

### Blacks The Mormon Priesthood Setting The Record Straight

Ever since 1844, the Mormon Church has been waiting for the day when its image would improve so that one of its own priesthood holders could campaign for the office of the President of the United States. This quest began when Joseph Smith JR, the founder of the church, announced his candidacy for President just a few short months before he died in a gun battle at the Carthage, Illinois jail on June 27, 1844. Smith's quest for the presidency had nothing to do with democracy in America but rather the attempt to fulfill the establishment of the Earthly Theocratic Kingdom of God with himself as Vice Regent for Christ as the World theocratic dictator. Smith's success in deluding several thousands of people mostly from Europe to become his followers and building a city on a bend of the Mississippi called Nauvoo made him heady enough to develop the disease of narcissism by organ- izing a group called the Council of the Fifty to be his presidential campaign organization. At the time, Smith was a fugitive from Justice across the river in Missouri having escaped jail to avoid a trial for sedition His death resulted in Brigham Young succeeding him as the leader of the Mormons who followed him to what would later become the Utah territory. Young attempted to replicate the idea of Joseph as earth King in his kingdom of Deseret. Alas that failed because the US Army invaded Mexico to steal the very land for US expansion that Young had recently squatted on. Young had unwittingly agreed to form a battalion of Mormon elders Known as the Mormon Battalion to help win that war and would thus betray his own objective in securing land for his own kingdom. Despite that set back the Mormon Priesthood led by each successive "prophet" has continued to look forward to the day when it can by deceit and deception take control of the government of the United States and ultimately of the world. Indeed any faithful Melchizedek priesthood holder such as Mitt Romney or John Huntsman who could attain election to the Presidency of the United States would likely develop narcisim thinking God placed him there so he could enable the church prophet to become the literal "king of the kingdom." This book addresses the priesthood element rather than the church as the former came into existence in May and June 1829 before the church in April 1830 and is the only power present within Mormonism except perhaps for the powerful but submissive role played by brainwashed women. Not realized by many observers is the nexus to Mormonism held by the late Adolph Hitler when he established his own concept of a thousand year rule over earth's peoples by the Third Reich. Hitler was fascinated by such things as the dietary code of Mormons known as the Word of Wisdom in which Coffee, tea, Alcohol and other drinks were abstained from. Additionally, the Mormon practice of fasting one day a month with the proceeds of money saved given to the poor to assist them in their struggle to stay alive. Indeed there was a mutuality of admiration between Mormon Leaders and leaders of the Third Reich prior to World War Two. Today the white shirt-black corporate suited uniforms of Mormon leaders and 40,000 missionaries in the field bespeak a connection with Hitler's S.S. troopers. The author tells that these items of the nexus between Mormonism and Nazism where brought to his attention many years ago by individuals who knew by insight that he had to fulfill a mission to expose Mormonism as a threat to earth's mankind as discussed in the book and in his memoirs, "Under the Mormon Tree." The author at the beginning of the book acknowledges that his is acting at this time based upon a spiritual event in his life on his eighth birthday in which he was told of the need to resist the Mormon leaders from taking over the government when he would be in his late years. He defines that event as his "road to DAMASCUS."

