

Mormonism in the USA, Relationships Between Mormons and Non-Mormons

Zuzana Birčáková

Bachelor Thesis
2009



Tomas Bata University in Zlín
Faculty of Humanities

Univerzita Tomáše Bati ve Zlíně
Fakulta humanitních studií
Ústav anglistiky a amerikanistiky
akademický rok: 2008/2009

ZADÁNÍ BAKALÁŘSKÉ PRÁCE

(PROJEKTU, UMĚLECKÉHO DÍLA, UMĚLECKÉHO VÝKONU)

Jméno a příjmení: **Zuzana BIRČÁKOVÁ**
Studijní program: **B 7310 Filologie**
Studijní obor: **Anglický jazyk pro manažerskou praxi**

Téma práce: **Mormonismus v USA**

Zásady pro vypracování:

Vznik Mormonismu a historický kontext
Hlavní články víry
Postavení Mormonů ve společnosti
Porovnání života Mormonů a nemormonského obyvatelstva, anketa a dotazníky

Rozsah práce:

Rozsah příloh:

Forma zpracování bakalářské práce: **tištěná/elektronická**

Seznam odborné literatury:

Abanes, Richard. *One Nation Under Gods: A History of the Mormon Church*. New York: Four Walls Eight Window, 2002.

Hutchinson, Janis. *The Mormon Missionaries: An Inside Look at Their Real Message and Methods*. Grand Rapids: Kregel Publications, 1995.

Novotný, Tomáš. *Mormoni a Děti Boží*. Praha: VOTOBIA, 1998.

Novotný, Tomáš, a Zdeněk Vojtíšek. *Základní orientace v nových náboženských směrech*. Praha: Oliva, křesťanské nakladatelství, 1994.

Pokorný, Vratislav, Roman Blažek, a Jana Telcová. *Nebezpečí sekt*. Brno: Ústav psychologického poradenství a diagnostiky r.s., 2002.

Vedoucí bakalářské práce:

Mgr. Radka Sedláčková

Ústav anglistiky a amerikanistiky

Datum zadání bakalářské práce:

30. listopadu 2008

Termín odevzdání bakalářské práce:

15. května 2009

Ve Zlíně dne 11. února 2009



prof. PhDr. Vlastimil Švec, CSc.
děkan

L.S.

doc. Ing. Anežka Lengálová, Ph.D.
vedoucí katedry

PROHLÁŠENÍ AUTORA BAKALÁŘSKÉ PRÁCE

Beu na vědomí, že

- odevzdáním bakalářské práce souhlasím se zveřejněním své práce podle zákona č. 111/1998 Sb. o vysokých školách a o změně a doplnění dalších zákonů (zákon o vysokých školách), ve znění pozdějších právních předpisů, bez ohledu na výsledek obhajoby ¹⁾;
- beru na vědomí, že bakalářská práce bude uložena v elektronické podobě v univerzitním informačním systému dostupná k prezenčnímu nahlédnutí;
- na moji bakalářskou práci se plně vztahuje zákon č. 121/2000 Sb. o právu autorském, o právech souvisejících s právem autorským a o změně některých zákonů (autorský zákon) ve znění pozdějších právních předpisů, zejm. § 35 odst. 3 ²⁾;
- podle § 60 ³⁾ odst. 1 autorského zákona má UTB ve Zlíně právo na uzavření licenční smlouvy o užití školního díla v rozsahu § 12 odst. 4 autorského zákona;
- podle § 60 ³⁾ odst. 2 a 3 mohu užít své dílo – bakalářskou práci – nebo poskytnout licenci k jejímu využití jen s předchozím písemným souhlasem Univerzity Tomáše Bati ve Zlíně, která je oprávněna v takovém případě ode mne požadovat přiměřený příspěvek na úhradu nákladů, které byly Univerzitou Tomáše Bati ve Zlíně na vytvoření díla vynaloženy (až do jejich skutečné výše);
- pokud bylo k vypracování bakalářské práce využito softwaru poskytnutého Univerzitou Tomáše Bati ve Zlíně nebo jinými subjekty pouze ke studijním a výzkumným účelům (tj. k nekomerčnímu využití), nelze výsledky bakalářské práce využít ke komerčním účelům.

Ve Zlíně.....

.....

1) zákon č. 111/1998 Sb. o vysokých školách a o změně a doplnění dalších zákonů (zákon o vysokých školách), ve znění pozdějších právních předpisů, § 47 Sb. Zveřejňování závěrečných prací;

(1) Vysoká škola nevydělečně zveřejňuje disertační, diplomové, bakalářské a rigorózní práce, u kterých proběhla obhajoba, včetně posudků oponentů a výsledku obhajoby prostřednictvím databáze kvalifikačních prací, kterou spravuje. Způsob zveřejnění stanoví vnitřní předpis vysoké školy.

(2) Disertační, diplomové, bakalářské a rigorózní práce odevzdané uchazečům k obhajobě musí být též nejméně pět pracovních dnů před konáním obhajoby zveřejněny k nahlížení v místě určeném vnitřním předpisem vysoké školy nebo není-li tak určeno, v místě

pracoviště vysoké školy, kde se má konat obhajoba práce. Každý si může zveřejněné práce pořizovat na své náklady výpisy, opisy nebo rozmnoženiny.

(3) Platí, že odevzdáním práce autor souhlasí se zveřejněním své práce podle tohoto zákona, bez ohledu na výsledek obhajoby.

2) zákon č. 121/2000 Sb. o právu autorském, o právech souvisejících s právem autorským a o změně některých zákonů (autorský zákon) ve znění pozdějších právních předpisů, § 35 odst. 3:

(3) Do práva autorského také nezasahuje škola nebo školské či vzdělávací zařízení, užije-li nikoli za účelem přímého nebo nepřímého hospodářského nebo obchodního prospěchu k výuce nebo vlastní potřebě dílo vytvořené žákem nebo studentem ke splnění školních nebo studijních povinností vyplývajících z jeho právního vztahu ke škole nebo školskému či vzdělávacímu zařízení (školní dílo).

3) zákon č. 121/2000 Sb. o právu autorském, o právech souvisejících s právem autorským a o změně některých zákonů (autorský zákon) ve znění pozdějších právních předpisů, § 60 Školní dílo:

(1) Škola nebo školské či vzdělávací zařízení mají za obvyklých podmínek právo na uzavření licenční smlouvy o užití školního díla (§35 odst. 3). Odpírá-li autor takového díla udělit svolení bez vážného důvodu, mohou se tyto osoby domáhat nahrazení chybějícího projevu jeho vůle u soudu. Ustanovení § 35 odst. 3 zůstává nedotčeno.

(2) Není-li sjednáno jinak, může autor školního díla své dílo užít či poskytnout jinému licenci, není-li to v rozporu s oprávněnými zájmy školy nebo školského či vzdělávacího zařízení.

(3) Škola nebo školské či vzdělávací zařízení jsou oprávněny požadovat, aby jim autor školního díla z výdělku jím dosaženého v souvislosti s užitím díla či poskytnutím licence podle odstavce 2 přiměřeně přispěl na úhradu nákladů, které na vynaložení díla vynaložily, a to podle okolností až do jejich skutečné výše; přitom se přihlédne k výši výdělku dosaženého školou nebo školským či vzdělávacím zařízením z užití školního díla podle odstavce 1.

ABSTRAKT

Tato bakalářská práce popisuje vznik, strukturu a každodenní život Mormonského obyvatelstva v USA v porovnání s Českou republikou. Zároveň popisuje vztahy mezi Mormony a ostatními obyvateli jak v USA, tak v České republice.

Klíčová slova: mormonismus, Joseph Smith, Brigham Young, polygamie, vztahy mezi Mormony a nemormony

ABSTRACT

This Bachelor thesis describes the origins, structure and everyday life of Mormons in the USA in comparison with the Czech Republic. At the same it describes relationships between Mormons and non-Mormons in the USA as well as in the Czech Republic.

Keywords: Mormonism, Joseph Smith, Brigham Young, polygamy, relationships between Mormons and non-Mormons

ACKNOWLEDGEMENTS

I would like to take this opportunity to thank my supervisor Mgr. Radka Sedláčková who was very supportive, patience and willing to help me with my bachelor thesis.

DECLARATION OF ORIGINALITY

I hereby declare that the work presented in this thesis is my own and certify that any secondary material used has been acknowledged in the text and listed in the bibliography.

May 15, 2009

.....

CONTENTS

INTRODUCTION	11
1 THE HISTORY OF MORMONISM.....	12
1.1 The Origins	12
1.2 Expansion of Mormonism	13
1.3 Salt Lake Valley.....	14
2 STRUCTURE OF THE CHURCH.....	16
2.1 The President	16
2.2 The First Presidency and the Quorum of Twelve Apostles	17
2.3 Area Administration	17
2.4 Local Administration	18
2.5 Priesthood	18
3 EVERYDAY LIFE	21
3.1 Education	21
3.2 Family Life	22
3.3 Addictive Drugs.....	24
3.4 Cultural Life and Arts	25
3.4.1 Music	25
3.4.2 Literature.....	26
3.4.3 Theatre and Movie.....	26
3.5 Faith	27
3.5.1 Scriptures	27
3.5.2 Missionary Work	28
3.5.3 Chapels, Temples and Rituals	29
4 CONTROVERSIAL ISSUE - POLYGAMY	32
4.1 Fundamentalist Church of Jesus Christ of Latter-day Saints.....	34
4.1.1 Origins	34
4.1.2 Lost Boys	35
4.1.3 Role of Women.....	35
5 RESEARCH – RELATIONSHIPS BETWEEN MORMONS AND NON-MORMONS	37

5.1	US Mormons.....	37
5.2	US Non-Mormons	40
5.3	Czech Mormons.....	43
5.4	Czech Non-Mormons	44
CONCLUSION		47
BIBLIOGRAPHY		48

INTRODUCTION

I have decided to write my Bachelor Thesis on religious topics although I am an atheist which helps me in my opinion to look without prejudice on religious question. Mormonism have I chosen not only because it is one of the largest churches in the USA and its world's influence is still increasing but for its controversial history too.

