

cise of conscience, the right and control of property, and the protection of life” as rights essential to the peace of society (D&C 134:2; see POLITICS: POLITICAL TEACHINGS). This 1835 statement repeatedly stressed the importance of RELIGIOUS FREEDOM, and the Church and its members have sometimes found it necessary to take legal action to vindicate free exercise rights. In *Corporation of the Presiding Bishop of The Church of Jesus Christ of Latter-day Saints et al. v. Amos et al.* (483 U.S. 327 [1987]), for example, the Church successfully defended its right to impose a religious test for employment in certain Church-owned establishments. The Church as an institution has avoided legal action where possible, but has been willing to defend its rights in court when necessary.

Apart from its special legal interests, the Church is publicly committed to a broad range of civil rights for all. An oft-cited 1963 statement by a member of the Church First Presidency, Hugh B. Brown, called for “full civil equality for all of God’s children,” saying “it is a moral evil . . . to deny any human being the right to gainful employment, to full educational opportunity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship” (p. 1058).

In the political arena, where competing claims to civil rights are frequently debated, the Church participates indirectly by encouraging members to vote and to foster a society congenial to Christian teaching and righteous living. Occasionally, when public issues implicate important matters of doctrine and morals, the Church publishes recommended positions on disputed issues and encourages members and others to follow their counsel. Thus, the Church has urged restrictions on the sale of alcoholic beverages, opposed the legalization of gambling and lotteries, favored right-to-work legislation (no closed or union shop), advocated the defeat of the equal rights amendment (ERA), and spoken out against pornography, abortion, and child abuse.

Within the Church, individual rights play a muted role as compared with secular society. Love and duty are stressed far more than individual claims of right. Moreover, the Church is a voluntary organization whose sanctions extend only to rights of membership and participation within the group, so fewer safeguards are necessary. Thus, Church disciplinary proceedings do not provide the full set of procedural protections the accused would receive in secular courts. Although due process notices and appeal rights are given, service

of process is not strictly enforced and there is no right to confront one’s accuser, no jury trial, and no right to counsel. Indeed, confession of sin by the repentant sinner may be at odds with the right against self-incrimination (see DISCIPLINARY PROCEDURES). Free speech is another illustration of the contrast with secular society. Members are free to say or publish what they wish. Yet, Church etiquette and policies, obligations of confidentiality, respect for divine and holy things, and the need to avoid offending others impose restraints upon freedom of expression. Likewise, voting within the Church involves the concept of common consent, but has none of the trappings of democratic elections and in most instances amounts to ratification of leadership callings and decisions. As for gender equality and children’s rights, the relationships of men, women, and children are governed by religious principles, freely adopted by members, which teach EQUALITY but emphasize differences in roles. These principles are taught as eternal patterns, not derived from prevailing attitudes toward civil rights in any secular society, past or present.

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CIVIL WAR PROPHECY

Joseph SMITH’s Civil War prophecy is contained in sections 87 and 130 of the Doctrine and Covenants. He prophesied on December 25, 1832, that a war would begin in South Carolina; that the southern states would divide against the northern states; that the South would seek support from

other nations, including Great Britain; and that the war would lead to the death and misery of many souls. These items in the prophecy were all fulfilled in the Civil War (1861–1865). In 1843 the Prophet noted (D&C 130:12–13) that he had also learned by revelation in 1832 that slavery would be the probable cause of the upcoming crisis. These matters are all history now, but certain verses in the Civil War prophecy have broader applications and it appears that portions of the revelation are yet to be fulfilled.

Section 87 was not published by the Church until 1851 and was not canonized until 1876. It was, however, copied and circulated by some Church leaders and missionaries in the 1830s. The Civil War prophecy became one of the most widely published revelations in the Doctrine and Covenants. Not surprisingly, it received greatest attention during the Civil War, as many viewed the conflict as a vindication of the prophetic powers of Joseph Smith.

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CLERGY

The word "clergy" generally designates those who are priests or ministers within the Catholic, Eastern Orthodox, or Protestant traditions. Since the term refers to full-time paid professionals, it is not used by Latter-day Saints. They refer to their Church officers as BRANCH PRESIDENTS, BISHOPS, or STAKE PRESIDENTS. These individuals are laypersons who, without professional training in theology, are called to these positions for limited periods of time by those having AUTHORITY.

Some Latter-day Saints have ambivalent feelings about the clergy of other Christian traditions, in part because some professional ministers participated in the early PERSECUTION of the Saints and others in current times continue to produce ANTI-MORMON PUBLICATIONS. Also, because Latter-day Saints believe that the Lord has revealed the fullness of the gospel through his modern prophets, the professional clergy have been viewed as teaching only part of the truth. However, The Church of

Jesus Christ of Latter-day Saints readily acknowledges the extensive contributions of Jewish, Catholic, Eastern Orthodox, Protestant, and other clergy to the spiritual and moral well-being of their communities and their parishioners.

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CLERK

Almost since the Church was organized in 1830, clerks have been divinely charged with the sacred responsibility of RECORD KEEPING. Although STAKE PRESIDENTS and BISHOPS have overall responsibility for the records kept in their STAKES and WARDS, clerks are charged with the stewardship of creating and maintaining membership, historical, and financial records. Clerks are lay members of the Church called by stake presidents to serve on a volunteer basis between three and ten hours a week in a stake or ward. Most serve for two to three years, but some have served for as many as thirty years in different clerk roles.

LDS scriptures speak of the calling of clerks and the importance of making a record of ordinances and other significant events in the Church and in the lives of members:

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; and also their manner of life, their faith, and works [D&C 85:1–2].

Clerks record ordinances performed for both the living and the dead, tithes and offerings given, minutes of Church meetings, and historical events. They are encouraged to be accurate and thorough in gathering information and reporting details. They must keep strict confidence and guard the privacy rights of Church members because they keep personal and sensitive information about them.

The stake clerk and assistant stake clerks perform record-keeping activities at the stake level and often are invited to supervise the training and work of ward clerks. The ward clerk and his assis-