

INTRODUCTION TO MORMONISM  
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First lecture: Overview



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## Mormonism

What is Mormonism?

- A Christian Religion
- An inaccurate term to refer to religious traditions that trace themselves back to revelations given to Joseph Smith (1805-1844)
- A nickname for those groups, that believe in the Book of Mormon

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## Mormonism

What is Mormonism?

- A sect of polygamists?
- A religion whose adherents live mostly in Utah?
- The fastest growing Religion in the entire world?
- The next „World-Religion“ ?
- A New Religious Movement?

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## Mormonism

### History

- 23. 12. 1805: Joseph Smith is born in Sharon, Vermont
- Rather poor family, renting farms, changing places; Christians, but not adherents of one single church
- 1820: Palmyra, New York: first vision
- Church minister tells him, that there are no more revelations
- Second Vision in 1823, September 22 : Moroni, gold plates

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## Mormonism

### History

- Tries to get hold of the gold-plates, without success
- His father, a visionary & treasure-hunter, believes him
- Seeks for treasures, using „magical“ techniques
- In 1827 receives gold-plates & the Urim and Thummim (Ex. 28, 30 on Aarons breastplate).
- Dictates book of Mormon, using the U & T to interpret the scripture
- Later uses seer-stone of his father.

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## Mormonism

### History

- 1828 JS begins to translate (different scribes) in Harmony, PA
- 1829: Oliver Cowdery proves to be an effective scribe
- 1830: BoM published, Church established
- JS gives back the plates to Moroni
- 11 witnesses have seen the plates
- Other revelations to Joseph Smith have also been written down, later compiled in D&C
- In LDS-belief, revelation still goes on

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## Mormonism

### History

- First Visions in 1829:
  - John the Baptist: transfers „Aaronic“ priesthood on Smith & Cowdery – all male members hold that priesthood – baptism
  - The apostles Peter, James & John give „Melchizedek“ priesthood to Smith & Cowdery. Ordinance of the Holy Ghost.

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## Mormonism

### History

- Witnesses:
  - 3 saw the angel bring down the plates before their eyes
  - 8 saw the plates and the engravings on them
- April 6, 1830 in Peter Whitmers home in Fayette, New York, 50 people found the church. Smith & Cowdery ordain each other as elders
- First mission to the West, to the Indians
- Missionaries meet Sidney Rigdon in Kirtland, Ohio

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## Mormonism

### History

- Rigdon visits Joseph Smith
- Smith decides to move the church to Kirtland
- 1831: Revelation about „Zion“:
  - The New Jerusalem (Rev. 21:10)
  - To wait for the second coming of the Lord
  - Communitarianism
  - Converts should move to Zion
- July 1831: missionaries reach Independence, Missouri (near today's Kansas City).
- Revelation, that this is the place to build Zion

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## Mormonism

### History

- 1832 in Kirtland, Ohio, Revelation is given to Smith and Rigdon by God, the Father & the Son:  
„And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father“
- 3 kingdoms:
  - Celestial
  - Terrestrial
  - Telestial

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## Mormonism

### History: Persecution

- 1833: Mormon settlers are driven away from Independence by older settlers:
  - In July, the Mormon press was destroyed & the church leader Edward Partridge, was tarred & feathered
  - In October they were attacked, disarmed and had to flee from Jackson county.
  - Reasons:
    - competition in trade
    - disliked slavery
    - fear of political dominance

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## Mormonism

### History: Persecution

- 1833-1836: construction of the Kirtland temple
- 1837: First missionaries go to England
- 1837: severe financial & economic crisis:
  - Smith was held responsible
  - Many leaders leave church
  - Smith & family go to Far West, Missouri
  - Soon other members of the church follow, abandoning Kirtland

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## Mormonism

### History: Persecution

- Initially, Missouri wanted to provide land for the Mormons
- With other settlers moving there, conflict arose
- Attacks against Mormons, who defended themselves
- The Governor of Missouri, Lilburn Boggs, gives order to drive Mormons away or exstirpate them.
- Joseph Smith captured, put to trial, charged with treason, sentenced to death (illegally)
- Put into various prisons
- Under the leadership of Brigham Young, Saints move to Illinois
- Smith can escape, moves to Illinois, too: Nauvoo

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## Mormonism

### History

- 1839: lead by Brigham Young, 8 apostles go to Great Britain as Missionaries and convert thousands.
- Smith strives for political dominance, no support by president Martin van Buren
- Nauvoo city-charter: combination of political and religious leadership; threads other citizens
- 1843: revelation on plural marriage (1831) written down
- 1844: Smith runs for president
- Dissenting Mormons want to reform the church
- Their newspaper, the Nauvoo Expositor, is shut down

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## Mormonism

### History

- Thomas Sharp, editor of the Warsaw Signal , reacts
- Trial before the County seat
- Joseph Smith and his brother Hyrum are put to jail
- They are shot by a mob on June 27, 1844
- Different claims for his succession:
  - Brigham Young (senior apostle)
  - Sidney Rigdon (excommunicated)
  - James J. Strang (Beaver Island, Lake Michigan)
  - Joseph Smith III - RLDS

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### INTRODUCTION TO MORMONISM

#### First century of Missionary Work

##### Redefining Zion

1839: the first 7 LDS-Missionaries leave the USA for Great Britain, among them Brigham Young.  
1841: 5,864 members on the British Isles  
1849: GC in SLC sends Missionaries to Scandinavia, France, Germany, Italy, Soouth Pacific  
1852: 98 Missionaries sent for 3-7 years to different parts of the world.  
In that time, many converts moved to America, where they made the trek to Utah (until the end of pioneer period 1869)

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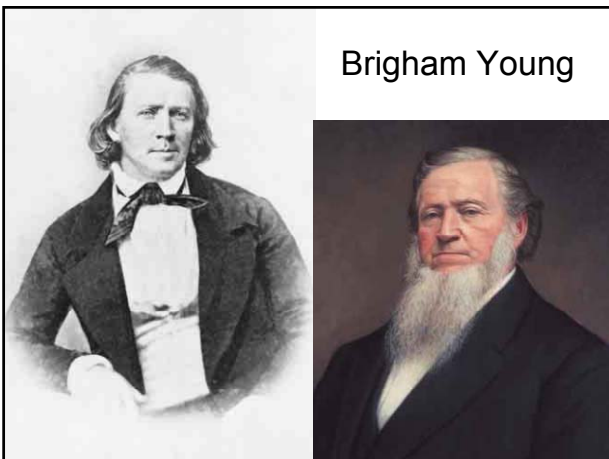
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## Mormonism

- The Nauvoo Mormons under Brigham Young attacked by enemies
- In autumn 1845 the Governor of Illinois tells Young, that Mormons have to leave
- In the beginning of 1846, the first Mormons leave Nauvoo and head westwards
- Across Iowa to the Missouri River, settlements & camps built in Garden Grove and Council Bluff, Iowa
- On July 24, 1847 first group of Mormons enters Salt Lake Valley
- So called „Pioneer Period“ ends 1869, when transcontinental railroad is accomplished.

