

Growth of the Church: 2000

I. Statistical Overview

A. Worldwide Membership. Sometime in December 1999 or January 2000, the Church will gain its 11 millionth member. (Address by President Hinckley, October, 1999.)

1. Convert Growth. In 1998, there were a total of 299,134 convert baptisms around the world. Of that total, 22.97 percent were from the U.S. and Canada, and 77.03% were from the rest of the world, or roughly one-fourth vs. three-fourths. (*Ensign*, May 1999, p. 22.)

2. Children of Members. In 1998, there were a total of 76,829 children of members baptized. Total baptisms (of converts and children of members) amounted to 375,963 new members. Therefore, almost 80% of the total growth came from convert baptisms. (*Ibid.*, p. 22.)

3. Total Growth. On average, the Church is growing by about 355,500 members a year, of which about 267,500 are from outside of the United States and a little less than 88,000 are from inside the United States. (Lee H. Radebaugh, BYU Devotional address, 19 Jan. 1999.)

4. A First-Generation Church. “These numbers on conversions permit us to see something else of immense interest about Mormons: at any given moment the majority of Mormons are first-generation converts.” (Rodney Stark, “Modernization and Mormon Growth,” *Contemporary Mormonism: Social Science Perspectives*, Edited by Cornwall, Heaton and Young, 1994, p. 14.)

5. Distribution. The percent of Church membership coming from the United States is dropping significantly, and projections indicate this trend will accelerate rapidly:

1950	90%
1960	88%
1970	71%
1980	58%
1996	50%
2000	46.8% (as of January, 2000)

If current trends continue, by 2020 U.S. membership will likely account for somewhere between 32% and 38% of the total world membership. (Various *Church Almanacs*; Lee H. Radebaugh, BYU Devotional address, 19 Jan. 1999.)

6. Languages Spoken. There is a popular belief that Spanish is now the major language of the Church. That is incorrect—at least for now and the near future. As of Dec. 31, 1998, the estimated number of members who spoke a particular language as their *primary* language was as follows:

English	5,345,000	51.6 %	Korean	70,000	Less than 1%
Spanish	3,061,000	29.5 %	Tongan	63,000	Less than 1%
Portuguese	737,000	7.1 %	French	51,000	Less than 1%
Tagalog*	132,000	1.2 %	German	41,000	Less than 1%
Japanese	107,000	1.0 %	Hiligaynon*	33,000	Less than 1%
Cebuano*	90,000	Less than 1%	Chinese		
Samoan	89,000	Less than 1%	(Mandarin)	31,000	Less than 1%
Ilokano*	78,000	Less than 1%	Bikol*	20,000	Less than 1%

* Spoken in the Philippines (a total of 353,000 members). The remaining 3.9% of Church members (407,000 people) speak more than 145 other languages than those listed. (*Ensign*, December 1999, p. 71.)

7. Distribution of Membership The Church's members are now found virtually everywhere, and are distributed as follows:

United States	4,923,000	South America	2,229,000
Canada	151,000	Europe	390,000
Mexico	783,000	Africa	112,000
Caribbean	97,000	Asia	640,000
Central America	411,000	South Pacific	340,000

(*Deseret News 1999-2000 Church Almanac*, pp. 544-550.)

8. Future Growth. Total membership should reach at least 18.4 million by 2020. If you assume a more aggressive exponential forecast of Church growth with U.S. growth averaging about 2 percent and non-U.S. growth averaging a little over 8 percent, total membership could rise to just over 25 million in 20 years, with less than one-third coming from the United States. (*Ibid.*)

9. Total Membership From Beginning. Current membership in the Church reached ten million people in November 1997. "If we could count every living member since Joseph Smith organized the Church, the total would probably be in the range of 20 or 25 million." Therefore, of all those who have ever been baptized, over one-third are living today. (*Ensign*, January 1997, p. 53.)

10. Wards and Branches. At the end of 1998, there were 25,551 wards and branches in the Church, an increase of 881 from the previous year. (For comparison, more new units were created in 1998 than existed in the entire church in 1917, when the total was 875. As late as 1950, there were just 1,541 units worldwide.) (*Ensign*, May 1999, p. 22, and *Church Almanac, 1999-2000*, p. 551.)

B. New Stakes. As of Feb. 19, 2000, a total of 38 new stakes had been announced as created during 1999:

United States	16
Utah, 8; Arizona, 2; Colorado, Idaho, Pennsylvania, Iowa, Texas, and Virginia, one each.	
Mexico	6
Philippines	4
Guatemala	3
Nigeria	2
South Africa	2
Costa Rica	1
Dem. Rep. Congo	1
Japan	1
Spain	1
Zimbabwe	1 (Of 22 foreign stakes, 6 are in Africa.)

Note that of the new stakes in the United States, only four are outside Utah, Idaho, Arizona, and Colorado.

1. Why So Few New Stakes? With Church membership increasing by over 350,000 people each year, some 150 to 175 new stakes would seem to be called for annually. The actual number is far smaller, and appears to be dropping each year, as shown below:

<u>Year New Stakes</u>	
1996	146
1997	128
1998	81
1999	39
2000	38

2. One of the Seventies told me the reason for the drop is because of a decision that new stakes cannot be created until a minimum number of Melchizedek priesthood members are in place, and a set level of

tithing faithfulness is attained. He did not state the specific figures for either requirement.

a. That another cause might be delaying the creation of new stakes is suggested by these figures of U. S. stakes *only*, where, at the end of 1999 there were many stakes with ten wards or more (ten is the number needed for a stake to be split), virtually all of them in areas in the western United States where priesthood numbers and tithing faithfulness would not be factors. In addition to the wards listed, many of these stakes also had one or more branches:

10 Wards	20 U.S. stakes	13 Wards	5 U.S. stakes
11 Wards	32 U.S. stakes	14 Wards	2 U.S. stakes
12 Wards	25 U.S. stakes	15 Wards	1 U.S. stake

3. It is interesting to note that the December 1999 *Ensign*, in reporting the Church's progress for the last four years, listed membership totals for each year separately, and missionaries set apart for each year separately, but chose to lump together the total new stakes over the last four years as one grand total, thereby masking the significant drop in new stakes. (*Ensign*, December 1999, p. 44.)

C. New U. S. Wards and Branches. By my unofficial count, there were 194 new wards created in the United States in the last year:

Utah	82	Colorado	6	Maryland	2
California	20	Ohio	4	Missouri	2
Idaho	18	Oregon	3	Pennsylvania	2
Arizona	13	Massachusetts	3	Texas	2
Nevada	12	Florida	2	Virginia	2
Washington	11	Illinois	2		

The following states had one new ward each: Georgia, Hawaii, Kentucky, Montana, New York, North Carolina, West Virginia. Note that seven western states with already high Mormon populations accounted for 84 percent of all the new wards. Seventeen additional states accounted for only 16 percent of the increase, and 26 states, (over half of all states) had no new wards at all. Clearly, the growth of wards in the United States is more a function of births to members than from new converts. It would appear that in most areas, new births and converts are fairly balanced with those dying, moving elsewhere, or leaving the Church.

1. In addition, 63 new branches were created in the United States in the last year. There were twelve in Utah and ten in California, accounting for over a third of all the new branches. The others are scattered throughout 22 additional states.

D. Membership by Nation. There are currently 15 nations with a Church population of over 100,000 members, which is roughly the size of the Church in Colorado. (Estimated as of December, 1999.)

