoter of the Timpanogos Intimate Concert Series. He may be contacted by e-mail at <bpetersn@burgoyne.com>.

***"In a world that constantly reminds men that they are
superfluous, the priesthood reminds them they have a unique
and righteous mission to perform for family and church."***

fact, the exceptions Brooks makes are very close to home since my wife and I are exceptions to the general population of Mormon couples. I put my wife through her Ph.D. program, and now she is the principal breadwinner, and I am the principle homemaker. Nevertheless, I do not think that my cleaning bathrooms deters from my masculinity. Nor do I think my wife is any less of a woman because she hates to sew and loves to work with tools. I do not view work as having any innate gender—work is work, despite the gender that society has tried to place on it.

Outside of the home, both my wife and I are educators and involved in our community. We are both attempting to do as Brooks advises and "work in the labor of human connection and social change." My wife and I are not alone in our break with tradition: a whole new generation is breaking down the established roles society has left to us.

But in the end, exceptions do not change the norm until the exceptions *become* the norm. Most Mormon families are not like mine, and, despite the exceptions raised by Woolley and Brooks, I still believe that God has granted priesthood to Mormon men to compensate for the biological and societal roadblocks that deter them from providing the service to others and achieving the connectedness with our families that is required for exaltation.

Finally, I'll respond to some specific issues in each response. Rightly seeing God as "no respecter of persons," Bob Woolley suggests that God would or should provide all of his children with "any possible tool that would help them succeed in that quest." Yet the scriptures explicitly state that "all have not every gift" (D&C 46:11). Nevertheless, the whole Church benefits from the sharing of these gifts within the Mormon community. The priesthood is a gift that is similarly given to a specific group of people, but with the benefits going to the whole. God doesn't love any one of us any more than another, but he has given us different gifts according to his wisdom and understanding of our spiritual selves.

The one thing that really troubles me about Woolley's critique is that he seems to imply that any tentative answer to the questions of why men exclusively hold the priesthood is not worth entertaining—that until

we know the truth, we should not speculate. He would rather "leave the questions unanswered than have them answered erroneously." And yet human beings, Mormons and SUNSTONE in particular, have been in the business of speculating for a long, long time—seeking new theories that provide understanding, entertaining the ones that seem consistent and discarding ones that prove defective. And it is at least as appropriate to speculate about why the Church may be doing the right thing, as it is to speculate about why the Church may be doing the wrong thing. There is no problem with speculation unless we let our tentative answers keep us from seeking the ultimate truth, or let them close us off to new answers. At an earlier time, Apostle Bruce R. McConkie thought he understood why Blacks did not have the priesthood and predicted that they would never receive it. However, he showed us all the correct way to deal with new light and knowledge: he admitted he had been wrong and accepted the new revelation with an open mind and heart. I do not claim to have the final answers; I only have some tentative ideas. I share them because they have helped me feel more loyalty to the church I love, and they have given me greater appreciation for my roles as a husband, father, and priest. If others find them valuable, that's great. If they find my ideas naive, foolish, or wrong, then they may discard them. But we will all continue to speculate, for better or worse.

Likewise, Joanna Brooks raises several points to which I will respond. First, I am aware that contemporary nostalgia for agrarian societies is based more on fantasy than on any reality. My wife, the medievalist, never lets me forget that! However, I believe that if there was any redemption to be found in the family structure of an agrarian community, it was thoroughly decimated by the industrial revolution. We don't have to go back to the Middle Ages to witness agrarian communities, and many of the more recent ones have been quite functional. My grandparents were farmers, and I know that there was a strong bond established between my grandfather and his sons and daughters as a result of their working together side-by-side.

I also do not disagree with Brooks's point that the priesthood which runs the institutional Church has been conflated with the fa-

miliar component. I am not the one who conflated the two. In fact, I suspect that many functions within the institutional Church will eventually be shared by men and women. I argued that women should be given a more active role within the institutional Church and that our vision of the purpose and nature of the Relief Society has been too meager. President Spencer W. Kimball affirmed this belief when he stated, "There is a power in this organization [the Relief Society] that has not yet been fully exercised to strengthen the homes of Zion and build the kingdom of God—nor will it until both the sisters and the priesthood catch the vision of Relief Society."¹ However, I disagree with Brooks that "priesthood [is] conferred upon husbands and wives in the temple." One can wear the priestly robes of the temple without holding the priesthood, and one can partake of priesthood power without receiving the priesthood. President Joseph F. Smith plainly stated, "A wife does not hold priesthood with her husband, but she enjoys the benefits thereof with him." He goes on to affirm, however, that "if she is requested to lay hands on the sick with him, or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children."² There is, it seems to me, a much more active role that women can play both within the Church and the family while still not holding the priesthood. And although Brooks rightly asserts that Michael Quinn believes the priesthood is conferred upon women in the temple, I know of no place where Hugh Nibley has said this. I cannot say whether or not Marie Cornwall believes so.

I am, however, confused and troubled about Brooks's mention of "Sensitive New Age Ponytail" men. If she is trying to insinuate that, since I am proposing what she calls a "kinder, gentler" priesthood, I am a SNAP, I must disabuse her of this assumption: I am frequently boorish, I abhor crystals, and I have a receding hairline but no ponytail. If, however, she is arguing that SNAPS are both the type of people that women *should* admire and the type they *don't*, I agree. But I'm not sure this contradicts my thesis. Sensitive New Age Ponytail men, it seems to me, are

the product of feminism. Women have told men what they want, and many men are trying desperately to give it. Yet something is wrong. When we try to be the men women tell us they want us to be, we are often rejected. And for some reason, just as it was in high school, the insensitive jocks and hemmen still get the dates. SNAPS or their earlier sans-ponytail counterparts SNAGS (Sensitive New Age Guys) are unappealing because they have no backbone, no direction—in short, no quest. I think men instinctively need a quest, some goal, some way to prove themselves, in order both to like themselves and to be liked by women. The priesthood, if correctly understood, may serve this function as well. It can provide the direction, purpose, and meaning that men need. Whether or not it's also sexy is up for debate.

But the point central to Brooks's critique is whether Mormon men—or anyone—should feel simultaneously “superfluous” and “special.” And yet, to me this seems central to the gospel message. For example, when Moses beheld the vast expanse of God's creation, he was prompted to say, “man is nothing, which thing I never had supposed” (Moses 1:10). But on that same celestial journey he was told that the “work and glory” of God is “to bring to pass the immortality and eternal life of man” (Moses 1:39). We are, as King Benjamin stated, “unworthy creatures,” absolutely nothing compared to our God (Mosiah 4:11), and yet at the same time, God sent his son to die for us. We are simultaneously nothing and everything. These dual feelings of superfluosity and specialness seem to be essential paradoxes of self-awareness in order to partake of Christ's atonement. But these feelings must move us in the proper direction: that we are superfluous should keep us humble, not depressed or angry; that we are special should keep us confident, not exclusive or proud. In a world that constantly reminds men that they are superfluous, the priesthood reminds them they are also special—they have a unique and righteous mission to perform for both family and Church. And my point is that the priesthood is one of the last places where men receive this message.

Finally, Brooks asks in her title, “If men are from Mars and women from Venus, what's Kolob for?” I can only speak from my own experience, but at times my wife and I have felt so close in our goals, ideas, and emotions that we no longer seem to be two people, but one. Other times, our differences seem unfathomable—more than the distance between Mars and Venus. I suspect this is perfectly normal. Brigham Young says that

until a wife or husband has “secured . . . an eternal exaltation” neither she nor he is “worthy of the full measure” of her or his spouse's love.³ Kolob—that sacred center where we may be at-one with God and each other—can be approached from here, but it's difficult to attain and impossible to retain. But I take comfort in the belief that a divine unity can become a permanent reality in the hereafter. Brigham Young also promised that “Those who attain to the blessing of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, obtain the right to come up in the

morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband, or the husband with the wife; for those of the first resurrection will be free from sin and from the consequences and power of sin.”⁴ Until that time, however, we will endure the long, sometimes deep valleys of difference and cherish the brief but magical moments of grace. ☐

NOTES

1. *The Teachings of Spencer W. Kimball* (Salt Lake City: Bookcraft, 1982): 498. From “Relief Society: Its Promise and Potential,” *Ensign* (Mar. 1976): 2.
2. As quoted in Joseph Fielding Smith, *Doctrines of Salvation*, vol. 3 (Salt Lake City: Deseret, 1956): 177.
3. *Journal of Discourses*, 15 June 1856, 3:361.
4. *Journal of Discourses*, 15 June 1856, 3:361.



THE BUS TO LAUREL

... there arose a great storm, such a one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder . . .

3 Nephi

They strike—let the wheat fall
cotton blow and fruit rot—the workers
sing freedom & yes they
return (in angry solidarity) hesitating
to murmur before the pay-window.

They sing “God's in the Fields.”
Their voices, uplifted and pieced together,
drift through this bus where each window
feeds us ozoned post-storm air as choirs
of infinity (I never understood that phrase
until I heard the pickers singing) assemble
counterpoints in the darkening cane-breaks.

Grubby life is rarely “winged with
awe” and seldom inviolable.
The sun plunges on an ambulance
bumping over windrows as a chopper's
newborn daughter coughs inside.
The mother, groin packed with rags, fights
the medic for her machete. She won't let
got—it's paid for.

—SEAN BRENDAN-BROWN

B O O K S

MORMON NOVELS ENTERTAIN WHILE TEACHING LESSONS

by Peggy Fletcher Stack
Tribune religion writer

This story originally appeared in the 10 October 1998 Salt Lake Tribune. Reprinted in its entirety by permission.

The world of romance novels seethes with heaving bosoms, manly men, seduction, betrayal. Mormon novels have all of that and then some—excommunication, repentance, prayer, redemption.

In the past few years, popular fiction—romance, mystery and historical novels—aimed at members of The Church of Jesus Christ of Latter-day Saints has been selling by the barrelful.

Anita Stansfield has sold more than two hundred thousand copies of her work. Jack Weyland routinely sells between twenty and thirty thousand novels aimed at the LDS teen market.

The Work and the Glory, a nine-volume saga of the fictional Steed family, whose generations live out their days against the backdrop of Mormon history, has sold more than a million copies.

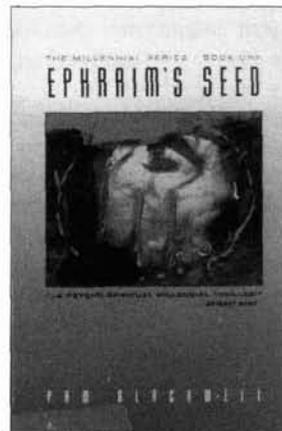
And now there's a new kind of Mormon fiction beginning to garner sales: millennial.

In a market that has traditionally distrusted fiction, why the explosive interest?

LDS women like romance as an escape as much as others, says JoAnn Jolley, managing editor at Covenant Communications who oversees the company's romance writers.

"If they can get it and feel good and clean about it, all the better," Jolley says.