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## Mormonism

### History

- After the Mexican War, Utah was a „Territory“ headed by Brigham Young as governor
- Close interrelatedness of church and politics
- Reports of tyranny and lawlessness
- 1857: President Buchanan names Alfred Cumming as new Governor & sends troops to Utah
- Mormons prepare for resistance
- Mountain Meadows Massacre: settlers from Missouri killed by Mormons and Indians
- After negotiations of Young, Cumming enters Utah and reports, that most accusations are untrue

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## Mormonism

### History : Polygamy

- 1852: Announcement of the doctrine of plural marriage
- Statehood denied in 1861, 1872, 1882, 1887
- 1862: Morrill Anti-Polygamy act: Polygamy defined as a crime
- Protests by Mormon women
- 1870: women are allowed to vote; do not vote against Polygamy

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## Mormonism

### History : Polygamy

- 1880's: government fights polygamy in Utah
  - 1882: Edmunds Anti-Polygamy act; right to vote taken from those, who believe in Polygamy
  - 1884 – 1893: ~ 1000 sentences for „unlawful cohabitation“
  - Polygamist „underground“
  - 1887: resolving of central church organisations & confiscating of all church property
  - 1890: church president Wilford Woodruff proclaims end of Polygamy (“Manifesto”)
  - 1896: Utah is granted statehood

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## Mormonism

### History

- 1898: Woodruff reintroduces tithing programme
- 1904: Joseph F. Smith: second Manifesto
- 1907: The debts of the church paid off
- Word of Wisdom new „tool of identity“
- Tensions because of church-state-separation:
  - Opposition against Senator Reed Smoot
  - Commission against Smoot, Senate for him (Theodore Roosevelt)
- Change from immigration to outmigration

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## Mormonism

### Mormon identity in 20th century

- Outmigration instead of Immigration
- The Mormon Tabernacle Choir (broadcasting since 1929)
- Church welfare program (since 1936)
- Stress on missionary work
- Growing numbers:
  - 1947-1990-1997: 1 M – 7 M – 10 m
  - 1950: 8 % outside US & Canada
  - 1990: 35%, 1996: 50%, today: more than 50%
- 1978: revelation to Pres. Spencer W. Kimball on priesthood
- Church engages for family values against abortion and same-sex marriage

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## Mormonism

### Cosmology

- No „creatio ex nihilo“
- God ordered pre-existing matter
- Intelligence also pre-existing, not created
- Man exists upon the same principles as god
- Human spirits are lesser evolved
- God creates world as a place for humans to evolve
- Offers human spirits laws by which they could advance
  - Lucifer's plan: determinism, no free will
  - Christ's plan: freedom of choice, including sin & suffering
  - Lucifers plan of „assured salvation“ followed by 1/3 of the spirits

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## Mormonism

### Religious activities

- Wards & stakes:
  - Ward: ~300 persons, led by the bishopric
  - Stake: stake president
  - Sunday meetings: Classes according to age / sex / membership
  - Sunday school: interpreting the scripture
  - Sacrament meeting
  - 1st Sunday a month: fasting / testimony meeting
  - Monday: family home evenings
  - Home visiting teachers
  - Relief society (for women)
  - Callings

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## Mormonism

### Temple worship

- Very important for TBM
- Interview & „recommend“
- Changes in Ritual from Kirtland (simple washing and anointing) over Nauvoo to our times
- Masonic origins: Tokens, signs and penalties
- Special (white) clothes for temple worship
  - Endowment
    - Ritual enacting of creation story (film)
    - Washing & anointing
    - Garments
  - Temple marriage: sealing
  - Baptism for the dead
  - Second anointing

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## Mormonism

### Conduct of Life

- Grounded in ten commandments / biblical ethics
- Premarital sex & masturbation proscribed
- Word of Wisdom
- Tithing
- Sunday rest (no sports, shopping etc)
- Dress codes (Sunday!), haircuts
- Members are strongly involved in church activities
- Socialising (dancing, movies a.s.o.)

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## Mormonism

### Overall Organisation

- First presidency
- Twelve Apostles
- Qorum of the Seventies

Lay priesthood

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## Mormonism

### Scriptures

- Book of Mormon
- Doctrine & Covenants
- The Pearl of Great Price

#### Doctrine & Covenants

- 1- 132: Visions and Revelations given to Joseph Smith; Instructions by Joseph Smith (chronologically)
- 133: Revelation from Nov. 1831 (added later)
- 134: Declaration by Church Leaders from 1835 concerning the first edition of D&C
- 135: The martyrdom of J. Smith ( by John Taylor)
- 136: Word and will of the Lord (winter camp 1847) to Brigham Young
- 137: A vision of JS concerning endowment from 1836
- 138: A Vision of J. F. Smith 1918 (general conference)
- Declarations of the first presidency

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## Mormonism Scriptures

### The Pearl of Great Price

- The book of Moses: Extract of translation of the bible
  - New account on creation
  - Enoch and the City of Zion
- The book of Abraham:
  - Abraham's origins
  - struggles with false priests
  - journey to Egypt
  - astronomy
  - account of creation
- Translation (reworking) of Mt 23, 39 & 24
- Joseph Smith: History
- The articles of faith

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## Mormonism Scriptures

### Book of Abraham

1966: fragments of the scrolls found in New York (Metropolitan Museum)

Contain a common text for an egyptian noble to help him along in the afterlife

Mormon scholars answers to critics:

- Actual text not found
- Occasion for vision, not translation:
  - Parallels to pseudepigraphic writings
  - Those were unknown to Smith

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## Mormonism

### Book of Mormon

- 15 Books, named after prophets.
- Contains the history of two israelite families, that have left Jerusalem before the babylonian captivity: Nephi & his family; Mulek
- Nephites cross the arab peninsula (with the help of Liahona: compass), sail eastwards and crossing the Indian Ocean and the Pacific they reach America; Mulek's group went westwards
- Prophets, living according to mosaic law

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## Mormonism

### Book of Mormon

- Inserted Commentaries at the beginnings of the books / chapters
- Many allusions to and quotations of the books of the prophets
- Using the language of King James Version
- „And it came to pass“
- Two Stories:
  - Nephites/Lamanites from Jerusalem (Lehi)
  - Jaredites (from Babylon): Book of Ether
- American Indians offspring of the lamaniten

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## Mormonism

### The Book of Mormon

- The sons of Lehi: 3 brothers: Nephi, Laman & Lemuel
- Wars between Lamanites (wicked) & Nephites (righteous)
- Acc. to 3 Nephi, the resurrected Christ visits America and preaches the gospel
- 200 years of peace, than new wars arise
- Prophets are killed (Nephites extinguished)
- Mormon composes the book and gives it to his son Moroni

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## Mormonism

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Coming forth of The Book of Mormon

- 1823: Joseph Smith are shown the Golden Plates in a hill near Palmyra, New York
- 1823-26: cannot get hold of the plates, but goes there once a year
- 1827: gets hold of the plates; at night at the hill of Cumorah, he finds a 'stone of considerable size'

„I obtained a lever, which I got under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as was stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.“

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Coming forth of The Book of Mormon

- Initially, Smith is more excited about the Urim and Thummim, a pair of crystal set in a silver bow.
- Neighbours attracted by rumours of 'gold plates'
- Acquaintances from treasure-digging time claimed a right to the objects
- Smith has to hide the plates before them
- Smith does not show the plates to anyone, keeps them wrapped
- Translation with „Urim & Thummim“, JS dictates
- First scribe: Emma Smith
- Martin Harris pays for journey to Harmony, Pennsylvania
- On the land of Isaac Hale, Emma's father, work is resumed with different scribes, among them Harris

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Coming forth of The Book of Mormon

- Martin Harris supports Smith, gets a copy of the characters and shows them to Charles Anthon, Professor of Greek & Latin at Columbia College
- Anthon: „I cannot read a sealed book“
- Smith refers to Isaiah 29, 11ff: a sealed book cannot be read by a learned man but by an unlearned
- April 1828: Harris becomes scribe
- June 1828: Harris takes first 116 pages to show his wife and loses them
- Angel takes back plates & stones, returns them in September
- April 1829: Oliver Cowdery works as scribe
- BoM dictated in two months, ~3.500 words a day
- 1830: BoM published

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## Mormonism

### Witnesses to the The Book of Mormon

- The three witnesses: David Whitmer, Oliver Cowdery and Martin Harris
- Go to pray to the woods: vision of the angels
- Different reports of their visions
- Witness of the 8: 4 members of the Whitmer family, 3 members of the Smith family & Hiram Page, married to a Whitmer daughter

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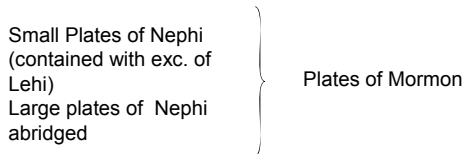
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## Mormonism

### Structure of the The Book of Mormon



Sealed Plates: Not translated

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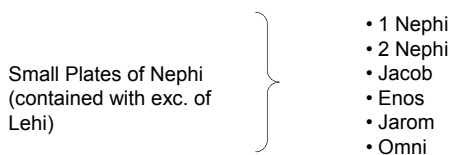
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## Mormonism

### Structure of the The Book of Mormon



Book 7: The words of Mormon (redactional comment)