United States	5,113,000	Guatemala	166,000
Mexico	834,000	Canada	155,000
Brazil	743,000	Ecuador	150,000
Chile	536,000	Colombia	130,000
Philippines	390,000	Japan	108,000
Peru	312,000	Bolivia	102,000
Argentina	282,000	Australia	100,000
United Kingdom	188,000		

1. Who Will Pay the Bills? Of these 15 nations, only five (the United States, Canada, United Kingdom, Japan, and Australia) are high-income countries, and their Church membership is growing significantly slower than the membership of the other 10 countries, which are all from Latin America and the Philippines. Annual growth outside the U.S. now averages about 8 percent, whereas the United States is growing at 2 percent per year. (Lee H. Radebaugh, BYU Devotional address, 19 Jan. 1999.)

2. Countries with 25,000-100,000 Members. In addition to the 15 nations listed above, there are another 20 nations with an LDS membership between 25,000 and 100,000:

New Zealand	86,000	Western Samoa	56,500	France	30,000
Honduras	84,000	Tonga	43,000	Spain	30,000
Venezuela	80,000	Paraguay	42,000	Costa Rica	29,000
El Salvador	79,000	Nigeria	37,000	Nicaragua	26,000
Uruguay	72,000	Germany	36,000	South Africa	25,000
South Korea	69,000	Portugal	35,000	Taiwan	25,000
Dominican Rep.	62,000	Panama	32,000		

3. Emerging Nations. Some nations, where the gospel has only recently been introduced, have lower, but still fairly impressive numbers of members. For example:

Ghana	16,000	Ivory Coast	4,000	Bulgaria	1,400
Russia	10,000	Hungary	3,300	Congo	1,400
Ukraine	8,000	Kenya	2,800	Madagascar	1,300
Zimbabwe	7,500	Mongolia	1,700	Romania	1,300
Papua New Guinea	6,000	Uganda	1,700	Cambodia	750

E. North American Converts. In 1998, there were 68,713 United States and Canadian residents converted to the Church. With 102 missions in those two countries, each mission baptized an average of 674 converts last year. (*Deseret News*, Aug. 7, 1999, p. D2.)

F. United States Membership. During the past quarter-century the Church “has moved up to seventh place among America’s church bodies, bypassing the Presbyterians, the Episcopalians, and the Lutheran Church—Missouri Synod.” (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. xvi.)

1. Southern Baptists. For 1998, “the Southern Baptists, the Mormons’ mission-minded rivals, reported their first membership loss since 1926.” (*Ibid.*, p. 219.)

2. U. S. Congressional Representation. “Right now, the five million U.S. Mormons comprise 1.8 percent of the population. Already, Mormons are over-represented in Congress (4 percent of the Senate; 2.5 percent of the House of Representatives.” (*Sunstone*, August 1998, p. 8.)

G. Importance of Utah. Utah is the home of 15.4 percent of the worldwide Church population, but it generates 39 percent of the Church’s tithing, as well as an inordinate percentage of the Church’s missionaries. (Lee H. Radebaugh, *BYU Devotional*, 19 Jan. 1999, quoting Pres. James E. Faust; *BYU NewsNet*, Jan. 24, 1999.)

1. Utah Growth. In 1997, President Hinckley told two reporters for BBC: “You know, in 1930 when the Church was 100 years old, there were 310,000 Latter-day Saints in the state of Utah. That meant that about 60% of all the members in the world resided in Utah. Today, there are a million and a half members in this state. Last year there were more convert baptisms, not natural growth, convert baptisms in the state of Utah than there were in all the British Isles where there are seven missions. . . . We are growing here, but interestingly enough, whereas once 60% of the membership of the Church lived here, now only 17% live here. We have moved out across the world.” (*Church News*, Mar. 1, 1997, p. 10.)

a. There are losses. A study in 1981 (the most recent I have seen) reported that for every five converts to Mormonism in Utah that year, there were two who left the LDS Church. (Howard M. Bahr, Charles Redd Center for Western Studies, BYU; cited in “Why People Leave the LDS Church.” *Sunstone Review* 4, no. 2 (March 1984): 10.

2. Utah Activity Rate. Utah pollster Dan Jones said 69 percent of Utahns are Mormon with 55 percent being very active, 20 percent claiming some activity and 25 percent saying they are inactive. Of the 2

million who reside in the state of Utah, 1.4 million are Mormons. Of those 1.4 million, therefore, 770,000 are active, 280,000 are somewhat active and 350,000 are inactive. (*Salt Lake Tribune*, Nov. 27, 1999.)

H. Missionaries Serving. From 1830 to the end of 1951, a total of 65,003 missionaries had been set apart. By the end of 2000, almost that many will be serving at one time! (*Ensign*, September 1999, p. 46.)

1. Looked at it from a different vantage-point, in another year or two, there will be more missionaries serving at one time than all the missionaries who had ever been called when Clyde, Richard, Whit, Reed, Lawrence and their classmates went on their missions in the 1950s.

2. “There are as many Mormon missionaries serving in the world now as are sent by all of the American Protestant denominations combined.” (Armand L. Mauss, *The Angel and the Beehive: The Mormon Struggle with Assimilation*, 1994, p. 90.)

I. Book of Mormon. “The Church now prints more than 6 million copies of the Book of Mormon each year. In all, the Church will have printed more than 100 million copies of the book by the year 2000.” (*Church News*, Nov. 14, 1998, p. 4.)

J. Buildings Worldwide. As of May 1, 1999, there were “more than 5,400 meetinghouses in the United States and Canada, more than 6,600 meetinghouses outside the United States and Canada, 57 temples, 18 missionary training centers, 434 seminary buildings, and 313 institutes of religion.” (*Ensign*, July 1999, p. 77.)

1. 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.” (*Ibid.*)

II. **Prominent Members**

As the Church grows, so does the list of prominent people who are active members. Here is a sampling of some of the better known members:

A. Government. In the world of government and politics Mormon strength is noteworthy: Currently, there are apparently five U. S. senators who are “temple recommend” senators: Robert Bennett and Orrin Hatch of Utah; Gordon Smith of Oregon; Harry Reid of Nevada, and Idaho senator Michael Crapo, who served as a stake president prior to his election to the U. S. Senate.

1. In the U.S. House, there are currently eleven LDS representatives: all three of Utah’s congressmen, four from California, one each from Arizona, Idaho, and New Mexico; and the non-voting delegate from American Samoa. (In addition, one representative from Iowa is RLDS.)

2. Senator Harry Reid is the Democratic minority whip, the number two Democrat in the U. S. Senate. He has been instrumental in working with the Russian government to allow Mormon missionaries easier access to Russia.

3. Senator Orrin Hatch is the ranking member on the judiciary committee, and is powerful enough to launch a run for the White House in 2000 on the Republican ticket.

4. Angela “Bay” Buchanan, a convert, was named treasurer of the United States by President

Reagan. She was campaign manager in her brother Pat's presidential runs of 1992 and 1996, and will presumably play a similar role as Pat Buchanan tries for the presidential nomination on the Reform Party. (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 135.)¹⁰

5. Utah governor Mike Leavitt will become the chairman of the National Governor's Association in 2000, in spite of Utah's relatively small population.

6. Many LDS members have been appointed to high federal office over the past several decades, including Ezra Taft Benson, Secretary of Agriculture under President Eisenhower; George Romney, who served as president of the American Motors Corp., and governor of Michigan prior to being named Secretary of Housing and Urban Development; David M. Kennedy, appointed Secretary of the Treasury in 1969; T. H. Bell (1981) and Sterling McMurrin (1961), both of whom served as the Secretary of Education; Assistant Secretary of Labor Esther Peterson (1961); Assistant Attorney General Rex Lee (1975); and Lt. Gen. Brent Scowcroft, who was named national security adviser by President Ford in 1975 and again by President Bush in 1988; Steward Udall was appointed Secretary of the Interior by President Kennedy.

B. Sports. The world of sports is represented by many very active LDS members.

1. A recent *New York Times* article called Steve Young, quarterback for the San Francisco '49s, arguably the best pro quarterback in the history of football. Other LDS quarterbacks have signed contracts in the millions of dollars, including Ty Detmer and Scott Mitchell.