These novels have some "suggestive scenes" but also "show how the gospel can bring life and light into a person's life," she says.



Today's LDS novels deal with serious topics—abuse, adultery, date rape—but they have Mormon theology-based solutions.

Too, such books are peopled with recognizable LDS characters—Brigham Young University students, missionaries, converts, bishops, Relief Society presidents, religion professors, home schoolers.

And they are laced with theological certainty.

"Lots of Mormons feel they can't go to the movies or watch TV. They are starved for a kind of entertainment that carries with it a light didactic pressure," says Neal Kramer, president of the Association of Mormon Letters.

Much of it is "fairly superficial moralizing," he says. "But it is consistent and rings true to the first level of defense most Mormons feel."

The storybook romance ends with a wedding, "but always in the temple," says BYU English Professor Richard Cracroft.

Many Mormons read fiction as an enjoyable but practical way of learning something, says Cracroft, director of the Center for Christian Understanding in Literature at the LDS Church-owned school.

"A lot of Mormons don't want anything to do with fiction," he says. "Those who do want a sense

they are getting something out of it."

100 Years: The first Mormon popular novel may have been *Added Upon*, written by Nephi Anderson in 1898, Cracroft says.

It told the story of an LDS couple who met in a pre-Earth existence and agreed to get together in mortal life.

"This is doctrinal conjecture," Cracroft says, "but it struck a responsive cord in the Mormon audience."

The book, in its fifty-fifth printing, has never been out of print. And Anderson went on to write nine more novels, many of which were similarly successful.

Such novels continued to trickle out into the Mormon market, but took off in the 1970s with the work of writers such as Shirley Sealey and Jack Weyland.

For some years, Weyland tried unsuccessfully to market *Charly*, a tale of passion and early death that broadly imitated the popular *Love Story*, by Erich Segal, for an LDS audience.

Finally, the Church's publishing arm, Deseret Book, took a risk on *Charly*, and it eventually sold more than one hundred thousand copies.

Since then, Weyland, a physics professor at LDS-owned Ricks College in Rexburg, Idaho, has written a dozen more, many of them almost as successful.

"The ones that have done the best are all issue-related," says Emily Watts, an associate editor at Deseret Book who has worked with Weyland on several of his books.

Watts points to the plot of *Michelle and Deborah* as an example. Two high school friends take dramatically different paths: one walks on the wild side, with drinking and carousing, while the other chooses a temple marriage. The book explores how their choices affect their lives.

"You can give a lecture on chastity to LDS teens or have sixty thousand of them read this book and get the same message," she says.

Beyond Sugar-Coated:

Anita Stansfield's first novel, *First Love and Forever*, was repeatedly rejected before Covenant Communications picked it up in 1994.

Stansfield was told that the LDS romance market had dried up. And, to some extent, she agreed.

"Mormon women were fed up with trite, syrupy romances," she says.

Instead, Stansfield offers her readers a variety of realistic dramas, including emotional abuse in a temple marriage, date rape, adoption, cancer, second marriages, miscarriages and difficult teen-agers.

"The romantic element keeps you turning pages," she says, "while the characters offer concrete lessons in faith and hope."

Mormon readers are more likely to read a novel about such problems than an essay.

In *Return to Love*, JannaLyn Hayne tells her bishop that her husband, Russell, is routinely beating her. Russell is an active churchgoer with a prominent position in their LDS congregation, and the bishop does not believe JannaLyn.

When Stansfield talked with counselors at a center for domestic abuse, she was told that most of the women in their care had been to an ecclesiastical leader who did not believe them.

"It doesn't make that leader a bad person," she says. "It just means that they don't know what they are dealing with."

Though Stansfield's novels are filled with such problems, there are always Mormon theology-based solutions. And, of course, happy endings.

"In national romance novels, sin just happens," Jolley says. "In Anita's books, people sin but they know better. So they suffer the consequences and become better for it."

Historical Fiction: Gerald Lund's multivolume opus, *The Work and the Glory*, has been soundly condemned by literary critics as having one-dimensional characters. But that is beside the point, Cracroft says.

"Historical novels seldom are great in the same sense as *Moby Dick*," he says.

While Leo Tolstoy's *War and Peace* is the exception, most historical novels are more like Irving Stone's books: long on history, short on psychological

depth.

Lund follows the Stone model but adds a "spiritual element," Cracroft says. "He has made Mormon history come alive for a whole generation."

Kramer says Lund has "tapped into something the culture has missed—its popular history."

Professional historians have dominated the writing of LDS history for the past twenty years, he says, replacing early writers of popular history such as Preston Nibley.

Many Mormons want to see the "role of God in bringing their ancestors to Utah," Kramer says. "That doesn't happen much in the world of scholars."

Lund's work "speaks to the people," he says. "He has become the de facto historian for the church."

In the End: Now come Mormon apocalyptic novels, drawn from the genre of science fiction.

Pam Blackwell is producing a "millennial series" which began with *Ephraim's Seed* in 1996, and followed with *Jacob's Cauldron*

this year.

The books tell of a time in the twenty-first century when the world is dominated by the United World Economic Network (UWEU), a global power that hates Mormons and free enterprise.

"After a yearlong campaign slurring Mormons as polygamists, unpatriotic, rich and greedy, the UWEU bombed the church administration building on South Temple," Blackwell writes. Eight people, including an LDS apostle, were killed in the attack, which was then blamed on Mormon dissidents.

The protagonist, Ben Taylor, and his wife, Peg, flee Salt Lake City first for a conclave in southern Utah and then to Independence, Missouri, a place Mormons revere as the site of the biblical Garden of Eden.

The novels are filled with LDS doctrinal assumptions, but they are also interspersed with Buddhist meditation techniques, reincarnation and visits from the afterlife.

"I have a novelist's itch to

create plot lines that slightly terrorize me," Blackwell writes in the introduction to *Ephraim's Seed*. "There is nothing that excites my imagination more than the epic return of the Lord."

Blackwell's first book sold ten thousand copies and the second, just out in September, sold out at Deseret Book in a matter of days.

"The challenge and the fun of being a futuristic writer is to take the bare-bone outline of prophesied events from scriptural sources and make up a real-life possibility," she writes in *Cauldron's* introduction.

Blackwell plans two more volumes in the series: *Michael's Fire*, which covers the last years before Armageddon, and *Enoch's Compass*, which describes the first one hundred years of the Millennium—Christ's reign on a glorified Earth.

Whether end-time events unfold as she has imagined is irrelevant, she says. Her hope is that these books will "stimulate readers to study prophecy and form their own opinions." □

MORMON NOVELS

Here is a sampling of novels written by Mormons for the LDS audience:

Michele Ashman Bell: *An Unexpected Love; An Enduring Love* (Covenant)

Anita Stansfield: *First Love and Forever; First Love, Second Chances; Now and Forever; By Love and Grace; A Promise of Forever; Return to Love; To Love Again; When Forever Comes* (Covenant)

Jennie Hansen: *When Tomorrow Comes; Macady; Some Sweet Day; Run Away Home; Journey Home; Coming Home* (Covenant)

Rachel Nunes: *Ariana, the Making of a Queen; Ariana: A Gift Most Precious; Ariana: A New Beginning; Love to the Highest Bidder* (Covenant)

Pam Blackwell: *Ephraim's Seed; Jacob's Cauldron* (BF Publishing)

Gerald Lund: *The Work and the Glory*, Vols. 1-9 (Bookcraft)

Adrian Gostick: *Impressing Jeanette* (Bookcraft)

Shelly Johnson-Chong: *Lilies and Clove* (Bookcraft)

Janette Rallison: *Deep Blue Eyes and Other Lies; Dakota's Revenge* (Deseret Book)

Don L. Searle: *Two Worlds: A Love Story* (Deseret Book)

Jack Weyland: *Brittany; Lean on Me; Michelle and Deborah; Charly; Nicole; Kimberly* (Deseret Book)

Dean Hughes: *The Children of the Promise* (3 vols.) (Deseret Book)

Orson Scott Card: *Stone Tables* (Deseret Book)

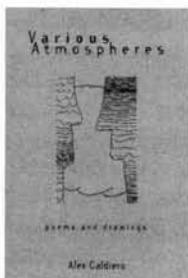
Joni Hilton: *As the Ward Turns; Around the Ward in 80 Days; Scrambled Home Evenings* (Covenant)

BOOK  NOTES

**VARIOUS ATMOSPHERES:
POEMS AND DRAWINGS**

 by Alex Caldiero
Signature Books, 1998
59 pages, \$10.95

Reviewed by Brian Evenson



BORN IN SICILY, raised in Brooklyn, somehow thrown into Utah, Alex Caldiero is hardly your typical Utah writer. Nor is *Various Atmospheres* your typical book of Utah poetry. Indeed, it seems more indebted

to language poetry and performance traditions than to anything to do with Utah or Mormonism.

The poetry collected here ranges from the comic to the insightful, often using one to lead to the other. In "I enjoy reading the biographies of suicides," for instance, the speaker talks of reading such biographies backwards, watching death bloom back into life. In another poem, he barricades himself away from death only to find himself barricaded in with death, who responds to his shock with "Just testing. / Just testing." In another, a shaman cowboy takes center stage. And other poems strive to express moments of sublime insight: "the sudden knowledge of what his life would have been had she never touched his heart laid bare at night's edge."

Just a few poems, such as "This is not the time to think about," deal directly with Utah or Mormon experience:

This is not the time to think about
growing a beard. You just
got laid off and you're in
Utah and you're a minority and
you're a little weird. . . .

However, it could be argued that the subtext for a great many of the poems seems to be the sense of dislocation, of alienness that one can feel living in Orem, Utah, when one is not Mormon and not part of the dominant culture. There is, in addition, a "Songprayer," which is a plea to God and a poem as well that invokes the Holy Ghost as "that old-time ancient Muse Mother," but at least as telling is the belief in the absurdity of belief expressed in "Bozo and Elvis":

Bozo and Elvis
are exactly the same age—

That's the answer
I received when I enquired
as to the best course of action
to take in my life.

As a performer, Caldiero has an uncanny ability of managing to couple the insightful with the strange, and when performed or even dramatically read out loud, much of his poetry gains a level of insight and depth that is difficult to convey on the page—certainly his performances are worth attending. At the same time, however, the poems of this collection have been chosen with sufficient care that they generally stand well on their own. One of Utah publishing's rare excursions into the larger world of poetry, *Various Atmospheres* is a sometimes quirky, sometimes moving collection of poetry that is deserving of support. ☐

BRIAN EVENSON is a professor of English at Oklahoma State University and the author of the novel *Father of Lies*. He may be contacted by e-mail at <evenson@osuunx.ucc.okstate.edu>.