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## Mormonism

### Structure of the The Book of Mormon

Large Plates of Nephi  
(abridged by Mormon)



- Mosiah
- Alma
- Helaman
- 3 Nephi
- 4 Nephi

Book 13-15: Mormon, Ether, Moroni

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## Mormonism

### Authors of the The Book of Mormon

- In 589 bce, Nephi begins to write down his family history (by order of the Lord)
- 20 years later he starts a second parallel account, concentrating more on sacred history, visions and prophecies (= 1 & 2 Nephi, biggest part of BoM)
- Nephi's brother Jacob takes over the task, then his son Enos, then Jarom, the son of Enos (= books Jacob; Enos, Jarom)
- The records are kept until ~130 bce by: Omni, Amaron, Chemish, Abinadom and Amaleki (= book of Omni)
- Amaleki hands the plates to King Benjamin
- After Omni, there is an insertion by Mormon ('The words of Mormon'), that explains, that the books so far are full records of the reports given by the named persons, and that, what follows, is an abridgment of records by his predecessors (= books Mosiah, Alma, Helaman, 3 Nephi, 4 Nephi)
- The last three books are authored by Mormon (Mormon) and Moroni (= Ether, an abridgement of the book of Ether and Moroni).

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### 15 Books of The Book of Mormon

#### 1 Nephi

- Lehi is commanded by God to leave Jerusalem and go to the wilderness
- Sons of Lehi return to Jerusalem to obtain plates of brass containing the history of the Jews and of Lehi's family from a man called Laban
- After a few attempts, Nephi succeeds and slays Laban
- Zoram, the servant of Laban, joins Lehi's family
- Lehi's sons return to Jerusalem, Ismael and his household join the group
- Report about the two kinds of records Nephi makes
- The group crosses Arabian Peninsula for eight years by help of Liahona

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15 Books of The Book of Mormon

1 Nephi

- Finally they reach a land called 'Bountiful'
- Commanded to build a boat by God
- They travel to America across Pacific Ocean
- Frequently elder brothers of Nephi (Laman & Lemuel) behave unfaithful, attack Nephi a.s.o.
- Interspersed by visions and prophecies of Lehi and Nephi
- They arrive in the promised land
- Nephi makes 'plates of ore' to record the history of his people
- Book ends with prophecies about the coming of the Christ, the fate of Israel and the last days, containing extracts from Isaiah

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15 Books of The Book of Mormon

2 Nephi

- Reports the death of Lehi and admonitions he gives to his sons (1-4)
- Lamanites and Nephites separate, Nephites build a temple, stick to Mosaic law; Lamanites are cursed for their unbelief – receive dark skin (5)
- A report of prophecies by Jacob, Nephi's brother, including prophecies on the coming of the Christ, the fate of the Jews and America, with extracts from Isaiah (6-11)
- Extracts from Isaiah (12-24)
- Prophecies on the fate of the Jews & the Messiah (25)
- Further prophecies: Christ will appear to the Nephites, about the last days, prophecy on coming forth of the BoM, on apostasy and reconciliation. Theological reflections, statement on the truth of Nephi's words (26-33)

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15 Books of The Book of Mormon

Jacob, Enos and Jarom

- Smaller books by Jacob, 5th son of Lehi, his son Enos and Enos' son Jarom
- Jacob:
  - A discourse at the temple
  - Prophecies concerning the life of Jesus
  - The story of how Jacob overcame an Anti-Christ called Sherem, who was smitten by God in the end
- Enos: Report of Prayers of Enos, information on the Lamanites, that have become increasingly wild & wicked
- Jarom: Summary of the fate of the Nephites from 440-355:
  - Nephites flourish despite the attacks of the Lamanites

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15 Books of The Book of Mormon

Omni

- Concludes the small plates of Nephi
- Contains records by 5 descendants of Jacob: Omni, Amaron, Chemish, Abinandon, Amaleki
- Amaleki reports about the people of Zarahemla, offspring of Mulek, who also fled from Jerusalem

The Words of Mormon

- Redactional remark
- Mormon, when working on extracting the „large“ plates, detected the „small plates“ and put them into his record
- Remark on the time not covered by small plates

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15 Books of The Book of Mormon

Mosiah

- 200 – 91 bce
- A record of the fate of 3 main ethnic groups:
  - Nephites & Mulekites under King Benjamin & Mosiah
  - The people of Zeniff
  - The people of Alma, a group separating from the Zeniffites, following the prophet Abinain
- Sources used:
  - Benjamins speech (1-6)
  - Story of Zeniff (9-23)
  - Record of Alma (23-24)
  - Annuals of Mosiah (25-29)

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15 Books of The Book of Mormon

Mosiah

- Benjamins speech (1-6): About the coronation of Mosiah
- Story of Zeniff (9-23):
  - Zeniff establishes a colony
  - Fights two wars
  - His wicked son Noah succeeds him
  - The prophet Abinadi is killed
  - Alma (1), priest of Noah, believes Abinadi, leads group of converts
  - Noah is killed (as Abinadi had predicted), his son Limhi comes to power as a vassal king to the Lamanites
- Record of Alma (23-24)
  - About the righteous followers of Alma, who came under the reign of the Lamanites but later were freed by a miracle
- Annuals of Mosiah (25-29)
  - Mosiah brings together the people of Zarahemla, of Limhi and Alma under his rule.
  - Alma is the high priest, many members of his church became wicked and apostasised.
  - The Jaredite record is mentioned (see Book of Ether)

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15 Books of The Book of Mormon

Alma

- 91-52 bce
- Main theme: the „democratic“ rule of the Nephites by „judges“ and the endangerments of this rule
- Alma is the main figure of the book.
- Chapters 1-16 and 27-44 are written by Alma: he refuses to be a judge and works as a misionary among the people of Zarahemla, many of his deeds, visions, prophecies are rendered.
- Alma disappears by being taken into heaven.
- Chapters 17-26 cover the same time span as 1-16, but relate the history of the sons of Mosiah, who preach the gospel among the Lamanites.
- Chapters 45-62 are written by Helaman, Alma's son and contain reports on wars between Nephites & Lamanites.
- Chapter 63 by Mormon: a short record on Nephite leaders and the end of the righteous reign of the Nephites in Zarahemla.

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15 Books of The Book of Mormon

Helaman

- 52 – 1 bce
- Authors: Helaman (Son of Helaman), Nephi, Lehi (Sons of Helaman) and Mormon (political & religious comments)
- Lamanites invade and take over Zarahemla
- Nephi and Lehi preach the Gospel
- The Gadianton Robbers (a kind of secret society) rise as a challenge to law and order
- Spiritual uplifting of Lamanites
- Samuel the Lamanite preaches & prophecises about the coming of the Christ

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15 Books of The Book of Mormon

3 Nephi & 4 Nephi

- 3 Nephi one of the central books of BoM
  - Nephi leader of a group of Nephites & Lamanites
  - Christ's birth until 34 ce
  - Signs of Christ's birth: a night with daylight, new star
  - Many converted, but also many wicked deeds
  - Attacks by the organised bands of robbers
  - At the time of Christ's death massive signs
  - The voice of Jesus is heard
  - The resurrected Christ appears to several groups of people
- This led to growth of the church, conversions and a time of peace and order for 2 centuries, decribed in 4 Nephi, containing extracts from writings of 4 Nephite prophets

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15 Books of The Book of Mormon

Mormon, Ether & Moroni

- Mormon: 320~400: documents the downfall and end of Nephite civilisation & culture
- Mormon leads the Nephite army against the Lamanites at Cumorah, where they were defeated & destroyed
- Moroni, his son, last descendant of Nephites, records the death of his father
- Book of Ether: short record of the history of the Jaredites, a civilisation of babylonian origin, who had a similar fate as the Nephites
- Book of Moroni: compiled by Moroni between 400 and 421 ce, includes Ordinances given by the resurrected Christ to his twelve disciples in the Western Hemisphere, Letters and Sermons of Mormon and concluding remarks by Moroni

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15 Books of The Book of Mormon

