

The LDS Church in 2001

I. Substantial Progress

A. Fifth Largest in U.S. “An analysis of data released by the National Council of Churches and other sources shows that the Church of Jesus Christ of Latter-day Saints is now the fifth largest denomination in the United States. The NCC data comes from its 2001 Yearbook of American and Canadian Churches, the most comprehensive source of church statistics. But the data for the Church of Jesus Christ included in the book is dated December 31, 1999, and subsequent growth appears to have pushed the Church from sixth place to fifth. The yearbook counts the Catholic Church as the largest in the US with 62 million members. The Southern Baptist Convention is next, with 15.85 million, followed by the United Methodist Church (8.37 million), the Church of God in Christ (5.49 million) and the Evangelical Lutheran Church (5.14 million). The Church of Jesus Christ of Latter-day Saints is listed in sixth place with 5.11 million members as of the end of 1999. However, in the intervening year, the Church of Jesus Christ has likely added about 85,000 members in the US, while the Evangelical Lutheran Church has been slowly losing members for several years. As a result, the church likely became the fifth largest US denomination sometime in 2000.” (*Mormon News*, Feb. 20, 2001.)

1. If current growth rates continue, it will take 3 to 5 years for the church to grow into fourth place and overtake the Church of God in Christ. After that, it is a long way to third place. (*Ibid.*)

B. Growth of Wards and Branches. Over the last decade, approximately 8,000 new wards and branches have been organized. This means that just over two new units are organized each year in the average LDS mission, and that an average of 2.2 new LDS units are created every day. (*lds-eurasia*, March 16, 2001.)

1. Spanish Wards and Branches in Utah. The Church of Jesus Christ of Latter-day Saints now has 34 wards and branches in Utah where Spanish is the primary language. (*Salt Lake Tribune*, March 24, 2001.)

C. Growth in Africa. Dale LeBaron, a mission president in South Africa when the 1978 priesthood revelation opened the gospel to all worthy male members, has followed in amazement the growth of the Church in Africa. “In the last 22 years, African membership has jumped from 8,000 to 150,000 and during the year 2000, sacrament meeting attendance in the West Africa Area was 54 percent, second only to the Utah South Area. ‘This is impressive when we consider that most Africans have to walk a considerable distance to their meetings,’ LeBaron said.” (Ricks College News Release 5 April 2001.)

1. Members by Country. There are now over 150,000 LDS members in Africa, with approximately 50,000 members in Nigeria, 30,000 in South Africa, 20,000 in Ghana, approximately 9,000 each in the Democratic Republic of Congo and in Zimbabwe, 6,000 in Cote d'Ivoire, 5,000 in Kenya, 4,000 each in Cape Verde and Sierra Leone, 2800 in Liberia, and 2600 in Uganda. The remaining 10,000 members live in 18 additional nations, including the Republic of Congo, Madagascar, Swaziland, Zambia, Botswana, Mozambique, Reunion, Angola, Lesotho, Mauritius, Namibia, Cameroon, Malawi, Central African Republic, Ethiopia, Togo, and Burundi, in that order. (David Stewart, “The Church in Africa,” Cumorah News Service, December 15, 2001.)

2. Why So Few Missions? “By any standard, Africa is highly underserved from a missionary standpoint. While there are 19 full-time LDS missions in Mexico, with 93 million people, and 17 missions in California, with 33 million people, all of Africa—home to over 700 million people—is served by only 12 missions.” The United States, with 275 million people, now has 100 missions. (*Ibid.*)

3. Book of Mormon in Africa. “Another challenge is linguistic. While Africa is home to only 13% of the world's population, 91 of the world's 293 living language spoken by over one million people—a full one-third—are African languages. The Book of Mormon is thus far available in a handful of African languages: Afrikaans,

Amharic, Zulu, Swahili, Igbo, and Xhosa. Selections are available in several other languages, including Lingala, Kisii, Shona, Mam, and Efik. Many more translations are needed, along with plans to make those translations widely available throughout Africa.” (*Ibid.*)

D. Growth in Latin America. Baptisms in much of Latin America have increased to unprecedented levels. For the two years of 1996 through 1997 (the most recent breakdown I have seen), these totals were reported:

Brazil	46,000	Argentina	16,500
Chile	34,000	Honduras	8,500
Mexico	27,500	Guatemala	8,500
Peru	16,500	El Salvador	6,500

(Mark L. Grover, “The Miracle of the Rose and the Oak in Latin America,” *Out of Obscurity: The LDS Church in the Twentieth Century*, proceedings of the 29th Annual Sidney B. Sperry Symposium, BYU, 2000, p. 142.)

1. Decline of Catholic Church. “Latin America is presently experiencing one of the most significant religious revivals ever seen in the modern world. Historically, Latin America has been the Catholic Church’s strongest region, but millions have been leaving the Catholic Church to join pentecostal, African, and a host of other churches. New religions are being founded, and evangelical churches are spreading throughout the continent at a surprising rate. Estimates of the number of Catholics in some of the countries of Latin America have dropped from above 90 percent to as low as 60 percent in fewer than twenty years.” (*Ibid.*, pp. 143-4.)

2. Less Than Protestant Growth. While the Church is growing rapidly in Latin America, it is growing at a slower rate than Protestant churches in general. Here is the growth from 1986 through 1993:

<u>Country</u>	<u>Protestant Growth</u>	<u>LDS Growth</u>	<u>% of Difference</u>
Argentina	225.6	99.0	-126.57
Bolivia	100.2	119.1	18.89
Brazil	169.2	130.1	-39.11
Chile	101.3	104.1	2.81
Colombia	135.5	114.0	-21.57
Paraguay	367.6	113.3	-254.29
Peru	250.2	114.7	-135.47
Uruguay	127.8	50.0	-77.69
Venezuela	396.3	175.0	-221.31
Average	166.9	115.8	-51.09 (<i>Ibid.</i> , p. 145.)

E. Success in Las Vegas. Consistently one of the top baptizing missions in the Southwest area, which is one of the leading baptizing regions, the Las Vegas West mission has been averaging around 125 baptisms per month. With that rate of growth—roughly matched by the Las Vegas Mission on the east side of the valley—Southern Nevada is adding enough new converts alone to form nearly a stake a year. Las Vegas in the fastest-growing large urban area in the nation, so members moving in from elsewhere add to the rapid Church growth. However, noting that some 6,000 new residents arrive in Las Vegas every month, the mission president says the current baptism rate means ‘we’re losing ground’ [percentage-wise] in a valley that is roughly 8 percent LDS. (Las Vegas *Beehive*, Aug. 31, 2000.)

F. New Buildings in 2001. In March 2001, Bishop Robert H. Burton, presiding bishop of the Church, addressed visitors to a BYU Church architecture exhibit. He commented about the church's building program: “Most buildings prior to the 1950s were a great sacrifice . . . [this exhibit] is reflective of the sacrifice of each of those buildings,” he said. “Burton said that prior to 1950, approximately 1,000 buildings were built by the Church.” By contrast, funds have been allocated to build or add to another 1,000 meetinghouses in 2001 alone. (*BYU NewsNet*, March 18, 2001.)