2. Baseball stars Harmon Killebrew and Wally Joyner have made fortunes playing in the pros. Dale Murphy, retired from the Atlanta Braves and Philadelphia Phillies, and one of the greats of baseball, is now serving as mission president of the Massachusetts Boston Mission. Both are active members.

3. Several LDS golf players have become millionaires through their sport, including Johnny Miller, Bruce Summerhays, Billy Casper and Mike Reid. At least three of them are very active members.

4. Shawn Bradley, following his mission to Australia, signed an eight-year contract to play pro basketball for \$44 million. Danny Ainge, coach of the Phoenix Suns until December 1999, played for BYU, and is an active member. He signed a multimillion dollar contract with the Suns, before resigning to spend more time with his family.

5. In 1998, *Sporting News* ranked the "one hundred most powerful people in sports. David Checketts, president and CEO of New York's Madison Square Garden, and part owner of the New York Knicks, was ranked 75th. When President Hinckley spoke to a capacity crowd in Madison Square Garden in 1998, Brother Checketts offered the opening prayer. An active member, Checketts had the beer commercial signs covered prior to the fireside. One day's rental was "over \$100,000," and was donated anonymously to the Church. (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 138; (KSL Channel 5 News, April 26, 1998.)

6. Jack Dempsey, the "Manassa Mauler," was raised in poverty in the Mormon town of Manassa, Colorado. Although a non-practicing Mormon, he would reserve a bloc of tickets for the missionaries serving in the area where each of his heavyweight title matches was held, as a thank-you for welfare assistance his family received while he was a boy. A more recent successful LDS boxer is Gene Fullmer.

7. Russell Baze, is one of the winningest jockeys in U.S. history. Riding professionally since 1974, Baze has accumulated 6,970 victories, placing him seventh on the all-time wins list. Until the 1999 racing season, he had won more than 400 races in seven consecutive years. That year he was named to the Thoroughbred Racing Hall of Fame. A devout Mormon, Baze, is the father of four children. "His total track earnings are

approaching a staggering \$100 million on more than 33,000 mounts.” (*San Mateo Times*, May 11, 2000.)

8. Since the beginning of the modern Olympic Games in 1896, 93 LDS athletes have participated. Up to 1968, all were from the United States and Canada. After 1968, LDS participants came from many countries, including Sweden, Yugoslavia, Australia, Singapore, Italy, Nigeria and Tonga. (*Church News*, Nov. 20, 1999.)

C. Business. Many active Mormons have been hugely successful in the business world. The October 1999 *Forbes Magazine* listed five LDS businessmen among America’s 400 wealthiest people: Jon Huntsman (with a net worth of \$3.9 billion); James L. Sorenson, who made his fortune selling medical devices (\$2.4 billion); Richard Marriott, president of Host Marriott (\$1.9 billion); Ray Noorda, CEO of Novell, and a returned missionary (\$1.1 billion); and John Willard Marriott, Jr., president of Marriott International, and an area seventy (\$930 million).

1. Alan Ashton and Bruce Bastian, former BYU faculty members, tried to design a computer program that would mark out formations for the Cougar Marching Band. Their efforts led them to form WordPerfect. In 1994 they sold their interest in WordPerfect for \$1.4 billion. Ashton is now a stake president, and is developing Thanksgiving Point on the Jordan River in Utah County.

2. Larry H. Miller, owner of the Utah Jazz, the Delta Center, 21 car dealerships (where he recently sold his 300,000th car), is now worth “several hundred million dollars.” He is a good enough Mormon that, when the Utah Jazz were in an important play-off game leading to the NBA national championship, he missed the game because it was played on a Sunday, and he was in church. (*Deseret News*, April 28, 1994, p. A22; *Brigham Young Magazine*, Summer 1998, p. 38.)

3. Kay Whitmore left Eastman Kodak Co. in the fall of 1993, after 3 years as chief executive. For each of those years his "base salary was close to \$1 million." In March of 1994 he was named mission president of the London South Mission. (*Deseret News*, March 31, 1994, p. D7.)

4. Tony Burns, chairman of Miami-based Ryder Systems, the truck-rental empire, is currently a stake president. (*Time*, August 4, 1997, p. 55.)

5. As of December, 1999, Richard King was president of Albertsons; Harris H. Simmons headed Zions Bancorporation (he and his siblings have Zions bank stock valued at \$105 million); Nolan Archibald was CEO of Black & Decker; Mark Willes was chairman of Times-Mirror in Los Angeles; Mitt Romney was cofounder of the Staples office-supply chain, currently assigned to the Salt Lake City 2002 Winter Olympics.

6. . Earl Holding, 73, made a fortune from the Little America Hotels in Wyoming and Salt Lake City. He recently spent \$185 million to build a new hotel in Salt Lake, and invested more than \$100 million to turn Snowbasin into a premier ski resort which will host many of the 2002 Winter Olympic skiing events. He “is often referred to as a billionaire, and the label may be valid.” “Sen. Orrin Hatch, who knows Holding well,” stated, “‘I would never say he does not give to charity. If nothing else, I know they are paying tithing [to the LDS Church], that’s for sure,’ Hatch says.” (*Salt Lake Tribune*, Feb. 13, 2000, p. A15.)

D. Writers. Several LDS authors have become prominent: Stephen R. Covey’s book, *Seven Habits of Highly Effective People*, has been published in 26 languages, has sold over 5 million copies worldwide, and has been on the *New York Times* best seller list for over three years. A second book, *Principle Centered Leadership*, has sold some 700,000 copies. He remains a very active church member. (*Utah Business*, May/June 1994, pp. 16-28.)

1. Richard Paul Evans (a Cottonwood High School graduate), and "a devout Mormon," credited

divine guidance for helping him shape his first novella, *The Christmas Box*. It became an instant hit and has sold more than 2 million copies. Simon & Schuster recently paid him \$4.2 million for hardcover rights only. He will continue to own the rights for paperback editions. (*Time Magazine*, Dec. 11 [aprx.], 1995.)

2. Mormon convert Betty J. Eadie's book, *Embraced by the Light*, became a 1992 inspirational best seller. It tells of her near-death experience during a 1973 operation. Though Church leaders have distanced themselves from the book and its author, it has been extremely popular with the public, including many members. (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 142.)

3. Anne Perry, a writer of mystery novels, was born in London and now lives in Scotland. She has written 30 novels, with 7 million copies in print. She is a convert and says the Church "is a major part of her life." A recent novel, based on obviously LDS themes, is being marketed in the United States by a subsidiary of Deseret Book. (An odd footnote: as a teen in New Zealand, she helped another teen kill her friend's mother, and the two served five years in prison. A movie of that incident was made in 1998, with Kate Winslet playing the part of Anne Perry.) (*Deseret News*, Aug. 29, 1999, p. E3.)

4. Laurel Thatcher Ulrich won the Pulitzer Prize for historical writing in 1991 for her book on a New England housewife in Colonial times. She is the only LDS woman to have received a MacArthur 'genius' grant, or the Pulitzer Prize. (While I was attending the Cambridge Ward in the Boston area, Laurel's husband was bishop of the ward.)

5. Orson Scott Card has written numerous books of science fiction, and is one of the best selling authors anywhere in that genre. Several of his books have subtle (and not so subtle) Mormon touches.

E. Media. A number of media personalities have close ties with the Church. The Osmonds "racked up 10 gold singles and 14 gold albums." Donny and Marie have recently resurfaced as co-hosts of their own talk show. The number of people who joined the Church following initial contact because of the Osmonds, is unknowable, but apparently is in the thousands.

1. Gladys Knight, originally identified with "Gladys and the Pips," is a recent convert. She continues to sing and record, and has released an album of faith-promoting music.