Main themes in the Book of Mormon

- Historical:
- The story of an American pre-columbian civilisation that stems from Israel - inclusion of America in sacred history?
  - Explanation of origin of American Indians by connecting them to lost tribes of Israel (// Ethan Smith 1823, View of the Hebrews)
  - A story about an extinguished mosaic-christian religion led by prophets in America
- Theological:
- Many questions that were debated at that time are answered ( Critique by Alexander Campbell)
  - Centrality of Jesus, exact prophecies of his coming, no division between 'old' and 'new' testament.
  - An ongoing account of the struggle between faithfulness to God's commands and apostasy
- Elements of folk-believe, rural 'magic' and esotericism

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15 Books of The Book of Mormon

Theories in the origin of the Book of Mormon

- A revelation of a true story (discussion, if this is a story about all of America or only one civilisation, question of identifying American Indians with 'Lamanites')
- A fraud, made up by Joseph Smith intentionally
- More or less a case of plagiarism, by use of outside sources
- Authored by a Ghost-Writer (Sidney Rigdon)
- Psychological or sociological explanation as reaction to:
  - Theological debates of the time
  - Political and socioeconomic circumstances or changes
  - Anti-masonic discussions of the time

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**MORMON MISSION STRATEGIES**

20th and 21st century: spreading the word, spreading the church  
From immigration to outmigration



David O. McKay (1873/1951-1970):  
„Every Member a Missionary“

1922-24: Mission President Europe

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**MORMON MISSION STRATEGIES**

David O. McKay „Every Member a Missionary“

1952: First official Missionary Programme of the Church:

Five lectures:

- On the book of Mormon
- On Restoration
- Specific doctrines of the church
- Duties of a member of the church
- How to become a member of the church

1961: Conference of all Mission Presidents:

Invite your friends to meet Missionaries

Every member should convert 1 person per year

Founding of language school for Missionaries (to become MTC)

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**MORMON MISSION STRATEGIES**

Come and see: „The Golden Questions“

- What do you know about Mormons?
- Would you like to know more?

**BASIC FORMS OF MISSIONARY WORK**

- Proselytizing (full time mission)
- Welfare/Humanitarian Services
- Language Courses (esp. Eastern Europe)
- Work for a Ward abroad (retired couples)

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MORMON MISSION STRATEGIES

Organisation of „Classic“ Missionary work today

- Future Missionary applies to Church HQ
- Call letter signed by President of the Church
- Missionary (or family) pays for Mission to MF
- Mission Training Center (3 to 9 weeks)
- Missionary leaves for Mission s/he is assigned to
- Young men (as a rule 19-21) serve a 2 years' mission
- Young women (21-23) serve an 18 months' mission
  
- Mission presided by Mission President ( 3 years)
- Zones and districts
- Zone leaders, district leaders (Missionaries in aid of MP)

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MORMON MISSION STRATEGIES

Organisation of „Classic“ missionary work today

- MP assigns Missionary to an o area within the Mission
- Missionaries have to stay together as pairs all the time
- From time to time, new companions and/or assigned
- Wirhin my field of research:experienced M. & Newbie

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MORMON MISSION STRATEGIES

Very Rigid Life-Style Commandments

- (1)Keep thoughts, words actions in harmony with the gospel
- (2) Dress neatly, bathe frequently, polish shoes, keep clothes clean, mended and wrinkle-free
- (3) Never be alone with member of oppsoite sex; no flirting / dating
- (4) Obey mission rules, cecil regulations and law of the land
- (5) No pollirical or commercial activities
- (6) Respect customs and culture (incl. Religion) of host country

(Dallin Oaks/ Lance Wickman, The Missionary Work of the Church of Jesus Christ of the Latter Day Saints

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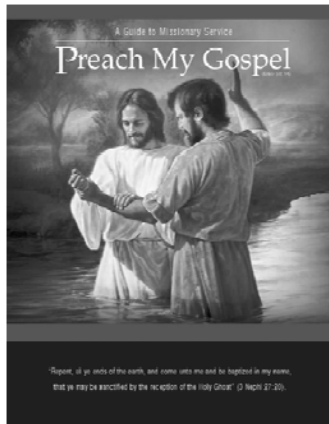
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**MORMON MISSION STRATEGIES**

John the Baptist  
Baptizing Jesus  
Cover of official Church  
Manual for Missionaries  
Salt lake City, 2004




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**Personal Study, Companion Study, District Meetings, and Zone Conferences**

Effective study during your mission will help you fulfill your purpose as a missionary and strengthen your testimony of the gospel of Jesus Christ. Four of your most important study opportunities are personal study, companion study, district meetings, and zone conferences. Your daily schedule includes time for personal and companion study every day.

**Missionary Daily Schedule\***

- 6:30 a.m. Arise, pray, exercise (30 minutes), and prepare for the day.
- 7:30 a.m. Breakfast.
- 8:00 a.m. Personal study: the Book of Mormon, other scriptures, doctrines of the missionary lessons, other chapters from *Preach My Gospel*, the *Missionary Handbook*, and the *Missionary Health Guide*.
- 9:00 a.m. Companion study: share what you have learned during personal study; prepare to teach, practice teaching, study chapters from *Preach My Gospel*, confirm plans for the day.
- 10:00 a.m. Begin proselyting. Missionaries learning a language study that language for an additional 30 to 60 minutes, including planning language-learning activities to use during the day.  
Missionaries may take an hour for lunch and additional study, and an hour for dinner at times during the day that fit best with their proselyting. Normally dinner should be finished no later than 6:00 p.m.
- 9:00 p.m. Return to living quarters (unless teaching a lesson; then return by 9:00) and plan the next day's activities (30 minutes). Write in journals, prepare for bed, pray.
- 10:30 p.m. Retire to bed.

\*In consultation with the Presidency of the Seventy or the Area Presidency, your mission president may modify this schedule to meet local circumstances.

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**MORMON MISSION STRATEGIES**

- Pre-defined „lectures“ to be given to investigators
- Ward Members should bring NM-friends in contact with Missies
- „Investigators“ attend church meetings, are visited at home
- Missionaries do not argue for the truth of „Book of Mormon“
- Investigators should read the book, pray and get testimony
- Testimony will(ideally) lead to baptism
- Home-teachers for Ward-Members

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MORMON MISSION STRATEGIES

Theory and practical life

Meaning & Effects of Church Missionary Work for Missionaries, Members and the Church

Qualitative Research: Participat observation, open interviews

Active Missionaries  
Returned Missionaries,  
Mission Presidents  
Stake Presidents

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MORMON MISSION STRATEGIES

Effects of Missionary Work

- For the individual
- For the church as a whole
- For the wards

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MORMON MISSION STRATEGIES

Effects of Missionary Work for the individuak

- Strenghtening of Character (Rite of Passage)
- Preparation for living as an Adult (Marriage-Metaphor)
- Spiritual Growth
- Getting to know other cultures
- Getting a „testimony“ / loosing one's testimony
- Finding friends for a lifetime

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MORMON MISSION STRATEGIES

Effects of Missionary Work for the LDS-church

- Proselyting – attracting new members (the problem with numbers)
- Fostering identification of Members with the church (would you leave a church after having invested two years of your life for preaching that it is the true church?)