To get the best information I was talking to my uncle is not Mormon but lives in Salt Lake City for 20 years. He works with Mormons and has very good relationships with them and respects them. But he doesn't meet Mormons in his free time. To get information from Mormons living near Salt Lake City I attended a Mormon Chat and talked to young Mormons and in addition I met some Mormons personally in Uherské Hradiště. I was surprised how interesting and friendly the meeting was.

Many people criticize Mormons especially for polygamy because they still believe it is practiced. Yes, it is but by fundamentalist Mormons who are separated from the main and biggest LDS Church. Some kind of polygamy is practiced all around the world but secretly. I don't mean plural marriages though, but lovers. It depends on everybody's point of view but the features are similar. Only the punishments are different because polygamy is illegal in majority of countries while infidelity not.

Another criticism is represented by two extremes how Mormons open to others are. The former is that Mormons are open to visitors, interested people and people in help and the latter is that non-Mormons and even not active Mormons can't visit the Temples. Personally I think that this extreme is common by denominations which want to hide in front of the world.

To point out something positive about Mormons I want to mention Mormon family life which plays crucial role in Mormon lives. Parents love their children and raise them carefully while children have sense of awe. I like the idea of spending one day with family with talking, playing games, sing songs and pray.

Other thing I like in Mormon world is missionary work. In my opinion it is important for young people to have experience in foreign country without help of parents. In addition young Mormons learn foreign languages, modesty and independency which could help them in their future life.

1 THE HISTORY OF MORMONISM

The first chapter in my Bachelor Thesis is about origins and expansion of Mormonism to the whole world. I describe the growth since 1820s when Joseph Smith received couple of revelations until the end of 20th century when Mormons seem to live in peace. The history of Mormonism is very rich and full of dark events such as murder of Joseph Smith, fights with Federal government and polygamy issue.

Unfortunately a lot of events in Mormons history are unclear and we can only doubt which theory is the right one. This was the reason why I mention only important and well known events in Mormon history which can be found in majority of sources.

1.1 The Origins

Mormonism was officially set in on the 6th of April in 1830 in Fayette, New York by Joseph Smith who declared himself the first president of the Church. But the Church started to develop already 10 years earlier, in “1820 when Joseph Smith was 14 years old. He didn’t know which church is the best for him and he went to pray into the woods. God the Father and Jesus appeared to him during the time Joseph was praying and they told him that he was chosen by God to establish a new church.”¹

Three years later, in 1823, an angel Moroni appeared to him. Moroni was speaking about the golden plates which must be translated but not yet. The right time for the translation was in autumn in 1827. According to some resources he golden plates was written in Egyptian hieroglyphs and Smith was translating them behind the screen and using two stones – Urim and Thummim. These stones had the special function that Smith saw the translation through them.²

Joseph Smith asked some friends for help. The translation was financed by Smith’s neighbor Martin Harrison and written by a teacher Oliver Cowdery. The translation was finished in 1829 and printed as The Book of Mormon by Egbert B. Grandin one year later,

¹ “This Is My Beloved Son. Hear Him!” , The Church of Latter-day Saints, <http://www.josephsmith.net/josephsmith/v/index.jsp?vgnextoid=497679179acbff00VgnVCM1000001f5e340aRCRD&locale=0>.

² Carol S. Matthews, *New Religion*, ed. Ann Marie B. Bahr, (Philadelphia: Chelsea House Publishers, 2005), 14.

in 1930. Soon after the translation was finished, angel Moroni appeared again and took back the golden plates.³

The origins of the Book of Mormon are debatable and some impeaching theories have appeared since the Book was printed for the first time. The one I want to mention is by Fawn McKay Brodie who was a niece of the 9th president of the LDS Church, David McKay. She wrote a biography about Joseph Smith called *No Man Knows My History* which was accused so controversial that she was unchurched. In her book, she describes Joseph Smith as a charlatan.⁴

1.2 Expansion of Mormonism

After the publication of the Book of Mormon, many people joined the Church. Because there were not just new members but also people who thought that Mormonism is dangerous and against God, especially because of polygamy which was adopted by Mormons. That's why members of the Church decided to settle somewhere else. They moved from the state of New York to Ohio, then to Missouri and finally to Illinois.⁵

The first town Smith hoped to be their new home was Kirtland in the Northern part of Ohio. Unfortunately the original inhabitants didn't react positively to the Mormonism and all the disputes culminated during the financial crisis in 1837. Joseph Smith decided to move further to the West, to Missouri. Not even Missouri was their true home. Mormons were again faced up to misunderstanding and haters and within few months Smith and his followers were on the way again. This time Smith determined the right direction, Illinois.⁶

The city of Nauvoo was growing and developing very fast and within few years it was the biggest city in Illinois. As the city was growing, the Smith's influence was growing too. Mormons were successful and active businessmen and non-Mormon inhabitants of Nauvoo were angry with this fact. Although it seemed that Mormons and non-Mormons could live together the problems and disputes were even bigger and bigger. These troubles ended when Joseph Smith and his accomplices destroyed a printing-press as in protest against lies the newspapers wrote about Mormon Church and were jailed. Few days later, on "June

³ "Martin Harris," Light Planet, http://www.lightplanet.com/mormons/people/martin_harris.html.

⁴ "Fawn McKay Brodie," Light Planet, <http://www.lightplanet.com/response/brodie.htm>.

⁵ Carol S. Matthews, *New Religions*, ed. Ann Marie B. Bahr, (Philadelphia: Chelsea House Publishers, 2005), 15.

27th, 1844”⁷ Smith and his accomplices, his brother included, were killed by a demonstrating mob.⁸

After this accident there were a number of candidates for the presidency. Sidney Rigdon and Jesse James Strange were both rejected and the new president of the Mormon Church became Brigham Young who just arrived from his mission in UK. The disputes between Mormons and non-Mormons were more and more violent and Brigham Young decided to leave Nauvoo immediately and move westwards.⁹

Young decided to settle near the Great Salt Lake, Utah; country of sand, Great Salt Lake and mountains. Brigham Young was preparing for the journey properly. Fifteen thousand Mormons came across the Missouri River to Winter Quarters where they could stay for the winter in 1846. Food reserves shorten quickly and some 600 people died.¹⁰

In the spring of the next year the first group of 148 people set for the long journey westwards to the Great Salt Lake. June, 24 1847 was the day the Brigham Young and the first group of Mormons saw the Salt Lake Valley and Young pronounced memorable sentence: “This is the place.”¹¹ The statistics says nowadays that there were about 4, 000 people who went the journey from Nauvoo to the Salt Lake Valley.¹²

1.3 Salt Lake Valley

Beginning of new living was not easy for Mormons. As I mentioned the countryside which surrounds the Great Salt Lake is inhospitable with no farmland. Soon after first groups of Mormons came to the Salt Lake Valley needed irrigate system was built and the land started to be cultivated.¹³

⁶ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 28.

⁷ “Joseph Smith,” Joseph Smith.com, <http://www.josephsmith.com/>

⁸ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 31.

⁹ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 32 – 33.

¹⁰ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 33.

¹¹ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 34.

¹² Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 33.

¹³ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 53.

Big boom in inhabiting the Salt Lake City started with the Gold rush in California in 1848. Mormons saw big potential to earn money thanks to many prospectors who went to California through Salt Lake City. They were selling mining items and offering accommodation for greedy men. Salt Lake City became very prospective and fast growing city and many prospectors decided to stay. In 1850 the Federal Government created the Utah Territory, named after the Native Americans, Utes. Six years later, in 1856 the Salt Lake City became officially the capital of the territory.¹⁴

The second boom of new inhabitants fired up with the railway. On July, 1 in 1862 President Abraham Lincoln signed the Pacific Railway Bill which designated Central Pacific Railroad and Union Pacific Railroad to complete the transcontinental railroad. The line was completed on May 10, 1869 in Promontory Point, Utah.¹⁵ Mormons saw pros as well as cons on the new railroad. Other followers of Mormonism could easily arrive to Utah, business could be done quicker and further and the journey on missions was more comfortable and quicker as well. The biggest negative was seen in non-Mormon people who wanted to settle in the West. With these people misunderstanding and complications came again just like alcohol, gambling and prostitution.

About the third boom of moving people in Utah I was told by a Salt Lake City inhabitant, Luboš Pavel. It begun in the 20th century when investors realized that the land in Utah is cheap and still there is a lot of space for new houses. This boom has one negative side – the criminality. It has risen rapidly since that time but on the other hand the investors brought a lot of job opportunities.

¹⁴ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 38.

¹⁵ “Pacific Road Act,” Pacific Road Act, <http://law.jrank.org/pages/8984/Pacific-Railroad-Act.html>.

2 STRUCTURE OF THE CHURCH

I'd like to demonstrate how the Church is organized so I added the chapter about structure of the Church. There are described the highest bodies which represent and lead the whole organization as well as smaller and local units whose leaders are basically those who can ordinary members talk to and ask them for advice. Local leaders like bishops are commissaries of the President and in fact of the God too. Big advantage of bishops is that they know the majority of members personally and know how to help them.