2. Jane Clayson was appointed in September 1999 as co-anchor of the CBS Morning News, along with Bryant Gumbel. A BYU graduate, Clayson is an active Mormon who "does not drink coffee," and was teaching a Relief Society class in California at the time of the appointment. She said she always looks up the Church to attend meetings during her frequent trips around the world as a newscaster. (*Deseret News*, Sept. 9, 1999 and BYU NewsNet, Sept. 10, 1999.)

3. Investigative reporter and political columnist Jack Anderson won the Pulitzer prize in journalism. His column is carried from coast to coast.

4. Dean Jagger played the role of Brigham Young in the movie of that name that was a major release in the 1940s. He later joined the Church, and has appeared in numerous films.

F. Military. The Medal of Honor has been awarded to at least eight Mormons. (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 136.)

G. Miscellaneous. Other famous members include: classical pianist Grant Johannesen; artificial heart surgeon William DeVries; Kim Clark is currently Dean of the Harvard Business School; gold medal gymnast Peter Vidmar is a returned missionary, and frequently speaks at Church firesides and missionary meetings.

H. U. S. Stamps. As of 1999, only two Mormons had appeared on United States postage stamps:

1. In 1983 the U. S. Postal Service issued a stamp in honor of Philo Farnsworth, a devout Mormon whose inventions made television possible.
2. In 1998 a stamp was issued in honor of a non-practicing Mormon, Jack Dempsey, who won the world heavyweight title in 1919.
3. In addition, Brigham Young was not portrayed, but his words, "This is the Place," and a covered wagon appeared on a stamp issued July 24, 1947, honoring the centennial of the Mormon pioneers' entry into the Salt Lake Valley.
4. A postcard was issued April 5, 1980 which showed the Salt Lake Temple. It was issued on the occasion of the 150th anniversary of the organization of the Church. Since religions *per se* can not be honored on U. S. stamps and post cards, an image of the Salt Lake Temple was used instead. The issue date was April 5, because the following day was a Sunday.
5. In February 2000, a post card will be issued to commemorate the 150th anniversary of the founding of the University of Utah. The card will show the John R. Park building. Park was an active member.
6. In addition, two RLDS members have been honored with U. S. stamps: Gutzon Borglum, the man who sculpted the four presidents at Mount Rushmore; and John L. Lewis, the fiery president of the United Mine Workers, one of the most powerful labor leaders in American history.

III. **Progress at the Millennium**

A. Institutes of Religion. During the 1998-99 school year, 117,000 students were enrolled in institute classes on non-LDS campuses in the United States; another 149,000 were enrolled on campuses outside the U.S., for a total of 266,000 students. (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 227.)

1. Seminary and institute classes are now offered in 144 countries. The massive network reports 3,300 full-and part-time paid employees, assisted by 34,000 volunteers and missionaries.
2. The tremendous costs of the Church Educational System are clearly worth the effort for the Church. "A 1998 church study shows that 96 percent of institute graduates receive temple endowments, 96 percent of the men serve missions, and 98 percent of their wedding ceremonies are temple rites." (*Ibid.*, p. 227.)
3. "The church tries to have an institute building of some kind and a resident missionary couple in every school where there are one hundred or more LDS students." (*Ibid.*, p. 228.)

B. Seminaries. At the end of 1997, there were 371,884 students enrolled in LDS seminary classes world-wide. Another 8,786 students were enrolled in LDS primary and secondary Church schools in various nations where free public education is not available to everyone. (*Deseret News 1999-2000 Church Almanac*, p. 6.)

1. "Elder Henry Eyring, the Mormon leader in charge of the church's international educational pro-grams . . . estimates that 65 percent of Mormon youth in the United States are enrolled in seminary programs—up from years past." (*Atlanta Journal-Constitution*, Jan. 29, 2000.)

C. Temples. At the end of 1999, the Church had 67 temples in operation in 26 countries, including eleven of the small temples initiated by President Hinckley in 1998. Some 40 temples are currently under construction in 13 countries, with dedications planned for 2000. Three additional temples have been announced, in Accra, Ghana; Paris, France; and Kiev, Ukraine, but are being held up pending site acquisition and legal clearance. (*Church News*, Dec. 4, 1999, p. 4.)

1. At the end of 2000, there will be at least 115 temples in operation, in 35 countries.

D. Temple Work. From 1950 to 1985, the membership of the Church increased fivefold. During the same period, temple work, whether for the living or the dead, increased tenfold. (Armand L. Mauss, *The Angel and the Beehive: The Mormon Struggle for Assimilation*, 1994, p. 130.)

1. A decade ago, 70 percent of temple work Churchwide was done for those whose names were supplied by the Church name extraction program. Today, more than 70 percent of temple work Churchwide involves names supplied by the patrons themselves.

E. Welfare Program Update. At the end of 1998 there were, in the U.S. and Canada, 105 bishops storehouses [5 more than in 1995], 93 canneries [9 more], 160 employment centers, 47 Deseret Industries stores, 65 LDS Social Services offices, 80 priesthood-managed production projects, and 20 processing and distribution facilities. During 1998, 50,193 members were placed in gainful employment in the U.S. and Canada, and 28,673 were placed internationally. In addition, 422,626 days of labor were donated in Church welfare operations and projects, and there were 1,296 welfare missionaries serving in 40 countries. (*Church News*, Feb. 27, 1998, p. 4.)

F. Farm Management Corp. In October 1999, Elder Alexander Morrison addressed a devotional assembly at BYU. His topic was emergency preparedness. He spoke first of the resources the Church has to supply the needs of the welfare program, such as “5,000 acres of wheat in Montana,” 1,000 milk cows at Elberta [Utah], and 1,000 head of beef at Vernon, Utah. He said the church’s 100 canneries turn out 20 million cases of canned foods each year, but if necessary, they could provide “up to 100 million cases a year.” He then turned to properties managed by the Farm Management Corp. of the Church, which is strictly a commercial operation at present, but could be added to the welfare program if the need arose. In that category he named the following: 216,000 acres of farm land in Australia, currently producing citrus, rice and vegetables; a rice operation in Brazil; a “just purchased major ranch” in Argentina; and 14,000 acres in eastern England. He said there was a tomato farm near Tampa, Florida that, when the crop ripens in May, provides “5 percent of the U. S. market.” There are 45,000 cattle at the Florida ranch near Orlando. A farm in Pasco, Washington produced “one billion pounds of potatoes last year; a turkey farm near Moroni produced 60,000 turkeys, and a ranch near Evanston contains 4,500 head of cows. (Video cassette of speech in my possession.)

G. Humanitarian Projects. Early in 1999, the Relief Society General Presidency invited members throughout the Church to make and donate quilts to aid refugees in Kosovo. They were overwhelmed by the response. By December, some 108,000 quilts had been received from all over the world. Some 30,000 of those were sent to the Kosovo refugees. Another 30,000 went to victims of the Turkey earthquake. More were sent to help flooding victims in Mexico. Others were shipped to needy families in Vietnam, North Korea, other former Yugoslav republics, Africa, South America and elsewhere. The Relief Society has now asked its members to look around their own communities for individuals, families or institutions that are in need of quilts and other products that the Church members can provide. (*Deseret News*, Nov. 27, 1999, pp. E1-2.)

H. Work on Dead Sea Scrolls. “A computerized database created by BYU professors marks ‘a quantum leap’ for researchers and scholars of the Dead Sea Scrolls which, for much of the 52 years since their discovery, have been almost entirely inaccessible. . . . Since 1947, scholars around the world have been wanting to study the ancient documents, which give priceless insights into the Old Testament . . . Now, thanks to the collaborative efforts of numerous BYU professors, scroll scholars everywhere have a tremendous tool to aid their research.