1. New Policy. “Burton also outlined the current policy set forth by the First Presidency concerning some of the Church's older buildings. ‘We find that many of these marvelous buildings are no longer needed to house congregations,’ he said. In the past, some of these buildings have been sold, he said. ‘Dedicated buildings will no longer be sold,’ Burton said. ‘They will be torn down rather than desecrated.’ Burton said that when possible, these buildings will be adapted for other church uses.” (*Ibid.*)

G. Current Missionary Force. At the end of 2000, there were 60,784 full-time missionaries serving in 334 missions around the world. Of that number, about 14,000 are native missionaries serving from developing nations. They represent about one-fourth of all missionaries serving. (*Church News*, April 14, 2001, p. 3.)

1. Another 14,000 are Utahns serving outside the United States.

H. Missionaries at Harvard. “Ninety-three percent of these 60,000 who spend two years powered by little more than faith are of college-age. During any given year a few are taking a leave of absence from Harvard. Among the 55 Mormon undergraduates currently at Harvard, 24 are veterans of missions and eight more will probably depart after this school year.” (*The Harvard Crimson*, May 4, 2000.)

I. Internationalization at BYU-Hawaii. BYU-Hawaii plans to increase enrollment of students from Asia. ‘The brethren have asked us to increase the enrollment from Asia as a way of offering an educational option that fosters leadership and Church activity,” said Eric B. Shumway, president of BYU-Hawaii. This new change will fulfill BYU- Hawaii's goal to admit an equal amount of students from four key areas; mainland U.S., Hawaii, the South Pacific, and Asia. BYU-Hawaii has a little over 2,300 students. In the past there was an effort to admit an equal amount of students; however, mainland U.S.A. students were always in larger number. Nearly 40 percent of BYU-Hawaii's student body is from mainland U.S. In the future more international students will be admitted by reducing the mainland U.S. enrollment. Upon completing their education, international students are encouraged to return to their home countries to help strengthen the Church in those areas. ‘Our recruitment, training, internships, and placement of students will be anchored in the idea that we are to train people to go back to their countries and build Zion.’ BYU-Hawaii's crucial role in the internationalization of The Church was first prophesized in 1955 by President David O. McKay. Hundreds of alumni have been a literal fulfillment of this prophecy, said Shumway. ‘Every time I encounter area presidencies in Asia, they say, the graduates of BYU-Hawaii are really the stalwarts of the Church,’ he said. ‘I suspect BYU-Hawaii, BYU-Idaho, and BYU-Provo will be able to admit a lot of international students in the future and the international flavor will increase,’ said Shumway.” (*BYU NewsNet*, June 6, 2001.)

J. Educational Level of Active Members. “There is a widespread perception that members of the Church of Jesus Christ of Latter-day Saints have above average educational attainment. The General Social Survey does not support this perception, showing only a modest difference in the averaged educational levels of Mormons and other Americans. The correlation between education and church attendance, however, is much higher for Mor-mons than for others. The data suggests that the most committed Mormons who attend church weekly are sub-stantially more educated than are frequent church attenders nationally. The difference in education among religiously active people clearly shows higher educational attainment among the LDS membership.” The *average* adult in the United States who attends church weekly has a high school diploma (twelve years of formal education). The *average* LDS adult in the United States who attends church weekly has had fourteen years of education (two years beyond high school) (*Sunstone*, July 2001, p. 20.).

K. Perpetual Education Fund. At the April 2001 general conference, President Hnckley announced the new Perpetual Education Fund, which will establish a revolving fund to provide educational opportunities for members in Third World countries. It is patterned after the Perpetual Immigration Fund, which was instrumental in bringing thousands of desperately poor converts to Utah during the last half of the nineteenth century. The new Education Fund will be geared mainly to native returned missionaries. “After completing two-year missions for the church, many LDS missionaries from Third World countries return to ‘disaster, hunger and unemployment,”” said Warner Woodworth, a BYU professor who last year founded a nonprofit organization seeking to eliminate economic suffering. “They have little hope and not much future,” Woodworth said. “In Brazil, for example,

about 40 percent of native-born missionaries are illiterate. There are lots of jobs in Brazil, but our people aren't qualified to fill them. This will lift and empower them." The new educational fund is a "global investment to educate the have-nots," Woodworth said. "We are investing in human capital. That's something the World Bank and the United Nations are talking about, but no one has tried." He believes other groups will eventually copy the program, which may open the door to innovative strategies to help the poor. "We can't even envision the impact now," said Woodworth. "But it will be one of the great achievements of the church of the 21st century. And it's only the first year." (*Salt Lake Tribune*, April 7, 2001, pp. C1-2.)

L. New Temples. In 2000, 34 temples were dedicated worldwide. At the end of 2000, there were 102 operating temples in 31 countries. Since the beginning of 1998, 55 temples have been dedicated." (*Church News*, June 2, 2001, p. 12.)

1. Nearness of Temples. At the groundbreaking for the Brisbane, Australia Temple, Elder Kenneth Johnson noted that, "65% of the members of the Church now live within 100 miles of a temple, and 85 percent live within 200 miles." (*Church News*, June 2, 2001, p. 12.)

M. Many Future Temples. During the April 2001 general conference, President Hinckley announced, "We have visited and are giving consideration to a significant number of potential temple sites in the United States, Central and South America, Europe and the Isles of the sea. I will not mention their names because this would only create excitement, when we do not yet have the ground on which to build them." (*Church News*, April 7, 2001, p. 5.)

1. A knowledgeable source reported that President Hinckley told the temple building committee he would like to see ten new temples built each year for the foreseeable future, and that funds to do that had been budgeted for the coming year.

N. DUP Centennial. In April 2001, the Daughters of Utah Pioneers celebrated the centennial of the organization's founding. "It has been a century of preservation, appreciation, and commemoration of the artifacts, histories, and people associated with the settling of Utah. During the 100 years, it has created 86 museums in Utah, a few others in Idaho and Nevada; placed 533 historic markers worldwide; compiled a four-volume encyclopedia on pioneer women, along with pamphlets, books, and other publications detailing the pioneer story; established an extensive library filled with more than 110,000 personal histories, thousands of photographs and other resource materials; and developed a worldwide membership of more than 19,000 women. Its premiere museum is located at the top of Main Street, across from the Utah State Capitol." (*Deseret News*, April 4-5, 2001.)

O. Members in the Military. "Passing the Sacrament in Saudi Arabia clad in camouflage and Dog Tags may sound unusual - but for members of The Church of Jesus Christ of Latter-day Saints in the military, this Sunday experience is not uncommon. There are members of The Church of Jesus Christ in all branches of the service, accounting for three to five percent of total active military. Provo's Army Recruiting Office reports Mormonism is the fastest growing religion in the military. Salt Lake City Army Recruiting Battalion public affairs chief Elaine Southworth said the military seeks out members of the Church to enlist. "In Utah, we have an awfully good track record of enlisting quality recruits," she said. "They have the educational, moral and ethical

standards we're looking for. . . .’ According to [LDS] Military Relations, there are military wards and branches available all over the world in locations from Saudi Arabia to Korea. However, some special assignments might make it difficult to hold standard three-hour blocks on Sunday. Air Force Chaplain Derrick Anderson is one of 41 Mormon chaplains in the United States military. ‘Our mission is to facilitate the free exercise of religion for men and women in uniform,’ he said. This means providing religious opportunities for nearly 5,000 Air Force service men and women who are members of the Church of Jesus Christ, Anderson said. Frank Clawson, captain of the Air Force ROTC at BYU, said he has remained active throughout his time in service. ‘In 27 years I can count on my fingers the number of times I’ve had to miss church. I found it very easy to live the gospel and be a part of the profession of arms,’ he said. ‘Even when I was deployed to other locations I’ve made it a part of my life to seek out where the church is and attend to make sure I stayed active.’” (*BYU NewsNet*, May 1, 2001.)

