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The Worldwide Church: Mormonism as a Global Religion

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up to bad timing—it was published just three years after the 1978 revelation lifting the priesthood ban, when “Mormons of all stripes” were “anxious to move on, focused on embracing their black brethren and sisters as ecclesiastical equals while ignoring the Church’s recently abandoned practice of black priesthood denial and prohibition on African-American entry into the temple” (xvi). Because of the book’s relatively limited circulation, this second edition is intended to make Bringhurst’s groundbreaking work available to wider audiences and introduce it to a new generation of readers.

The book is divided into nine chapters, which trace chronologically the place of blacks within the Church and its culture from 1820 to 1980, covering such topics as slavery, abolition, the priesthood denial, and civil rights. This new edition is largely unchanged from the first, with only minor adjustments made such as spelling corrections, repagination, reformatting, and an updated bibliographic essay. The book also includes a new preface from the author outlining the history of his creation of the book and its role within contemporary studies of race and the Latter-day Saint religion. Also added is a new foreword by Edward J. Blum and two postscripts by, respectively, Paul Reeve and Darron T. Smith—two scholars of race and Latter-day Saint religion.

Given the timing of the first edition and the book’s own focus (at least four of the nine chapters, plus an epilogue, deal directly with the priesthood denial), those who read the book in 1981 “primarily viewed it in terms of the 1978 ending of the priesthood ban on black men” (ix). It is fitting then that the book was reissued in the same year as the fortieth anniversary of the revelation that lifted the ban.

In addition to commemorating the anniversary of this historic moment, the new edition of this book is relevant for other reasons. Despite the passing of almost forty years, issues of race in America and religion are as salient and relevant today as they were then. As one of the first book-length studies of blacks in The Church of Jesus Christ of Latter-day Saints, this study, according to Blum, was “ahead of its time” (ix). With this book, for example, and “its central thesis that the ban emerged largely as the byproduct of Mormon ethnic whiteness” (xvi), Bringhurst articulates a theory of “whiteness,” a topic and analytical approach that has since become a major focus in critical race studies. And Bringhurst’s commentary holds particular currency within contemporary academic conversations of blacks within the Latter-day Saint faith. Indeed, its thesis of a “Mormon whiteness” has been reiterated in several studies of the last decades, including in the recent publications *Religion of a Different Color: Race and the Mormon Struggle for Whiteness* by W. Paul Reeve and *Race and the Making of the Mormon People* by Max Perry Mueller.

As Blum notes, *Saints, Slaves, and Blacks* “is a book to mind and to mine” (ix), and it will be of value to any person interested in such broad topics as American religious history and the history of race in America and in religious thought. But the book will be of most interest to Latter-day Saints who wish for a deep dive into the changing status of blacks in the Church and the culture surrounding the religion.

—Alison Palmer

The Worldwide Church: Mormonism as a Global Religion, edited by Michael A. Goodman and Mauro Properzi (Provo, Utah: Religious Studies Center, Brigham

Young University; Salt Lake City: Deseret Book, 2016)

Since 1981, The Church of Jesus Christ of Latter-day Saints has experienced a dramatic increase in membership outside of the United States and Canada (vii–xii). As a result, in March 2014, Brigham Young University and the Church History Department sponsored a Church history symposium titled *The Worldwide Church: The Global Reach of Mormonism*. The symposium invited scholars to address subjects related to the increasingly global nature of the Church.

After the symposium, Michael A. Goodman and Mauro Properzi, associate professors of Church history at Brigham Young University, edited nineteen of the presentations and published them in the compilation *The Worldwide Church: Mormonism as a Global Religion*. The compilation is bookended by the keynote addresses of Apostle Dieter F. Uchtdorf and Terryl L. Givens, and in between are papers by several prominent scholars. The editors conveniently organized the articles into five sections, each dedicated to a specific region in the world: Africa, Asia, Eurasia, Europe, and South and Central America. Another article, along with Givens's speech, appears in a sixth section titled "Worldwide."

The included articles address a wide range of topics related to the global Church, from the development of Latter-day Saint humanitarian aid to country-specific studies. Some articles provide a history of the establishment and growth of the Church in a specific area (such as Afghanistan, Taiwan, and Latin America), while others discuss significant moments in Church history (such as the era of "the freeze" in Ghana). And others analyze some of the cultural problems Church members have faced (such as cultural challenges

in Europe and language obstacles in Russia). All of the articles work together to provide a greater understanding of global Latter-day Saint topics.

Anyone who is interested in Church history and the growing global nature of the Church will enjoy reading this compilation. Scholarship such as this will only become more relevant and important as the Church continues to expand throughout the world.

—Emily Cook

Pioneer Women of Arizona, by Roberta Flake Clayton, Catherine H. Ellis, and David F. Boone, 2d ed. (Provo, Utah: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2017)

Roberta Flake Clayton self-published *Pioneer Women of Arizona* in 1969 after spending thirty-three years conducting numerous interviews and cataloguing over two hundred biographical sketches of the pioneer women, both old and young, who, beginning in the nineteenth century, came to Arizona by wagon or train and settled communities such as Phoenix, Mesa, Snowflake, Flagstaff, and Prescott.

Her work fell by the wayside until Catherine H. Ellis (a fifth-generation Arizonian and BYU graduate) and David F. Boone (an educator and historian) revived the work, creating a second edition with added footnotes, maps, a biography of Roberta Clayton, a history of Latter-day Saint migration to Arizona, and hundreds of photographs.

The 207 biographical sketches featured in *Pioneer Women of Arizona* are very detailed and comprehensive. In creating these sketches, Clayton's goal was to preserve their stories, including the stories of women Clayton knew personally, and to give younger generations role models to look up to.