IN OUR LOVELY DESERET

 edited by Robert Raleigh
Signature Books, 1998
286 pages, \$17.95

Reviewed by Todd Petersen



WALLACE STEGNER once observed that the great Mormon novel had not been written because the literature's constant defensiveness did not permit "the kind of impartiality that a great Mormon novel would have to

have." Indeed, for most Latter-day Saints, a "great Mormon novel" would require an attempt to justify, defend, or evangelize the faith, even if that attempt came at the expense of artistry. This kind of parochial thinking has kept LDS writing from fully realizing itself, leaving Mormons with a legacy of moderately interesting hymns, lame historical novels, cheesy inspirational bathroom books, and saccharine young adult moral propaganda which we struggle to call a literature.

Nevertheless, serious literary fiction within Mormonism is on the rise, a rise marked by Signature's new anthology of contemporary Mormon fictions, *In Our Lovely Deseret*. Editor Robert Raleigh observes in his preface that when we "see the word 'Mormon' on the cover of a collection we have some expectations, however vague." One of the many expectations is unfortunately (although in many cases accurately) that the work, though admirable in many respects, won't measure up aesthetically. This expectation does not come because Mormons are without literary sensibilities; rather it results from the Church's tenuous relationship with serious, faith-challenging writers. Be serious, the Brethren command, but be uplifting; seek to edify others, just don't damage their faith. In the wake of such a conflict, an anthology such as *In Our Lovely Deseret* becomes vital for development of a true and serious Mormon literature, not because all the stories are sterling examples of contemporary fiction, but because it lays the artistic and aesthetic groundwork for that first great Mormon novel when its day finally does arrive.

Though this collection is uneven, it is a fairly complete example of the current literary production of Latter-day Saint writers. The worst stories in this collection exhibit a decidedly limited range of thematic content, usually limited to the violation of LDS sexual norms (whatever they might be). Sexuality has and always will be an important source for literature because culture and emotion connect so fundamentally in our sexual expressions, but this anthology's focus on them seems to promote the idea that little else is wrong in Zion. Mormon culture today is fraught with troubles such as racism, classism, rampant consumerism, the insularity and xenophobia of Mormon communities (particularly in Utah and Southeast Idaho), any of a hundred other issues, though one could hardly tell it from this anthology.

Yet, the best pieces in this anthology challenge readers to expand the definitions of Mormons and Mormonism and facilitate what Brian Evenson has called a "more complete understanding of the idiosyncrasies of our culture" (SUNSTONE Mar.-Apr., 1998, 67). A number of these "Mormon fictions" tackle the serious challenges of faith in the modern world. They encourage readers to ask serious questions about their beliefs and behaviors, showing that life in the Church, much to the chagrin of the Church media makers, is dirty, difficult, and often ugly. The best of these stories surpass the scope of their Mormonism (but, paradoxically, they are

richer because it), not necessarily because of the LDS doctrine and world view as such, but because of their attention to mystery and faith. Few contemporary writers deal with these issues, and those who do, address them in narrow evangelical terms.

Brian Evenson's "The Prophets," chronicles the darkly comic exploits of a recently apostate man who disinters President Ezra Taft Benson's body in order to bring him back from the dead so he can "come to lead the church back to the track." Joanna Brooks's story, "Badlands," charts the disintegrations of a romance over time and space. "Twinkle," by Thomas Burgess pictures a young man's affair with, and attempts to convert, a Hong Kong prostitute. All these stories share a great concern for language, narrative, and character that is equal to their concern with issues of LDS faith. They are exciting because of their craft and their ability to overturn our "vague expectations" of what Mormon literature is and what it has the capacity to do.

Non-member Ron Carlson's and one-time member Walter Kim's stories are wonderful, but they don't seem to be important to the development of a Mormon literature since, in my mind, a Mormon literature is about Mormon experience and not necessarily about the observation of Mormons. I doubt that this will always have to be the case, but until the literature is self-defined, it seems best to focus our attention on those who are participating in the religious culture in one way or another. To include non-LDS writers at this point would push the literature in too many directions.

Besides the fact that their stories are well-told and enjoyable, Carlson and Kim seem to have been included in order to legitimize Mormon literature on a larger scale. I don't imagine that LDS writers need that kind of sponsorship. Mormon literature ought to be able to stand on its own; too much help will leave it weak. Non-Mormons are certainly able to write of Mormons, but that doesn't make them Mormon writers. Rick Bass, Wallace Stegner, Cormac McCarthy, and Peter Rock have done so to great effect, but they have overcome their own issues of appropriation by doing their homework. Kim, although he has written a fine story, has not. These two stories' being included in this collection asks the question: can non or inactive members write Mormon fiction?

While the best stories in this anthology seem to reach beyond a Mormon audience, some rely on a fairly complete knowledge of LDS doctrine and tradition; consequently, they don't seem to speak to outsiders. Granted, stories like David Brandt Cooper's

"Beyond a Certain Point," Lee Anne Mortensen's "Not Quite Peru," and Levi Petersen's "Durfey Renews an Interest in Rodeo" are beneficial to a collection of Mormon fictions. But the best LDS literature will not be for Mormons alone. As Mormons, we need to tell ourselves important and challenging stories, but we also need to share them with the world or Mormon literature will stay second-rate.

In *Our Lovely Deseret's* primary deficit is the absence of any real sense of a world church. Though "Deseret" has become synonymous with Mormon Utah, the collection itself is not limited to the geographical boundaries of the state or even of the Intermountain West. Were the collection clearly limited to Utah and its environs, this would not be so great a concern, but the introduction and the stories position themselves beyond Deseret. Consequently, the anthology opens itself up to the criticism that it doesn't deal equitably with the larger world. Of the three stories that do reach beyond America, Thomas Burgess's Hong Kong story is the only one that really explores the Church's existence as world organization.

In a similar vein, only three stories employ a minority character that's 10 percent, a bad tithing to the mostly non-white world. Only one piece takes a person of non-European descent as its main protagonist, and that distinction goes to Lee Ann Mortensen for "Not Quite Peru."

For all its virtues and failings, this collection does render a fairly accurate picture, for better or worse, of the contemporary scene with only two significant omissions: Linda Sillitoe and Margaret Blair Young. Their absences are a shame. Their work is strong and challenging both in its craft and its faith. A Mormon novel—or a Mormon literature for that matter—that does not examine, challenge, or question its own faith and culture ceases to be a novel (or literature) and fast becomes simply more reading material, no different intellectually, spiritually, or emotionally from the phone book or the side of a cereal box. Stegner's observations are a useful litmus test: Does our literature have the necessary impartiality? Does it document Mormon experience instead of merely justifying it? Historically it hasn't, but this anthology seems to suggest that it is beginning to.

Margaret Blair Young observed that "We need good artists, and they need a forum" (SUNSTONE, Dec. 1997, 56). We do need that, but we also need good artists who can render Mormon experience in all its forms and do it well enough so that the sto-

ries will be accepted in the forums of the larger literary scene as well as within the body of the Church. This new anthology is a good start on the uphill side of that long and twisting road. ☐

TODD PETERSEN is a Ph.D candidate at Oklahoma State University in creative writing and critical theory. He may be contacted via e-mail at <peterst_osu@osu.net>.



YET, GRIEF

These fingers, these eyes,
those faces across whose blue waters
I rowed not knowing the point
of my arrival, those dawn-white
anecdotes which do not make history,
the womb that made me
listen to the song of dust
and birds, the heart that howls
in the cave of my bones,
the mind that floats like cloud
and sinks like a pebble,
the slate that taught me words,
the school that made me learn
the gap between good and bad,
the temple where I pray
not knowing why—
are the instruments of my grief.

It's a tiger. It can smell
the scent of blood and sweat.
Like a goldsmith, it can hammer
me to a thin gold leaf. Like a blacksmith
it hammers me to red hot.
It's like a village money-lender
counting interest every pie,
not, precisely, knowing why.

Surely, I won't spare him.
I shall take away his peace
by the blow of my own absence.

—NIRANJAN MOHANTY

O N T H E R E C O R D

“WE STAND FOR SOMETHING”

PRESIDENT GORDON B. HINCKLEY



LDS Church President Gordon B. Hinckley's tenure will be known for, among other things, the number of interviews that he has granted to the media. In these, he is praised for his comfortable, non-defensive conversational style that wins over hearers and journalists. Among Latter-day Saints, his interviews are also known for his ability to gloss over potentially unpopular Church teachings to the point that some Saints have wondered, as President Hinckley admitted in a general conference, whether he in fact understands Church doctrine.

Here are excerpts from two interviews. The first, an interview with David Ransom of the Australian Broadcasting Corporation's *Compass*, TV Religious, aired on 9 November 1997. The second, an interview with Larry King of CNN, aired on 8 September 1998. Both are reprinted by permission; contact these websites for complete transcripts: <<http://www.abc.net.au/compass/intervs/hinckley.htm>>, <http://www.lds.org/en/4_News_Update/19980908_CNN_Transcript.html>, or <<http://www.cnn.com>>.

COMPASS

ON DISSENT

RANSOM: *There does seem to be, though, an uncritical acceptance of a conformist style?*

GBH: Uncritical? No. Not uncritical. People think in a very

critical way before they come into this Church. When they come into this Church, they're expected to conform. And they find happiness in that conformity.

RANSOM: *But not allowed to question?*

GBH: Oh, they are allowed to

question. Look—this Church came of intellectual dissent. We maintain the largest private university in America.

RANSOM: *And that continues to this day?*

GBH: Twenty-seven thousand students.

RANSOM: *And that dissent con-*

tinues to that this day?

GBH: Oh, absolutely, absolutely. We expect people to think for themselves. Now, if they get off and begin to fight the Church and that sort of thing, as one or two do now and again, we simply disfellowship them and go our way. But those cases are really very, very few.

RANSOM: *Just looking at the missionaries as I came in today, it reminded me very much of the fifties. The sort of values of the fifties in Australia.*

GBH: Yeah.

RANSOM: *Do you agree?*

GBH: It's cleaned up. The shirts on. White shirts, ties, suits. Conservative dress. Does remind you of the fifties. Contrast that with what you see today. And you get the whole picture.

RANSOM: *Do you think the fifties were a better time?*

GBH: I think the fifties were a good time, and I think this is a great time.

ON MOTHER IN HEAVEN

RANSOM: *And God has a wife?*

GBH: I don't know, but I suppose so. As we have a Father, I assume we have a mother.

RANSOM: *I understood your teachings said that God has a wife?*

GBH: Yes. Well, we . . . Yes, we have a mother in heaven. We believe so. We're sons and daughters of God.

ON CONTINUING REVELATION

RANSOM: *As the world leader of the the Church, how are you in touch with God? Can you explain that for me?*

GBH: I pray. I pray to him. Night and morning. I speak with him. I think he hears my prayers. As he hears the prayers of others. I think he answers them.

RANSOM: *But more than that, because you're leader of the Church. Do you have a special connection?*

GBH: I have a special relationship in terms of the Church as an institution. Yes.

RANSOM: *And you receive . . .*

GBH: For the entire Church.