Using clues from numerous privately held records, museum collections, and even the soil where early members planted corn and homes, the author reconstructs the cultural experiences by which Kirtland's Latter-day Saints made sense of the revelations Joseph Smith pronounced. Asing clues INACCESSIBLE MORMON ZION: EXPULSION FROM JACKSON COUNTY This is Volume IV of an epic, multi-volume work entitled The Quest for the New Jerusalem: A Mormon Generation Saga, which combines family, Mormon, and American history, focusing upon how the author's ancestors were affected by their conversion to the Mormon religion. In Volume I, four of the author's ancestral families—the Carters, Hammonds, Knowltons, and Spencers—and the ancestors of Mormon Church founders Joseph Smith and Brigham Young are followed from the time they enter the Massachusetts Bay Colony in New England in the 1600s down to the early 1800s. Toward the end of Volume I, the focus is upon Joseph Smith and his family, including their move from Vermont to western New York and their religious and occult "magical worldviews." Volume II takes up the narrative at about the year 1820, and involves a detailed, comprehensive, and critical look at the events in the life of Joseph Smith, Jr., during the decade in which he purportedly was visited by numerous heavenly messengers, received the "golden plates," translated the writing on the plates to produce the Book of Mormon, received priesthood authority from other heavenly messengers, published the Book of Mormon, and organized the Mormon Church. There is a detailed examination of the contentious debate concerning the authenticity of the Book of Mormon and the validity of Smith's 1820s visionary experiences. The later chapters describe the movement of Church headquarters from western New York to northeastern Ohio in early 1831. Smith's interest in western Missouri as the site for his New Jerusalem/Zion, and the conversion of the author's direct ancestor Simeon Dagggett Carter. Volume III roughly covers Mormon history for the years 1831-33, and describes the influence of Sidney Rigdon and many other Ohio Campbellites (Disciples of Christ Church members) on the early Mormon Church. Numerous Joseph Smith revelations designate Jackson County, Missouri, as the New Jerusalem/Zion, the place where the Second Coming of Christ will soon take place. However, Smith chooses to live instead in Kirtland, Ohio, and serious disagreements and tensions develop between Smith in Ohio and Missouri Mormon leaders. Smith begins construction of a temple in Kirtland, and angry Missourians rise up in the summer of 1833 and violently expel the Mormons from Jackson County. They are given temporary sanctuary mainly in Clay County, located across the Missouri River to the north. Volume IV describes the expulsion of Mormons from Jackson County, the efforts of Missouri state officials to deal with the explosive situation, and Smith's attempt to explain why his Missouri Zion is now off-limits to Mormons, although the Lord purportedly has designated it as the site for the hallowed New Jerusalem and imminent Second Coming of Christ. Smith recruits a Mormon army ("Zion's Camp") and leads it from Ohio to western Missouri in an unsuccessful effort to forcefully "redeem Zion," and fourteen members of the camp die of cholera at the end of the trek, including one of the author's Carter ancestors. There are serious recriminations against Smith within the Mormon Church on account of the total failure of this military venture, and a member of the Kirtland High Council—Sylvester Smith—brings formal charges against him. In the "trial," however, the accuser quickly becomes the accused, and to avoid excommunication Sylvester is forced to apologize profusely for his "false accusations" against "The Prophet." A disgruntled, excommunicated Mormon—Doctor Philastus Hurlbut—travels to western New York in late 1833 and collects numerous affidavits from residents of the Palmyra/Manchester area alleging that the young Joseph Smith, his father, and some of his brothers engaged in illegal, occult, "treasure-seer," "treasurer-digging" activities during the 1820s, and were lazy and dishonest. Many of these affidavits are published by Pain

"This is fascinating," is a comment often made by those reading this book, a product of years of scholarly research. This most valuable handbook meets a timely need, giving the Christian worker, or any interested person, material to refute Mormon claims. The reader, and Mormons themselves, may be amazed at the complete reversal of doctrine which the Mormon Church experienced between 1830 (when Joseph Smith brought out the Book of Mormon) and 1844 (when Joseph Smith was shot to death). Thus, the Mormon leaders, in many instances, contradicted themselves or their doctrine. I have included extensive quotations from original sources since many are rare and difficult to find. Forty-four subjects of interest are organized alphabetically in the heart of the book, making it a quick and easy tool for exposing errors and freeing Mormons from spiritual bondage. At the close of the book is a short section summarizing the basic truths of the Holy Bible, showing God's love and good news for all mankind as they believe and accept it. This is to help an earnest seeker to find eternal life, God's grace and forgiveness through our saviour Jesus Christ.