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MORMON MISSION STRATEGIES

Effects of Missionary Work for the wards

- Proselyting – attracting new members (the problem with numbers)
- Missionaries do work for the wards
- Keeping the charisma alive: young idealistic Missionaries are present in nearly every single ward nearly all the time

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MORMON MISSION STRATEGIES

Motivational Factors

- Religious: „It was between me and my heavenly father“
- Family (Expectations): „ I did it for my father“
- Social status: Returned Missionaries
- Role Models, Marriage (Molly Mormon)

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MORMON MISSION STRATEGIES

Please describe life at the MTC

"In 1959, the MTC did not formally exist. Mission training was informal, lasted one week and was located in Salt Lake City. During that week, we sleep in a home of a member family in Salt Lake City who also had a son preparing to leave for the same mission. During the days, we attended very boring lectures in an old church building near Temple Square on various topics... proselytizing techniques, etc. One morning was dedicated to our initial temple endowment ceremony" (Male, served Mission to Germany 1959-61; not active or a believer, but not formally resigned)

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MORMON MISSION STRATEGIES

Please describe life at the MTC

"Since I went to England, I didn't need to learn a language, so was in the MTC for only 2 weeks. It was just a bunch of religious speeches" (Female, served Mission 1971-72, no religious affiliation)

"A neat experience to a zealous Mormon. Great food. (Though it gives you gas.) Admittedly, you're "brainwashed" in the MTC. Questioning ANYTHING, speaking out of line, challenging authority are all EXTREMELY taboo. You must do as you are told or feel guilty during your stay in the MTC." (Male, served Mission 2005-07 in Tokyo, left church "shortly thereafter" )

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MORMON MISSION STRATEGIES

Please describe life at the MTC

"Wake up early in the morning, study, eat breakfast, go to class, eat lunch, go back to class, go to the gym, eat dinner, go to class, get some sleep. Every day was much the same. On Sundays we would have a high profile guest speaker. Once or twice a month it would be an apostle, otherwise a member of the seventy. Class time was spent learning the Spanish language and (thinking back on my experience) perfecting various brainwashing techniques. We memorized a model we referred to as the "commitment pattern". We learned how to make people open their hearts, and we learned what questions to ask people to condition a favorable response." (Male, served Mission 1998-2000, Santiago/Chile; Atheist)

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**MORMON MISSION STRATEGIES**

Did you have any pleasant/impressing experiences you still remember?

“Of course, I had numerous great experiences. I believed I was doing the work of the Lord and as a result I had extraordinary spiritual experiences. There was a time at the MTC that I felt like I was touched by God Himself. Baptizing new members was always an amazing experience. Even simple things such as offering blessings to people ended up being a spiritual high for me. I made great friends, I participated in fun activities and overall I would say my mission was a good experience.”

(Male, served Mission 1998-2000, Santiago/Chile; Atheist)

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**Mormonism**

Mormon Intellectuals & Dissenters

Dialogue, a Journal of Mormon Thought

New Order Mormons

DAMU:

Ex-Mormons/Critical Mormons Forums & Blogs:

Further Light And Knowledge

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**Mormonism**

Creed & Theology

- Theology of LDS-church has developed after publication of Book of Mormon
- From mainstream Protestant to significantly different views
- There is no formal creed (as used in church-meetings)
- Sources for creed of Mormon Church:
  - Articles of Faith (PGP: stem from 1842, various changes until 1880)
  - Doctrine and Covenants 134 (mainly with respect to governments)
  - BoM, D&C and PGP
  - Sermons and scriptures by Church leaders
  - Encyclopedia of Mormonism

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# Mormonism

## Creed & Theology

Doctrine an Covenants 20, 17-28:

- Believe in God, eternal, unchanging, framer of heaven and earth
- Created man in his image, male and female
- Commandments: to love God and only worship him
- Fall of man because of transgression of these laws
- God sends his son, is tempted, but does not sin, crucified, died, arose from the dead, ascended to heaven, sat at the right hand of his father
- Who believes in him will be saved
- Also those who lived before that event and believed in the prophets guided by the Holy Ghost, 'which beareth record of the Father and of the son'
- 'Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.'

*This text is in tension with the theology of LDS-church as it developed in later years.*

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# Mormonism

## Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

- Status of Father, Son and Ghost differs from mainstream Christianity
- God the Father:
  - Not identified with Jahwe (Jehova) of the Old Testament: in LDS-thought, Jesus is Jahwe and Jahwe is NOT the father
  - The Father = Elohim, important in LDS-creation story in BoA
  - Smith, studying Hebrew, learnt that Elohim is a plural form
  - BoA, 4,1: 'AND then the Lord said: 'Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth'. (1842)
  - Plurality of Gods first established as doctrinal feature in 1880
  - Out of BoA, the conclusion was derived, that Elohim 'organized' pre-existent matter, but 'certainly did not create it' (Doctrinal Exposition by the First Presidency, 1916).
  - Difference to mainstream Christianity: plurality of Gods, pre-existing matter, therefore God not intrinsically of a different 'substance' or 'being' than the 'created world'.

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# Mormonism

## Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

- God the Son:
  - Son in the literal sense of the word: 'The being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he also was his father pertaining to the flesh.' (Brigham Young)
  - Sometimes Jesus is called 'father' possible solution: Jesus 'represents' the Father)
  - When Mormons speak of 'our Heavenly Father' = God the Father (Elohim)
  - Jesus is a 'spirit child' of God the Father along with a 'Heavenly Mother', as the other human beings, too, before the spirit took a human form as an outcome of a union between God the Father and Mary
  - 'Jesus was not the son of Joseph, nor was he begotten by the Holy Ghost. He is the Son of the Eternal Father' (Ezra Taft Benson, 13<sup>th</sup> president of the church).

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## Mormonism

### Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

- God the Son:
  - In the "first vision" (1820) Joseph Smith was visited by two men, with bodies, he explained to be the Father and the Son:
    - Two distinct entities with bodies each
    - Idea of Godhead in Mormonism: twofold or threefold, but two of them possess bodies
  - In early Mormonism: Jesus was married, both to Mary and Martha, the sisters of Lazarus, that he raised from the dead according to the Gospel of John
  - Sexuality is looked at in Mormon thought as intrinsically good (if enacted in the right way), in early Mormonism plural marriage has been a way to exaltation.

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## Mormonism

### Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

- God the Holy Ghost (rather not called 'Holy Spirit'):
  - A son of the Father like Jesus, 'a spirit man, a spirit son of the Father' (Encyclopedia of Mormonism)
  - Father and Son possess flesh and bones, but not the Holy Ghost, 'a personage of spirit'. Therefore 'able to dwell in us (D&C 130: 22)
  - Debate: does the Holy Ghost possess a spirit body or is he only a kind of influential power emanating from God?
  - Mormon folk belief (not official doctrine):
    - Joseph Smith = Holy Ghost
    - Adam, the archangel Michael = Holy Ghost
    - 'Mother in Heaven' = Holy Ghost
  - Central role of the Holy Ghost in Mormon spirituality, that puts stress on the 'inner experience' (testimony, burning bosom feeling)

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## Mormonism

### Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

- Important Passage from BoM on God the Holy Ghost in the book of Moroni, where the ordinances that Jesus gave to the Nephite apostles are described:
  - 2,2: 'And he called them by name, saying: Ye shall call the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.'
  - 6,9: 'And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.'

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## Mormonism

### Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- Passage from BoM on God the Holy Ghost in the book of Moroni, where the role of the Holy Ghost in getting a 'testimony' of the truth is described, as later used in Mormon Mission Strategies:
    - Moroni, 10: 3-5:  
'Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.  
And when ye shall receive these things, I would exhort you that ye would ask God the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.  
And by the power of the Holy Ghost ye may know the truth of all things.'

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## Mormonism

### Creed & Theology

Articles of Faith, 1

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- Protestant idea of the interior witness of the Holy Spirit, which is central to the idea of a direct relationship of the individual with God (as opposed to the Catholic understanding of the officials of the established church acting as intermediaries between God's grace and the individual)
  - Reflection of the central status of biblical texts in protestant thought
  - BoM tends to refer to the Trinity in a more mainstream Christian way than later revelations and theological considerations
  - Holy Ghost in today's Mormonism:
    - After baptism, laying on of hands by holders of the Melchizedek priesthood, to confer the Holy Ghost ('confirmation')
    - In the inner experience of the individual (testimony)
  - Debate: relationship between Holy Ghost as a male personage, limited in space and his influence on people at a distance(to dwell in them)
    - Solution: difference between 'laying on of hands' as a way to transfer the spirit and God's employment of the influence of his spirit without intermediaries.