RANSOM: *You receive?*

GBH: Now, we don't need a lot

of continuing revelation. We have a great, basic reservoir of revelation. But if a problem arises, as it does occasionally, a vexatious thing with which we have to deal, we go to the Lord in prayer. We discuss it as a First Presidency and as a Council of the Twelve Apostles. We pray about it, and then comes the whisperings of a still, small voice. And we know the direction we should take, and we proceed accordingly.

RANSOM: *And this is a revelation?*

GBH: This is a revelation.

RANSOM: *How often have you received such revelations?*

GBH: Oh, I don't know. I feel satisfied that in some circumstances, we've had such revelation. It's a very sacred thing that we don't like to talk about a lot. A very sacred thing.

RANSOM: *But it's a special experience?*

GBH: I think it's a real thing. It's a very real thing. And a special experience.

ON BLACKS AND PRIESTHOOD

RANSOM: *Now, up until 1978, I understand Blacks were not allowed to be priests in your Church?*

GBH: That is correct. Although we have Black members of the Church. They felt that they would gain more in this Church than any other with which they were acquainted, and they were members of the Church. In 1978, we (the president of the Church) received a revelation under which all worthy men would receive all the blessings of the Church available to them as well as to any others. So across the world now, we are teaching the gospel to Blacks, whites, everyone else who will listen.

RANSOM: *So in retrospect, was the Church wrong in that?*

GBH: No, I don't think it was wrong. It, things, various things happened in different periods. There's a reason for them.

RANSOM: *What was the reason for that?*

GBH: I don't know what the

reason was. But I know that we've rectified whatever may have appeared to be wrong at that time.

LARRY KING LIVE

ON PRESIDENT CLINTON

KING: *What, President Hinckley, are your thoughts on President Clinton?*

GBH: Well, I feel sorry for him in the first place. Here's a man of great talent and capacity who has evidently just hurt himself so seriously that it must be a terrible thing for him.

Personally, I forgive him. The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you, it's required to forgive all men." And in that sense, I forgive him of any offenses committed against me. But he still has accountability. He's accountable to the Congress. He's accountable to the people of the United States who elected him. He's accountable to God. I believe that, and that's what he must face.

KING: *And who determines that accounting?*

GBH: The Congress of the United States, the House of Representatives, where it will go first, and if they make a judgment there that in the direction of impeachment, then it will go to the Senate.

KING: *If the charges we've heard, just what he admitted to, obviously that part is true, if that's it, there are some saying that he should resign and some saying he shouldn't. Do you think he should leave the post if he has morally impaired it?*

GBH: I think he must make his own decision and the

Congress must make their decision.

KING: *So when you say you forgive . . . you forgive the actor, not the act?*

GBH: I forgive the actor as far as I am concerned. I am not trying to hold any malice against him or anybody else. I think that's my responsibility to extend the hand of forgiveness and helpfulness. But at the same time, the position of President of the United States of America carries with it a tremendous trust. In my

judgment, an inescapable trust.

"We don't need a lot of continuing revelation. We have a great, basic reservoir of revelation."

I brought with me some words from George Washington, the first inaugural address of 1789. This is what he said, he hoped "that the foundations of our national policy

will be laid in the pure and immutable principles of private morality and the preeminence of free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world." That's a great statement. Is it asking too much of our public servants to not only make of this nation the greatest nation

"I condemn it [polygamy], yes, as a practice, because I think it is not doctrinal."

on earth politically, militarily, but also to give moral leadership to the world?

KING: *What do you think it's done to the country?*

gbh: I think it's fractured the country for one thing. I see the evidence of that everywhere, as I have listened to your program, various Congress and on, I've said to myself, "This is divisive.

It's happened, but it's divisive." Let's get the report from Mr. Starr, let's have the Congress act on it, let's make a decision, let's move on.

ON MORMONISM'S SUCCESS

KING: *In a major front page story on the Mormons, Time magazine quoted the sociologist Rodney Stark of the University of Washington. He said that in about eighty-two years, Mormon membership worldwide will be 260 million. What is the attraction?*

GBH: I think many, several things do. One, we stand for something. We stand solid and strong for something. We don't equivocate. We don't just fuss around over this and that. People are looking for something in this world of shifting values, of anchors that are slipping. Many people are looking for something that they can hold on to, an anchor to which they can attach their lives. That's one thing.

Two, we expect things of our people. We expect them to do things. We expect them to measure up to certain standards. It isn't always easy to be a member of this church. It's demanding. But it's wonderfully fruitful and has a tremendous effect upon people.

KING: *You require helping people less fortunate, right?*

GBH: Yes, sir, we do.

KING: *Are people ever thrown out of your church?*

GBH: Yes.

KING: *For . . . ?*

GBH: Doing what they shouldn't do. Preaching false doctrine, speaking out publicly. They can carry all the opinion they wish within their head, so to

speak, but if they begin to try to persuade others, then they may be called in to a disciplinary council. . . . We don't excommunicate many, but we do some.

POLYGAMY

KING: *Now, the big story raging in Utah . . . is polygamy in Utah. There's been major charges. The governor, Mike Leavitt, says that*

there are legal reasons why the state of Utah has not prosecuted alleged polygamists. Leavitt said plural marriage may be protected by the First Amendment. He is the great-great-grandson, is the governor, of a polygamist. First, tell me about the Church and polygamy. When it started, it allowed it?

GBH: When our people came west, they permitted it on a restricted scale. . . . The figures I have are from, between, 2 percent and 5 percent of our people were involved in it. It was a very limited practice, carefully safeguarded. In 1890, that practice was discontinued. The president of the Church, the man who occupied the position which I occupy today, went before the people, said he had prayed about it, worked on it, and had received from the Lord a revelation that it was time to stop, to discontinue it. Then, that's 118 years ago. It's behind us.

KING: *But when the word [polygamy] is mentioned, when you hear the word, you think "Mormon," right?*

GBH: You do, mistakenly. They have no connection with us whatever. They don't belong to the Church. There are actually no Mormon fundamentalists.

KING: *Are you surprised that there's, apparently, a lot of polygamy in Utah?*

GBH: I've seen the thing grow somewhat. I don't know how much it is. I don't know how pervasive it is.

KING: *Should there be arrests?*

GBH: It's matter of civil procedure. The Church can't do anything. We have no authority in this matter, none whatever.

KING: *Would you like to see the state to clamp down on it?*

GBH: I think I leave that entirely in the hands of the civil officers. It's a civil offense. It's in violation of the law. We have nothing to do with it. We are totally distanced from it, and if the

state chooses to move on it, that's a responsibility of civil officers.

KING: *President Hinckley, when the press pays attention to it, it does affect you, certainly in a public relations sense?*

GBH: It does, because people mistakenly assume that this church has something to do with that. It has nothing whatever to do with it. It has had nothing to do with it for a very long time. It's outside the realm of our responsibility. These people are not members. Any man or woman who becomes involved in it is excommunicated from the Church.

KING: *Prosecutors in Utah are quoted as saying, they told the Salt Lake Tribune, that it's difficult to prosecute polygamists because of a lack of evidence, and ex-wives and*

**"They [women] don't
hold the priesthood. . . .
It would take another
revelation to bring that about.
I don't anticipate it.
The women of the Church
are not complaining about it."**

daughters rarely complain about it. . . . Do you see that as a problem?

GBH: It's secretive. There is a certain element of secretiveness about it. I suppose they have some difficulty, they say they do, in gathering evidence.

KING: *Should the Church be more forceful in speaking out? I mean, you're forceful here tonight, but maybe in saying that it's rather than just a state matter, encouraging the state to prosecute.*

GBH: I don't know. We'll consider it.

KING: *I'm giving you an idea.*

GBH: Yeah, yeah.

KING: *Would you look better if you were?*

GBH: I don't know if we would or not. As far as I'm con-

cerned, I have nothing to do with it. It belongs to the civil officers of the state.

KING: *You condemn it.*

GBH: I condemn it, yes, as a practice, because I think that it is not doctrinal. It is not legal. And this church takes the position that we will abide by the law. "We believe in being subject to kings, presidents, rulers, magistrates in honoring, obeying, and sustaining the law."

ON THE SOCIAL GOSPEL, MORAL ISSUES, AND GUNS

KING: *I have not heard a [Mormon] Sunday service that would discuss world poverty, or President Clinton, or what they think of Bosnia. . . .*

GBH: We don't think much about it, but we act! That's what happens. We've carried on a great humanitarian effort.

KING: *Feeding people?*

GBH: Feeding people, giving them medicine, clothing, food. North Korea, we don't let politics stand in the way of what we do.

KING: *You work in North Korea?*

GBH: Yes, we've just been very helpful there. We've given them a lot of money. We've sent a farmer there, an expert

from Canada, to show them how to raise crops.

KING: *This is politics aside, then?*

GBH: Politics aside. The Church does not become involved in politics. We don't favor any candidate. We don't permit our buildings to be used for political purposes. We don't favor any party.

KING: *But you do speak out, or will speak out, on moral issues?*

GBH: We speak very strongly on moral issues. Gambling, liquor, what have you. Yes.

KING: *Against them all, right?*

GBH: That's right.

KING: *How about guns?*

GBH: Guns, we haven't done much with. I don't have one.

KING: *Neither do I, but are you thinking about maybe speaking out more on guns?*

GBH: I don't think we've given it any consideration that I remember.

CENSORSHIP

CALLER: *A recent news story said that a video of, videos of the movie Titanic being sold in Utah were having certain parts edited or censored. What parts are they, and why? And do you or the Mormon church believe in the censorship of books or films?*

GBH: No, we don't censor books and films, as a practice, no. This thing that's taking place has nothing whatever to do with the Church, not a thing.

WOMEN AND PRIESTHOOD

CALLER: *Since we're getting into the twenty-first century, President Hinckley, what is the chance that women may hold the priesthood in the Mormon church?*

GBH: Well, they don't hold the priesthood at the present time. It would take another revelation to bring that about. I don't anticipate it. The women of the Church are not complaining about it. They have their own organization, a very strong organization, four million plus members. I don't know of another women's organization in the world which does so much for women as does that this church has. They're happy. They sit on boards and governance in the Church. I don't hear any complaints about it.

KING: *Do you know why they can't be priests?*

GBH: Well, only that the Lord has not designated that they will be.

KING: *And the same—that's the same position as the Pope?*

GBH: Same principle, yes, . . . I think so.

KING: *So a revelation could come to you, or it could come to the Pope or the next president or the next Pope?*

GBH: That's what it would take. That's exactly what it would take. ☐

UPDATE

TEXAS JURY ORDERS CHURCH
TO PAY \$4 MILLION

A MONTGOMERY COUNTY, Texas, jury unanimously ordered The Church of Jesus Christ of Latter-day Saints to pay \$4 million to a thirteen-year-old boy who was molested five years ago by a Church youth leader. The 8 October ruling awarded the victim \$1 million more than the boy's attorneys had sued for. Church spokesperson Dan Rascon was quoted in an Associated Press wire service story saying that the Church will appeal the ruling.