On the hand the President and the First Presidency represent the Church in the whole world and they could be compared to the Pope and cardinals. Both Pope and President have their function for life and these are in my opinion the only similarities because the election of Pope and President is much different. Pope must be elected at least by 2/3 of cardinals' votes while the President is the most senior member of the Quorum of Twelve Apostles.

2.1 The President

President of LDS Church is seen as a prophet and the one who receives the revelation to lead all Mormons. The function is administrated by the oldest serving member from the Quorum of Twelve Apostles. This function is invested for life and is the biggest satisfaction which can a Mormon man achieve. There have been 16 presidents in the function since the Church's establishment in 1830.¹⁶

The youngest Presidents were Joseph Smith (25 years old) and Brigham Young (46 years old) but in the time when Mormonism was born and Mormons were looking for their home there weren't such rules for election of new president. The youngest President in the "modern" time of Mormonism was Heber J. Grant who became President at the age of 62. On the other hand the oldest men who were elected were Joseph Fielding Smith (94 years old), Howard W. Hunter (87 years old) and Ezra Taft Benson (86 years old). Mentioning the statistics I'd like to add one more, who was serving for the longest period of time. It was Brigham Young who stayed in function for 30 years, followed by Heber J. Grant (27 years in the function) and David O. McKay (19 years served for presidency).

¹⁶ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 175.

2.2 The First Presidency and the Quorum of Twelve Apostles

The title the First Presidency refers to the President of the Church and his (usually) two counselors.¹⁷ Counselors are appointed by the new president and they form - together with the president – the highest body of the Church.¹⁸ On the other hand the Quorum of Twelve Apostles is a group of prophets which is subordinate organ to the First Presidency but they are needed when more serious problems are discussed. Both the First Presidency and the Quorum meet at least once a week both separately and together. After the President's death, the leading organ of the Church is the Quorum of Twelve from which the new president is called.¹⁹ All the 15 members of the Church's ruling bodies (President, the First Presidency and the Quorum of Twelve) are titled apostles and prophets.²⁰

2.3 Area Administration

Quorums of the Seventy are organs which work under the Quorum of Twelve Apostles. Members of these Quorums of the Seventy are called General Authorities and they are in charge of monitoring and supervising Mormon Church all around the world. Big changes in Quorums organization appeared in 1990s²¹ because the enlarging number of new Mormons, especially in Southern America.

There are 8 main Quorums of Seventy from which each (excluding the First and the Second Quorum which consist of permanent leaders) inspects and supervises specific area in the world. The Third Quorum supervises Europe and Africa, the Fourth Mexico, Central America and South America; the Fifth and Sixth Quorums leads North America while the Seventh Quorum monitors Brazil and Chile and the last Quorum, the Eight represent countries like Australia, Asia and Pacific Islands.²² Members of other Quorums of the

¹⁷ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 175.

¹⁸ "The First Presidency," Light Planet, http://www.lightplanet.com/mormons/priesthood/first_presidency.html.

¹⁹ "First Presidency," BYU Studies, http://eom.byu.edu/index.php/First_Presidency.

²⁰ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008) 175.

²¹ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 33.

²² Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 33.

Seventy (excluding the First and the Second) are called Area Seventies.²³ As an example I would like to mention Area Seventy Italy or in Finland but they both are members of the Third Quorum of Seventy which is in the responsibility of Europe.

Next area administration body is called Area Presidency which serves under the direction of the First Presidency, the Quorum of Twelve Apostles and the Quorum of Seventy. The leader of these bodies is a President who is usually assigned from the First or the Second Quorum of the Seventy and two counselors.²⁴

2.4 Local Administration

Ordinary members of LDS Church are organized in congregations, which may be according to number of members, called wards or branches. Wards are larger congregations which are led by bishop and his two counselors. On the other hand branches are smaller congregations and can be organized by “at least two member families who live in the same area and one of the members is Melchizedek or Aaronic Priesthood”.²⁵ “There is a branch president with two counselors on the top of each branch. Branches are supervised by stakes, districts and missions and can become a ward if they are both organized within a stake”.²⁶

Smaller units of congregations are called missions, their smaller forms are stakes (approximately 2.000 members²⁷) which consist of five to fifteen wards²⁸ and the smallest units are districts. All these units are headed by a president and usually two counselors.

2.5 Priesthood

There are two kinds of priesthood in Mormonism, Aaronic and Melchizedek. The former is destined to young men, aged twelve to eighteen and the name comes from Aaron, the Moses brother. Young boys at twelve become deacons who have couple of duties, such as

²³ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 176.

²⁴ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 176.

²⁵ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 177.

²⁶ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 177.

²⁷ Douglas J. Davies, *An Introduction to Mormonism* (New York: Cambridge University Press, 2003), 172.

²⁸ Richard Lyman Bushman, *Mormonism: A Very Short Introduction* (New York: Oxford University Press, Inc., 2008), 53.

collect fast offering, pass the sacrament, assist the bishopric, care of poor and disabled people, participate and speak at the meetings etc. Later, at the age of 14, they become teachers who have the same responsibilities as deacons plus they can organize classes and gospel lessons, prepare the sacrament etc. Boys are baptized again at the age of sixteen when they can become priests. They have the same responsibilities and duties as teachers but they can administer the sacrament, baptize when authorized by the bishop or preach the gospel to other members too. The top position in Aaronic Priesthood is bishop who leads the wards.²⁹

Each stake has own Aaronic Priesthood Leadership which consists of Stake Presidency which “supervises other bodies, instructs bishopric and checks accounting; High Council Adviser who is appointed by the Stake President and whose duties are advice, encourage and assist the Stake Young Man Presidency.”³⁰ This body organizes meetings and oversees the Aaronic priesthood purposes. “The last body of Stake Aaronic Priesthood Leadership is Stake Young Man Secretary who helps Presidency when needed but mainly assists annual meetings organization, prepares agendas, prepares the annual budget etc.”³¹

Wards have their own Aaronic Priesthood Leadership too but it consists only from one body, Bishopric, which represents the Presidency of the ward. The head of Bishopric is the Bishop and his Counselors, who are in everyday contact with young men and their parents, give them advice, attend meetings or assign teachers.³²

The Priesthood for adult men is called Melchizedek. This term means “king of righteousness (Melek = king, Zedek = righteousness) or it refers to the King of Salem who was also known as King of Peace and lived in the Abraham’s times.”³³ To get this kind of priesthood men must have the Aaronic Priesthood and prove they live in modesty, temperance and are active members of the Church. The Melchizedek Priesthood entitles men to occupy leading positions and spread the gospel. “There are 5 functions in the

²⁹ *Priesthood and Auxiliary Leaders’ Guidebook* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001),

http://www.lds.org/ldsorg/v/index.jsp?vgnextoid=9d885f74db46c010VgnVCM1000004d82620aRCRD&locale=0&sourceId=9a230f9856c20110VgnVCM100000176f620a____&hideNav=1&contentLocale=0.

³⁰ “Aaronic Priesthood/ Young Men,” The Church of Latter-day Saints, <http://www.lds.org/pa/display/0,17884,5085-1,00.html>.

³¹ “Aaronic Priesthood/ Young Men,” The Church of Latter-day Saints, <http://www.lds.org/pa/display/0,17884,5085-1,00.html>.

³² “Aaronic Priesthood/ Young Men,” The Church of Latter-day Saints, <http://www.lds.org/pa/display/0,17884,5085-1,00.html>.

Melchizedek Priesthood; elder, high priest, patriarch, seventy and apostle which is the highest position who has only the First Presidency and the Quorum of Twelve Apostles.”³⁴ Each man who had the Melchizedek Priesthood is at the same time member of the Mission or District Elders Quorums whose leaders are called presidents and teach the others how to spread the faith and cooperate with each other. Elders can teach, help, baptize, heal the sick and bestow the gift of Holy Ghost. High priest on the other hand has the same responsibilities like elder but he can preside in meetings.³⁵

³³ “The Priesthood of Melchizedek,” Let Us Reason, <http://www.letusreason.org/Doct16.htm>.

³⁴ *Priesthood and Auxiliary Leaders’ Guidebook* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001),

http://www.lds.org/ldsorg/v/index.jsp?vgnextoid=9d885f74db46c010VgnVCM1000004d82620aRCRD&locale=0&sourceId=9a230f9856c20110VgnVCM100000176f620a____&hideNav=1&contentLocale=0.

³⁵ *Priesthood and Auxiliary Leaders’ Guidebook* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001),

http://www.lds.org/ldsorg/v/index.jsp?vgnextoid=9d885f74db46c010VgnVCM1000004d82620aRCRD&locale=0&sourceId=9a230f9856c20110VgnVCM100000176f620a____&hideNav=1&contentLocale=0.

3 EVERYDAY LIFE

In this chapter, Everyday Life, I describe how do Mormons live, how they entertain themselves, which restrictions should they followed and what do they celebrate because I think that these information are very important when studying Mormonism. I want to show that Mormons are not just people who pray whole day and don't drink tea and coffee. They are like any other people who are Christians, Jewish and atheistic. Mormons value good art and education and family is more important to them than having or not having cup of coffee.

Their rituals and celebrations are very similar to Christian ones and Christmas and Easters are the most important celebrations in addition with the Pioneer Day which is held on June, 24. Children wear costumes and masks on Halloween and each family has a turkey on Thanksgiving. What else is celebrated happily and properly is wedding because during this act new family is created. The dream of many Mormons is having a wedding in the Temple with all family members.