Mormonism and White Supremacy

The Mormon Church and Blacks

Mormons & Masons

The Mormon Image in the American Mind

Saints, Slaves, and Blacks

All Abraham’s Children

*American Millennials—the generation born in the 1980s and 1990s—have been leaving organized religion in unprecedented numbers. For a long time, the Church of Jesus Christ of Latter-day Saints was an exception: nearly three-quarters of people who grew up Mormon stayed that way into adulthood. In The Next Mormons, Jana Riess demonstrates that things are starting to change. Drawing on a large-scale national study of four generations of current and former Mormons as well as dozens of in-depth personal interviews, Riess explores the religious beliefs and behaviors of young adult Mormons, finding that while their levels of belief remain strong, their institutional loyalties are less certain than their parents’ and grandparents’. For a growing number of Millennials, the tensions between the Church’s conservative ideals and their generation’s commitment to individualism and pluralism prove too high, causing them to leave the faith—often experiencing deep personal anguish in the process. Those who remain within the fold are attempting to carefully balance the Church’s strong emphasis on the traditional family with their generation’s more inclusive definition that celebrates same-sex couples and women’s equality. Mormon families are changing too. More Mormons are remaining single, parents are having fewer children, and more women are working outside the home than a generation ago. The Next Mormons offers a portrait of a generation navigating between traditional religion and a rapidly changing culture. Preceded by three introductory essays and a chronology of major events in black religious history from 1618 to 1991, this A-Z encyclopedia includes three types of entries: \* Biographical sketches of 773 African American religious leaders \* 341 entries on African American denominations and religious organizations (including white churches with significant black memberships and educational institutions) \* Topical articles on important aspects of African American religious life (e.g., African American Christians during the Colonial Era, Music in the African American Church)*

*Mormonism is one of the few homegrown religions in the United States, one that emerged out of the religious fervor of the early nineteenth century. Yet, members of the Church of Jesus Christ of Latter-day Saints have struggled for status and recognition. In this book, W. Paul Reeve explores the ways in which nineteenth century Protestant white America made outsiders out of an inside religious group. Much of what has been written on Mormon otherness centers upon economic, cultural, doctrinal, marital, and political differences that set Mormons apart from mainstream America. Reeve instead looks at how Protestants racialized Mormons, using physical differences in order to define Mormons as non-White to help justify their expulsion from Ohio, Missouri, and Illinois. He analyzes and contextualizes the rhetoric on Mormons as a race with prior discussions of the Native American, African American, Oriental, Turk/Isalm, and European immigrant races. He also examines how Mormon male, female, and child bodies were characterized in these racialized debates. For instance, while Mormons argued that polygamy was ordained by God, and so created angelic, celestial, and elevated offspring, their opponents suggested that the children were degenerate and deformed. The Protestant white majority was convinced that Mormonism represented a racial-not merely religious-departure from the mainstream and spent considerable effort attempting to deny Mormon whiteness. Being white brought access to political, social, and economic power, all aspects of citizenship in which outsiders sought to limit or prevent Mormon participation. At least a part of those efforts came through persistent attacks on the collective Mormon body, ways in which outsiders suggested that Mormons were physically different, racially more similar to marginalized groups than they were white. Medical doctors went so far as to suggest that Mormon polygamy was spawning a new race. Mormons responded with aspirations toward whiteness. It was a back and forth struggle between what outsiders imagined and what Mormons believed. Mormons ultimately emerged triumphant, but not unscathed. Mormon leaders moved away from universalistic ideals toward segregated priesthood and temples, policies firmly in place by the early twentieth century. So successful were Mormons at claiming whiteness for themselves that by the time Mormon Mitt Romney sought the White House in 2012, he was labeled “the whitest white man to run for office in recent memory.” Ending with reflections on ongoing views of the Mormon body, this groundbreaking book brings together literatures on religion, whiteness studies, and nineteenth century racial history with the history of politics and migration.*