The jury found the Church negligent for not protecting the child from Charles John Blome, 70, now serving a fifteen-year prison sentence. While the jury found that the Church and four former bishops did not act maliciously or consciously, they nevertheless failed in their duty to protect the child. At the time the crimes were revealed, the bishop notified Blome that he was a suspect. Blome was thereby able to destroy evidence that likely would have led to a lengthier prison term.

Blome molested at least four other boys from 1982 to 1994.

SOUTHERN VIRGINIA
COLLEGE THRIVING

SOUTHERN VIRGINIA COLLEGE, a former all-women's seminary purchased by LDS businessmen in 1996 (see SUNSTONE, Dec. 1996), is transitioning into a private, LDS-oriented school with such aplomb that school administrators already see it as a pattern for promoting LDS values world-wide.

"If we can find out what the model looks like that doesn't need tithing funds, then it can be replicated in other places," David W. Ferrel, president of Southern Virginia College, told audience members at an August education conference at BYU. The *Deseret News* reported that Ferrel, a former mission president, is now an area



Despite long odds, Southern Virginia College appears to be thriving.

authority serving in the Church's Fifth Quorum of the Seventy in addition to his position at the school.

In the three years that Southern Virginia has been owned by the LDS investors, the school has gotten out of debt and raised nearly \$19 million, according to the *News*. When the investors originally purchased the college (which had \$4.5 million in debt at the time), they hoped to raise \$50 million over five years from corporate sponsors and individuals. In its first year as a "mini-BYU," Southern Virginia had only seventy-four students. But for the 1998-'99 school year, it will have about three hundred attendees, and officials say the current campus could handle as many as twelve hundred. Long-term plans allow for large-scale building on the school's campus so that up to six thousand students could someday call Southern Virginia home.

For the time being, though, lack of accreditation still hampers any

MORMON MEDIA IMAGE

SITCOM BELITTLES MORMONS, LDS BELIEFS

A RECENT episode of the ABC sitcom *The Hughleys* took a cheap shot at Mormons and their beliefs. Notwithstanding that *The Hughleys* has a generally anti-racist, anti-bigotry bent, Mormons were apparently deemed to be a worthy target of derision, according to *Deseret News* television editor Scott D. Pierce. Pierce described in the *News* the aberrant, seemingly out-of-place scene in which Mormons bear the brunt of an odd, humorless joke.

Depicting a rather typical Monday Night Football scene, the show casts three men sitting around watching the game that just happens to feature the *San Francisco Forty-Niners* against the *Oakland Raiders*. Darryl Hughley, star of the sitcom, is a *Niners* fan while one of his two friends mocks him.

"How can you root for such a squeaky clean team? I mean, their quarterback is a Mormon," Hughley's friend, Milsap, taunts, referring to former BYU star Steve Young. Then Milsap asks Dave, who is the only white guy in the scene, "Hey, no offense. You not a Mormon or nothin', are ya?" With a huge swig of his beer, Dave derisively responds, "Here's how much of a Mormon I am." Pierce notes that Dave's body language insinuates that anyone who shuns alcohol for religious reasons is a fool. "Well, then, hallelujah to ya," Hughley concludes.

"It's a bizarre little scene, particularly given that it has nothing to do with anything that happens in the rest of the episode. And it's particularly odd coming in a show that has as its premise race relations," Pierce concludes.

serious hopes Southern Virginia's owners have for attracting serious students. Until the school gets accreditation—which it hopes to do within the next two years—BYU, other Church-owned schools, and even public colleges within the Mormon heartland will continue to draw those Eastern U.S. students who are concerned about both the strength of their degrees and learning in an LDS environment.

As a place for young LDS to meet other like-minded and -spirited individuals, however, Southern Virginia is already a success. In the last academic year, while the school had only two hundred students, it also had twenty-two LDS temple marriages.

President Hinckley, Pioneer Descendents Dedicate St. George Monument. Thousands gathered on the campus of Dixie College in St. George, Utah, 9 October 1998 for dedicatory ceremonies of a new monument honoring the original settlers of the area. President Hinckley was among those present, offering his remarks. Noting the beautiful locale, President Hinckley said of the pioneers, "They didn't worry about the scenery, they didn't have time to. Their condition was desperate." The monument—life-size bronze sculptures of the settlers—includes an engraving with all the names of the first pioneers.

New Statue Commemorates Pioneers in Winter Quarters. Franz Johansen, a former art professor at BYU, received a one-year call to the sculpting mission. Sculpting mission? That's right; Johansen's call was to create a depictive sculpture of pioneers crossing the plains enroute to Utah, according to the *Deseret News*. The art, which Johansen unveiled in April 1998, now adorns the Mormon Trail Center at Historic Winter Quarters near Omaha, Nebraska. Johansen's work depicts in bronze a family of seven handcart-pulling pioneers.



Pioneers' travails remembered in new, Nebraska art.

"Mini" Trek Reenacts Saints' Journey to Canada. Following the paths of their pioneer forbears, on 10 August 1998 about ninety Church members began a 735 mile journey from Preston, Idaho, to Cardston, Alberta. The trail was originally blazed in 1887 by Mormon polygamists intent on finding refuge from the U.S. government. Now being led by some who had participated in 1997's famous sesquicentennial pioneer trek from Iowa to Utah, the latest group of LDS trekkies had similar goals to others doing pioneer reenactments—learning of their ancestors' toils. "To them, the

Ferrel noted that groups of interested, potential LDS investors have approached him about helping them set up similar institutions in Southern California and Texas. Ferrel has not jumped at those offers, however, concentrating instead on his Buena Vista, Virginia, college.

Eventually, Ferrel would like to see the idea of independent, private, LDS-oriented places of higher education going international. "To me, places like Mexico City and São Paulo are more interesting because schools there would be places where the LDS young people could come together, then go on missions and get married and stay [in their homelands]," Ferrel told the *News*.

pleasures of the world were nothing as long as they were working for their family. You learn a lot about that on the trek," said Crystal Snow of Provo, Utah, to the *Salt Lake Tribune*.

Church Booted off "Yellow Pages" Website. A private Internet site called "Houses of Worship" (www.hows.net), which was originally intended to provide all religions with a medium of publicity, in July removed from its listings the LDS church, the Jehovah's Witnesses, and the Unitarian church. The three-member Houses of Worship board voted to remove the three religions after some religious groups complained about being listed side-by-side with groups they consider to be non-Christian cults. Board member Robert Thibadeau told the *Christian Science Monitor* that the board members themselves are uncomfortable with their action and want to be as inclusive as possible, adding that any church that considers itself Christian is welcome on their site.



Latter-day Saints no longer welcome.

Missionaries Pulled from Serbia, Albania. Amid growing tension between Serbian forces and occupying NATO soldiers, the Church on 3 October reassigned fourteen missionaries who were serving in Serbia. The missionaries—twelve proselyting and one humanitarian senior couple—were reassigned to Croatia. Both Serbia and Croatia fall within the Austria Vienna South Mission. The Church has about one hundred members in Serbia. Twenty-four missionaries were also pulled from Albania in August after anti-American threats became vociferous. The twenty single missionaries and two couples were reassigned in various parts of Europe, the *Deseret News* reported.

Church Grows in Togo 44 percent—in Just One Day. Eleven touring dancers from the small, West African nation of Togo visited Church-owned Ricks College in Rexburg, Idaho, and then stayed in Bountiful, Utah, for a month as part of a cultural exchange. After tours of Temple Square and learning about the restored gospel, all eleven dancers were baptized on 20 September 1998, all vowing to carry their testimonies back to their homeland. Previously, Togo was home to only twenty-five Latter-day Saints, and thus, as noted in the *Deseret News*, President Hinckley's oft repeated encouragement to Saints in Africa last February has come to pass; on many occasions, he told African Saints that their numbers would abundantly swell.

BIG MORMON FAMILIES BUCK NATIONAL EDUCATION TREND

OHIO STATE UNIVERSITY sociologist Douglas Downey discovered that big families mean lower educational attainment among the children. Then he discovered an exception: Mormons. For LDS, there was no correlation between education and family size.

Downey theorizes that Mormon parents spend less time and money on themselves than do other parents, thereby devoting more resources to the children. Also, Downey believes that Mormons' communal lifestyles abet a child's education.

Downey and graduate assistant Stefanie Neubauer reported their findings at the annual conference of the American Sociological Association, held in San Francisco. The findings were also described in the *Chronicle of Higher Education*.

HOFFMAN-ESQUE, FAUX MORMON COINS NOW ON SALE

DURING HIS DIABOLICAL but brilliant forgery career, Mark Hofmann created imitations of early Mormon coins in addition to his infamous documents. Hofmann passed his counterfeit coins on to unsuspecting dealers, and through the process, the con man resurrected a forgotten art—small-scale minting—which he subsequently passed on to one of his prison guards, Charles M. "Chuck" Larson.

An amateur historian from Orem, Utah, Larson worked for a time as a block sergeant in the Utah State Penitentiary, where he would speak long with the master forger. "We talked about forgery, Mormon history, and things like that," Larson told the *Deseret News*. Larson, who is working on a book on forgery, said "I showed him a little bit of the research I was doing into numismatic forgery . . . and he told me it was a shame we didn't meet on the street."

In 1849 under Brigham Young's direction, Mormon settlers minted, from California gold, coins with the words "Holiness to the Lord" on one side and a pair of clasped hands on the other. The ten-dollar coins provided a convenient way for the Saints to do commerce among themselves and also with the world outside Deseret. The coins could be traded for goods from the Eastern United States, and when they eventually wound their way to eastern banks, they would be melted and re-minted. Hence, relatively few remain. "Mormon gold coins are so rare and so valuable that only very wealthy people can own them," Larson said.

For the sake of historical fascination and education, Larson is undertaking to recreate the coins. Larson has spent "virtually every minute" of his spare time since last February recreating the machinery of nineteenth-century minting.

"We make everything. . . . You can't get it at K-mart," Larson told the *News*. He is selling his replicated coins—made of copper, not gold—for fifteen dollars, hoping to distribute his piece of faux history widely to Mormon history buffs.

Of his creations, Larson added, "There's a lot of history dripping from them. I touch one of them and it's like a catalyst to transport you historically."



Chuck Larson crafting faux Mormon coins.

For information on purchasing a faux Mormon coin, contact Sunstone or e-mail <Ranchsabre@aol.com> or call 801/224-3683.

LDS CALIFORNIA DOCTOR CONVICTED OF SEXUAL MISCONDUCT

A FAIRFIELD, California, physician and past stake president has been convicted of sixteen felony counts of sexual penetration and two felony counts of practicing medicine without a license. According to the *SF Weekly* of San Francisco, the case divided and polarized the Bay Area LDS community. John Parkinson was accused of having abusive relationships with women patients for years. He was sentenced to six years in prison on 2 June 1998, but Solano Superior Court Judge James Moelk delayed the sentence pending an appeal.