3.1 Education

As I was told by US Mormons education is crucial in Mormon life. Mormon kids can attend Mormon schools as well as public schools and the same stands for non-Mormon children. Majority of young Mormons decide to attend university especially the Mormon one. The biggest and well known Mormon university is the Brigham Young University in Provo, Utah which was founded in 1875. About 30, 000 students attend 9 colleges and 2 schools organized by the university.³⁶ The colleges are: “College of Biology and Agriculture, College of Education, College of Engineering and Technology, College of Family, Home and Social Sciences, College of Fine Arts and Communication, College of Humanities, College of Nursing, College of Physical and Mathematical Sciences and College of Physical Education.”³⁷

In addition students can attend J. Willard and A. Marriot's School of Management and J. Reuben Clark's Law School.³⁸ The university offers bachelor, master and doctoral degree

³⁶ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 62.

³⁷ “BYU Colleges and Schools,” Brigham Young University, <http://alumni.byu.edu/sections/AboutUs/colleges.cfm>.

³⁸ “BYU Colleges and Schools,” Brigham Young University, <http://www.byu.edu/webapp/home/index.jsp>.

as well and has branch campuses in Laie, Hawaii³⁹ and Rexburg, Idaho.⁴⁰ The Hawaiian campus is one of the biggest US international campuses. There are over 2, 400 students from 70 countries.⁴¹

3.2 Family Life

Family is maybe the most important thing in everyday life of each Mormon. Young members of LDS Church are usually getting married in their early twenties when they finish studies and come from their missionaries. “The average age for marriage is 21 for women and 23 for men”⁴² so Mormons who don’t get married until their 27 or 30 years are under big pressure because they feel undesired and the neighborhood doesn’t accept them adequately.

The proclamation on the family was issued in 1995 by the President Gordon B. Hinckley. This document describes the basic ideas of what family is and the problem of gender and children.⁴³ Here are some statements which stems from the document.

1. “The family begins with the marriage of a man and a woman.
2. Gender is eternal.
3. Males and females are created in the image of God.
4. Husbands and wives should have children.
5. Only husbands and wives should have children.
6. Parents are responsible to see their children raised in love and righteousness.
7. Fathers preside, provide, protect; mothers nurture children.
8. Failure in these matters will bring about calamities.”⁴⁴

³⁹ “Brigham Young University – Hawaii Campus,” A to Z Colleges. Com, http://www.a2zcolleges.com/college_details.asp?ID=152.

⁴⁰ “Welcome to Brigham Young University- Idaho,” Brigham Young University Idaho, <http://www.byui.edu/AboutBYUIIdaho/>.

⁴¹ “Aloha!,” Brigham Young University-Hawaii, <http://www.byuh.edu/>.

⁴² Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 43.

There were written 15 statements⁴⁵ on the whole in Contemporary Mormonism but I have decided to choose only those 7 which are the most important in my opinion. They show the parents role in breeding children, how important the marriage is and what happened when parents do not keep these statements. All the statements could be adopted by everybody but I don't agree with statement that parents must be married first and that parents are destined to take care about children only in specific ways.

Mormon families do not live the life much differently as other families. The only differences can be seen in the age of married people, number of divorced couples and the number of children the Mormon parents have. But the biggest difference I see in dating and attitudes towards premarital sex. Young Mormons are recommended not having sexual experience before they got married and the majority abides this recommendation but the results are not so good as Mormon leaders would like to have.⁴⁶ "From 50 to 60 % of 20 year old Mormons have sexual experience according to 80% of teenagers from the USA."⁴⁷

But what is unacceptable for Mormons is abortion. Teenage girls or unmarried women who are pregnant must bear the full term, give birth and give the baby for adoption because the baby has better conditions for living if it is placed in a full-value family with both parents. The adoption is organized through non-profit agency LSD Family Service. There are some exceptions for abortion of course. For example if the pregnancy is a result of rape or incest, the life of mother or child is in danger or if it is sure that the baby will be born with several defects. In these three cases is the abortion possible but the involved worshippers must consult this problem with their local Church leaders.⁴⁸

As I was told by US missionaries in Uherské Hradiště the Church tries to support family life, so meeting for parents, teenagers and children are organized every week. Parents usually discuss problems, give advice each other, sing, play games or study the

⁴³ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 38.

⁴⁴ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 41.

⁴⁵ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 41.

⁴⁶ http://www.lightplanet.com/mormons/daily/sexuality/premarital_eom.htm

⁴⁷ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 46.

⁴⁸ Claudia L. Bushman, *Contemporary Mormonism: Latter-day Saints in America* (Westport: Praeger Publishers, 2006), 167.

religious documents. Meetings for children are organized in the similar way – with songs, study, games and sports. The whole families see each other during regular visits, picnics or sport events too.

3.3 Addictive Drugs

Mormon attitude towards addictive drugs is rather negative. As I was told by branch President in Uherské Hradiště Milan Dynka, Mormons believe that their bodies are sacred and they don't want to damage them. Drinking alcohol, tea or coffee is not banned, each Mormon can choose whether he or she wants to drink these beverages but it is recommended to abstain from these addictives. But they have to take into account that they will be seen as inactive worshippers who make light of the faith.

The different situation is seen with usage of Cola drinks. They contain caffeine as well but Mormons, like other Americans, love it so much that the majority of them can't imagine their lives without Cola. Because Mormons should avoid caffeine they drink especially decaffeinated Cola drinks.⁴⁹

What Mormons are strict about are drugs. There are organized meetings, especially for young people, where is discussed the danger of drug addiction.⁵⁰ But it seems that Mormons don't keep the drug usage ban. According to the study made by Express Scripts Inc. is Utah the state with the highest usage of antidepressant and according to the fact that more than 70% of all Utah inhabitants are Mormons it's clear they use antidepressants in large. The number of prescribed antidepressants in Utah is "twice higher than in California and even three times higher than in New York and New Jersey."⁵¹

Here comes the question why is it so. People in California, New York and New Jersey seem to live their lives in bigger stress than people in Utah. Maybe is it so because Mormons usually have five or six children who need parent's attention and love and for parents must be really hard to earn their living, take care of children and household and in addition involve themselves in their Church. Maybe that is the main reason why are antidepressants in Utah so popular, especially by women.

⁴⁹ "Drinking Soda (cola)," Light Planet, <http://www.lightplanet.com/mormons/daily/health/cola.htm>.

⁵⁰ "Drug Abuse," Light Planet, http://www.lightplanet.com/mormons/daily/health/Drugs_Abuse_EOM.htm.

3.4 Cultural Life and Arts

As I was told by young Mormons from Salt Lake City, every Mormon likes various kinds of art and they often visits galleries, concerts or exhibitions. Credit of popularity of arts has Brigham Young who recommended talented Mormons to go on art missions to Europe. One of the first artists who went on this kind of mission was architect Truman O. Angell who designed the building of the Salt Lake Temple. Angell was followed by painters and sculptors who designed the Temple interior.⁵² Mormon is different from other religious arts because it does not use any symbols. But there two aspects of Mormon art which are often use. The former is angel Moroni whose images are used on temples as a spiritual symbol of the Church. The latter aspect of Mormon art is a bee.⁵³ This symbolizes work, communication and unity. Bees have always been popular with Mormons because of their qualities which had Mormons recognized as their own.

3.4.1 Music

The biggest body of musicians is probably the Mormon Tabernacle Choir with 360 members from 25 to 60 years old, from that 174 are men. The choir was founded in 1847 and its name comes from large Tabernacle famous for its perfect acoustics and gold painted Tabernacle Organ with 11,623 pipes. Over 150 recordings have been recorded and several prizes have been won, including a Grammy Award.⁵⁴ All member of Tabernacle Choir must train properly because they have performed in many countries all around the world or on special occasions like the presidential inauguration where they were invited several times.⁵⁵ “In addition the choir performs on Sunday US broadcast show Music and the Spoken Word which has been held since 1929.”⁵⁶

Maybe the most popular singers are members of the Osmond family. The Osmond Brothers (Alan, Merrill, Wayne, Jay and Donny) started to perform as a band in 1967 and

⁵¹ “Study Finds Utah Leads Nation in Antidepressant Use,” Utah State University, <http://www.usu.edu/psycho101/lectures/chp2methods/study.html>.

⁵² Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 55 – 56.

⁵³ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 57.

⁵⁴ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 63 – 64.

⁵⁵ “Choir Facts,” Mormon Tabernacle Choir, <http://www.mormontabernaclechoir.org/info/>.

⁵⁶ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 64.

represented true competitors for Jackson Five. The band ended its career in 1980 but Donny continued to work his way up with performing with his sister Marie and later they both cut their own records.⁵⁷ New generation of musicians is represented by indie rock bands the Killers and the Panic at the Disco⁵⁸ whose members are Mormons and symbolize some kind of rebellion to Mormon rules but any one time they represent their belief in Mormonism.

3.4.2 Literature

Stephen R. Covey is one of the bestselling authors and persons with huge influence upon other people. He graduated from Harvard and Brigham Young University before he has become an expert on family relationships.⁵⁹ His books have been translated in 38 languages are successful all around the world which can be seen in numbers of sold copies – 20 million. Book *The 7 Habits of Highly Effective People* has been named the best business of the 20th century in 1997 and it is the best Covey's book at the same time.⁶⁰ "Other titles like *First Things First*, *Principle-Centered Leadership* and *The 7 Habits of Highly Effective Families* have been successful too and the sales have exceeded over 1 million copies for each."⁶¹

Stephen Covey is not just past master in relationships but he became a celebrity who has won many awards such as "National Fatherhood Award, International Entrepreneur of the Year Award or International Man of Peace Award."⁶²

3.4.3 Theatre and Movie

Both Joseph Smith and Brigham Young were theatre lovers and dramatic performances have become integral part of Mormon everyday life. The first plays were performed in Nauvoo Masonic Hall and later in Salt Lake Theatre which was established in 1862 by Brigham Young. The majority of plays is based on Mormon traditions and describes important events in Mormon history. Very popular was musical called *Promised Valley*

⁵⁷ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 107 – 108.