*2019 Living Now Book Awards Gold Medal Winner in Inspirational/Memoir (Female) 2018 Sarton Women’s Book Awards finalist In Memoir Kirkus Reviews’ Best Books of 2018 2018 Sarton Women’s Book Awards Silver Medal In Memoir Francine Falk-Allen was only three years old when she contracted polio and temporarily lost the ability to stand and walk. Here, she tells the story of how a toddler learned grown-up lessons too soon; a schoolgirl tried her best to be a “normie,” on into young adulthood; and a woman finally found her balance, physically and spiritually. In lucid, dryly humorous prose, she also explores how her disability has affected her choices in living a fulfilling (and amusing) life in every area—relationships, career, religion (or not), athleticism, artistic expression, and aging, to name a few. A clear-eyed examination of living with a handicap, Not a Poster Child is one woman’s story of finding her way to a balanced life—one with a little cheekiness and a lot of joy.*

Mormon Doctrine

The New Historiography of the Last Half Century

Hearken, O Ye People

The Story of How We Found Our Way out of the Mormon Church

The Next Mormons

Mormons & Homosexuality

Born in Oakland, California in 1927 the author received his High School education in California before joining the Marines at 17 before the end of WW 2. While pursuing vocal studies in Los Angeles he accepted an LDS Mission starting in Buffalo, NY. Finding many inconsistencies among missionaries he concluded to get his own wisdom. With 3 days of fasting and prayer he read the BOM relying on Moroni's promise of asking God to reveal the truth of the BOM. Positive confirmation never came. The Mission President advised him to complete his mission saying he needn't teach anything he didn't believe. A missionary chorus was formed and the choice made to tour his final months as soloist with the Utah Centennial Chorus. After his mission he appeared in a Broadway Musical. He left for Milan, Italy in 1952 meeting his future wife on the ship. After his operatic debut in Spain, successful engagements followed that soon led to Berlin and a three year contract at the Vienna State Opera. While singing in Rome a screen test led to Director William Wyler choosing Claude for the role of Jessu in the Academy Award film 'Ben Hur'. After the 'Ben Hur' experience Claude made another BOM attempt with a 3 day fast/prayer at the Holy Trinity chapel of St. Catherine Monastery at Mount Sinai, Egypt. As Dramatic Tenor he sang opposite such sopranos as Birgit Nilsson, Renata Taldal, Joan Sutherland; as Tristan, Otello, Siegfried, Parsifal etc; at Bayreuth, La Scala and most major European opera houses. After retiring, he attended his local Ward with family, becoming counselor in the Sunday school until he felt enough was enough. Conducting a Testimony meeting he bore his lack of testimony publicly asking forexcommunication as the only way to remove oneself from church rolls.

What do Americans think about Mormons - and why do they think what they do? This is a story where the Osmonds, the Olympics, the Tabernacla Choir, Evangelical Christians, the Equal Rights Amendment, Sports Illustrated, and even Miss America all figure into the equation. The book is punctuated by the presidential campaigns of George and Mitt Romney, four decades apart. A survey of the past half-century reveals a growing tension inherent in the public's views of Mormons and the public's views of the religion that inspires that body.

From the bestselling author of the Ender Universe series comes Orson Scott Card's epic historical novel Saints When ten-year-old Dinah Kirkham saw her father leave their Manchester home in the middle of the night, she basked when he would be back. "Soon," he replied. But he never came back. On that night in 1829, John Kirkham laid the foundation of his daughter's certainty that the only person Dinah could ever really trust was herself. From that day forward, Dinah worked to support her family, remaining devoted to their welfare even in the face of despair and grinding poverty. Then one day she heard a new message, a new purpose ignited in her heart, and new life opened up before her. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