The *SF Weekly* of 5–11 August 1998 reported a sordid tale in which Parkinson before, while, and after serving as a local stake president, convinced several Fairfield women that they needed regular pelvic exams to treat bogus ailments. Some of the women reportedly received hundreds of such exams, with exams being routinely performed, sometimes as often as daily, for up to six months. In addition, the women alleged that Parkinson treated them with medications that created symptoms unrelated to any genuine ailments in order to convince them that they needed to keep receiving Parkinson's care. The women said Parkinson, who was known throughout the community for never turning a needy patient away, had their implicit trust because of his community and ecclesiastical status.

SPEECHES & CONFERENCES

STRENGTHEN FAMILIES, SISTER HINCKLEY COUNSELS

MARJORIE P. HINCKLEY, wife of Church President Gordon B. Hinckley, addressed the Utah Governor's Initiative on Families Today (GIFT) marriage conference on 18 September 1998. The *Deseret News* reported that this conference served two functions. First, Utah's Governor Mike Leavitt announced the formation of the Governor's Commission on Marriage that will seek to find ways to strengthen marriages throughout the state and focus attention on marital problems. Second, Sister Hinckley addressed attendees, being representative of one who had succeeded at her marriage.

"I suppose my only qualification to stand and give you any advice is because I've been around so long," the prophet's wife joked. "We've been married for sixty-one years, and we're still speaking to each other."

Hinckley reminisced about struggles she and the young Gordon had early in their marriage as the Great Depression enveloped their



Marjorie P. Hinckley

lives. "Those days were not always blissful, but we loved each other But we had to get used to each other."

"A woman should have more in her hand than a broom and more in her head than laundry operations," Hinckley said, according to the *News*. "I'm grateful for a husband that lets me do my own thing—he has no choice."

But Sister Hinckley acknowledged that living with the prophet is not always easy. "One time he was going to South America. The night before he was scheduled to leave, I asked if I was going with him in the morning. He told me we don't have to worry about that tonight."

PRESIDENT HINCKLEY ADDRESSES PILGRIM DESCENDENTS

IN A Salt Lake City speech before two hundred delegates of the General Society of Mayflower Descendants, President Gordon B. Hinckley spoke of how the settlers of Plymouth Colony "put their trust in the Almighty and worked endlessly to make their dreams come true." Today, however, the dream of America is in jeopardy, the *Deseret News* paraphrased the Church president's remarks. President Bill Clinton has damaged, if not destroyed, the country's trust in its leaders, but President Clinton's woes are only indicative of the sickness in society as a whole. But is there hope for America? Indeed so, President Hinckley further counseled, saying "I'm an optimist." The nation's wounds can be healed when a "good father" and a "special mother" can be found in every home, the *News* reported. President Hinckley is a tenth generation descendent of Stephen Hopkins, who sailed on the Mayflower.

HEART T'HEART COMES TOGETHER

A TWELVE-STEP program for Mormons of all addictions, Heart t'Heart hosted its seventh annual conference at Salt Lake Community College on 19 September 1998. George Pace, retired BYU religion professor, addressed the group on the power of Christ's atonement. Heart t'Heart was created in 1991 by Colleen Bernhard, an active Mormon and mother of twelve, according to the *Salt Lake Tribune*.

Bernhard had turned to Overeaters Anonymous in 1981. Of that experience, she told the *Tribune*, "I could see the principles would correlate to principles in LDS scriptures and gospel, but I had to make the connections myself." Seven years and two hundred pounds later, Bernhard wrote *He Did Deliver Me From Bondage*, a book that links each of the twelve anti-addiction steps to Mormon scripture.

Heart t'Heart now has twenty-seven chapters in eight states and Canada and Japan. Mormons at the chapter meetings have such disparate problems as over-spending, sexual addiction, compulsive housecleaning, and TV watching. The organization maintains its independence from the Church and is separate from Substance Abuse Volunteer Efforts (SAVE)—a Mormon-oriented recovery program—and from various LDS Social Service addiction programs.

BYU UPDATE

BYU CREATES SCHOOL OF FAMILY LIFE

"POWERFUL AND sinister forces are at work against the family," Apostle Boyd K. Packer warned attendees at a BYU banquet on 10 September 1998, held to announce the creation of a new school at

the Church university. The School of Family Life was launched amid words of counsel to the school's new administrators from BYU President Merrill Bateman, in addition to the apostle. Elder Packer told his listeners that creation of the school may, in fact, become the most important event in BYU's history. "You must succeed. You must," he said in the *Deseret News* story.

The new school is part of the College of Family, Home and Social Sciences, and will have thirty-seven faculty members. James M. Harper, a BYU family science professor, has been named director of the School of Family Life. The *News* reported that the greatest anticipation for the school will be its bringing together scholars from an eclectic array of disciplines, such as political science, nursing, chemistry, religion, law, and psychology. Also, those addressing the banquet said they expect the school to have broad influence in public policy throughout the world.

President Bateman said that "The goal of this school is to make sure that students who leave here know how to relate to their spouses and how to build a good family." Elder Packer also said "The Family: A Proclamation to the World" will serve as the school's charter: "Literally, the safety of humanity hangs in the balance. The principles in the proclamation run counter to the prevailing views of society, but these principles are ours to implement and to share."

BYU STILL SOBER, BUT NOW A SECOND-TIER SCHOOL AS WELL

IN ITS annual rankings of the nation's best universities and colleges, *U.S. News and World Report* has ranked Brigham Young University among the magazine's second tier of schools. The second tier includes universities that rank between 51st and 117th out of 311, although the rankings do not list the schools relative to one another. And after falling last year from the *Princeton Review's* top ten list of "stone cold sober" schools, BYU jumped all the way to number one in the 1998 rankings. BYU's wild movement in these sobriety rankings has led some to speculate that BYU's absence on last year's poll was more indicative of the sobriety of the *Princeton Review* judges than of BYU students.

BYU also ranked 11th in the *Princeton Review's* quality of life survey, 2nd in most conservative schools, and 1st for students who pray the most.

In past years, *U.S. News* has ranked BYU consistently as a third-tier academic school. The *Deseret News* reported that several factors contributed in BYU's jumping up a tier, including higher scores in academic reputation, graduation rates, and freshman retention. Also, the *News* said that for several years BYU has lobbied *U.S. News* not to penalize the Church-owned school when its students take leaves of absence to serve Church missions, which prolongs the time to graduate. That lobbying may at last be bearing fruit.

"We think it more accurately reflects where we are than it has in the past," President Merrill J. Bateman told the *News*. "For us to be recognized as high as we are given our few number of doctoral programs is very good and speaks well of our people."

In related news, President Bateman told a September convocation that when he first came to BYU in January 1996, he felt that the school had "considerable progress" to make before he could deem the school a "Zion university."

"In contrast to my view of three years ago, the recent impression has been that Brigham Young University is a 'Zion university,'" Bateman was quoted in the *Salt Lake Tribune*. He added that the "link between church and university will become stronger than ever."

PEOPLE

DEATHS

• A woman known nationwide for her support of fine arts and Church service, **June Dixon Oaks** died of cancer on 21 July, 1998, at age 65. Oaks, wife of Apostle Dallin H. Oaks, was raised in Spanish Fork, Utah. As a high school senior, June Dixon met her future husband who was in his first year of college. They were married 24 June 1952, and are the parents of six children. In a 1986 *Church News* interview, Elder Oaks said, "My academic achievement and career successes have been based on the fact I married someone I loved, who helped me focus my energies. I had a B average when I met June; after we married, I had an A average. We were quite poor when I was in college; we had two children by the time I finished BYU, and three children by the time I graduated from law school. She never complained and she made every sacrifice possible for every professional, church and family goal we pursued."

• **Alex Joseph**,

62, an attention-grabbing Southern Utah polygamist, died 27 September 1998 from liver cancer. Joseph was raised in California as Greek Orthodox, and he maintained that his beliefs were unrelated to Mormonism. Nevertheless, Joseph acknowledged performing in Utah's Lake Powell more than three thousand baptisms for the dead (a doctrine he said he learned of in the Bible—not from Mormons), and he had been married up to twenty times. One wife recently told the *Salt Lake Tribune* that she was one of seven surviving wives. Joseph had twenty-two children.



Joseph with his mother and four wives.

• Former BYU academic vice president **Robert K. Thomas** died on 3 October 1998. Thomas's service in school administration under presidents Wilkinson and Oaks followed a well-noted teaching career in the school's English department. Many of his students acclaimed Thomas as one of BYU's great teachers.

AWARDS & HONORS

- The following awards were presented at the April 1998 **Mormon History Association's** annual conference at Washington, D.C.:
 - MHA Best Book: **Todd Compton** for *In Sacred Loneliness: The Plural Wives of Joseph Smith* (Signature Books)
 - Francis M. and Emily S. Chipman Award for the Best First Book: **Terryl L. Givens** for *Viper on the Hearth: Mormons, Myths, and the Creation of Heresy* (Oxford University Press)
 - Ella Larsen Turner Award for the Best Biography in Mormon History: **Andrew F. Smith** for *The Sainly Scoundrel: The Life and Times of Dr. John Cook Bennett* (University of Illinois Press)
 - Steven F. Christensen Award for the Best Documentary: **Will Bagley**, editor, for *The Pioneer Camp of the Saints: The 1846 and 1847 Trail Journals of Thomas Bullock* (Arthur H. Clark Company)
 - T. Edgar Lyon Award for the Best Article of the Year: **Will Bagley** for "Everything is Favourable and God is on Our Side: Samuel Brannan and the Conquest of California," in *Journal of Mormon History* (Fall 1997)



June Dixon Oaks

- T. Edgar Lyon Award of Excellence: **Craig Lowell Foster** for "The Sensational Murder of James R. Hay and Trial of Peter Mortensen," in *Utah Historical Quarterly* (Winter 1997)
- T. Edgar Lyon Award of Excellence: **Roger Launius** for "Pretender to the Throne: R. C. Evans and the Problem of Priesthood Succession in the Reorganization," in *Dialogue: A Journal of Mormon Thought* (Summer 1997)
- Jaunita Brooks Award for the Best Undergraduate Paper: **Amy Harris** for "the Branch: England in the 19th Century"

- Jaunita Brooks Award for the Best Graduate Paper: **Matthew Godfrey** for "Political Intrigue: Public Welfare as Profiteering? The 1920 Indictment of the Utah-Idaho Sugar Company"
- Special Citations: **Lee B. Groberg, Edwin C. Robinson, G. Kevin Jones**
- BYU's Collegium Aesculapium Foundation, an association for Mormon doctors, presented two awards in April 1998, one for humanitarian achievement and the other for distinguished service. **Elder Neal A. Maxwell** of the Church's Quorum of the Twelve was honored for humanitarian Church and educational service while **Dr. Edward William Jackson** was cited for distinguished service to international children with correctable physical challenges, such as cleft lips or crossed eyes. While serving as a Philippines mission president, Jackson noticed many children with such problems. He later founded the Deseret International Foundation, which helps Third World doctors learn to perform routine, corrective operations.

• In July, the University of Utah's Board of Trustees announced the creation of a presidential endowed chair in honor of **Apostle Neal A. Maxwell**. The chair, which requires a \$1.25 million endowment to be fully funded—of which two thirds had been raised before the announcement—will be housed in the political science department.