⁵⁸ "Famous Mormons in Music Page 3," Famous Mormons, <http://famousmormons.net/ent3.html>

⁵⁹ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 109.

⁶⁰ "About Stephen R. Covey," Stephen R. Covey, <https://www.stephencovey.com/about/about.php>.

⁶¹ "About Stephen R. Covey," Stephen R. Covey, <https://www.stephencovey.com/about/about.php>.

which was performed from 1947 to 1996. Since 1970s the Mormon themes started to be popular in other US states and plays like Saturday's Voyeur, Mother Wove the Morning or with Tony Award festooned Angels in America are played in New York, California or Oakland.⁶³

I have decided to mention two movie actors who are known in the Czech Republic too. Both Paul Walker and Katherine Heigl are not active Mormons but they were grown up in Mormon families and Heigl admits that she want to find her way to Mormonism again.⁶⁴ Paul Walker is well known thanks action movies such as Fast and Furious, Timeline, Eight Below and historical movie Flags of Our Fathers.⁶⁵ On the other hand Katherine Heigl is rather a comedian actress and she stared in My Father the Hero with Gérard Depardieu, 27 Dresses or Knocked Up but she played more serious roles e.x. in Wuthering Heights and Love Comes Softly.

3.5 Faith

There are more than 13.5 million⁶⁶ Mormons all around the world and the number is still growing. I wonder how it possible is that LDS Church is so fast growing. When I saw the number of young Mormons who are on missionaries I came to conclusion. There are about "52.000 missioners in more than 160 countries worldwide"⁶⁷ and in my opinion Mormonism has great and welcoming advantage in simple believes and relatively facile restrictions which are popular by new members.

3.5.1 Scriptures

"Mormonism is based on Articles of Faith which were created by Joseph Smith in 1842 on the call of John Wentworth, the editor of Chicago Democrat, who was investigated basic believes of Mormonism."⁶⁸ There are 13 articles which describe that Mormons do

⁶² "About Stephen R. Covey," Stephen R. Covey, <https://www.stephencovey.com/about/about.php>.

⁶³ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 58 – 59.

⁶⁴ "Actors, Producers, Directors and Other Entertainers Page 2," Famous Mormons, <http://famousmormons.net/tv2.html>.

⁶⁵ "Actors, Producers, Directors and Other Entertainers Page 3," Famous Mormons, <http://famousmormons.net/tv3.html>.

⁶⁶ "Statistics," LDS Church Temples.com, <http://www.ldschurchtemples.com/statistics/>.

⁶⁷ "Statistics," LDS Church Temples.com, <http://www.ldschurchtemples.com/statistics/>.

⁶⁸ "Articles of Faith," Allen Leigh's Mormon Site, <http://www.mormonsite.org/articlesoffaith/index.html>.

believe in God, Eternal Father, Jesus Christ and Holy Ghost; in punishments for men's sins; in Bible and Book of Mormon; God's revelation; obedience to the laws or being honest, true, chaste, benevolent and doing good to all men...⁶⁹ Mormon Articles of Faith can be assimilated to Christian Ten Commandments because they both represent the basic ideas and believes of the religion.

Mormonism as well as Christianity has other scriptures to study. Book of Mormon was written by Joseph Smith as a translation of golden plates he found in woods. There were four kinds of plates, The Plates of Nephi, Mormon, Ether and Brass which are described in 15 chapters (Books) called after their principal authors. The only exception is a short part called The Words of Mormon which describes the oldest history of Mormonism.

The Book of Mormon consists of Introduction, the Testimony of Three and Eight Witnesses as well as Testimony of the Prophet Joseph Smith when all three testimonies guarantee the truth of the Golden Plates.⁷⁰ Testimonies are followed by Brief Explanation of the Book of Mormon and 15 chapters called: "First Nephi, Second Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Alma, Helaman, Third Nephi, Fourth Nephi, Mormon, Ether and Moroni"⁷¹.

The third most important scripture of LDS Church is called Doctrines and Covenants (D&C) which consists of 138 sections when each part introduces a revelation. The majority (133) of these revelations have been received and written down by the Prophet Joseph Smith when the first one is dated in November 1, 1831. The remaining revelations were written or received by Oliver Cowdery (102 and 134), John Taylor (135), Brigham Young (136) and Joseph Fielding Smith (the last section 138 dated in October 3, 1918).⁷²

3.5.2 Missionary Work

Missionary work represents one of big honors for Mormons. As I was told by US Mormons more than a half of all missionaries are young man usually aged 19 to 25 who are allowed to spread the faith abroad for two years. The smaller group of missionaries is formed by

⁶⁹ "Articles of Faith," Allen Leigh's Mormon Site, <http://www.mormonsite.org/articlesoffaith/index.html>.

⁷⁰ "A Brief Explanation About the Book of Mormon," The Church of Latter-day Saints, <http://scriptures.lds.org/en/bm/explanation>.

⁷¹ "A Brief Explanation About the Book of Mormon," The Church of Latter-day Saints, <http://scriptures.lds.org/en/bm/explanation>.

⁷² "Doctrine and Covenants," Encyklopedia of Mormonism, http://eom.byu.edu/index.php/Doctrine_and_Covenants.

single young women in their early twenties and elder married couples who have grown up children. Missionary works are organized in pairs, usually girls and boys separately.

Everybody who wants to serve a missionary work must attend one of Missionary Training Centers and prepare for the stay in foreign country by studying the language and culture. They are of course instructed how to spread the faith through the Book of Mormons, answering the questions and helping people in need⁷³.

I wondered if a missionary could choose the country he or she go on missionary work or how are the missionaries financed. During my visit of Mormon branch in Uherské Hradiště I had a perfect chance to ask two missionary girls from Salt Lake City. The whole conversation went on in Czech because both girls speak our language fluently. As I was told later people on missionary works are recommended to use the host country's language between as frequently as possible. So they use it when talking to each other as well. Sister Perry who I was talking to mentioned that the missionary works are mostly financed by the missionaries' parents, only when the family can't afford it money from Missionary Funds can be used. These funds are financed by either by parents or other people who want to contribute towards the costs. Unfortunately Mormon missionaries are not allowed to choose the host country because it is assigned to them as necessary.

3.5.3 Chapels, Temples and Rituals

It is known that Mormon Temples are sacred and non-Mormons and even some Mormons can't go inside. "Only orthodox and active members of LDS Church can receive a temple recommend which allows them enter the temples."⁷⁴

According to current statistics there are 129 temples all around the world, 9 are under construction (Ukraine; Arizona, USA; Philippines; Brazil; Utah, USA; Guatemala; El Salvador; Honduras and British Columbia, Canada) and 8 are planned to be build (Alberta, Canada; Argentina; two in Arizona, USA; Missouri, USA; Pennsylvania, USA; Italy and Peru).⁷⁵ Mormons who live in Europe have to travel to temples a lot if they want to visit a temple because there are only 12 of them. Three of them are situated in Northern Europe

⁷³ "Mormon Missionaries – FAQ," Light Planet,

http://www.lightplanet.com/mormons/daily/missionary/mormon_missionaries.html.

⁷⁴ Maxine Hanks and Jean Kinney Williams, *Mormon Faith in America*, ed. J. Gordon Melton, (New York: Facts on the File, Inc., 2003), 22.

⁷⁵ "Status of Construction," LDS Church Temples, <http://www.ldschurchtemples.com/construction/>.

(Helsinki, Finland; Stockholm, Sweden and in Copenhagen, Denmark), two are situated in Germany (Freiberg and Frankfurt), two can be found in UK (London and Preston) and one temple is in these countries: Ukraine (Kiev), Italy (Rome), Spain (Madrid), Switzerland (Bern) and Netherlands (Hague).⁷⁶

On the other hand chapels are open to everybody, non-members included. The number of them, according to temples, is huge. There are thousands of them and are found everywhere where at least two Mormon families live. I have decided to visit a chapel in Uherské Hradiště during the Sunday Sacrament Meeting. The house is situated downtowns and looks representative. The first floor I attended consists of a chamber, three other rooms, an office, a kitchenette, large cloak-room and restrooms. The chamber was in my opinion quite small but comfortable, with a podium and about 50 chairs for participants. Other three rooms serve for Sunday Education Classes, the kitchenette can be used by everybody to prepare drinks or food and the President's office is a private place for the branch President Milan Dynka.

Rituals practiced by members of LDS Church are sacred and each Mormon takes them as a big honor. "The most important rituals are baptism, confirmation, ordination to Melchizedek Priesthood, temple endowment and the marriage sealing."⁷⁷ Milan Dynka told me that Mormon weddings do not differ from civil or Christian ones. The biggest difference is in the fact that Mormon marriages are contracted for eternity and the married couple forms a new family. Baptism is a ritual when a person official becomes Mormon. Children are baptized at the age of 8 and new members anytime. The ritual must be done by an ordained person who has Aaronic or Melchizedek Priesthood by immersing the new member into water to wash away all sins and get forgiveness.⁷⁸ As a symbol of pureness and God's protection each newcomer receives an undergarment (underwear) which should protect them and remind them the day they became Mormons.⁷⁹

Rituals on Sunday Sacrament Meeting are more informal and everybody can participate, even visitors. The meeting in Uherské Hradiště I attended was very pleasant

⁷⁶ "Maps: World Map," LDS Church Temples.com, <http://www.ldschurchtemples.com/world/europe/>.

⁷⁷ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice*. (Wheaton: Crossway Books, 2008), 137.