BYU's Foundation for Ancient Research and Mormon Studies recently produced a database that contains a fully integrated and computerized collection of Dead Sea Scrolls texts and photographs, as well as reference materials. The database, available on CD-ROM, has a number of functions that enable scholars and researchers to access the scrolls in ways not possible through other means. It 'offers complex, instantaneous, comprehensive searches of the transcriptional texts.' BYU's WordCruncher software developers provided the software and assisted with designing the program to make the database possible. . . . BYU is now seen as one of the world-leading centers of Dead Sea Scroll scholarship because of this project . . . As a result, we are now working on projects with other communities or parties that have control of other ancient religious texts.'" (*Church News*, Nov. 13, 1999, p. 9.)

I. Islamic Literary Project. BYU has commenced a project of translating and publishing (in English) a series of classical Islamic texts. The first book in the series is *The Incoherence of the Philosophers*, by Al-Ghazali, a 12th century Muslim philosopher. Leather-bound copies were recently presented to ambassadors and diplomats from various Islamic countries. Eight other Islamic works are at various stages of translation and publication. The project has brought considerable commendation from Muslim leaders throughout the world, and has placed BYU and the Church in the forefront of activities to increase dialogue between Islamic and Christian scholars. (*Church News*, Feb. 14, 1998, p. 6.)

J. Family History Program. In May of 1999, the Church opened its own Web site (www.familysearch.org) to allow access to its incredible collection of genealogical names and lineages as searchable databases on line. By September, there were 640 million downloadable names available for those working on family history. By the end of 1999, the new site had recorded 2 billion hits. It is now averaging 7 million hits a day. The Church offered a free Personal Ancestral File software program that could be downloaded by anyone on line, to make genealogical research easier. By the end of 1999, over 300,000 people had downloaded the new software. People were invited to upload their own genealogical research, which would be made available to everyone. By December, 6 million names had been submitted, and currently, one million new names are received about every three weeks. In January 2000, these names were placed on 6 CDs, available for \$15. A new CD will be added about every month. The collection, which is already the largest genealogical database on earth, will continue to expand as other records are microfilmed and indexed. The Church now has over 2 million rolls of microfilm, each with approximately 1,600 pages of genealogical data. It is estimated that records already microfilmed by the Church, but not yet indexed, include over 2 billion people. (*Church News*, Nov. 13, 1999, pp. 10, 12; *Salt Lake Tribune*, Jan. 13, 2000, p. C5.)

K. Music in Third World. With the growth of the Church in Latin America, Asia and Africa, there are many stakes and districts where literally no one knows how to play the piano. To assure that LDS hymns are an integral part of worship in every ward or branch, the Church implemented a Basic Music Course in 1999. It centers on an \$85 keyboard, especially made for the Church by Casio. It has full-size keys in four octaves, a sufficient range to play all of the Church's hymns. It includes a carrying case and music stand and operates on six AA-sized batteries or with a 110 or 220 volt AC/DC adapter. It includes the following voices suitable for Church use: bright piano, gentle piano, flute organ, string organ and pipe organ. Missionaries are called to travel to each area in a stake or district to teach promising young people how to play the keyboard. "It is essential that the students have a battery-operated keyboard to take home and practice," said one of the first missionaries. In areas where pianos are simply not practical or feasible, the low cost of the keyboards makes the program available to many people at a time. In a pilot project, keyboards were used in a stake in Ecuador, where Otavalo Indians make up the entire membership. When the project began, there was no one who could play music. After six months, enough people had been trained to assure appropriate music in all of the wards and branches. The Basic Music Course has now been extended worldwide in any areas needing the program. (*Church News*, Feb. 27, 1999, p. 11.)

L. Wealth of the Church. In 1999, Richard and Joan K. Ostling, a husband-wife team, estimated the wealth of the Church in their book, *Mormon America: The Power and the Promise*. Here are the highlights: (1) "The estimated grand total of LDS assets, by a conservative reckoning, would be \$25-30 billion." (2) Tithing alone likely generates some \$5.3 billion a year. (3) "Stocks and directly owned businesses produce perhaps \$600 million more in cash income. The estimated yearly annual revenues total between \$5 billion and \$5.9 billion.

(Richard and Joan K. Ostling, *Mormon America: The Power and the Promise*.)

1. Tithing Estimates. In trying to determine LDS contributions of tithing, the Ostlings used this reasoning: In 1995, the average annual contribution per U.S. Seventh-day Adventist baptized member was \$989, and \$77 per foreign member. (Neither the Adventists nor the Mormons baptize infants.) If one assumed that Mormon contributions were no higher or lower than the Adventists, some interesting figures result. "The U.S. Mormon membership multiplied by the average U. S. Adventist contribution would yield revenues of \$4,903,875,402. The foreign Mormon membership multiplied by the foreign Adventist average of \$77 would yield \$364,651,749. The projected annual worldwide LDS membership contributions would thus be roughly \$5.3 billion as of 1995. Interestingly, in 1991 the *Arizona Republic* ran similar equations based on giving in the Church of the Nazarene and came up with \$4.3 billion, which, adjusted for inflation, is not far from our number." (*Ibid.*, p. 397.)

2. "For the Mormon Church to insist that the \$5.3 billion is 'greatly exaggerated' would be to admit that it is far less efficient than the Adventist Church [and the Church of the Nazarene] in pulling in the tithe. From what we know, that is something that few Mormons and hardly anyone in the wider religious community at large would believe." (*Ibid.*)

3. Why Wealth? President Gordon B. Hinckley said at the October 1985 general conference: "The Church does have substantial assets, for which we are grateful. These assets are mainly in buildings in more than 80 nations. They are in ward and stake meeting facilities. They are in schools and seminaries, colleges and institutes. They are in welfare projects. They are in mission homes and missionary training centers. They are in temples, of which we have substantially more than we have ever had in the past, and they are in genealogical facilities. But it should be recognized that all of these are money-consuming assets and not money-producing assets. They are expensive to build and maintain. They do not produce financial wealth, but they do help to produce and strengthen Latter-day Saints. They are only a means to an end. They are physical facilities to accommodate the programs of the Church in our great responsibility to teach the gospel to the world, to build faith and activity among the living membership, and to carry forward the compelling mandate of the Lord concerning the redemption of the dead." (*Ensign*, November 1985, pp. 49-50.)

4. At the April 1992 general conference, President Hinckley added this thought: "We have a few income-producing business properties, but the return from these would keep the Church going only for a very short time. Tithing is the Lord's law of finance. . . . When all is said and done, the only real wealth of the Church is the faith of its people." (*Ensign*, May 1991, pp. 51-52.)

IV. Taking Stock: Issues for a New Millennium

M. Insular Backgrounds of Leaders. There have been fifteen presidents of the Church. Only John Taylor, who was born in Canada, was not a United States native. Further, all of the last nine presidents (Heber J. Grant to Gordon B. Hinckley) were born in either Utah or Idaho.

1. In the current First Presidency, all three are Utah natives. Eight of the current members of the Quorum of the Twelve are Utah natives, and two more are from Idaho. Robert D. Hales, tenth in seniority within the Quorum, was born in New York City, although he is a graduate of the University of Utah. Henry B. Eyring, last in seniority, was born in Princeton, N. J., but is also a graduate of the University of Utah. Both have strong Utah roots.

2. Two members of the Presiding Bishopric are from Utah. The other is from Idaho.

3. Of the 43 men currently serving in the First Quorum of the Seventy, 33 are from the United

States, and ten are foreign born. Of the 33 Americans, only six were not born in either Utah or Idaho. (*Deseret News 1999-2000 Church Almanac*.)