• **Darrell Spencer**, formerly of BYU's English faculty, was selected as this year's winner of the Flannery O'Connor Award for Short Fiction, administered by the University of Georgia. Spencer currently has two collections of fiction, and a third will be published by the awarding university in about one year. Spencer follows closely on the heels of Mormon Paul Rawlins, who won the same award in 1996.

• For writing the lyrics to the famous Mormon anthem "I Am a Child of God," ninety-year-old **Naomi Randall** was honored at BYU by President Merrill J. Bateman, and thirty-eight hundred students attending the devotional gave Randall a standing ovation. A BYU women's choir sang an arrangement of the hymn. Randall wrote the song after being asked to do so by LaVerne Parmley, president of the Primary, in 1957. As an additional imprint upon Mormon culture, in 1967, Randall chaired a committee that created the "Choose the Right" (CTR) ring.

BYU THEATER STOPS CENSORING MOVIES; LOCAL STORE OFFERS TO EDIT VIDEOS

ENDING A long BYU tradition, the on-campus Varsity Theater announced on 3 August 1998 that it would no longer excise objectionable portions of popular movies in order to make them meet LDS standards. Effective immediately, the theater now refrains from showing all films with objectionable scenes and language and shows only films that without editing meet the Varsity's standards—mostly G-rated and old, classic films.

The announcement came only a few days after Paramount Studios ordered an American Fork, Utah, movie house to stop showing an edited version of the blockbuster *Titanic*. According to BYU's *Daily Universe*, that news item prompted reporters to inquire whether the university would continue to edit the films it shows. University spokesperson Carrie Jenkins told the *Universe* that BYU had been trying earlier this year to secure official permission from many film companies to edit films, but without success. School administrators had decided to stop editing films beginning fall semester, but the controversy at the American Fork theater prompted BYU to announce and implement the new theater policy earlier than planned.

In contrast, Utah Valley State College, a public college in Provo-Orem that some half-jokingly refer to as "BYU Junior" because of its proximity to the Church school and its reputation as a feeder school for



BYU's Varsity Theater: controversy finis?

BYU, announced in September 1998 that it would begin showing versions of popular movies that the studios have edited for airline audiences. These films, which have had nude scenes removed but have not had language toned down sufficiently to meet BYU standards, are expected to find a market among LDS students who no longer have the Varsity Theater as an option for viewing current releases.

In a related story, Sunrise Family Video, of Utah County, began offering to excise portions of its customers' copies of *Titanic*. As of mid-September 1998, the video store had already had more than twenty-three hundred requests for the cut. Sunrise has been threatened with lawsuits from Paramount Studios, but none has yet been filed. In the Utah press, Sunrise has contended that it is entirely legal for private owners of the video to edit it as they see fit; if it is for a person's own private use, that person can pay a professional service to perform the editing.

"BYU RULE" OVERTURNED—SO BYU, OTHERS FIGHT BACK

THE FIFTEEN-MEMBER board of governors of the National Collegiate Athletics Association voted in April 1998 to abolish the so-called "BYU Rule" that stipulated that collegiate national championship athletic events would not be held on Sundays. BYU and Campbell University, a small Baptist college in Buies Creek, North Carolina, are the only NCAA-member schools that refuse to participate in Sunday athletic events. Board members decided to do away with the rule for the sake of enhancing television revenues.

Since the rule was abolished, however, BYU and Campbell University have worked together to try to have the thirty-five-year-old policy reinstated. The two universities needed to have one hundred schools request by July 6 that the governing board's ruling not be put in effect, but the schools succeeded in getting only ninety-nine supporters before the deadline, according to the *Salt Lake Tribune* and the *Deseret News*.

The activists did, however, succeed in getting the attention of the NCAA. On 11 August, its board of directors tentatively reversed the NCAA's earlier decision by passing legislation to create a new, inclusive policy. The new rule allows committees that govern particular sports the flexibility to schedule championship events on any given day that is most appropriate given all considerations—inclusivity, financial, and any others. This latest ruling by the board of directors is subject to an override vote by all participating schools at the NCAA's January 1999 conference, but given that BYU and Campbell were able to find ninety-nine schools to support their cause, a vote to once again change the rule seems unlikely.

WOMAN APPOINTED TO PRESIDENT'S COUNCIL AT BYU

FOR THE first time in more than ten years, a woman has been appointed to the prestigious and powerful President's Council at BYU, according to the *Salt Lake Tribune*. The council is a ten-member group that works closely with the school president, offering advice and giving direction. Addie Fuhriman was appointed in August.

No women have served on the President's Council since the mid-1980s, although women comprise nearly 20 percent of all BYU faculty. Nationally, according to the *Tribune*, women comprise 30 percent of all college faculty. James Gordon, a BYU associate academic vice president, earlier this year said that the school lags behind national averages because BYU has a small pool of potential women hires.

Fuhriman is a former University of Utah professor of psychology, past chair of the Utah State Psychology Licensing Board, and past president of the Utah Psychological Association. She received the Distinguished Teaching Award at the University of Utah. At BYU, she has most recently been the dean of graduate studies. Her new title is assistant to the president for planning and assessment. Fuhriman's appointment, according to the *Tribune*, followed a recommendation earlier this year from BYU's Faculty Advisory Council's Committee on Recruitment, Hiring and Social Environment to put at least one woman on the council.

President Merrill J. Bateman told the *Tribune* that his decision to appoint Fuhriman to the post was consistent with the FAC's recommendation, but he added that he had been considering appointing her for the position before he received the FAC's suggestion last spring. "This was in motion long before that," Bateman told the *Tribune*. "It is important to have women as an integral part of the administration because half our students are women and we need them for role models."

"I do understand the issues for women," Fuhriman said. "And I understand the intellectual and spiritual contribution that they make to this institution."



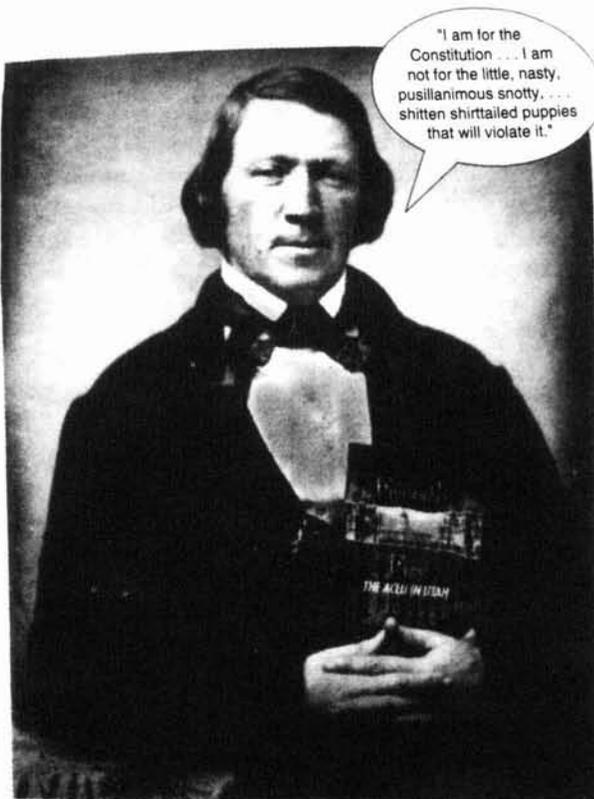
Addie Fuhriman

SUN  SPOTS

CURRENT AFFAIRS 101

ALL THE NATION was gossiping about the lurid revelations about President Clinton and Monica Lewinsky when Special Prosecutor Kenneth Starr's report was made public. But BYU students were counseled by Apostle Richard G. Scott to avoid it. "Don't read or otherwise fill your mind with the salacious details of this controversy. No good will come of that," he said at a BYU weekly devotional. Although students accessed Starr's report through the Internet both at the BYU library and the Church-owned *Deseret News*, the next week, when the videotape of the President's grand jury testimony was released, KBYU Channel 11, the University's TV station, decided not to air its regularly scheduled evening showing of the *The News Hour with Jim Lehrer* when the show analyzed the event.

HANGING BY A THREAD



From a speech on July 5, 1852.

IMAGE FOUND on the back of a Utah ACLU T-shirt, which was originally used to hype Linda Sillitoe's *Friendly Fire: The ACLU in Utah*. Quoting Brother Brigham has never been so fashionable!

CHANGED PARTNERS

FOR A CENTURY, the RLDS church denied that Joseph Smith practiced plural marriage, while the LDS church affirmed that he did. Now, however, the RLDS church's Herald House bookstore sells Todd Compton's recent Mormon History Association award-winning *In Sacred Loneliness: The Plural Wives of Joseph Smith*, but the LDS church's Deseret Book store refuses to carry it.

SUNSTONE  CALENDAR

1999 Symposium West. The conference will be on 16-17 April at the San Francisco Airport Clarion. Contact Richard Rands (415/969-6567; <rands7@aol.com>).

1999 Sunstone Symposium. 1999 marks the silver anniversary of Sunstone, and its annual symposium will be held at the Salt Palace in Salt Lake City on 14-17 July 1999. Proposals are now being accepted. Contact Sunstone to be on the preliminary program mailing list.

THE MORMON UNIVERSE

Kieth Merrill, writer and director of *Legacy*, has been commissioned by the Church to produce a new film featuring experienced, professional LDS actors in good standing, with non-white ethnicity a plus. Principal roles are: two women, ages 18-22 and 45-55; boy, 14-16; and six men, ages ranging from 18 to 80. One other specific role is for a handsome, tall (over 6 feet), White or Near-Eastern male with penetrating eyes and kindly face. Many other lesser roles to be filled. Time is of the essence, so call quickly for more information: 801/370-9100.

The Association for Mormon Letters will hold its annual conference on Saturday, 20 February 1999, at Westminster College (1840 S. 1300 E., Salt Lake City), with morning and afternoon sessions, an awards luncheon, and an evening social where award-winners will read from their works. For more information, contact Neal Kramer (1025 JKHB, BYU, Provo, UT 84602; 801/378-8606; <neal_kramer@byu.edu>).

The Center for the Study of Christian Values in Literature, at BYU, will hold its fifth annual colloquium on 25-26 March 1999. Selected papers will be published in *Out of the Best Books: Studies in Literature and Belief*. One-page proposals, including tentative title, are due by 18 January 1999; send to Richard H. Cracroft, 3076F JKHB, Brigham Young University, Provo, UT, 84602; or via e-mail at <RHC@email.byu.edu>.

The second **International Mormon Studies Conference** in Durham, England, will convene 19-23 April 1999. The central theme will be whether or not the Church bears the potential to become a new world religion, but presentations will cover many diverse topics. Conference organizers are now accepting attendee registrations. For more information, write to Douglas J. Davies, The College of St. Hild and St. Bede, (LDS Conference), University of Durham, Durham DH1 1SZ, England.