⁷⁸ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice*. (Wheaton: Crossway Books, 2008), 145.

⁷⁹ "Magic Underwear," Urban Dictionary, <http://www.urbandictionary.com/define.php?term=magic+underwear>.

and interesting. Everybody was dressed nice because it is recommended. So men and boys usually wear slacks, a shirt and a tie or a suit and women and girls wear a dress or a skirt with a blouse. Before the meeting starts the branch President and his counselors welcomed each participant and they say hallo to each other as well. Women and men were kissing each other on cheeks and men joined their hands or clapped their brethren on the backs. Visitors, including me, were welcomed by everybody too. The meeting starts with a branch President's short speech, prayer which is recited by commissioned member and religious songs. The first part of the meeting is ended by eating a piece of blessed bread and drinking blessed water in remembrance of Jesus Christ's atonement.

The second part of the meeting is in token of speeches which are prepared on given topics by commissioned or voluntary members. The branch President Milan Dynka told me that he do not commission members to have speeches. The just creates a list of current or interesting topics and other Mormons prepare speeches on topics they are interested in and when they want to. Because my visit was on the first Sunday of the month I have an opportunity to participate on a Fast Sunday. Everybody who wants to can share his or her testimony with others. I was surprised that the majority of testimonies I have heard was witty and in my case understandable because it was stories which happened to ordinary people.

As an example I would like to retell a story told by a teenage girl. She was talking about a trip her family went the day before. They were climbing a rock and the girl couldn't climb upstairs. But her sister did. This made the girl sad but she promised herself that she would come back someday and climb the rock again. The story ended by an instruction that although people don't achieve their dreams and targets they shouldn't be sad about it but hope and try to it again.

There were again said prayers and sang songs and the branch President ended the meeting by a short speech. The meeting continued by a short pause and Sunday school which is separated for children (aged 3 to 11), young women (aged 12 to 17), men (aged 12 and elder) and women (aged 18 and elder). Children usually sing songs, play games, do arts and study the scriptures with a supervisor. Other groups study the scriptures too, read interesting parts and discuss them and talk about various problems typical for their gender or age. The branch President may participate on each of these classes or he talks to other members who have problems and need an advice. Afterwards everybody takes leaves with others and looks forward to next Sunday.

4 CONTROVERSIAL ISSUE - POLYGAMY

Polygamy was adopted by Mormons soon after the Church was founded. Joseph Smith called the polygamy of variety of names; the most common was the Law of Abraham, the Patriarchal Order of Marriage, Celestial Plural Marriage or the Law of the Priesthood.⁸⁰ There are many ideas why did Smith prompt others for practicing it. Every time I was talking about polygamy with Mormons they advocated it by a theory which says that there were more Mormon women than men during disputes times with Federal government and God told Smith through a revelation that every woman should have a husband and polygamy is the only way to solve this problem. In my opinion this could really happened but personally I think that Smith could result from the fact that there were many Indian tribes who used to practice polygamy as well and nobody took legal steps against them. But the most probable theory that comes to my mind is that Smith worked out the God's revelation because he wanted more people to convert Mormonism and polygamy was a lure especially for men.

But the crucial thing about polygamy is not why it started to be practiced but what did it caused. It is clear that in such strict ethical country like the USA was and still is polygamy was taken as scandalous and as rebellion exposure. Polygamy divided people in two groups – the former was excited about it and joined the Church but the former which was bigger and stronger was shocked and tried to do everything to stop this unacceptable behavior. Like the US government.

The official war of the Federal government and the Church of LDS took more than 30 years. One of the first bigger steps of government to stop practicing polygamy was dispatch of federal soldiers to Utah in 1857. But Mormons did except the attack and they prepared properly for the warriors. Unfortunately the fights were so furious that a train wagon with immigrants moving to California was destroyed. Finally there were more than 120 emigrants killed. The only survivors of the massacre were about 20 children who were too young to die.⁸¹

⁸⁰ “Misunderstanding about Mormon Polygamy,” Religious Tolerance, http://www.religioustolerance.org/lds_poly.htm.

⁸¹ “The 1857 Mountain Meadow Massacre,” Religious Tolerance, http://www.religioustolerance.org/lds_mass.htm.

The government made the second anti-polygamy step during the American Civil War (1861 – 1865) in 1862. On July, 8 the American president Abraham Lincoln signed the Morrill Anti-Bigamy Law which banned the polygamy. Believing that God ensure them, Mormons ignored the law⁸² which led to strengthen conflicts between the government and Mormons. The government decided to intensify the steps against polygamy in 1882 when the Edmunds Act came into force. Based on this act, the government could revoke citizenship to each person who was practicing polygamy and many ordinary members of LDS Church were arrested.⁸³ The pressure continued with Edmund's-Tucker Bill in 1887 which allowed the government to confiscate the church property.⁸⁴ In addition the Utah's statehood has been rejected several times and the fourth Mormon President Wilford Woodruff, under such big political pressure, produced Manifesto in which he promised that Mormons would give up the polygamy. This happened in 1890 and 6 years later, Utah became a 45th state of the USA in 1896.⁸⁵

The process of leaving polygamy was hard for Mormons and it took a lot of time. There are proofs that many distinguished Mormons were still marrying more than one woman. The Second Manifesto was created by Joseph F. Smith in 1904 as a reaction of embarrassing hearings from the US Senate. The Second Manifesto stated that polygamy was abandoned by the Church and this statement was confirmed when two apostles were dismissed much like other polygamists who were excommunicated.⁸⁶ Since that time Mormons changed their opinions on polygamy and started to pay their attention to abstinence and traditional families.

Not all members of LDS Church wanted to leave polygamy. They founded fundamentalist religious groups who live in the Southern and Eastern Utah and surrounded states. Crude guess says that there live about 50.000 fundamentalist Mormons from that

⁸² Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 56.

⁸³ "Antipolygamy Legislation," BYU Studies, http://eom.byu.edu/index.php/Antipolygamy_Legislation.

⁸⁴ "The History of Polygamy," Utah History To Go, http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/historyofpolygamy.html.

⁸⁵ Andrew Jackson, *Mormonism Explained: What Latter-day Saints Teach and Practice* (Wheaton: Crossway Books, 2008), 58 – 59.

⁸⁶ "Antipolygamy Legislation," Utah History To Go, http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/historyofpolygamy.html.

10.000 are members of FLDS.⁸⁷ People living in Utah told me that polygamy questions are opened during every year again when a girl or a woman decide to leak secret information about living with polygamists. These women are often forced to marry an older man at a very young age and each refusal is punished by violence or rapes, even by own relatives. The stories of these young women make me feel that fundamental Mormons have a lot in common with the Islamic ones.

4.1 Fundamentalist Church of Jesus Christ of Latter-day Saints

4.1.1 Origins

The Fundamentalist Church of LDS was officially founded in 1990 but the history of this group of people is much older and dated in 1920s. Practicing of polygamy was abolished by Manifesto in 1890 but there were still Mormons who didn't want to give it up. The Second Manifesto was created at the beginning of the 20th century and those who were still pro-polygamy were expelled from the Church. Group of a few families referred themselves as The Work and settled in the Short Creek near Utah and Arizona borders.⁸⁸

FLDS Church forced several rebellions caused by its own members. First disputes appeared in 1950s when The Work divided in two parts because the majority of members wasn't satisfied with appointment of Rulon Allred to the council. First group was led by Rulon Allred, settled near Murray and Bluffdale, Utah and named itself Apostolic United Brethren (AUB). The second and larger group of rebels followed Charles Zitting and stayed in Short Creek.⁸⁹

The remaining group was struggling with another problem, so called One Man Rule whose adherents declared to have only one leader. Their opponents on the other hand wanted to be governed by priesthood council which should consist of more leaders. Aged problem lasted until 1986 when both groups separated and became known as The First Ward and The Second Ward which finally settled in Colorado City.⁹⁰

⁸⁷ "Analysis: Fundamentalist Mormons Stress Polygamy Above All," USA Today, http://www.usatoday.com/news/religion/2008-04-17-polygamist-mormon-sect_N.htm.

⁸⁸ "FLDS History 101 – Splinter Groups," FLDS 101, <http://flds101.blogspot.com/>.

⁸⁹ "FLDS History 101 – Splinter Groups," FLDS 101 <http://flds101.blogspot.com/>.

⁹⁰ "FLDS History 101 – Splinter Groups," FLDS 101 <http://flds101.blogspot.com/>.

4.1.2 Lost Boys

For over 50 years FLDS is faced up to many scandals and controversial issues. One of those is the Lost Boys who is group of hundreds of boys who were expelled from the Church or left it on their own. The question why did so many young men left their families is not hard to ask – because of strict and unfair rules which should been followed by young boys.⁹¹ “These rules include no talking, dating, TV, Internet, music, movies, sports and late-night hours.”⁹² The fun they are allowed is religion study and work.

The reason why are these rules given is simple. At the age of 12 boys are usually given Aaronic priesthood which represents big honor to them. To get the Melchizedek priesthood boys have to show they are morally clean and obedient to their fathers who are their priesthood heads and authorities and to the rules. After they reach the Melchizedek priesthood their fathers became their prophets and could find a woman for them.

Not all of young boys have been able to cope with such a tough regime so they decided better to leave their families and live on their own. But the outside world is often cruel to them, they have nowhere to live and many of those teenagers started live wild life full of alcohol, drugs and sex.⁹³

4.1.3 Role of Women

Women are thought how to behave since they are little girls because they are getting married very young. According to Warren Jeffs, who was a teacher and during the period of 2002 – 2007 the President of FLDS, women’s only duty is having children. “Each women living in FLDS Church belongs to her prophet, must live in plural marriage, must please her husband and do the housework. She is not allowed to tell her husband what to do and she can’t have any friends but her sister wives.”⁹⁴ To sum this listing up women of Fundamentalist Church must meet all requirements for perfect wife like women tenths

⁹¹ “FLDS Life 101 – Lost Boys,” FLDS 101, <http://flds101.blogspot.com/2008/05/flds-life-101-lost-boys.html>.