"Dear Brother," Jane Manning James wrote to Joseph F. Smith in 1903, "I take this opportunity of writing to ask you if I can get my endowments and also finish the work I have begun for my dead.... Your sister in the Gospel, Jane E. James." A faithful Latter-day Saint since her conversion sixty years earlier, James had made this request several times before, to no avail, and this time she would be just as unsuccessful, even though most Latter-day Saints were allowed to participate in the endowment ritual in the temple as a matter of course. James, unlike most Mormons, was black. For that reason, she was barred from performing the temple rituals that Latter-day Saints believe are necessary to reach the highest degrees of glory after death. A free black woman from Connecticut, James positioned herself at the center of LDS history with uncanny precision. After her conversion, she traveled with her family and other converts from the region to Nauvoo, Illinois, where the LDS church was then based. There, she took a job as a servant in the home of Joseph Smith, the founder and first prophet of the LDS church. When Smith was killed in 1844, Jane found employment as a servant in Brigham Young's home. These positions placed Jane in proximity to Mormonism's most powerful figures, but did not protect her from the church's racially discriminatory policies. Nevertheless, she remained a faithful member until her death in 1908. Your Sister in the Gospel is the first scholarly biography of Jane Manning James or, for that matter, any black Mormon. Quincy D. Newell chronicles the life of this remarkable yet largely unknown figure and reveals why James's story changes our understanding of American history.

Fatal Flaws of the Most Correct Book on Earth

Race, Religion, and the Continuing American Dilemma

Your Sister in the Gospel

The Life of Jane Manning James, a Nineteenth-Century Black Mormon

American Religion and the Problem of Racial Innocence

Vol IV AN INACCESSIBLE MORMON ZION: EXPULSION FROM JACKSON COUNTY

List of charter members of the society. v. 1, p. 98-99

Brigham Young was one of the most influential—and controversial—Mormon leaders in American history. An early follower of the new religion, he led the cross-continental migration of the Mormon people from Illinois to Utah, where he built a vast religious empire that was both revolutionary and authoritarian, radically different from yet informed by the existing culture of the U.S. With his powerful personality and sometimes paradoxical convictions, Young left an enduring stamp on both his church and the region, and his legacy remains active today. In a lively, concise narrative bolstered by primary documents, and supplemented by a robust companion website, David Mason tells the dynamic story of Brigham Young, and in the process, illuminates the history of the LDS Church, religion in America, and the development of the American west. This book will be a vital resource for anyone seeking to understand the complex, uniquely American origins of a church that now counts over 15 million members worldwide. Originally published shortly after the LDS Church lifted its priesthood and temple restriction on black Latter-day Saints, Newell G. Bringham's landmark work remains ever-relevant as both the first comprehensive study on race within the Mormon religion and the basis by which contemporary discussions on race and Mormonism have since been framed. Approaching the topic from a social history perspective, with a keen understanding of antebellum and post-bellum religious shifts, Saints, Slaves, and Blacks examines both early Mormonism in the context of early American attitudes towards slavery and race, and the inherited racial traditions it maintained for over a century. While Mormons may have drawn from a distinct theology to support and defend racial views, their attitudes towards blacks were deeply-embedded in the national contestation over slavery and anticipation of the last days. This second edition of Saints, Slaves, and Blacks offers an updated edit, as well as an additional foreword and afterwords by Edward J. Blum, W. Paul Reeve, and Darron T. Smith. Bringham's further adds a new preface and appendix detailing his experience publishing Saints, Slaves, and Blacks at a time when many Mormons felt the rescinded ban was best left ignored, and reflecting on the wealth of research done on this topic since its publication.

To this day, churching Mormons report that they hear from their fellow congregants in Sunday meetings that African-Americans are the accused descendants of Cain whose spirits—due to their lack of spiritual merit in a premortal existence—were destined to come to earth with a "curse" of black skin. This claim can be made in many Mormon Sunday Schools without fear of contradiction. You are more likely to encounter opposition if you argue that the ban on the ordination of Black Marmons was a product of human racism. Like most difficult subjects in Mormon history and practice, says Joanna Brooks, the priesthood and temple ban on Blacks has been managed carefully in LDS institutional settings with a combination of avoidance, denial, selective truth-telling, and determined silence. As America begins to come to terms with the costs of white privilege to Black lives, this book urges a soul-searching examination of the role American Christianity has played in sustaining everyday white supremacy by assuring white people of their innocence. In Mormonism and White Supremacy, Joanna Brooks offers an unflinching look at her own people's history and culture and finds in them lessons that will hit home for every scholar of American religion and person of faith.