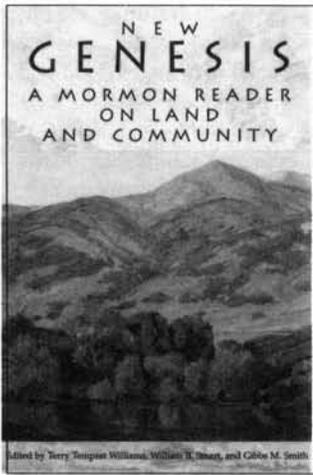
The Mormon History Association will host its annual conference 20-23 May 1999 in Ogden, Utah. The theme of the conference will be "Mormonism at the Crossroads: Cultural Conflicts and Connections." While the deadline for proposals has passed, volunteers to chair and comment on sessions are still needed. To volunteer or for more information, contact Craig Foster or Suzanne Foster (Mormon History Association, 2470 N. 1000 W., Layton, UT, 84041; <suzfoster@aol.com>; 801/773-4620; fax 801/779-1348).

AN OLIVE LEAF

A CALL TO LIVE IN TENSION

By Larry Young

New Genesis: A Mormon Reader on Land and Community (Gibbs Smith Publisher) is a unique collection of Mormon personal essays on the emerging Mormon ecological consciousness. The following was taken from the essay by Larry Young, the cochair of the Utah Wilderness Coalition and associate professor of sociology at Brigham Young University. Reprinted by permission.



FOR THOSE OF US LIVING in modern societies, there is a particular danger that we are guilty of participating in the destruction or degradation of God's creation without fully realizing it. The logic of modern society and advanced global capitalism is the logic of consumption and control and dominion. It allows the most materially advantaged individuals in our global community, including the majority of North Americans and Europeans, to insulate themselves

from many of the consequences of their actions.

Being wise stewards of God's creation, for example, can be challenging when we are not immediately impacted by the pollutants of unregulated industrial production that result in low-cost goods at our local department stores but create unhealthy living conditions for our brothers and sisters in developing countries. But because God has blessed us with intelligence, choosing to remain in ignorance does not absolve us from responsibility.

Upon reflection, we also realize the difficulty in justifying our modern standard of living since it is dependent upon a level of material consumption and pollution that cannot be sustained if all other human beings are to be afforded the same opportunity. The truth is that God's creation would collapse if all the world were to live the way most of us do in America.

So where does the call of Christ take us? Do we choose to sustain a global distribution of life chances that deny some of our brothers and sisters the same blessings that we have? Should we deny those less fortunate than us adequate health care, housing, and nutritional food, as well as the opportunity for parallel levels of material well-being, in order to protect the sustainability and divinity of God's creation? Of course, this re-

quires us to ignore the obvious, that God's economically disadvantaged children are also part of the whole of creation.

Or does the call of Christ lead us to consider different ways of living that allow for dignity and justice for all while also protecting the divine creation? How do we sustain and nurture the whole of creation? I do not fully know the answer, but when I am spiritually alive it is clear to me that we must not seek to escape the question if we want to fully engage the sacred.

At the very least, we must participate in a conversation and be faithful enough to understand that the call of Christ is a call to stand outside of the ordinary logic of our culture as we seek to live responsible, compassionate, fully aware lives.

At its heart, the call of Christ in relationship to God's creation is a call to live in tension—a tension that exists because most of us are guilty of living on some level that contradicts what is necessary to protect creation and enable social justice for all humanity. The call to live in critical tension is a call to constantly reflect upon the implications of our beliefs and actions as they relate to the environment. If we assume that our beliefs and actions are always benign, we cut ourselves off from hearing the prophetic call of God. But we can begin to understand that the call into critical tension is a call to accept a divine gift. That is, as we struggle to discern God's call and live authentically in relationship to it, we will engage the spirit, and witness in every place that, at every moment, we are embraced by and participating in the sacred nature of creation.

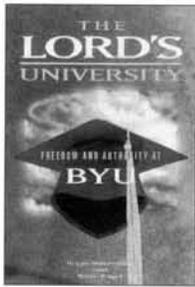
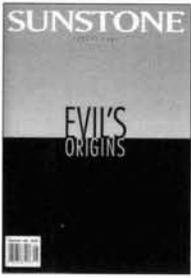
Our actions can transform. We *can* act to protect that which is at risk. As we seek to fulfill the divine stewardship we have been given, we can act with hope and confidence because we will be acting in concert with the will and imagination of God.

I believe that the more of us who engage the question of what constitutes right living in relationship toward God's creation, the more likely we are as a human family to be wise stewards. We see that exterminating species and degrading ecosystems, that polluting water and air, that condemning people to live in conditions of environmental degradation is not wise stewardship. If sustaining our level of consumption dictates such brutal outcomes, then we are not engaged in compassionate living.

I am filled with hope because within the Mormon community there is already a foundation for the development of a land ethic that does not shy away from the hard questions of our time. Such a land ethic awakens us to God's presence in every place and every moment, issuing forth the prophetic call to experience the world fully, joyfully, and acknowledge our place within the divine creation. ☐

SUNSTONE MERCANTILE

Making a list? Checking it twice?



Sunstone Magazine 9 issues for \$36

This great offer brings Sunstone's award-winning humor, fiction, history, and its thoughtful reflections on contemporary Mormonism and personal faith journeys. Offer good for new or renewal subscriptions.

The Lord's University: Freedom and Authority at BYU

by Brian Kagel and Bryan Waterman ~~\$19.95~~ **\$17.95**

For instilling orthodoxy in its students, Brigham Young University gets high marks—but low marks for limiting speech, press, assembly, and due process. *The Lord's University* chronicles two decades of BYU turmoil as it documents public announcements, intimate conversations, closed-door meetings, and more. (Signature Books)

As a Thief in the Night: The Mormon Quest for Millennial Deliverance

by Dan Erickson, ~~\$34.95~~ **\$31.45**

The LDS church was founded on the belief that the world would soon end. Doctrine and Covenants' references foretell the Savior's second coming to be approximately in the years 1890–91, and Church leaders told the faithful that they would "not taste death till Christ comes." Erickson explores this hubris and its diffusion throughout the first eighty years of Mormon history. (Signature Books)

New Genesis: A Mormon Reader on Land and Community

edited by Terry Tempest Williams, ~~\$29.95~~ **\$26.95**

Written with courage and inspiration, this collection of essays by more than forty Mormon authors illuminates spiritual qualities inherent in the land. *New Genesis* offers unprecedented Mormon thought toward our growing ecological consciousness—a timely Mormon contribution on land-use ethics. (Gibbs Smith)

Against the Grain: Memoirs of a Western Historian

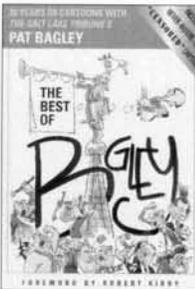
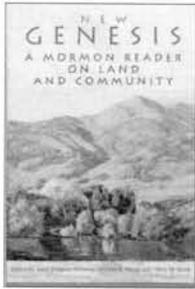
by Brigham D. Madsen, ~~\$31.95~~ **\$28.75**

As he approaches the end of a long and distinguished career, veteran historian Brigham Madsen approaches his final research subject—himself—with the same candor and eye for controversy that characterized his previous works. (Signature Books)

The Best of Bagley: 20 Years of Cartoons with The Salt Lake Tribune's Pat Bagley

~~\$12.95~~ **\$11.65**

He's been called a highly talented observer of Utah's unique social fabric and a gifted satirist. He's also been called a jerk. Perhaps you know and love Bagley for both reasons. Laugh and reminisce with two decades of stirring up the hornets nests. (Buckaroo Books)



Adventures of a Church Historian by Leonard J. Arrington, ~~\$32.50~~ **\$29.25**

Aspen Maroonery by Levi S. Peterson, ~~\$15.95~~ **\$14.35**

The Backslider fiction by Levi S. Peterson, ~~\$6.95~~ **\$5.35**

Early Mormonism and the Magic World View, rev. ed. by D. Michael Quinn, ~~\$19.95~~ **\$17.95** paper

Father of Lies by Brian Evenson, ~~\$22.00~~ **\$19.80**

From Mission to Madness: Last Son of the Mormon Prophet by Valeen Tippetts Avery, ~~\$19.95~~ **\$17.95**

Huebener and Other Plays by Thomas F. Rogers, ~~\$9.95~~ **\$8.95**

In Our Lovely Deseret: Mormon Fictions stories edited by Robert Raleigh, ~~\$17.95~~ **\$16.15**

In Sacred Loneliness: The Plural Wives of Joseph Smith groundbreaking, controversial history by Todd Compton, ~~\$29.95~~ **\$26.95**

A Mormon Democrat: The Religious and Political Memoirs of James Henry Moyle ed. by Gene A. Sessions, ~~\$85.00~~ **\$76.50**

Mormon Passage: A Missionary Chronicle by Gary and Gordon Shepherd, ~~\$24.95~~ **\$22.45**

Mormon Sisters: Women in Early Utah, 2nd ed. by Claudia L. Bushman, ~~\$17.95~~ **\$16.15**

New Mormon Studies CD-ROM: A Comprehensive Resource Library published by Smith Research Associates, ~~\$200.00~~ **\$180.00**

101 Missionary Stories (You Won't Read in the Ensign) by Mike Bingham, ~~\$7.95~~ **\$7.15**

Pat & Kirby Go to Hell by Pat Bagley and Robert Kirby, ~~\$9.95~~ **\$8.95**

The Pioneer Camp of the Saints: The 1846 and 1847 Mormon Trail Journals of Thomas Bullock ed. by Will Bagley, ~~\$39.50~~ **\$35.55**

Saintly Scoundrel: The Life and Times of Dr. John Cook Bennett by Andrew F. Smith, ~~\$26.95~~ **\$24.25**

The Viper on the Hearth: Mormons, Myths, and the Construction of Heresy by Terry L. Givens, ~~\$25.00~~ **\$31.50**

Wayward Saints: The Godbeltes and Brigham Young by Ronald W. Walker, ~~\$25.00~~ **\$22.50**

With Child: Mormon Women on Mothering ed. by Marni Asplund-Campbell, ~~\$14.95~~ **\$13.45**

Title	Qty	Price	Name
_____	_____	_____	_____
_____	_____	_____	Address _____
_____	_____	_____	City _____ State _____ Zip _____
_____	_____	_____	Phone _____
Subtotal _____			<input type="checkbox"/> Check <input type="checkbox"/> VISA <input type="checkbox"/> MC <input type="checkbox"/> Amex <input type="checkbox"/> Disc
U.S. Shipping & Handling (\$2 first book; \$1 ea. additional) _____			Card # _____ Exp _____
TOTAL _____			Signature _____

Mail order to SUNSTONE, 343 N. Third West, Salt Lake City, UT 84103-1215 or call 801/355-5926 to place credit card order, or fax order to 801/355-4043

Nonprofit Org.
U.S. Postage
PAID
Salt Lake City, UT
Permit No. 2929

OXYMORMONS