P. Increased Emphasis on Christ. In 1971, the *Ensign* Magazine published a total of five images of Christ during the year. By 1999 that number had increased to 119 images. (Noel A. Carmack, “Images of Christ in Latter-day Saint Visual Culture, 1900-1999.” *BYU Studies*, 39:3 (2000) , p. 59.)

II. Areas of Concern

A. Growth Rate Dropping. “Pres. Hinckley challenged us to double baptisms last year, but LDS convert baptisms actually fell to only 275,000 in 2000. While the number of full-time missionaries increased by 35% in the 1990s, we were baptizing more people a decade ago. Since only about 25% of LDS baptisees worldwide remain active long-term (40-50% in North America and 20-25% outside of the US), the real growth of the Church is much less even than these modest statistics convey.” (*lds-eurasia*, March 8, 2001.)

1. “Among major Christian denominations with active missionary programs, including Latter-day Saints, Seventh-Day Adventists, Southern Baptists, and Jehovah's Witnesses, only Latter-day Saints not only did not experience a substantial increase in conversion rates during the 1990s, but actually experienced a decline in conversions. Paul Harvey reports that 250,000 people a day become Christians. That means that approximately 300 people join other Christian denominations for every individual who becomes a Latter-day Saint.” (*Ibid.*, March 8, 2001.)

2. For the year 2000, the number of convert baptisms was 273,973. This represents a considerable decline in missionary success. In fact, there were only half as many baptisms per missionary in 2000 (4.6), as in 1989 (9.1). With 11.3 million members worldwide and 274,000 convert baptisms and 84,150 baptisms of children of record in 2000, missionary productivity continued to decline to one half of its 1989 level (4.5 baptisms per missionary per year today compared to 9.1 baptisms per missionary per year in 1989). Current growth is about 3% per year. (www.gatheringofisrael.com, 28 April 2001.)

3. It took 2 years and 10 months for the church membership to grow from 9 million to 10 million (January 1995 to November 1997). It also took 2 years and 10 months for the church membership to grow from 10 million to 11 million (November 1997 to September 2000)! (*Gems Almanac*, May 2, 2001.)

4. Armand Mauss said 75 percent of foreign converts are not attending church within a year of conversion. In the United States, 50 percent of the converts fail to attend after a year. (*Las Vegas Sun*, May 7, 2001.)

B. Why So Few New Stakes? President Hinckley, addressing a crowd at BYU on Nov. 6, 1998, said: “We must house our people as they come into the Church. We are experiencing a combined growth of converts and natural increase of some 400,000 a year. Every single year that is the equivalent of 160 new stakes of 2,500 people each. We are building more than 350 to 400 new buildings a year, and we are getting behind. We must increase our efforts and will do so.” (*Ensign*, July 1999, p. 77.)

1. Totals for 2001. Instead of 160 new stakes in 2001, only 34 had been announced by January 15, 2002, continuing a decline of several years..

2. Yearly Totals Declining. New stakes created worldwide in the last few years are as follows:

1996	146
1997	128
1998	81
1999	39
2000	39 (43 new stakes, but 4 others were discontinued)
2001	34

C. Distribution of Stakes Limited. Eighteen stakes were created in the United States. Of those, 14 were in the “Mormon Corridor,” and all of them were west of the Mississippi River. Of the 16 stakes created in the rest of the world, ten were in Latin America:

a. United States: Utah, 9; Idaho, 2; Arizona, 2; Nevada, 1; and one each in Washington, Minnesota, Iowa, and Texas.

b. Outside U. S.: Mexico, 5; Brazil, Canada and Philippines, 2 each; and one each in Paraguay, Bolivia, Venezuela, Taiwan, and Nigeria.

D. Poor Distribution of Members. “Only 4.4% of all LDS members live in the contiguous continental land mass including Africa, Europe, and Asia that is home to 80% of the world's population. 85% of LDS Church members live in the Americas, and an additional 10% live in island nations.” (*lds-eurasia*, March 16, 2001.)

E. Missionary Work Falters in Europe. A newspaper in Helsinki, Finland ran a four-part series on the Church. A reporter followed two missionaries around for a full day. It was a follow-up article to an interview she had had with one of the missionaries when he arrived in Finland two years ago. After stating that the missionary from Utah was returning home without ever baptizing anyone, but knew of “four people who had been baptized,” she concluded the series with this headline: “Mormon missionary work falters in Europe.” The subtitle was: “Scandals plague reputation, and immigrants form bulk of converts.” The first three paragraphs of a well-written, fairly objective and lengthy article are as follows: “It is not only in Finland that the missionary path of the Church of Jesus Christ of Latter-day Saints is an uphill one. The entire Western European area is a tough battleground for the faithful. According to Kim Johnson, who heads the Mormons' Mission to Finland, the reason is the gradual secularisation of society that increasing wealth has brought. ‘In Europe we reach a lot of immigrants and refugees, but we would like also to be reaching the local populations,’ says Johnson. ‘In some German cities, for example, our missionaries are these days baptising native-born Germans only very rarely.’ In Finland the church has some 5,000 members after fifty years of missionary work. Roughly 15% of new members are immigrants.” (Laura Pekonen, *Helsingin Sanomat*, May 5, 2001.)

1. On a typical Sunday, “more Christians probably attend church in China than in all of Europe combined.” (*Deseret News*, Nov. 10, 2001, p. E3.)

2. “The churches with the largest attendance in England and France have mostly black congregations.” (*Ibid.*)

3. “More Presbyterians were at church in the United Presbyterian Church of Southern Africa than in the United States.” (*Ibid.*)

4. “One conclusion is undeniable: the primary growth of Christianity is no longer in the Western

world. This question remains unanswered: Will Christianity's growth and acculturation in non-Western nations eventually mimic the Western expression of it or move it in new directions?" (*Ibid.*)

5. "Muslims in Great Britain who regularly attend mosque will outnumber worshipping Anglicans [the Church of England, the Church in Wales and the Scottish Episcopal Church] within years, a new survey predicts. The Christian Research organization said if current trends continue, there will be 800,000 regular Muslim worshippers around 2013, thousands more than practicing Anglicans. By 2039, Muslims could surpass *all* British Christians in attendance. Attendance has recently declined for two-thirds of Anglican congregations in England and Wales. Currently, fewer than half [49 percent] of Britons believe Jesus Christ is the Son of God. (*Deseret News*, Dec. 8, 2001, p. E2.) Church attendance among Christians in Britain is about 2 percent.