How Millennials Are Changing the LDS Church

EXPULSION FROM JACKSON COUNTY

A Story of Violent Faith

Interpreter: A Journal of Latter-day Saint Faith and Scholarship, Volume 33 (2019)

Encyclopedia of African Religions

Priesthood

*The nineteenth-century history of the Church of Jesus Christ of Latter-day Saints, Max Perry Mueller argues, illuminates the role that religion played in forming the notion of three "original" American races—red, black, and white—for Mormons and others in the early American Republic. Recovering the voices of a handful of black and Native American Mormons who resolutely wrote themselves into the Mormon archive, Mueller threads together historical experience and Mormon scriptural interpretations. He finds that the Book of Mormon is key to understanding how early followers reflected but also departed from antebellum conceptions of race as biblically and biologically predetermined. Mormon theology and policy both challenged and reaffirmed the essentialist nature of the racialized American experience. The Book of Mormon presented its believers with a radical worldview, proclaiming that all schisms within the human family were anathemic to God’s design. That said, church founders were not racial egalitarians. They promoted whiteness as an aspirational racial identity that nonwhites could achieve through conversion to Mormonism. Mueller also shows how, on a broader level, scripture and history may become mutually constituted. For the Mormons, that process shaped a religious movement in perpetual tension between its racialist and universalist impulses during an era before the concept of race was secularized.*

*All Abraham’s Children is Armand L. Mauss’s long-awaited magnum opus on the evolution of traditional Mormon beliefs and practices concerning minorities. He examines how members of the Church of Jesus Christ of Latter-day Saints have defined themselves and others in terms of racial lineages. Mauss describes a complex process of the broadening of these self-defined lineages during the last part of the twentieth century as the modern Mormon church continued its world-wide expansion through massive missionary work. Mauss contends that Mormon constructions of racial identity have not necessarily affected actual behavior negatively and that in some cases Mormons have shown greater tolerance than other groups in the American mainstream. Employing a broad intellectual historical analysis to identify shifts in LDS behavior over time, All Abraham’s Children is an important commentary on current models of Mormon historiography.*

*The year 2003 marked the twenty-fifth anniversary of the lifting of the ban excluding black members from the priesthood of the Mormon church. The articles collected in Newell G. Bringham and Darron T. Smith’s Black and Mormon look at the mechanisms used to keep blacks from full participation, the motives behind the ban, and the kind of changes that have—and have not—taken place within the church since the revelation responsible for its end. This challenging collection is required reading for anyone concerned with the history of racism, discrimination, and the Latter-day Church.*

*A classic work on religion and the racial problems of modern america - now brought up to date. Since the early days of the Republic, Americans' exuberant, unchastened idealism, their commitment to the notion of a perfect society in the New World, has clashed with the reality of ugly American society, and religious groups have all too often accommodated themselves to these injustices. In Race, Religion, and the Continuing American Dilemma, C. Eric Lincoln reevaluates what Gunnar Myrdal called "the American dilemma" and studies particularly the influence of the black church. This revised edition takes into account the weakening of welfare and affirmative action, and argues that the black church must serve today as a vital moral authority to lead us in to the twenty-first century..*

Not a Poster Child

Mormonism Against Itself

Race and the Making of the Mormon People

Changing Mormon Conceptions of Race and Lineage

Black America: A State-by-State Historical Encyclopedia [2 volumes]

Religion of a Different Color

*NATIONAL BESTSELLER • From the author of Into the Wild and Into Thin Air, this extraordinary work of investigative journalism takes readers inside America’s isolated Mormon Fundamentalist communities. Defying both civil authorities and the Mormon establishment in Salt Lake City, the renegade leaders of these Taliban-like theocracies are zealots who answer only to God; some 40,000 people still practice polygamy in these communities. At the core of Krakauer’s book are brothers Ron and Dan Lafayette, who insist they received a commandment from God to kill a blameless woman and her baby girl. Beginning with a meticulously researched account of this appalling double murder, Krakauer constructs a multi-layered, bone-chilling narrative of messianic delusion, polygamy, savage violence, and unyielding faith. Along the way he uncovers a shadowy offshoot of America’s fastest growing religion, and raises provocative questions about the nature of religious belief.*