⁹² “FLDS Life 101 – Lost Boys,” FLDS 101, <http://flds101.blogspot.com/2008/05/flds-life-101-lost-boys.html>.

⁹³ “FLDS Life 101 – Lost Boys,” FLDS 101, <http://flds101.blogspot.com/2008/05/flds-life-101-lost-boys.html>.

⁹⁴ “FLDS Beliefs 101,” FLDS 101, <http://flds101.blogspot.com/2008/05/flds-beliefs-101-role-of-women.html>.

years ago. They are not allowed to tell their opinion, criticize, show emotions, don't ask questions and do everything she is told by her husband.

Maybe the worse but key FLDS doctrine is about arranged marriages. The only person who had the Law of Placement (decides who will marry whom) is the prophet. Young women and men and even their parents can't say a word to arranged marriage because it is believed that Lord will make the married couple to fall in love. Each disagreement is punished by expulsion from the Church.⁹⁵

Consider the known fact that arrange marriages are less and less important for families in such countries like India, Pakistan and South Korea where this kind of marriages has played important role for many centuries, I wonder why members of FLDS stand out for arranged marriages. In my opinion the plural marriage is not the most controversial issue on fundamental Mormonism. If everybody in the family agrees with it and nobody is forced to marry someone I don't see a big problem in it although it is illegal. It is working in Islam too. But the arranged marriages are inhuman as well as the rights and responsibilities of FLDS women. Everybody should be allowed to choose his or her partner, express his or hers opinions or disagreement. Unfortunately the human right fighters will still have plenty of work. Not with millions with Islamic or Hindu people but with thousands of fundamentalist Mormons.

⁹⁵ „FLDS Beliefs 101,“ FLDS 101, <http://flds101.blogspot.com/2008/05/flds-beliefs-101-role-of-women.html>.

5 RESEARCH – RELATIONSHIPS BETWEEN MORMONS AND NON-MORMONS

The goals of my research were how the relationships between Mormons and non-Mormons are and what the differences between Czech and US Mormons are. To get information on the first question I have created a questionnaire for both Mormons and non-Mormons. My biggest apprehension was how to spread as many questionnaires as possible to get the biggest and most trustworthy respondents. I was finally surprised how many responds I got because Mormons I was in contact with were very helpful, talkative and interested in my research.

5.1 US Mormons

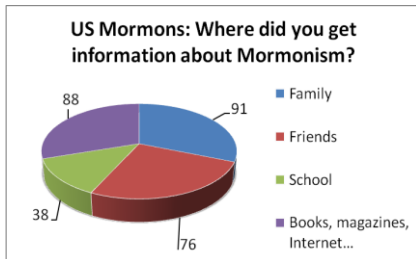
The total number of US Mormons who participated in the research was 93, from that were 40 women and 53 men of different ages. The majority lives in cities, probably in Salt Lake City and surrounding suburbs. Only 4 people marked that they live a small town. I tried to have responses from Mormons of every age, to be as objective as possible, which was very difficult and time consuming so finally there were 80 people who were aged from 21 to 50 and then only 8 people younger than 20 years and 5 people older than 50.

Age	Women	Men	Total
Younger than 10	0	0	0
10 - 15 years old	2	0	2
16 - 20 years old	1	5	6
21 - 30 years old	19	15	34
31 - 40 years old	10	29	39
41 - 50 years old	6	1	7
51 - 60 years old	2	1	3
61 - 70 years old	0	1	1
Older than 70	0	1	1

My first question on Mormonism was: Where did you get information about Mormonism? Each informant chose more than one answer which results from the fact that there are really many possibilities in the USA how to get information about Mormonism. The most ticks were for the answer family. It is logical because parents believe their children will follow the same faith as they so children have been grown up in Mormon faith since they are babies. 88 people find useful information in books, magazines, brochures or on the Internet which wasn't surprising for me either. Mormon Church spends

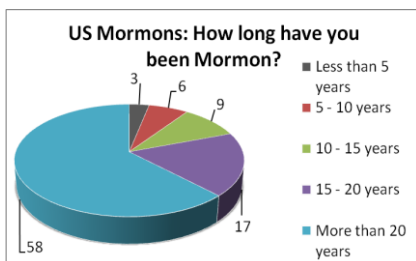
a lot of money on promotion brochures and books dealing with Mormon question. And Internet is nowadays available to everybody and the amount of information is infinite.

Mormons are very open and talkative people and they like to discuss various problems or philosophical questions and that's why 76 people chose friends as the right answer. And 38 people though that they learned about Mormonism at school too.



My second question was on time they have been Mormons. Absolut majority of informants have been in Church for 20 and more years. Only 3 respondets are Mormons less than 5 years and the remaining answers are between 5 and 20 years. Comparing these data with the age of their informants I found out that everybody over 30 years and 7 people between 21 and 30 are Mormons over 20 years what could be caused by the knowed fact that children brought up in any religious background will profess the same religion in the future.

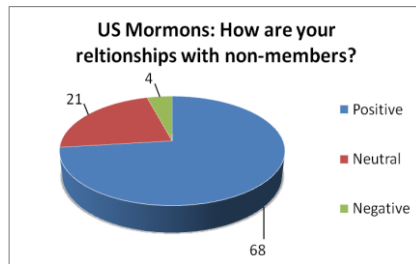
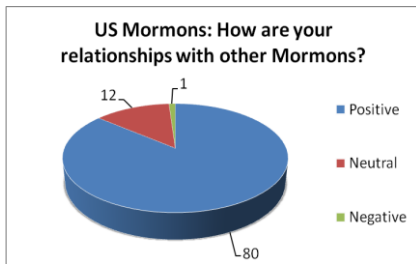
6 teenagers between 16 and 20 years have been Mormons for 15 to 20 years along with 11 other informants aged 21 to 30. 9 Mormons have been active for 10 to 15 years and 9 less than 10 years. This answers were chosen by younger participants and Mormons who joined the Church as adult people and 2 of all 93 questioned Mormons were Christians before converted to Mormonism.



Next questions were related to relationships between Mormons themselves and between Mormons and non-Mormons. I didn't doubt that there are bad relationships between Mormons and responces I recieved testify my opinion. 86% ticks for positive relationships, 13% for neutral and only 1% of negative relationships. The 1% presents only

one person so I consider this person as unsociable or bad experienced and in my opinion this 1% doesn't play any important role in enquiring into Mormon relationships.

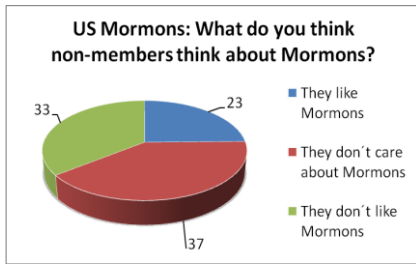
On the other hand responses to relationships with non-Mormons were quite surprising for me because I didn't expect that so many Mormons have friendly relation with non-Mormons. 95% of asked Mormons more or less like people without same faith as they have and only 5% which represent 4 Mormons have bad relationships with non-members what is very positive and shows that Mormons are friendly and open to others.



In my last but one question I was asking if Mormons meet non-members regularly. Consider the fact that the majority of informants live in Salt Lake City and its surroundings it is clear that both Mormons and non-Mormons meet every day. Not just at work or at school but many, especially young, Mormons have good friends among non-Mormons and meet them in their free time. There were only 2 questionnaires where did I found negative answer and in both cases it was chosen by persons who live in small towns so they haven't got so many opportunities to be in touch with any non-member regularly.



The last question was centred on self-evaluation, how do Mormons think non-members look on them. This inquiry was the most balanced one from the answers distribution to each choice point of view. 25% of informants think that non-Mormons like them, 40% were neutral what may mean that even though Mormons like non-Mormons, non-Mormons seem to keep some kind of distance. The remaining 35% think that they are not popular and wellcome by non-Mormons.

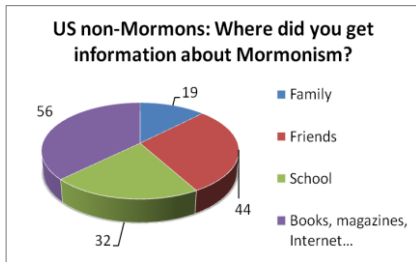


5.2 US Non-Mormons

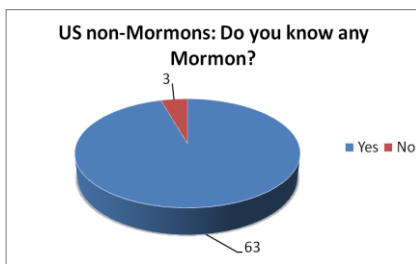
Non-Mormons from the USA answered similar questions as those Mormons had. All around I received 66 filled in questionnaires from people living in Salt Lake City (58 of all polled people) and environs. The majority of participants was of young age, 21 people were in their twenties, 14 people were younger than 20 years old and there were 31 informants older than 30. Proportion between men and women was well-balanced, 53% of women anticipation and 47% of men.