4. “In other words, as the church prepared to enter the twenty-first century and become a worldwide religion, it was led by men from a very narrow geographic and cultural background. It will be intriguing to see whether the Mormon hierarchy is able to broaden itself in the same way that the Italian-dominated College of Cardinals has become a truly international body in recent decades. And if a non-Italian pope, why not a non-American Mormon prophet someday?” (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, pp. 156-8.)

N. Role of Women in the Church. Not since the peak of the civil rights movement in the 1960s has the Church faced as much opposition, both in and out of the Church, as it now faces on the issue of the status and utilization of women. Some progress has occurred. In recent years, women have been allowed to pray in sacrament meetings, and women’s auxiliary presidency members now speak occasionally in general conference, to name just two examples. However, there appears to be a rising tide of women not willing to accept their current status.

1. LDS Women in Labor Force. “In the early 1980s, about half of LDS adult women were in the labor force in the United States, Canada, and Britain. These percentages were virtually identical to the national averages. LDS women [in the labor force] in Mexico . . . were still slightly above the national average for Mexico. Japan presents a contrast, as 63 percent of LDS women are in the labor force . . .” as opposed to 49 percent for Japanese women as a whole. (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1535.) It seems likely that the percent of LDS women in the labor force has increased since the early 1980s.

2. Young Women. Historically, the activity rate of women in the Church has far surpassed that of men. However, a report released in 1992 showed that “the number of young men remaining active is slightly higher [than the number of young women].” This was “the first time statistics had indicated the Church was losing more young women than men.” (Brian Kagel, “Church Losing Youths, Report Says,” *Daily Universe*, 31 August 1992, p. 1.)

3. Women Silenced. Despite amazing credentials (see above) Laurel Thatcher Ulrich was not allowed to speak at BYU, even though she is an active member with a temple recommend. She is a feminist. “BYU Professor Marie Cornwall was criticized for including critical as well as laudatory voices in an academic conference on the Relief Society. Two women professors at BYU were not allowed to publish their study on Mormon survivors of childhood sexual abuse. The American Association of University Professors concluded that BYU “has a history of suppressing scholarship and artistic expressions representing the experience of women.” (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, pp. 367.)

4. Professional Women. Throughout my career as a school principal, I became well acquainted with a great many highly competent, successful LDS professional women. Over the years, it was my experience that perhaps a majority of them slowly became alienated from the Church. They seemed to feel there was no place for them in Mormonism; the negative messages about working mothers and feminism, combined with perceived gender bias in Church programs, caused them to drift away from the Church. On the other hand, highly competent, successful LDS professional men seemed to thrive. Their professional success, instead of being a deterrent, actually made them more attractive to Church leaders, and moved them up to higher Church callings. With a majority of LDS women now in the workforce, one worries about the future.

a. In another of Utah’s largest school districts, with several thousand employees, an informal but careful survey showed that the vast majority of women administrators fell into one of two categories: non-LDS, or from LDS backgrounds but no longer associated with the Church.

O. Being Single in a Married Church. “Among singles over age 30 who attend church weekly, there are only 19 men for every 100 women.” (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1528.)

1. Los Angeles Stake. Two-thirds of all the adult members in the Los Angeles Stake are female; 67 percent of the women over 18 are single; only 10 percent of the members of the stake live in traditional families, with a father and mother in the home. The average family size is 1.8 people. The entire stake has just 80 Aaron-ic Priesthood-age young men, and only 70 members of the Young Women. (*Ensign*, Sept. 1992, pp. 37, 48.)

a. An increasing number of stakes in the Church are closer to the demographics of the Los Angeles Stake than they are to the typical family-centered suburban stakes of Utah.

2. Asia. The percentage of adult members who are married ranges from 70 percent in Utah to only 40 percent in Asia. In other words, well over half of all adult Asian Latter-day Saints are single. (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1531.)

P. Rates of Activity. “Attendance at sacrament meeting varies substantially. Asia and Latin America have weekly attendance rates of about 25 percent, Europe averages about 35 percent, and Africa, Canada, the South Pacific, and the United States average between 40 percent and 50 percent.” (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1527.) One-third of our membership is from Asia or Latin America.

1. Temple Marriage. “The percentage of adults in a temple marriage varies from about 45 percent in Utah to less than 2 percent in Mexico and Central America.” (*Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1992, 4:1531.) According to the *Deseret News 1999-2000, Church Almanac*, there are almost 1,500,000 members in Mexico and Central America.)

a. 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. Males Not Sticking With Church. In 1980 (the last time the Church released figures) 70% of all LDS adult males in Utah who had ever been baptized had gone on to be ordained to the Melchizedek Priesthood. In other areas, the figures were much lower. 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%; and in Japan, only 17% of the male members ever make it past the Aaronic Priesthood. (Lowell C. Bennion and Lawrence Young, “The Uncertain Dynamics of LDS Expansion, 1950-2020.” *Dialogue*, Spring 1996, p.19.)

3. Lifetime Activity Rates. “A recent study of LDS members in the United States indicates that 44% experience a period of inactivity at some time and then resume religious involvement (regularly attending meetings), while *only 22% remain active throughout their entire lives*. Eight out of 10 current members will become disengaged for a period of at least one year. About 1 of every 5 members retains his or her religious belief but does not attend meetings (disengaged believers), and only 14% remain disengaged nonbelievers.” (*Encyclopedia of Mormonism*, 1992, 4:1527.) Emphasis added.

a. “Statistics generated in and out of the Church suggest that as many as 80% of those baptized either leave the Church, are asked out, become nonparticipants, or become unsure of their Mormonism sometime during their lives.” (D. Jeff Burton, “View from the Sieve,” *Case Reports of the Mormon Alliance*, Vol. 3, 1997, Anderson and Allred, p. 29.)

b. “Of every twenty persons baptized worldwide, six [30%] are either excommunicated or ask to

have their names removed. . . . seven [35%] become nonparticipants. Only three or four [15 to 20%] remain lifelong temple recommend holders.” The remaining three or four [15 to 20%] participate but do not hold temple recommends. (*Ibid.*, p. 29.)

“Of *active* Mormons, 60-75% are unruffled true believers, 30-40% are unsure, and about 5% are disbelievers.” (Report “generated by the Correlation Department in the mid-1980s”; cited by D. Jeff Burton, *Ibid.*, p. 29.)

4. Activity Rate in Utah. According to Utah pollster Dan Jones, 69% of all Utahns are LDS. Of that number, 55% claim to be “very active”; 20% claim to be “somewhat active”; 25% claim to be “inactive.” Applying those percentages to the state’s roughly 2 million population as of 1997, approximately 1.4 million are Mormons—770,000 are active, 280,000 are “somewhat active,” and 350,000 are inactive. “Perceptions of the ‘very active’ are that they pay full tithing, attend church regularly, and have current temple recommends. According to these figures, 45% of all Mormons in Utah are what the church itself calls ‘less active.’” (James W. Ure, *Leaving the Fold: Candid Conversations with Inactive Mormons*, 1999, pp. xii-xiii.)

Q. Universality of Church. “Mormonism, for all its claims and aspirations about universality, has yet to rear a full second generation anywhere but in North America. The overwhelming majority of Mormon adults everywhere else are converts of the present generation. The socialization and retention of the second and third generations in each new country and culture will be as crucial as they are problematic. Information from knowledgeable church researchers indicates that such retention has proved very difficult so far. We simply won’t know for several decades yet whether Mormonism can take root permanently in enough exotic locations to become truly a new world religion.” (Armand L. Mauss, *The Angel and the Beehive: The Mormon Struggle for Assimilation*, 1994, p. 205.)

1. “Just as surely as Mormonism was Americanized until it became respectable in the United States, it will have to be Japanized, Francized, and Argentinized (and so on around the world). Only through that process can Mormonism ever reduce the cultural tension in those other cultures enough to acquire a critical mass of membership, to retain succeeding generations, and thus to acquire a normal demographic profile in each locale.” (*Ibid.*, p. 205.)