F. Growth Cycles in Guatemala. The annual growth rate in Guatemala, like that in many Latin American countries, has varied considerably over the years. Currently the growth rate in Guatemala is quite low in comparison with earlier years:

From 1949-56, average annual growth rate was around 27%. High growth.

From 1956-67, average annual growth rate was around 42%. Boom years.

From 1967-78, average annual growth rate was around 1%. Stagnation

From 1978-90, average annual growth rate was around 20%. High growth

From 1990-98, average annual growth rate was around 3.5%. Very low growth

(Henri Gooren, "Analyzing LDS Growth in Guatemala: Report from a *Barrio*." *Dialogue*, Summer 2000, p. 102.)

1. According to LDS insiders in Guatemala, the dropout or inactivity rate stands at between about 45 and 75 percent. Retention of members is extremely low compared to LDS figures in the US: only 25-55 percent. (Henri Gooren, *Dialogue*, Summer 2000, p. 102.)

2. By comparison, LDS weekly attendance in Latin America was only 25 percent in 1990, compared to 40 to 50 percent in the United States. (*Ibid.*, p. 106.)

G. High Convert Dropout Rate. "Why then do over half of all new members drop out within one year after their conversions? The literatures stresses mostly internal factors: the weak church organization in Latin America, the demanding nature of Mormon membership, and particularly the lack of good leadership in the LDS Church in Latin America. But one can think of more 'down to earth' reasons for the low retention: the high time demands, the responsibility of callings, the need to be able to read and write, and conflicts between members or between leaders and members." (*Ibid.*, p. 107.)

H. Women Faculty at BYU. "Almost 20 years ago, women made up less than 15 percent of BYU's full-time faculty, and just four in 10 female students at the school graduated. Now, with more women at BYU more readily pursuing higher degrees and careers, more than half of female students graduate. And by last fall, women accounted for close to 20 percent of the faculty." (*BYU NewsNet*, April 16, 2001.)

1. Stated differently, but still accurately, in the last twenty years, the number of women faculty at BYU has increased by only 3.5 percent, and they now comprise 18.5 percent of the full-time faculty.

2. "Rosalind Hall, the first female director of BYU's Men's Chorus, recounts a scene at a School of Music faculty meeting at the start of Winter Semester. At the meeting, seven women were introduced as new faculty—an unprecedented event for the school, let alone BYU. Hall says the hirings may show that BYU officials are 'really striving to employ women wherever they can.'" (*Ibid.*)

3. Continuing a trend throughout the Church Educational System, a vast majority of the members teaching religion classes at BYU are male.

I. Institute Instructors. The *Spring Semester 2002 Class Schedule* for the Institutes of Religion in the Salt Lake Area includes a picture of each of the regular (salaried) faculty members. There are 72 instructors shown. All but two are men. One woman serves at the LDS Business College Institute. The other is in charge of “Specialized (Simplified) Classes” at the Hartvigsen Center for the mentally retarded. (Of the 26 salaried faculty assigned to the Institute at the University of Utah, none is a woman.) Other staff members, listed as “Volunteers” include both men and women, but no pictures are included.

1. At the University of Utah, eight sections of “Preparing for a Celestial Marriage” are taught. Seven are taught by men, and the eighth is team taught by a man and a woman, both volunteers.

2. The one salaried woman at a regular institute in the Salt Lake Valley teaches a total of eight classes. Three of them are “Women of the Scriptures.” That particular course is not offered anywhere else in the nine institutes making up the Salt Lake Area.

J. Church Programs Not Gender Balanced. “The LDS priesthood system, which gives every twelve-year-old boy an office and responsibility, is brilliant and has much to do with LDS strength. Long term, an issue will be, how about the girls? How about the women? As an outside observer, I do not believe the Primary, Sunday School, and Relief Society track for girls and young women is remotely comparable to the programming available and the responsibilities given to boys and young men.” (Richard Ostling, author of *Mormon America: The Power and the Promise*, 1999; interviewed in *Sunstone*, April 2001, p. 80.)

K. Authoritarian Image. “We as American Mormons are constantly compelled in our acts of everyday living to mediate between the two cultures that nourish and sustain us: those of liberal, democratic, individualistic America and those of authoritative, consensus, communal Mormonism—what Mormons understand to be the kingdom of God.” (Dean L. May, Review of *Mormon America: The Power and the Promise*, Richard N. Ostling and Joan K. Ostling, 1999. *Sunstone* April 2001, p. 83.)

1. “The Saints are a mystery because other Americans seem unable to escape their cultural blinders and judge Mormon culture on its own terms. They are stuck in their paradigm, and except for a few, like Jan Shippo, are likely to remain there. From that paradigm, concepts like ‘authoritarian,’ ‘secretive,’ ‘hierarchical,’ ‘unified and orderly,’ are inescapably pejorative terms, the very descriptors of a closed, tyrannical society. Conceptually, for [non-LDS] Americans, there is little difference between the authoritarian rule of King George III and that of President Gordon B. Hinckley.” (*Ibid.*)

L. Little Diversity in Leadership. Of the 15 apostles comprising the current First Presidency and Quorum of the Twelve, nine did their undergraduate work at the University of Utah (Elders Hinckley, Monson, Faust, Maxwell, Nelson, Ballard, Wirthlin, Hales, and Eyring); three were at Utah State University (Elders Packer, Perry, and Haight), two at Brigham Young University (Elders Oaks and Holland), and one at George Washington University (Elder Scott). The only two apostles attending BYU for their undergraduate training later became president of BYU. (*Deseret News 2001-2001 Church Almanac.*)

1. Eleven of the apostles were born in Utah; two in Idaho (Haight and Scott), and one each in New York (Hales) and New Jersey (Eyring). The two born outside the “Mormon Corridor” have strong Utah roots, and attended the University of Utah. (*Ibid.*)

2. Apostles’ Graduate Education. The ten current apostles who did graduate work at a university level are Elders Boyd K. Packer (M.S. at USU. and Ph.D. at BYU), L. Tom Perry (did graduate work in business at USU.), James E. Faust (J.D. at U. of U.), Neal A. Maxwell (M.S. at U. of U.), Russell M. Nelson (M.D. at U. of U., Ph.D. at University of Minnesota), Dallin H. Oaks (J.D. at University of Chicago), Richard G. Scott (Ph.D. equivalent at a nuclear engineering school), Robert D. Hales (M.B.A. at Harvard), Jeffery R. Holland (M.A. at BYU and M.A. at Yale, Ph.D. at Yale), and Henry B. Eyring (M.A. at Harvard and Ph.D. at Harvard).