*This two-volume encyclopedia presents a state-by-state history of African Americans in the 50 states and the District of Columbia. • Contributions from experts in various fields • Coverage includes timeline, historical overview, notables, cultural contributions, and bibliography • Boasts numerous historical photos*

*This book discusses the connection between, and answers some of the most common questions about, Mormons and Masons. Whether you are a history enthusiast or merely looking for clarification, you'll find Mormons and Masons both enlightening and faith promoting.*

*The year 1978 marked a watershed year in the history of The Church of Jesus Christ of Latter-day Saints as it lifted a 126-year ban on ordaining black males for the priesthood. This departure from past practice focused new attention on Brigham Young’s decision to abandon Joseph Smith’s more inclusive original teachings. The Mormon Church and Blacks presents thirty official or authoritative Church statements on the status of African Americans in the Mormon Church. Mattthew L. Harris and Newell G. Bringham comment on the individual documents, analyzing how they reflected uniquely Mormon characteristics and contextualizing each within the larger scope of the history of race and religion in the United States. Their analyses consider how lifting the ban shifted the status of African Americans within Mormonism, including the fact that African Americans, once denied access to certain temple rituals considered essential for Mormon salvation, could finally be considered full-fledged Latter-day Saints in both this world and the next. Throughout, Harris and Bringham offer an informed view of behind-the-scenes Church politicking before and after the ban. The result is an essential resource for experts and laymen alike on a much-misunderstood aspect of Mormon history and belief.*

Black Athletes at BYU and Beyond

Blacks and the Mormon Priesthood

Handbook of Marriage and the Family

Living Well with a Disability–A Memoir

Latter-day Saints in Modern America

Contemporary Mormonism

Blacks and the Mormon PriesthoodMillennial PressInc

Offers a glimpse into the cultural, social, and spiritual lives of modern Mormons.

Winner of the Special Book Award from the John Whitmer Historical Association Excavating Mormon Pasts assembles sixteen knowledgeable scholars from both LDS and the Community of Christ traditions who have long participated skillfully in this dialogue. It presents their insightful and sometimes incisive surveys of where the New Mormon History has come from and which fields remain unexplored. It is both a vital reference work and a stimulating picture of the New Mormon History in the early twenty-first century.

When Race, Religion, and Sport Collide tells the story of Brandon Davies' dismissal from Brigham Young University's NCAA playoff basketball team to illustrate the thorny intersection of religion, race, and sport at BYU and beyond. Author Darron T. Smith analyzes the athletes dismissed through BYU's honor code violations and suggests that they are disproportionately African American, which has troubling implications. He ties these dismissals to the complicated history of negative views towards African Americans in the LDS faith. These honor code dismissals elucidate the challenges facing black athletes at predominantly white institutions. Weaving together the history of the black athlete and the experience of blackness in Mormon theology, When Race, Religion, and Sport Collide offers a timely and powerful analysis of the challenges facing African American athletes in the NCAA today.

Under the Banner of Heaven

A Documentary History

A State-by-State Historical Encyclopedia

The Historical Setting for Joseph Smith's Ohio Revelations

The Changing Place of Black People Within Mormonism, 2nd ed.

When Race, Religion, and Sport Collide

Book one of the Standing on the Promises trilogy. After this groundbreaking, deeply moving trilogy about black LDS pioneers was first published, modern-day descendants came forward with further information, photographs, and more detailed history. In this new edition, the authors have corrected some errors and dramatized the experience of additional black pioneers.