R. Professional Clergy. “A rough count from announcements in the *Church News* during the summer months of 1992 revealed that about 20 % of the new bishops and stake presidents appointed outside of North America were already church civil service employees (often Church Educational System) at the time of appointment. A previous career in CES is also very common among general authorities appointed during the past two or three decades, regardless of nationality.” (Armand L. Mauss, *The Angel and the Beehive: The Mormon Struggle for Assimilation*, 1994, p. 214.)

S. “Three Dangers Facing Church.” In a May 1993 address to the All-Church Coordinating Council, comprised of department heads and senior personnel in the Church Office Building, Elder Boyd K. Packer called for Church employees to willingly embrace correlation and to decide “to face the right way,” cautioning them against three “dangers” that have “made major invasions into the membership of the Church”: “the gay-lesbian movement, the feminist movement, . . . and the ever-present challenge from the so-called scholars or intellectu-als.” Following this address, Church programs were initiated to confront all three groups. Ultimately, a number of members were disfellowshipped or excommunicated.

1. Feminists. A law professor at the J. Reuben Clark Law School at BYU recently wrote of the unintended consequences when the Church takes action against a broad group of members : “The risks of political activity by the Church were evident in its involvement in the Equal Rights Amendment controversy of the late 1970s. The Church formally opposed the ERA, fearing that it would take mothers into the workplace and otherwise undermine the traditional family. The Church’s organizational and fundraising efforts were decisive in defeating ratification in several states, but the Church’s active opposition to the ERA split the membership. As a

young law student at that time, I well remember the animated arguments in the congregations I attended about whether Church leaders were correct to have aligned the Church with anti-ERA forces and whether this precluded members from supporting the amendment or, indeed, required them to oppose it. In late 1979, the LDS Church excommunicated Sonia Johnson, reportedly for opposition to Church leaders, which manifested itself in certain feminist and pro-ERA statements and activities. This excommunication further fueled divisive arguments among members and drew intense and generally uncomplimentary media scrutiny, which presumably was detrimental to missionary work.” (Frederick Mark Gedicks, “No Man’s Land: The Place of Latter-day Saints in the Culture War,” *Brigham Young University Studies*, Vol. 38 No. 3 [1999], p. 153.)

- a. Janice Allred, mother of nine, and wife of a BYU professor in a stake presidency, was excommunicated for her articles about Heavenly Mother.
- b. Alice Reynolds was a dynamic feminist and intellectual noteworthy enough to have a study area at the BYU Wilkinson Center named after her. That area is no longer available for feminist groups on campus.
- c. Martha Hughes Cannon, nineteenth century physician and first female state legislator in the United States, is virtually ignored in Church publications, even though she will likely appear on a U. S. postage stamp. She was a wife of Salt Lake Stake President Angus Cannon, and in fact, defeated him in the election that sent her to the Utah Legislature.
- d. At least a dozen women faculty and administrators at BYU have been instructed that their feminist positions threaten their advancement at BYU. Several have left, but others have agreed to be “silenced.”

2. Gays and Lesbians. "My clinical experience has indicated that the majority of Mormon homosexuals eventually drift away from their faith, live tenuously in the closet, or react with angry disillusionment." (R. Jan Stout, [assistant clinical psychiatrist at the University of Utah School of Medicine], *Dialogue*, Summer 1987, p. 39.)

a. Little Tolerance. "BYU students who surveyed campus attitudes towards homosexuals say 42% of the students believe same-sex oriented students should not be allowed in school, even if they obey its honor code, which prohibits homosexual behavior. School policy allows same-sex oriented people who follow its guidelines of behavior." The poll was conducted in March, 1997, and involved 420 students in randomly selected classes on campus. (*Salt Lake Tribune*, March 22, 1997, p. D2.)

b. If one applies the generally accepted estimates on the incidence of homosexuality to the Church, there may be as many as one million gay and lesbian Mormons worldwide. Just as the earlier campaign against the ERA disillusioned many feminist Mormons, the current stance on gays and lesbians appears to be forcing many otherwise active Mormons to leave the Church.

3. Intellectuals. Scholars and intellectuals, particularly those in the social sciences (as opposed to the physical sciences) tend to be more liberal than the Church at large. Men like J. D. Williams, Lowell Bennion, Sterling McMurrin, D. Michael Quinn, Richard Poll and a great many others, ultimately faced daunting challenges to their faith, even though most were very active initially (Williams and Bennion were both bishops at one time; Quinn and Poll were BYU professors and considered spiritual giants by their colleagues). As their scholarly writings and research led them in to sensitive areas, they chafed at efforts to deny them access to historical sources, or perceived efforts to silence or marginalize them. A few, like Bennion and Poll, remained active to the end. Many, however, were called to account for their writings, and were ultimately excommunicated. BYU professor David P. Wright, and Church Translation Department worker Stan Larson, were both ousted for questions they raised about the Book of Mormon. Quinn published documents showing that several hundred polygamous marriages were sanctioned by Church leaders after the Manifesto. He was excommunicated. Church Historian Leonard Arrington was unceremoniously dropped from his position. Lavina Fielding Anderson, a former associate editor of the *Ensign*, was excommunicated for feminist positions and writings deemed critical of

Church leaders; she has continued to attend all her meetings anyway. Linda King Newell and Valeen Tippetts Avery, authors of *Mormon Enigma: Emma Hale Smith*, were barred from speaking at Church gatherings; their book, published in 1984, cannot be quoted in Church publications, although the past two years it has been offered for sale at Deseret Book.

a. Church Historian's Observations. "With great sadness, I catalogued evidences of anti-intellectualism in the church in a July diary entry: Eugene England and Lowell Bennion were not permitted to publish with Deseret Book or Bookcraft by direct intervention of two members of the Twelve. Carol Lynn Pearson was blacklisted from church publications until she was able 'through prayers and tears' to get one of the Twelve to reverse the decision. Jim Allen was viewed with suspicion because of *Story of the Latter-day Saints*. The *Church News* could not review *Building the City of God* or any other book by our History Division employees without specific clearance from the Twelve. Claudia Bushman and Scott Kenney could not be published or mentioned because of their connection with *Exponent II* and *Sunstone*. Several Mormon intellectuals were publishing under pseudonyms." (Leonard J. Arrington, *Adventures of a Church Historian*, 1998, p. 154.)

b. "*The Mormon Experience* [authored by Arrington and Davis Bitton], although cleared by the First Presidency, could not be mentioned or cited in the *Church News*, *The Ensign*, or church manuals, even in footnotes, let alone reviewed or mentioned as a source. No official reasons were ever given." (*Ibid.*, p. 192.) This book is now carried by Deseret Book.

c. "I summarized, 'it is not that they disapprove of *me* as Church Historian; they would disapprove of any professional historian, any intellectual, any independent-minded writer. They want someone who (1) has written little history; (2) saturates history with scriptural allusions and references; and (3) obstinately refuses to mention controversial episodes.'" (*Ibid.*, p. 156.)

4. Ramifications of Purges. I recall an issue that arose many years ago while my father was bishop of our ward. A prominent inactive Mormon, married to a non-member, asked that ward teachers no longer call at his home. Their teen-age children were fairly regular participants in the ward at the time, and the parents would sometimes attend special programs or ward activities. My father honored the request. When he was released, the new bishop chose to make an issue of this family's refusal to have ward teachers call on them. Both sides stood firm, and the man was excommunicated from the Church—the new bishop's stated alternative to not accepting ward teachers. However, not only was the man lost to the Church but his entire family stopped all participation and ultimately left the Church. The action against one person proved to be an action against his extended family and perhaps all of their succeeding generations. Punitive action created bitterness, and lukewarm members became enemies. While one clearly understands the need to protect the Church from sin and error, one also wonders how many feminists, gays, lesbians, scholars, intellectuals and liberals take their extended families with them when they leave the Church.