M. Boy Scouts of America Controversy. The Boys Scouts of America, following a Supreme Court ruling allowing them to withdraw membership from both boys and leaders who are homosexual, has come under increasing fire from civil rights groups who oppose that position. The Church, as one of the largest and most influential organizations sponsoring BSA troops, (and one which vigorously supports the ban on homosexual scouts) now faces considerable opposition for its stand. Liberals argue that once again the Church is on the wrong side of a major civil rights issue. National publications made these points:

1. The *New Republic* noted: "These explicit policies [such as redefining 'morally straight' as hetero-sexual] have made the Boy Scouts a safe haven for the conservative, centralized denominations that were once wary of it. The Church of Latter-day Saints [sic] now sponsors more troops than any other single institution. . . . And indeed, a significant part of that money comes from the Mormons. This grants the Church of Latter-day Saints substantial leverage with the national leadership. As one scout leader told *Newsweek* this year, 'There is an unadulterated fear that [the Mormons are] going to bail out, that they're going to start their own program. The Mormons have invoked their power in the current controversy, threatening to withdraw their 412,000 boys if gay scout leaders are allowed to participate. '[T]he scouting movement as currently organized will cease to exist' Von G. Keetch, attorney for the Church of Latter-day Saints threatened in an amicus brief to the Supreme Court last year, suggesting that other conservative religious denominations might follow the Mormons' lead." (Benjamin Soskis, "Big Tent: Saving the Boy Scouts from its Supporters." *New Republic*, September 17, 2001.)

N. Fraud Case in Germany. "The Munich, Germany Criminal Court opened a massive fraud trial last Thursday against four principles of a local investment company, including three prominent local LDS Church members. The trial accuses the four of using their firm, Wirtschaftsanalyse und Beratung Aktiengesellschaft (Economic Analysis and Consultation, AG), known by its initials, WABAG, to defraud more than 6,000 investors of 190 million German Marks (\$95 million). According to news reports, funds from investors were to be invested in ten different environmental projects, including bio-power stations, recycling centers and vegetable oil (used in bio power projects) factories. But, after a two-year investigation, prosecutors have concluded that only about one-third of the collected funds (245 million Marks collected from 1995 to 1999) went to the factories, which they claim were never viable. The newspaper accounts also mention that among the alleged victims are many local LDS Church members who invested in WABAG, apparently because they knew the men involved. While the newspaper accounts don't give the men's last names, a Mormon News subscriber identifies one as a former bishop of the Munich 1st Ward, another as a former counselor in the Munich stake presidency and the third as a sealer in the Frankfurt temple." (Kent Larson, *Mormon News*, Sept. 23, 2001.)

O. Countries Closed to Missionaries. There are 119 countries, with over half of the world's population, which forbid or seriously restrict foreign missionaries (from *The Revolution in World Missions* by K.P. Yohannan). With over 80% of full-time LDS missionaries still coming from the United States, many obstacles are presented for sharing the gospel in these nations. Due to either political or logistical issues, it frequently takes many years for long-term foreign missionaries to enter areas where denominations that are able to sustain and perpetuate growth with local member efforts have flourished. Compared to native missionaries, foreign missionaries are always the last to enter and the first to leave in areas of political unrest or restricted religious freedom." (*lds-eurasia*, March 16, 2001.)

P. Reduction in Missionaries? Three missions, in France, Germany and Japan, were discontinued this past summer. "President Boyd K. Packer of the Quorum of the Twelve Apostles met with church leaders in Western Europe last November to inform them of the changes to take place later this summer. Elder Packer explained to the European church leaders that, although the church has been growing at a rapid rate, a 'demographic anomaly' has made it necessary to 'adjust the number of missionaries assigned to various areas of the world.' . . . The First Presidency of The Church of Jesus Christ does not attribute the consolidations to a lack of baptisms or any other cause aside from a shortage of missionaries. 'To my knowledge, there will be a worldwide reduction of missionaries,' said a mission president in Japan. There will be less 19-year-olds in America, so there'll be less missionaries from the U.S. available to serve in foreign missions." The actions taken by the First Presidency are

in reaction to the 2000 Census that indicates a slump in the number of people arriving at the age of 19. However, a close look at the 2000 Census shows that, rather than the number of 15- to 19-year old men and women in the U.S. actually decreasing, the number is simply increasing at a decreasing rate. According to the 2000 Census, the number of 15- to 19-year old men in the U.S. only increased by 75,000 last year, opposed to an increase of 260,000 only four years earlier. . . . Elder Packer said that the number of missionaries assigned to France would be decreased by 100, necessitating a consolidation. Church officials have allowed the presidents of the missions affected by the announcement to determine the missions' new boundaries and how the missions would be divided." Mission leaders worked to put a good face on the necessary move. Both mission presidents "said the reactions among missionaries in their missions have not been negative at all. Both mission presidents reported that they believe the adjustments will actually help missionary work to progress in their missions. 'It makes it possible to establish fruitful member-missionary relationships,' Williams wrote. "I think this is a very positive situation," Robertson said. "I see nothing negative about it. I believe the consolidation will help members recognize their duty to take an active role in the missionary effort." Robertson said the local church leaders in Kobe are prepared for the change and that the decrease in missionaries per unit will further strengthen the leaders. 'I feel the Lord is directing the work here and is doing so in a way that will increase the work, not decrease it,' he said." (*BYU NewsNet*, March 22, 2001.)

1. To summarize, the number of potential missionaries worldwide is actually increasing, although at a slower rate than in the past.

Q. Serious In-Breeding at BYU. "According to University Communications, over 61 percent of all full-time faculty at BYU have at least one degree from BYU. In departments such as religious education, the percentage of professors with at least one degree from BYU can reach into the 90s, according to faculty information listed in the 2000-2001 BYU Undergraduate Catalog." (*BYU NewsNet*, Feb. 23, 2001.)

1. "Ross Spencer, a professor of physics, said he jumped at the chance to teach at BYU. Spencer wanted to return because he felt he had been treated well at BYU during his time as a student. However, Spencer said he thinks BYU alumni should get outside experience before returning to teach at BYU. As BYU faculty have more points of view and broader experience, BYU will become a better place, Spencer said. The idea that diversity of faculty brings with it a better educational environment is not unusual. 'It's common practice in higher education to not hire your own graduates,' said Don Able, academic personnel specialist for BYU." (*Ibid.*)

R. Utah's Image. "Echoing remarks by former Iomega CEO Bruce Albertson, the CEO of AlphaGraphics Inc., Michael B. Witte told the annual meeting of the Economic Development Corp. of Utah that the state's image as being run by the LDS Church makes it difficult to bring in a CEO. 'Utah is a tough sell,' Witte told the group in a speech Wednesday. "If you have lived here all your life, you don't see this. But believe me, if you don't live here and you're looking in from the outside, otherwise very educated, liberal open-minded people still look at the Utah environment and think that you guys are from Mars. I'm not kidding." Witte said that when AlphaGraphics moved from Tucson, Arizona to Salt Lake only a third of his employees made the move, instead of half as he expected, 'I lost lots of good people that I was sure would move on the issue of Utah,' he said. 'There is still a real perception that there's an undesirable lack of separation between church and state,' he said. 'Perception and reality are two different things. But if you're trying to attract CEOs you have to attack that perception, because in today's world, that is not seen as appropriate.' (*Arizona Republic*, August 2, 2001, p. T4.)