The lucid, straightforward Preface of this Handbook by the two editors and the comprehensive perspectives offered in the Introduction by one of them leave little to a Foreword to add. It is therefore limited to two relevant but not intrinsically related points vis-a-vis research on marriage and the family in the interval since the first Handbook (Christensen, 1964) appeared, namely: the impact on this research of the politicization of the New Right! and of the Feminist Enlightenment beginning in the mid-sixties, about the time of the first Handbook. In the late 1930s Willard Waller noted: "Fifty years or more ago about 1890, most people had the greatest respect for the institution called the family and wished to learn nothing whatever about it. . . . Everything that concerned the life of men and women and their children was shrouded from the light. Today much of that has been changed. One is the concealment of the way in which life begins, gone the irrational sanctity of the home. The aura of sentiment which once protected the family from discussion clings to it no more. . . . We wanto learn as much about it as we can and to understand it as thoroughly as possible, for there is a rising recognition in America that vast numbers of its families are sick-from internal frustrations and from external buffeting. We are engaged in the process of reconstructing our family institutions through criticism and discussion" (1938, pp. 3-4).

This is volume 33 of Interpreter: A Journal of Latter-day Saint Faith and Scholarship published by The Interpreter Foundation. It contains articles on a variety of topics including: Recent Reflections While Partaking of the Sacrament, Shazer: An Etymological Proposal in Narrative Context, Comparing Phonic Patterns in Book of Mormon Personal Names with Fictional and Authentic Sources: An Exploratory Study, Text as Afterthought: Jana Riess’ s Treatment of the Jacob-Sherem Episode, Welding Another Link in Wonder’ s Chain: The Task of Latter-day Saint Intellectuals in the Church’ s Third Century, Jacob Did Not Make a False Prediction, The Joseph Smith Papers Project Statements, The Language of the Spirit in the Book of Mormon, What Did the Interpreters (Urim and Thummim) Look Like?, Never Static, Gentiles in the Book of Mormon, Lehi, Could Joseph Smith Have Drawn on Ancient Manuscripts When He Translated the Story of Enoch?: Recent Updates on a Persistent Question

A gripping story of how an entire family, deeply enmeshed in Mormonism for thirty years, found their way out and found faith in Jesus Christ. For thirty years, Lynn Wilder, once a tenured faculty member at Brigham Young University, and her family lived in, loved, and promoted the Mormon Church. Then their son Micah, serving his Mormon mission in Florida, had a revelation: God knew him personally. God loved him. And the Mormon Church did not offer the true gospel. Micah's conversion to Christ put the family in a talsipin. They wondered, Have we believed the wrong thing for decades? If we leave Mormonism, what does this mean for our safety, jobs, and relationships? Is Christianity all that different from Mormonism anyway? As Lynn tells her story of abandoning the deception of Mormonism to receive God's grace, she gives a rare look into Mormon culture, what it means to grow up Mormon, and why the contrasts between Mormonism and Christianity make all the difference in the world. Whether you are in the Mormon Church, are curious about Mormonism, or simply are looking for a gripping story, Unveiling Grace will strengthen your faith in the true God who loves you no matter what.

Race and the Mormon Struggle for Whiteness

Setting the Record Straight

Black and Mormon? Paperback

Mormon Handbook

Saints

Fifty Years of Public Perception

For over a century The Church of Jesus Christ of Latter-day Saints prohibited the ordination of men who had Black African ancestry to offices in its priesthood. This "priesthood ban" was lifted in 1978 to the delight of most Church members, but puzzling questions and folklore surrounding the origin and reasons for the ban have lingered in Mormon popular culture.

With abundant clarity, Dr. Byrd explores common misconceptions, answers challenging questions, and shares personal stories of triumph. In addition, he offers a chronology of the events that have brought the United States and The Church of Jesus Christ of Latter-day Saints to their present positions regarding homosexuality. Employing a thorough, scientific, and engaging style, this volume provides readers with the best LDS analysis of the issue of homosexuality available.

One More River Cross (Revised & Expanded)

Excavating Mormon Past