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## Mormonism

### Creed & Theology

#### God's gendered body

- Despite developments in LDS-theology, LDS hold God to be a corporeal being: that man is offspring of God is believed in a literal way
- D&C 130, 22-23:  
'The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but it is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him'
- A problem that is discussed is how God evolved and whether there have been worlds before our world
- Humans are male and female, because they are offspring of the divine father and mother (implied in LDS theology and sometimes referred to directly)
- First Presidency 1909: 'Man as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father ... as an offspring of celestial parentage' 'all men and women are in the similitude of the Universal Father and Mother, and are literally the sons and daughters of Deity'
- This is of importance in temple-rituals; it may play no role for members not attending temple; discussed among feminist Mormons

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## Mormonism

### Creed & Theology

#### *Is Mormonism trinitarian?*

- Normally, LDS use rather 'Godhead' than 'Trinity' to refer to God 'as a whole'
- Mormonism does not share the Nicæan creed, according to which the persons in God are homoousios (of one substance) rather than 'homoiousios' (of a similar substance)
- Joseph Smith held, that Father, Son and Ghost were each a distinct 'personage' and a 'distinct God'; unity in God is foremost a unity in intent and purpose; it is not characterized by 'oneness' but by 'agreement' grounded in an everlasting covenant made between the three persons before they have organized this world.
- According to Brigham Young, the father of the human beings in the eternal world is a being of the same species as human beings – therefore, the speculations in early Christianity about the relationship between the two natures in Christ (as dogmatized in Chalcedon) would make no sense at all in Mormon thought.

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## Mormonism

### Creed & Theology

#### *The distinctive Theology in LDS*

- a) Mormon theology is rather tritheistic than trinitarian.
- b) There is also a female Deity in Mormon theology, mother to the Son and the Spirit ('tetratheistic?').
- c) There is no real distinction between God's essence and the essence of humans.
- d) At least two persons of the Godhead have flesh and bones like human beings.
- e) Son and Holy Ghost are offsprings of the Father, like human beings.
- f) The Holy Ghost is a spiritual being without flesh and bone.
- g) The Son is son to the Father in a literal sense also in respect to his human nature (which actually does not differ from the nature of God, so that there is no 'hypostatic union' in the Christ).
- h) As there is no essential difference between the nature of human beings and the nature of God, humans are 'gods in embryo' that can evolve to full Godhood ('polytheistic?')
- i) The central issue of LDS religious practice is to evolve to Godliness – a 'human potential movement' that is in its core a potential to Godhood (Douglas Davies).

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## Mormonism

### Creed & Theology

- Temple rituals are a series of covenants with the Lord in order to develop to Godliness.
- Ethical life in fulfilling the commandments of God is a means to fulfill the covenant.
- Traditional Christian theology sees heaven as a place of beatific vision of God and/or worship.
- D&C 76: revelation of 1832 about the three heavenly realms.
- The three kingdoms (celestial, terrestrial, telestial) are subdivided further with respect to the earthly merits of the persons; the highest degree in the celestial kingdom is reserved for married Melchizedek priesthood-holders, that have gone through all temple rituals (up to the second anointment).
- Celestial bodies in comparison to terrestrial bodies have a glory like the light of the sun compared to the light of the moon (D&C 76: 71).
- 2 resurrections: those resurrected in the first go to celestial & terrestrial kingdom, whilst the rest is 'thrust down to hell', but redeemed in the second resurrection.
- Inhabitants of the terrestrial kingdom receive the spirit by ministry of the celestial, inhabitants of telestial, by ministry of inhabitants of terrestrial.
- According to Brigham Young, "there are millions of such kingdoms" and Joseph Smith holds the keys to them (today, LDS-leaders would say this is Jesus' office).

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Mormonism

Creed & Theology

Anthropology: Body, Spirit & Intelligence

- The body is of importance as a kind of 'vehicle' of salvation, the means by which a person can live in fulfillment of the commandments of God.
- Therefore a healthy life-style is prescribed (Word of Wisdom).
- Great emphasis on physical exercise (and sports).
- Sexual health: proscription of premarital sex and masturbation, importance of marital fidelity (adultery being a reason for excommunication).
- The resurrected bodies will receive their respective degrees of glory according to earthly merits.
- Body on its own is only matter, without the spirit it is nothing.
- Spirit and matter differ only in degree, not essentially: spirit is only finer matter ('monistic'): 'There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified we shall see that it is all matter' (D&C 131: 7-8).
- Spirit existed before the body existed, exists in the body, and will exist after destruction of the human body in death; human life is embodiment of the 'spirit', fine or pure matter, in the denser medium of matter.
- Spirits are said:
  - To exist on their own, as organized matter, governed by eternal law
  - To be the offspring of eternal parents, exalted, perfect beings.

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Mormonism

Creed & Theology

- D&C 93:29 : 'Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be'
- What then is intelligence?
  - A concept within the idea of the universe as developing matter
  - A human capacity and potential for evolvement
  - Idea of the revelation of God
- EM: 'No statement has been made by Church Authorities', only, that 'intelligences' are the children of God.
- Answer given by Mormon thinkers:
  - Self-existent intelligent matter becomes organized to personhood by its birth into children of God in the eternal world (before being embodied through birth by human parents).
  - Eternal intelligence, co-existent with God becomes more and more related on God: Transformation into spirit children; through human birth, obedient children of God.
- By transformation into spirit children and living in company with God, 'agency' increased.
- The Mormon story of the fall of Satan blames it on his plan to destroy human agency – but this led to the creation of humans, embodied spirits with the free choice of obedience to God.

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Mormonism

Creed & Theology

Articles of faith 2-13

2. We believe that men will be punished for their own sins, and not for Adam's transgression
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel
  - *Centrality of depiction of Christ in the Garden of Gethsemane by Luke.*
  - *Christ has himself offered to go down to earth to atone for mankind's sin.*
  - *He is the one who actively makes use of 'intelligence' as 'agency' to fully obey the laws of God.*
  - *He is not a passive sacrifice, but actively, by his own free will takes on him the sins of all mankind.*
  - *In Gethsemane, he experiences a 'billion of lives sin, pain, disease and sorrow.*
  - *In the center of LDS-theology of atonement and of the passion of the Christ therefore we find the "sweating of blood".*

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Mormonism  
Creed & Theology

Articles of faith 2-13

- 4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of hands for the Gift of the Holy Ghost
- 5. We believe that a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof.
- 6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth
- 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

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Mormonism  
Creed & Theology

Articles of faith 2-13

- 8. We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God
- 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will reveal many great and important things pertaining to the Kingdom of God
- 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

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Mormonism  
Creed & Theology

Articles of faith 2-13

- 11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12. We believe in being subject to kings, presidents, rulers, and magistrates in obeying, honoring, and sustaining the law.
- 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul – We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.

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**Mormonism in Bohemia, Czechoslovakia, the Czech Republic & Slovakia**

First Years: Mormon Mission in the Austro-Hungarian Empire

- January 18, 1865: Orson Pratt and William W. Riter establish 1<sup>st</sup> Mission in Vienna
- Stay until August, with no missionary success at all
- Pratt's letter to his wife:
  - All other religions than Roman Catholicism strictly prohibited, exception of two parts with tolerance towards Lutherans and Calvinists
  - No person is allowed to teach any religion but the Catholic, or to give away pamphlets or books under a penalty
- Protestant Patent of 1861 (RGI 1861/41) was restricted by the concordat of 1865:
  - Education and marriage de facto under church supervision
  - De facto banning of books on the index librorum prohibitorum:
 

*'Articulus IX: 'Archiepiscopi, episcopi omnesque locorum Ordinarii propriam auctoritatem omnimoda libertate exercebunt, ut libros Religioni morumque honestati perniciosos censura perstringant et fideles ab eorundem lectione avertant. Sed et Gubernius, ne ejusmodi libri in Imperio divulgentur, quovis opportuno remedio cavebit.'*

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**Mormonism in Bohemia, Czechoslovakia, the Czech Republic & Slovakia**

First Years: Mormon Mission in the Austro-Hungarian Empire

- In 1870, Elder Johannes Sturm (a bavarian convert) worked as a missionary in Styria. No evidence of any conversion as effect of this.
- 1879: William Maxwell Evarts (1818-1901), US secretary of state, sends a letter to US diplomatic officers in Europe; they should advise European governments to take measures against Mormon missionaries trying to convert Europeans to the 'system of polygamy' and making them emigrate to Utah.
- This letter was sharply criticized in newspapers and ignored by all European governments with the exception of Austria.
- Minister of foreign affairs, count Gyula Andrassy, sent the letter to all governors in the empire.
- November 1883: Thomas Biesinger (1844-1931) and Paul E. B. Hammer arrive in Vienna:
  - Hammer baptized Paul Haslinger in Lambach, Upper Austria
  - Two converts in Vienna: a pole by the name 'Cholewa' and an Austrian woman, Josephine Jelinek
  - A report in Národní Listy on May 6: Biesinger 'associated with Jos. Olai, E. Bukvorovský, and many women, namely Herrleinova, Marburgova, Daničkova, Zahořova, Tesařova, and others' in Vienna.