S. Transgendered Suit. "HONG KONG, CHINA—A woman who had a sex change operation and was subsequently excommunicated from the Church of Jesus Christ of Latter-day Saints is fighting the Church's injunction to keep her out of LDS chapels in Hong Kong and has filed a counter-claim seeking her reinstatement. Jessica Park, who was known as Stewart J. C. Park before the operation, says that the LDS Church's Hong Kong International District excommunicated her in a 'highly humiliating' and 'painful' manner. The LDS Church's spokesman in Hong Kong was not available to make a statement to the *South China Morning Post*. Park, who is in her 40s, says she runs a security company with offices across Asia and 5,000 customers. She is a former flight lieutenant in the Royal Hong Kong Auxiliary Air Force, and has three children from a marriage prior to her

operation. Her former wife and children now live in England. The operation arose in response to a medical condition known as gender dysphoria, claims Park. She says that the illness has been recognized by England's Court of Appeals in a 1999 decision. Over two years ago Park began living as Jessica. Then in December 1999, local leaders called a special meeting at which her excommunication was announced to the congregation. 'They said Brother Stewart was being excommunicated when I had been living as Jessica for over a year; it was extremely humiliating,' she claimed. She had the final operation to complete her sex change in January last year. Park's two-page writ, filed in Hong Kong's High Court yesterday, seeks unspecified damages for pain and suffering and her reinstatement into the Church. The writ claims, 'the decision on 2nd December 1999 to excommunicate [Ms Park] from [the church] was illegal, null and void and/or was contrary to natural justice.' Park also claims that the church did not follow due process in her excommunication. 'They insisted that I don't speak, don't take the sacrament, and I did so for 12 months, but then they decided to take out an injunction against me . . . because several members of the church were upset,' she claimed. The LDS Church's injunction, which seeks to bar her from setting foot on 22 LDS Church properties listed in the five-page document, was also filed yesterday. The *South China Morning Post* says that the document does not explain why the Church sought to bar her from the properties, and says that legal representatives of the Church would not comment." Sex-change operations have been prohibited in the Church's General Handbook of Instructions for over ten years. (Hong Kong, China *South China Morning Post* 16 March 2001, N1.)

T. Rates of Activity. "Attendance at sacrament meeting varies substantially. Asia and Latin America have weekly attendance rates of about 25 percent. . . ." (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1527.)

1. "For all of South America, with 2.25 million members, less than 1.8% of the total adult membership has been married in the temple." (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1532)

2. "For the U.S. as a whole, only 59% of baptized males ever receive the Melchizedek Priesthood. In the South Pacific, the figure drops to 35%; in Great Britain, 29%. In Mexico (with almost 850,000 members) the figure is 19%." (Lowell C. Bennion and Lawrence Young, *Dialogue*, Spring 1996, p.19.)

3. Similar challenges exist in Chile and other Latin American nations. With a disproportionately small active LDS priesthood base and high inactivity, home teaching presents a challenge in Latin America. Home teaching rates as low as 5-15% not uncommon in many areas, with some wards regularly reporting zero home teaching.

4. The number of wards and branches in Chile have not increased as rapidly as LDS membership, due in large part to inactivity. Chile is one of the highest-baptizing areas in the world, but also one of the lowest-retaining. The average number of members per church unit in Chile—528—is one of the highest in the world, although travelers and returned missionaries acknowledge that the actual turnout at most Chilean wards is only a fraction of that. "We were surprised by some of the stories we heard from returned LDS missionaries when asking for insights into LDS retention problems in Chile."

5. "Another returned missionary who had served as an assistant to the president in his mission in Chile candidly acknowledged: 'The quality of pre-baptismal teaching was never much of a focus. Many hoped that by simply baptizing large numbers of people, enough of them would remain active to build the Church. My mission president in the late 1990s tried to turn things around and focus on quality pre-baptismal teaching and convert retention and not just baptismal numbers, but he was one of the first I know of to do so. The favorite missionary of the previous mission president had baptized 30 children in an orphanage in one month.' Almost every missionary we talked to who had served in Chile knew of similar stories and cited 'revolving door' retention problems and poor 'quality control' with many new converts going inactive almost as quickly as they were baptized.

6. According to a recent Internet posting, activity rates (percentages) in the Czech Republic, Hungary, Poland and Russia are in the 20's. An example is Ufa, Russia, where the three branches have 500 members of record. One of the three has 150 members on the rolls, but about 35 attend on a typical Sunday, for an average of 23%. (*Lds-eurasia*, December 29, 2001.)

7. President Hinckley has admonished: "Your missionaries must be sure that conversion is real, that it is life-changing, that it is something that is to last forever and go on through generations. . . . There is no point in baptizing people if they do not become solid members of the Church." (*Church News*, July 4, 1998)

U. Membership Rolls Inflated. Because the Church includes as members all those who have ever been baptized (unless they have been excommunicated or died) the numbers are grossly inflated from those currently participating.

1. Taiwan. In Taiwan, we claim over 10,000 members. However, one-third of those have moved without leaving a forwarding address. Of the remaining 6,600 members, about one-half no longer attend any meetings. So a membership of 10,000 narrows down to about 3,300 who are even moderately active.

2. Hong Kong. Over half the 20,000 baptized members in Hong Kong have disappeared, leaving no address. Of the remaining 10,000 whose addresses are known, about 7,000 are considered inactive.

3. Australia. "At present, Mormonism is largely irrelevant to Australian society. Numbers are small. While the official membership figure was 78,000 in 1991, the Australian census that year showed only 38,372 Latter-day Saints." A letter from the area presidency urging members to respond to the voluntary census question on religious affiliation was read in every ward sacrament meeting before the census, making it unlikely that many active members would refuse to answer the question. "The conclusion seems inescapable that well over half the nominal Mormons in Australia no longer regard themselves as Latter-day Saints." (Marjorie Newton, "Towards 2000: Mormonism in Australia." *Dialogue*, Spring 1996, pp. 193-5.)

4. Mexico. "The current Mexican Mormon Church was established in 1961 and claims just under 850,000 members. However, figures from the 2000 Mexican census, based on self-reported data, place active membership at 205,229." (*Arizona Republic*, July 10, 2001.) That is only 24 percent of the total claimed by the LDS Church for Mexico.

5. Chile. Up to 80% of LDS converts in Chile are lost within two months of baptism, and 30-40% of baptizees in some missions never return to church again after baptism. (*Cumora News Service*, 1 December 2001.)

III. Long Term LDS Trends

A. National and LDS Social Trends. Tim B. Heaton, a sociology professor at BYU, has published a thought-provoking article, "Social Forces that Imperil the Family." These are some of the highlights:

1. Unmarried Sex. "[For Americans], as age at marriage has increased, the age at initiation of sexual intercourse has decreased so that adolescents and young adults are spending several years sexually experienced but not married. Cohabitation is becoming a common experience during this stage of their lives. The age at which people start having children has not changed as much as has age at marriage, so that an increasing proportion of children are born to single parents." (Tim B. Heaton, "Social Forces that Imperil the Family." *Dialogue*, Winter 1999, p. 19.)

2. Typical Family. "The model of a stay-at-home mom and a working dad no longer fits a majority

of [American] families.” (*Ibid.*, p. 20.)