V. Looking Ahead

T. Faster Growth Internationally. In 1970, 68.8% of the Church's total membership resided in the U. S. In early 1996 the international membership caught up to that of the U. S. Since then, international growth has increased much faster than domestic growth. On average, the Church is accumulating 355,500 members annually. Of those, 267,500 are from outside the United States, and only 80,000 are within the U. S. (Lee H. Radebaugh, *BYU Devotional*; *BYU NewsNet*, Jan. 24, 1999.)

1. 2% vs. 8%. "It is projected that with the U. S. membership rate increasing by only 2 percent annually and the international rate increasing by 8 percent, the Church will be approximately 25 million members strong twenty years from now (2020). Yet, only one-third of these will be located in the U. S." (*Ibid.*)

2. Test Ahead. The greatest areas of Church growth are among countries with the lowest standards

of living and highest incidence of poverty, disease, malnutrition and lack of access to education. The Book of Mormon's numerous warnings about wealth and luxury amid poverty have never been more appropriate. The near future will clearly put to the test President Joseph F. Smith's famous statement: "It has always been a cardinal teaching with the Latter-day Saints that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually and to exalt them in the life to come."

U. Non-White Majority. "Mormonism recently passed the point where over half its members live outside the United States. In not many years, if present trends continue, over half the Church will be non-white and then, in a few more years, over half will be from oppressed classes throughout the world, from Los Angeles and Chicago ghettos to the slums of Sao Paulo and Calcutta. If scholars' predictions are fulfilled that the Church will reach two hundred million of such mainly colored, mainly oppressed, third-world peoples by the middle of the next century, and if the Church is not just *big* but the true Zion community Joseph Smith envisioned, it will lead people not only to better private morality (freed from drugs and abuse and sexual sin) but also to greater social morality (freed from racism and sexism and economic oppression)." (Eugene England, *Sunstone*, June 1998, p. 57.)

V. LDS Rank in U.S. "In the United States the LDS Church is poised to surpass the Church of God in Christ and the Evangelical Lutheran Church in America and become the fifth-largest denomination (behind the Roman Catholics, Southern Baptists, United Methodists, and National Baptists)." (Richard N. Ostling and Joan K. Ostling, *Mormon America: The Power and the Promise*, 1999, p. 375.)

1. **Political Muscle.** The censuses of 2000 and 2010 will undoubtedly result in more electoral votes and representatives in Congress from areas with large Mormon populations. Governor Mike Leavitt's push for a "Rocky Mountain States Presidential Primary" taps into the growing political power that will be wielded by states along the "Mormon Corridor."

2. **Strength in Numbers.** Regardless of the ultimate result of Senator Orrin Hatch's run for the Presidency, both political parties would ignore the growing Mormon constituency at their own peril.

3. **Other Nations.** What is true in the United States will increasingly be true elsewhere. One can expect to see in many countries LDS members rising in government, business, the arts and other circles.

W. Disengaged Members. The Church can take justifiable pride in its growth and progress on many fronts. The Church has probably never been in better shape, as measured by membership, activity rates, service rendered, temple attendance and tithes received. Yet, as requirements and expectations rise, and tolerance for mavericks declines, are increasing numbers of members being pushed out the door? Is there still room for a J. Golden Kimball in Mormonism? How about a Porter Rockwell, heartbreakingly loyal to the Prophet, but with a serious Word of Wisdom problem? Would a "so-called intellectual" like B. H. Roberts, whose footnotes point out many flaws in our historical account, ever survive today? What about a man like Evan Stephens, long-time director of the Tabernacle Choir, and writer of some of our most beautiful hymns (a life-long bachelor, and, according to one biographer, very likely homosexual)? Would feminists like Eliza R. Snow and Susa Young Gates be silenced before they could make their mark? What about the whole wonderful mosaic of odd-balls, out-of-step marchers, idealists and dreamers among our pioneer forefathers? What of past general authorities? One can easily find earlier apostles and prophets who attended seances, believed in reincarnation, were certain Eve was the mother of Christ and Adam was God, opposed the eating of pork but enjoyed whiskey, approved of socialism, were scandalized by waltzes, were hooked on opium, smoked cigars, questioned very basic points of the gospel, didn't like the temple ceremony, or carried amulets. Even so they were called, accepted and loved, and made great contributions to the Kingdom. How many of them today would be disfellowshipped or excommunicated? How many would simply quit attending?

1. Joseph Smith. At a general conference in 1843, the Prophet Joseph Smith said, “Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching con-cerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the high council. I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.” (Joseph Smith, April 8, 1843, *History of the Church* V:340.)

2. Catholic Experience. “Churches often pay a price for accommodation [to modernization] but it is also true that churches can be hurt by intransigence. When the pope officially and decisively reiterated the Catholic church’s traditional ban on contraception in the *Humanae Vitae* encyclical, he shocked and disappointed the great majority of American Catholics and set into motion a backlash that is said to have dramatically reduced American Catholic church attendance, contributions, and confidence in papal authority.” (Laurence R. Iannaccone and Carrie A. Miles, “Dealing with Social Change: The Mormon Church’s Response to Change in Women’s Roles,” *Contemporary Mormonism: Social Science Perspectives*, Edited by Cornwall, Heaton and Young, 1994, p. 266.)

a. As the limits of acceptable behavior, scholarship and thought are increasingly circumscribed, one wonders if Mormonism will become like so many Catholic countries today, where virtually everyone is a member of record, but those actively practicing amount to only a small percent. In so many places, Catholicism has simply ceased to be relevant to the life of the majority. It is something for us to think about as we enter a new millennium.

X. Stakes in New Lands. Membership outside the United States is growing rapidly, and is maturing dramatically. The year 2000 (or soon thereafter) should find some exciting stakes being organized in countries that have never had stakes before. My predictions: Budapest, Hungary; St. Petersburg, Russia (maybe even 2 stakes); Kiev, Ukraine; Moscow, Russia; Antananarivo, Madagascar; Canary Islands; Kingston, Jamaica; Nairobi, Kenya; Majuro, Marshall Islands; and Harare, Zimbabwe. Another year or two should see stakes in Jakarta, Indonesia; Noumea, New Caledonia; Odessa, Ukraine; Prague, Czech Republic; Ulaanbaator, Mongolia; and Cape Verde.

Y. Growth by 2025. At a campus devotional, BYU President Merrill Bateman—a member of the First Quorum of Seventy—suggested where the Church might be in twenty-five years. He projected a worldwide membership as high as 30 million—and even more if China removes prohibitions against missionary work. He foresees some 125,000 missionaries, and “the missionary program likely will be in every country, with mission-aries teaching every kindred, tongue and people.” (At the present time missionaries are proselyting in over 150 countries.) He “predicted that more countries will allow religious freedom to flourish during the 21st century so that ‘the gospel message can be preached in all the world.’” He said it is “quite possible that there will be a thousand or more temples by the year 2025,” based on an average of 36 new temples each year for the next 25 years. (*Salt Lake Tribune*, Jan. 13, 2000, p. C5.)

Z. Future Growth. “So how many Mormons will there be in 2080? Obviously, not even arithmeticians can say for sure, but I am inclined to think that we are observing an extraordinarily rare event. After a hiatus of fourteen hundred years, in our time a new world faith seems to be stirring.” (Rodney Stark [a non-Mormon], *Contemporary Mormonism: Social Science Perspectives*, Edited by Cornwall, Heaton, and Young, 1994, p. 22.)

AA. The New Millennium. “The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” (Joseph Smith, *History of the Church*, 4:540).