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**Mormonism in Bohemia, Czechoslovakia, the Czech Republic & Slovakia**

First Years: Mormon Mission in the Austro-Hungarian Empire

- Biesinger writes of 'a few converts' and no branch or ward was established
- With public preaching and distributing of tracts prohibited, missionary work rested on 'private networking'
- In Vienna police measures were taken for fear of a 'socialist uprising', so Biesinger left for Prague (Hammer for Silesia)
- In Prague the same situation as in Vienna
- Biesinger does no preaching, uses private contacts. Makes contact with two men: Jan Klusák and Antonin Just, Klusák denounces him, Just contests against him.
- Biesinger put to jail for 7 weeks, then he has a trial and is convicted to 30 days of jail, because of: preaching other than authorized religions, soliciting unmoral behavior, and on the grounds of the circular sent by Count Andrassy
- After Biesinger got out of jail, both denouncers meet him And beg forgiveness, Just was even baptized by Biesinger
- Biesinger and Hammer soon left Austria, Biesinger finally to Bavaria, from where he was expelled by police

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**Mormonism in Bohemia, Czechoslovakia, the Czech Republic & Slovakia**

First Years: Mormon Mission in the Austro-Hungarian Empire

- 1889: Franz Walter Dittrich from Liberec gets converted in Fürth, Germany
- Returns to his home town, converts his family
- Illness and child death strike his family (a son, Hermann, dies on July 21, 1889)
- On 15.08.1889, Der Stern, journal of the Swiss-German mission, publishes an appeal to its readers to donate to the Dittrich-family to help them emigrate to Utah
- On 15.10.1889, Der Stern publishes a note about the Dittrich family's way to Utah, giving thanks to their supporters, highlighting the persecution of Mormons in Bohemia
- On March 1, 1890, Der Stern prints a letter of Dittrich from Utah, in which he thanks his supporters
- In 1890, C.A.Kaiser goes to Bohemia, on request of relatives of Dittrich. He was put to jail immediately (Der Stern, 01.08.1890).
- In 1902, Thomas Biesinger was called by apostle John Henry Smith to go on a mission to Bohemia, to be sent from the German mission. Problems in the German mission (missionaries being expelled from Mecklenburg and Prussia) hindered this plan.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- A Mission in Czechoslovakia was established from 1929 to 1939 and from 1946 to 1950
- 286 people were baptized: 137 before WW II, 10 during WW II, 139 after WW II
- Several branches were organized, the strongest in Prague and Brno.
- In the communist era, the church members were isolated from the mother church
- In 1990, missionaries entered Czechoslovakia again and the church was recognized
- After 2000, it was also recognized in Slovakia

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- Františka Brodilová, born 1881 in Southern Bohemia, moved to Vienna in 1899
- Marries in 1904, joins the Mormon church in 1913
- In 1919 she returns to Czechoslovakia, where her husband dies
- Serge Ballif, president of Swiss Mission & Brother Niederhauser from Vienna baptize her daughters, Františka and Jana in 1921 (first baptism in CZ since Antonín Just in 1884).
- Sister Brodilová sent her tithing every 6 months to Vienna
- In 1928, Thomas Biesinger (84 years) manages to convince church presidency to send him to Czechoslovakia, where he got official permission to preach and proselytize.
- Biesinger reports to the president of the German-Austrian mission, that the way was open, but had to return home after 2½ months.
- Sister Brodilová sends a letter to Heber J. Grant, the 7<sup>th</sup> president of the church, asking for missionaries sent to Czechoslovakia
- First presidency asks John A. Widtsoe, European mission president, to investigate
- Arthur Gaeth is sent to establish mission in Czechoslovakia in 1929

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- Elder Gaeth, later to become a journalist, immediately establishes connections with the media: publishes articles on the church in newspapers, appears in radio shows, organizes a lecture in Urania
- Of German descent, he first uses German and at the same time studies Czech
- Establishes contact with the YMCA (operating in Prague)
- On a trip to other cities in the country, Gaeth passes Karlštejn castle and decides to dedicate the country for missionary work there
- On July 24, 1929, Gaeth, Widtsoe and missionaries from the German-Austrian and Swiss-German missions dedicate the country at Karlštejn.
- The Czechoslovakian mission is established, with Gaeth as president
- Gaeth does missionary work in 'the modern way'.
  - Basketball games at YMCA, basketball league with the Sokols.
  - Referee in international basketball matches of the national team.
  - Publishing articles on Mormonism in the press
  - Public lectures on the church
  - Participation in a National Sport and Health Exhibition in Pardubice 1931
  - Gaeth is also a figure of public life, in the English clubs, in Czech society
- In 1931, Gaeth baptizes and marries Martha Králícková, daughter of a university professor and associate of President Masaryk, in SLC.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- Also 'traditional' ways of proselytizing: publishing articles, writing tracts, holding meetings, Sunday School, testimony meetings, street conversations, home instructions.
- April 1930 an all-Czech conference was held in commemoration of the founding of the church 100 years ago
- Missionaries initially worked in Prague, in 1930 the missionaries number was raised to 12, missionary work was extended to: Brno, Hradec Králové, Pardubice and Mladá Boleslav
- Until 1931, there were 10 members, all having moved to Czechoslovakia after baptism
- 1931: 4 baptisms (one in Romania, a Hungarian woman that had learned of the church and written a letter to Gaeth, who visited and baptized her)
- 1932: 13 new converts, work on establishing branches, Sunday School established in Brno; in July, a conference of the European mission presidents was held in Prague. After the conference, Elfrieda Glasnerová, a Jewish woman, was baptized; during WWII, she spent 2 years in a concentration camp that was freed the day she was scheduled to death; she had her sons baptized in 1946.
- 1933: Publication of the Book of Mormon in Czech, decrease of missionaries because of depression in USA. First branch organized in Prague. Later branches were established in Brno and Mladá Boleslav.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- 1933/34: 36 baptisms, 26 of them in Mladá Boleslav and Kosmonosy
- 1934:
  - because of internal quarrel in the branch and attacks of an excommunicated member, the missionary success in that branch came to a halt
  - Catholic priests in Mladá Boleslav and Kosmonosy file a police complaint against missionaries, that is soon rejected.
  - In May Catholic priests accuse the missionaries of 'immoral behavior' and state that Mormonism was a sect forbidden everywhere outside of Utah because of polygamy. Catholic press also campaigns against LDS-missionaries. With help of the US State Department, the case is settled and the priests sign a retraction.
- 1935: A Prague Catholic paper publishes an article accusing Mormon missionaries of being German spies. Gaeth sues the paper successfully.
- Fifteen baptisms in 1935 are followed by 30 baptism in 1936, the highest number in one year before WW II.
- Some female members, among them the Brodilová sisters, marry missionaries and emigrate to Utah.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- 1936: Gaeth is released; Wallace Toronto becomes mission president
- Visits branches: unstable situation in Mladá Boleslav, stability in Brno and Prague
- Reorganizes missions:
  - Starts new missions in Mnichow Hradiště and Kolín 1936
  - Prostějov, Královo Pole, Olomouc and Benešov in 1937
  - Closes Pardubice 1936 and Mladá Boleslav in 1937, reassigning missionaries elsewhere
  - 1938: 24 missionaries in the country, opening Plzeň, Rokycany, Kladno and Píseň, reopening Mladá Boleslav
- 1937: President Heber J. Grant visits the country
- 1938:
  - July: missionary conference in Prague
  - After Austrian 'occupation' by Germany, missionaries ordered to leave for Switzerland
  - December: Toronto returns, prepares church texts for distribution
- 1939: Nazis expel missionaries, Toronto installs Josef Roubíček (21 y.o.) to preside over church.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- After World II, there were 86 members left of whom Roubíček knew
- Roubíček had conducted meetings and annual excursions to Karlštejn, as well as kept contact with members by letters; in 1944, a small monument had been built in Karlštejn
- 1946 Ezra Taft Benson of the twelve apostles visited the country
- June 28, 1946 Wallace Toronto entered the country accompanied by two missionaries
- In June 1947 the Toronto family came with 4 missionaries, in August 1947 six further missionaries arrived, in October 1948, there were 39 missionaries in Czechoslovakia
- After the communist takeover, repression of missionary work started, but convert numbers rose: 28 in 1948, 70 in 1949 and 37 in the first 3 months of 1950.
- Expulsion of the missionaries started in January 1950, and was complete at the beginning of March, when Toronto installed Rudolf Kubiska as mission president and branch president in Prague, Miroslav Děkanovský and Jiří Veselý as his counselors and Čenek Vrba as branch president in Brno.
- The church was dissolved as legal Unity on April 6, 1950.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- From 1950 to 1964, Toronto, still "mission president", applied 9 times for a visa
- In the first two years, formal church meetings were held in Prague and Brno
- Church survived in relationships and secret exchanges of the members
- Members were subjected to reports by neighbors and police investigation
- Stanley Kimball visited the country 7 times between 1957 and 1972
- In 1964 and 1965 church officials visited the country, Toronto first 1964 and then 1965, when he wanted to apply for legal recognition of the church. He was arrested in 1965 and expelled from the country.
- In 1968 Miroslav Děkanovský, Čenek Vrba and Jiří Šneiderfler applied for religious recognition, but the hope was crushed by the invasion of Warsaw pact troops.
- First, the Austrian mission held contact with Czechoslovakian Saints, later, the Germany Dresden mission got responsibility for the country. In 1972, Jiří Šneiderfler was assigned presiding elder of the church in Czechoslovakia.
- After 1975 (signing of the first Helsinki accord), contacts were made easier with church officials from the outside and regular church meetings could be held at Prague.
- In 1979 Jiří Šneiderfler was permitted to attend the Church's general conference in SLC.