3. Declining Marriage. “Marriage rates have declined substantially in the last several decades, even to the point that some authors have referred to the ‘retreat from marriage.’ . . . The percentage of women who are still single by their 26th birthday has nearly doubled, from around 30 percent for women born in the 1950s, to almost 60 percent for women born in the 1970s. If this trend continues, a substantial percentage of the population will never marry. . . . About 40 percent of LDS women were still single by their 26th birthday. The trend in declining marriage among the LDS population is clearly following the national trend . . .” (*Ibid.*, pp. 23-4.)

4. Divorce Rate Improving. “After rising for several decades, the national divorce rate has reversed and is now declining. The decline is not steep, so it would take several decades to reach the low divorce rates of the 1950s, but the decline is not trivial. Data for Mormons . . . suggest that the decline in LDS divorce may be even greater than the national average. . . . Ironically, one of the reasons for the decline in divorce is the decline in marriage. This is not simply because there are fewer people at risk of divorce. Rather, as people delay marriage to a more mature age, their marriages tend to become more stable. Rising levels of female education are also favorable to marital stability.” (*Ibid.*, p. 26.)

5. Same Sex Relationships. “The legitimization of same sex relationships has been viewed by some as a major threat to the family. I have yet to see compelling evidence for this claim. In the first place, only a small minority of the population has ever been involved in a same sex relationship. . . . Less than 6 percent of adults say they have had a sexual relationship with someone of the same sex since they were 18 years old. The percentage for LDS women is 3.4%.” Not a single LDS male in the survey said he had had a same-sex relationship. . . . [This] does raise room for speculation. Are LDS gay men leaving the church at a high rate, are they unwilling to report their experience in national surveys, or is this just a statistical fluke?” (*Ibid.*, p. 27.)

a. “Given this lack of clear evidence and the small percentage of the population involved, I would not place same-sex relationships on the list of major threats to family life.” (*Ibid.*, p. 28.)

6. Abuse. “Children who have sexual contact with adults are more likely to begin voluntary inter-course before age 16, to have a child as a teenager, to contract a sexually transmitted infection, and to be sexually coerced in adolescence or adulthood. Psychological consequences include low self-esteem, learning problems, social withdrawal, adolescent delinquency, and depression.” (*Ibid.*, p. 29.)

a. “Limited data suggest that sexual abuse is about as common for LDS members as is the case nationally.” When asked if sexual abuse had happened to them in childhood, about 12 percent of LDS college students said yes. “This percentage was a little lower for Catholics and Protestants, and a little higher for other religions and those with no religious preference.” (*Ibid.*, p. 29)

7. Poverty. “In 1970, children were 18 percent more likely to be poor than was the average person. By 1996 the gap increased to 45 percent. Poverty has many negative consequences for children. Poverty increases infant mortality and the chance that babies will fall below the desirable birth-weight. Growing up in poverty increases the likelihood that children will not complete high school and that females will have a non-marital birth, thus perpetuating the cycle of poverty. Poverty has also been found to be correlated with anxiety, depression, withdrawal, and antisocial behavior of children.” (30)

a. “. . . LDS poverty rates are comparable to the national average. . . . Poverty is an even greater concern when we consider the global picture. Eighty percent of the earth’s population now lives in less-developed countries.” (30)

8. Single Parent Families. “In 1968, 85 percent of all families with children under 18 included both

parents. By 1997, this figure dropped to 68 percent. An even smaller percentage of children, probably less than half, will spend all of their childhood in a two-parent family.” (31)

a. “In 1950, 4 percent of births were to unwed mothers. This figure has increased steadily throughout the 1980s and 1990s. By 1995, the figure increased to 32.2%.

b. The national ratio of single parent families to married couples “increased from 1 single parent family for every 5 married couples with children in the 1970s, to nearly 1 for 2 in the 1990s. In comparison, the ratio for Mormons increased from 1 for 20 in the 1970s to 1 for 5 in the 1990. In other words, LDS families are now about where U.S. families were in the 1970s. Single parent families are less common among Mormons largely because Mormons are more likely to be married when they begin having children.” (32)

9. Family Roles. “In 1960, 18.6 percent of married women with children under age 5 were employed. The percentage increased steadily until 1990 when it reached 62 percent. Since then it has remained fairly stable. This shift signals a fundamental change in the role of women over the last half-century.” (32)

a. “LDS women are about as likely to work as is the case nationally.” (32)

b. . “Children who are very young may suffer if they are placed into child care, but older children may benefit from contact with other children. The major consequences of maternal employment may be a reduction in time spent with children. Overall, the evidence does not now support the conclusion that maternal employment poses a serious threat to the family.” (34)

10. Abortion. “In the 1995 National Survey of Family Growth [NSFG], women reported that 13.5 percent of their pregnancies ended in induced abortion. The comparable figure for Mormon women was 5.2 percent. (34)

11. Premarital Sex. “. . . a majority of the U.S. population no longer thinks premarital sex is wrong. Mormons are more likely to say premarital sex is wrong, but a substantial minority does not.” (35)

a. According to the NSFG, “about 80 percent of women are not virgins at their first wedding. The norm of fidelity after marriage remains strong, however.” (35)

b. “According to the National Survey of Family Growth, 78% of women nationally and 55% of LDS women have had sex before marriage.” (37) *Italics added.*

c. “Interestingly, those who were raised LDS have higher rates of premarital sex than those who are currently LDS. Apparently, those who disaffiliate are more likely to be sexually active than those who convert to Mormonism.” (37)

B. Book of Mormon Distribution. The Book of Mormon has now been printed in full in languages spoken by 3.49 billion people, or 58 percent of the world’s population. “Selections” of the Book of Mormon are available in languages spoken by 721 million people, or 12 percent of the world’s population. So 70 percent of the people of the world theoretically could have access to a Book of Mormon in their own language. (This overlooks the huge pool of people who are illiterate in any language.) (*lds-eurasia*, June 17, 2001.)

12. There are 273 languages that are spoken by one million or more people. The Book of Mormon is *not* available in 204 of those languages. One billion two hundred million people (20 percent of the world’s population) speak one of the 104 languages in which the Book of Mormon has not been translated. An

addi-tional 600 million people, or 10% of the world's population, speak languages spoken by less than one million in which the Book of Mormon is also not available. In sum, the Book of Mormon is not available in languages spoken by 1.8 billion people, or approximately 30% of the world's population. (*Ibid.*)

13. The 20 most widely spoken languages with no Book of Mormon available are as follows:

Javanese (Indonesia, Java, Bali)	75.5 million	Maithili (India)	24.3 million
Marathi (India)	64.8 million	Hausa (Nigeria)	24.2 million
Malayalam (India)	34.0 million	Burmese (Myanmar)	22.0 million
Kannada India	33.7 million	Awadhi (India)	20.5 million
Oriya (India)	31.0 million	Yoruba (Nigeria)	20.0 million
Panjabi (Western Pakistan)	30.0 million	Sindhi (Pakistan)	19.7 million
Sunda (Indonesia)	27.0 million	Uzbek (Northern Uzbekistan)	18.5 million
Panjabi (Eastern India)	26.0 million	Malay (Malaysia-Peninsular)	17.6 million
Bhojpuri (India)	25.0 million	Nepali (Nepal)	16.1 million
Azerbaijani (Southern Iran)	24.4 million	Saraiki (Pakistan)	15.0 million

As can be seen, these languages are mainly in areas where the Church has had virtually no impact. There will be many more translations of the Book of Mormon, but they will likely not be from these largest language blocs in the near future.

B. Internationalization. Half of the current Church membership lives outside the United States and Canada. A recently published study shows the progress that has been made in internationalizing the Church:

1. Missions. At the end of 1999 there were 333 missions worldwide. Of those, 226, or 68 percent, were outside the U.S. and Canada. (Victor L. Ludlow, "The Internationalization of the Church," *Out of Obscurity: The LDS Church in the Twentieth Century*, proceedings of the 29th Annual Sidney B. Sperry Symposium, BYU, 2000, p. 209.)

2. Temples. In 1999, there were 68 temples operating. Forty percent, or 27 temples, were located outside the United States. Since that time, an additional 47 temples have been announced. When all of them are completed, there will be 115 temples, and 55 (or 48%) will be international. (*Ibid.*, p. 215.)

3. Book of Mormon Sales. In 1999, there were 5,440,310 copies of the Book of Mormon sold. Foreign language copies accounted for 53 percent of the sales. Distribution was as follows:

English	2,559,283	47.0%	Hungarian	10,822	*
Spanish	1,450,905	27.0	Thai	10,369	*
Portuguese	573,436	10.5	Dutch	10,095	*
French	125,276	2.3	Swedish	10,065	*
Tagalong	120,000	2.2	Bulgarian	9,272	*
Russian	97,979	1.3	Croatian	7,348	*
German	87,049	1.2	Polish	7,288	*
Chinese	66,754	1.1	Czech	6,057	*
Japanese	61,977	1.1	Samoan	5,015	*
Italian	45,489	1.0	Cambodian	4,418	*
Cebuano	44,220	1.0	Finnish	4,290	*
Korean	33,531	0.9	Vietnamese	4,278	*
Romanian	15,948	Less than 1%	Tongan	4,098	*
Hiligaynon	12,179	*	Ilokano	3,712	*

Ukrainian	3,665	*	Indonesian	1,602	*
Arabic	3,479	*	Norwegian	1,501	*
Fijian	3,438	*	Tahitian	1,427	*
Albanian	3,000	*	Kiribati	1,353	*
Haitian-Creole	2,905	*	Papoiamento	1,277	*
Afrikaans	2,838	*	Hindi	1,249	*
Danish	2,792	*	Fante	1,207	*
Marshallese	2,319	*	Armenian	1,048	*
Waray	2,138	*	Navajo	1,035	*
Greek	2,023	*			

An additional 40 languages had sales from 2 to 980 copies each, for a total of 8,620, or 0.2%. (*Ibid.*, pp. 211, and 225, f11.)

4. Membership. In 1999, the Church grew by 397,983 new members. Of that total, 305,552, or 77%, were from outside the United States. (*Ibid.*, p. 212.)

5. Seminary and Institute Students. For the 1998-99 school year, there were 659,137 students enrolled around the world in seminary and institute classes. Of that number, 298,093, or 45 percent, were from outside the United States and Canada. By contrast, As recently as 1955, there were no such students outside the U. S. or Canada. (*Ibid.*, p. 213.)

6. Stakes. At the end of 1999, there were 2,542 stakes worldwide. Of those, 1,020, (or 40%) were outside the U. S. or Canada. In 1955 there was only one stake in that category, the Juarez Mexico Stake in the Mormon colonies. By 1977, 18% of the stakes were outside the U. S. and Canada. For the last several years, however, there have been more new stakes created in the U. S. and Canada than in the rest of the world combined. (*Ibid.*, p. 217.)

7. Full-Time Missionaries. Of the 58,593 missionaries serving in 1999, 10,732, or 24 percent, were from outside the U. S. and Canada. By contrast, in 1955, when there were 4,607 missionaries serving, only 14 of them were from outside the U. S. or Canada. The Church is still very dependent on North America for the bulk of its missionary force. (*Ibid.*, p. 218.)

a. In 1989, the last year for which I have seen any statistics, 10,000 of the missionaries called from outside the United States were supported by the LDS Foundation. Currently, the great majority of mission-aries from foreign countries receive at least part of their financial support from the Church. (*Salt Lake Tribune*, Dec. 18, 1989, p. 6B.)

8. General Authorities. As mentioned above, there are no current apostles from outside the United States. However, there are some international members of the Seventies quorums. Of the 103 general authorities serving at the end of 1999, ten of them were from outside the U. S. or Canada. (*Ibid.*, p. 219.)

a. Area Authority Seventies. While not *general* authorities, the area authority seventies are much more internationalized. In 1999 there were 150 area authority seventies serving. Ninety of them, or 60%, are from outside the United States and Canada. (*Ibid.*, p. 221.)

9. General Conference Broadcasts. In 1999, all fifty states received radio, television and cable broadcasts of Conference. In addition, satellite transmission was received at 3,400 buildings in the U. S. and Canada. Satellite transmission was received at 220 sites in Europe, and 70 in Latin America. (*Ibid.*, p. 222.)

C. Church Growth. The following chart shows the number of convert baptisms and the annual average baptisms per missionary. The highest convert growth was in 1990.

Year	Convert Baptisms	Increase in Children of Record	Missionaries Serving	Converts per Missionary	Membership	One Year Increase
1970	79,126	55,210	14,387	5.50	2,930,810	123,354
1975	95,412	60,250	22,492	4.24	3,572,202	162,215
1980	211,000	65,000	29,953	7.04	4,640,000	199,000
1985	197,640	70,000	29,265	6.75	5,920,000	160,143
1990	330,877	78,000	43,651	7.58	7,761,179	452,735
1991	297,770	75,000	43,395	6.86	8,120,000	360,000
1992	274,477	78,000	46,025	5.96	8,406,895	286,895
1993	304,808	76,312	48,708	6.26	8,688,000	281,105
1994			47,311	5.80	9,024,368	336,368
1995	304,330	71,139	48,631	6.26	9,388,000	363,632
1996	300,730		52,938	5.68	9,692,441	304,441
1997	317,798	75,214	56,531	5.62	10,070,524	378,083
1998	299,134	76,829	57,853	5.17	10,404,449	333,925
1999	306,171	84,118	58,593	5.22	10,752,986	348,537
2000	273,973	81,450	60,784	4.51	11,068,861	315,875
2001	292,612	69,522	60,850	4.81	11,394,522	325,661
2002	283,138	81,132	61,638	4.59	11,721,548	327,026
2003	242,923	99,457	56,237	4.32	11,985,254	263,706
2004	241,239	98,870	51,067	4.72	12,275,822	290,568
2005	243,108	93,150	52,060	4.67	12,560,869	285,047

D. Worldwide Projections. “At the current growth rate, by 2010 there will be 24 million Mormons. By 2020, 48 million. By 2030 about 100 million. By 2040, 195 million. And by 2050, 400 million.” (Mark Stoddard, *Utah County Journal*, June 26, 2001.) These figures seem unrealistically inflated.

Compiled by
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