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- 1981: Establishing of Vienna East European Mission, with Edward B. Morrell, a former missionary to Czechoslovakia, as president
- 1982: Morrell becomes president of Vienna mission, East European Mission becoming the Europe Central Districts of Austria Vienna mission, with each country (Poland, Czechoslovakia, Hungary, Yugoslavia, Greece) with its own district.
- Jiří Šneiderfler organizes branches in Prague and Brno, in 1983 a branch in Plzeň.
- 1984: Morrell personally brings new printings of BoM to the country
- Brno:
  - Otakar Vojkůvka used yoga classes as a vehicle for Mormon missionary work
  - In 1982, Olga Kovářová came in contact with Mormonism through such a yoga class and was baptized in July, the first young Czech girl since 40 years
  - Kovářová learned how to do missionary work by use of yoga classes and also taught classes at Brno university.
- In 1984, there were 160 members in Czechoslovakia (nearly doubling membership since 1974)

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**Mormonism in Czechoslovakia, the Czech Republic & Slovakia**

- Membership increased in the second half of the 80ies, district president Jiří Šneiderfler opened new branches in Uherské Hradiště 1986 and Jičín in 1987
- Church officials came to the country regularly to gain legal recognition of the church. In 1987 they were told, that only a native member of the Church could apply.
- Šneiderfler brought in the petition in December 1988 and was interrogated every month until the 'velvet revolution' of November 1989.
- The church was officially recognized in February 1990.
- In May 1990 4 missionaries, after having attended a language course in Vienna, came to Brno, baptizing 10 persons within a week.
- The Czechoslovak Prague Mission was established, at the end of 1990 there were 353 members (the center of Mormonism being Brno) in: Praha, Plzeň, Brno, Uherské Hradiště and Jičín.
- In March 1991, Martin Piika, a convert from the yoga-classes, arrived at the MTC in Provo, Utah, the first missionary from Czechoslovakia.
- In 1992, membership increased to 600.
- Between 1991 and 1994 annual membership growth in the Czech republic and Slovakia was ~200/year, after 1996 ~50; in 2001 the church in the Czech Republic had 1.750 LDS-members, in Slovakia 100.

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**Rodney Stark: The Basis of Mormon Success**

**Preconditions for Success of NRM**

- Conservation of Cultural Capital
- Nonempirical Doctrines
- Medium Level of Tension with Environment
- Legitimate Authority
- Motivated Labour Force Willing to Proselytize
- Level of Fertility
- Structure of Religious Field
- Network Ties: Strong internal attachment, open to outsiders
- Staying strict
- Effective Socialisation

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## The Basis of Mormon Success

### Conservation of Cultural Capital

*New Religious movements are likely to succeed to the extent that they retain cultural continuity with the conventional faith(s) of the societies in which they seek converts.*

- Roots in Christian Culture
- Expanding the founding myth of Judeo-Christian Tradition
- Modernity: openness to New Revelations

Mormonism prevails:  
South Pacific  
Latin America

Jehovas Witnesses prevail:  
Europe

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## The Basis of Mormon Success

### Nonempirical Doctrines

*New Religious movements are likely to succeed to the extent that their doctrines are nonempirical*

- Vulnerability of Doctrines subject to empirical test
  - Failed prophecies do not strenghten a religious group
1. Style of BoM descriptions: Validity in relation to Historical & archaeological evidence depends on point of view of interpreter (believer / non- beiever).
  2. No prophecies that can easily be disproved.

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## The Basis of Mormon Success

### Medium Tensions

*New Religious movements are likely to succeed to the extent that they maintain a medium level of tension with their surrounding environment – are strict, but not too strict.*

- High level of tension keeps LDS distinctive: Identity
- Managing the level of tension reason for surviving
  - Isolation in Deseret / Utah
  - Polygamy & Statehood
- Tensions with today's world:
  - Life-Style: Word of Wisdom
  - Distinctive Theology

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## The Basis of Mormon Success

### Legitimate Authority

*New Religious movements are likely to succeed to the extent that they have legitimate leaders with adequate authority.*

- Clear doctrinal justification
  - „Charisma of the office“
  - Church president & Quorum of the 12
- Members' participation in Authority
  - All (male) members share priesthood
  - Families
  - Visitor system
  - Lay priesthood
    - Bishopric
    - Presidency & Apostles
    - Missionaries
    - Changing responsibilities (calls)

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## The Basis of Mormon Success

### Motivated Labor Force

*New Religious movements will grow to the extent that they can generate a highly motivated, volunteer religious labor force, including many members willing to proselytize.*

- Structure & effects of Missionary Work
  - Young full-time Missionaries: unpaid volunteers
- Impact on conversion (paired with other members' activities)
  - Impact on commitment with respect to faith
    - Socialising effect
    - Deepening the faith
    - Training for success

**LDS-Theology motivating force for personal development**

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## The Basis of Mormon Success

### Adequate Fertility

*Religious movements must maintain a level of fertility to at least offset member mortality.*

### Structure of Religious Field (Ecological factors)

*Other things being equal, new and unconventional religious organisations will prosper to the extent that they compete against weak, local, conventional religious organisations within a relatively unregulated religious economy.*

Stark tests this proposition with data on growing rates in areas of Canada & USA set in relation to number of inhabitants that belong to no religious community.

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## The Basis of Mormon Success

### Network ties

*New Religious movements will succeed to the extent that they sustain strong internal attachments while remaining open social networks, able to maintain and form ties to outsiders.*

- Ward activities
- Socialisation
- Isolation?

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## The Basis of Mormon Success

### Staying strict

*Religious movements will continue to grow only to the extent that they maintain sufficient tension with their environment – they remain sufficiently strict.*

- Abolishing Polygamy
  - Priesthood for Blacks
- } Due to external & internal tensions

Role of women in the church → Changes whilst maintaining a distinguishing difference to societal mainstream

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## The Basis of Mormon Success

### Effective Socialisation

*Religious movements must socialise the young sufficiently well as to minimise both defection and the appeal of reduced strictness..*

#### Keeping membership records high

- Fertility
- Conversion
- Retention Rate
  - Of Converts
  - Of „Born in the Covenant“
    - Early Involvement
    - Strictness & Enthusiasm
    - Role Models

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