Age	Women	Men	Total
Younger than 10	0	0	0
10 - 15 years old	0	0	0
16 - 20 years old	9	5	14
21 - 30 years old	8	13	21
31 - 40 years old	12	6	18
41 - 50 years old	5	4	9
51 - 60 years old	0	3	3
61 - 70 years old	1	0	1
Older than 70	0	0	0

I supposed that everybody will know what Mormonism is and what the main aspects of this faith are. That's why I asked the same question which I asked Mormons too: Where did you get information about Mormonism. Informants could chose more than one offered answers and 85% think that books and the Internet are the best sources for looking up information. More than 60% get information from friends, in many cases just from their Mormon friends. Religion is thought properly in the USA because half of all polled informants think they learned about Mormonism at school and 30% discuss this topic with family members.



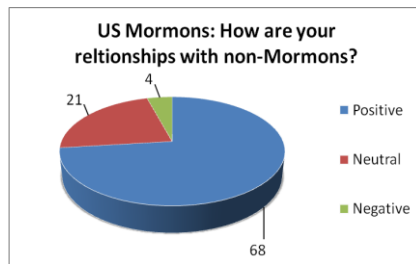
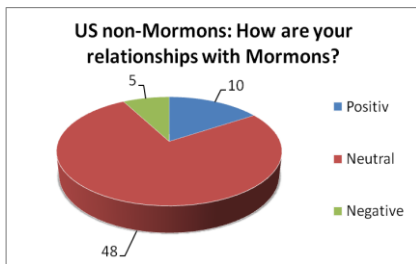
Question: Do you know any Mormon seems to be unnecessary to ask but surprisingly there were 3 people who don't know any Mormon at all. I wondered how is it possible so I asked these three people through e-mails. Their replies were different from each other, the first man moved recently in Provo because of new job and he is very busy to find a friend or meet neighbours. Remaining couple who don't know any Mormon lives in a small town isolated from others and where Mormons do not live.



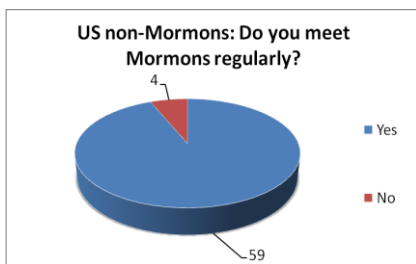
My next question was on relationships with Mormons and almost 80% of non-Mormons think that they have neutral relation to Mormons while 16% consider Mormons as friends and 4% don't have good relationships with Mormons. It's interesting to compare these answers with the Mormon answers on the same question because they differ from each other a lot. Negative answers were not frequent in both questionnaires so it means that both Mormons and non-Mormons have learned how to live together and tolerate each other. The most noticeable differences were in positive and neutral answers. My research results from that Mormons are more open and friendly to others while non-Mormons are more reserved and they stand off Mormons.

In my opinion Mormons are so friendly because their goal is to lure new members for the Church but it is of course not the only one reason. This is just how they behave because their faith teaches them be nice and help others no matter what denomination they are. On the other hand non-Mormons are either members of other religions or they feel some kind of pressure from Mormons that they want to make them convert to Mormonism. But these statistics don't deny that Mormons and other people can't be close friends. These

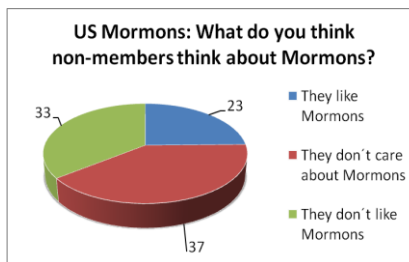
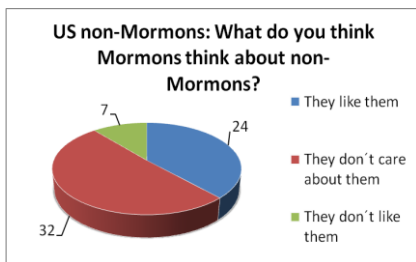
relationships must be based on tolerance and compromises what may be hard for someone.



Only 4 asked informants ticked that they don't meet regularly with Mormons which corresponds with the previous question and the fact that 5 participants don't like Mormons and have negative experience with them so they avoid any contact with Mormons. On the other hand 59 participants meet Mormons every day at work or at school.



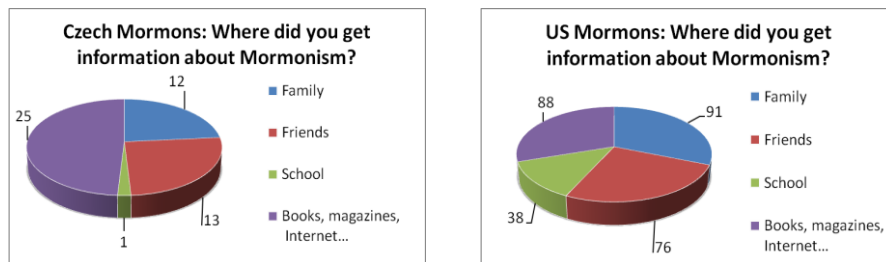
Last but not least I asked: How do people think Mormons look at them. The half informants think that Mormons don't care about them because they don't care about Mormons too. Nearly 40% think they are popular with Mormons and 10% share opposite meaning that Mormons don't like them. Compare it with the Mormon answers on the same question there are visible differences again. Mormons see themselves more critically, maybe is that because of their past when they had aged disputes with other inhabitants as well as with the federal government and they still feel guilty.



5.3 Czech Mormons

I was curious about Czech Mormons, especially in which ways are they different from the American ones. I met Mormons from Uherské Hradiště who were very willing to answer my questions. The branch President Milan Dynka told me that branch in Uherské Hradiště associates about 120 Mormons but the active core counts about 65 members plus a few of missionaries. During my visit I have asked 27 (16 women and 11 men) adult Mormons few questions about their religion.

Czech Mormons as well as the American ones got the question: Where did you get information about Mormonism. The numbers from both countries are much different because the tradition of Mormonism in the Czech Republic is expressively shorter and I'm not afraid to say that there is the first generation of Mormon children in Uherské Hradiště. That's why only 12 informants think that family has been providing them with information about Mormonism. 13 informants answered that they have got information from friends and only one has learnt about Mormonism at school. But 90% of people I asked have extracted the best information from books and the Internet. These answers were not surprising for me because access to the Internet has really everybody nowadays and various books with religious themes are common in our bookstores. It is the easiest way how to get information. For better comparison are US Mormons answers enclosed.

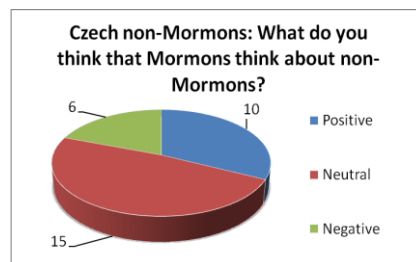
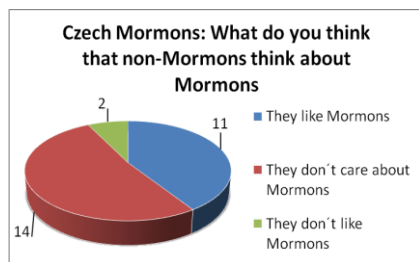


Next question was about the time of being Mormon. The majority of Mormons in Uherské Hradiště have been Mormons for more than 15 or 20 years. So since the time of their university studies when Mormonism was still considered as illegal. The Church of Jesus Christ of Latter-day Saints was established, as the first one after the Velvet Revolution, in 1990⁹⁶ in the Czech republic.

The atmosphere in Uherské Hradiště is very friendly and all members consider the others to be their family. That's why all of asked Mormons said that their relationships with other Mormons are very positive. Nobody of all asked Mormons have neutral or even negative relationships with other Mormons.

On the other hand relationships with non-Mormons are more complicated and some Mormons have uncomfortable experience with lack of understanding. Although 18 Mormons have positiv, even great, relationships with non-Mormons and 6 mentioned that they feel neutral when meeting and communicating with non-Mormons, 3 of 27 asked informants have negative relationships and experience with non-Mormons. That is in my opinion quite high number when I take into account that the number of informants was only 27. Maybe have had these bad experienced Mormons only bad luck with intolerant people.

My last but not least question was about self-reflection. Informants answered whether they think that non-Mormons like them, don't care about them or don't like them. 11 Mormons think they are popular with non-Mormon population, 14 are for neutral answer that non-Mormons don't care about Mormons and 2 participants think that they are not in favour with the rest of population. If I compare these statistics with answers of non-Mormons and their self-evaluation, the differences are not so enormous. Only non-Mormons were more pesimistic because 30% of them think that Mormons don't like people with different religions.



5.4 Czech Non-Mormons

To get as much information as possible I asked totally 100 people, 30 from Zlín and 35 from Uherské Hradiště and Přerov. I distributed 10 questionnaires in a Přerov's grammar

⁹⁶ "Registrované církve v ČR," Církev Ježíše Krista Svatých posledních dnů, <http://cjkspd.blogspot.com/2008/09/registrovan-crkve-v-r.html>.

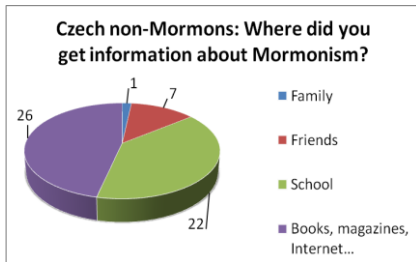
school and the rest of all informants were asked in streets. I expected that the majority of informants would know nothing about Mormonism and that's why I asked rather younger people who have better chance to hear about Mormonism.

Age	Women	Men	Total
Younger than 10	0	0	0
10 - 15 years old	2	2	0
16 - 20 years old	31	17	14
21 - 30 years old	27	12	15
31 - 40 years old	19	13	6
41 - 50 years old	11	5	6
51 - 60 years old	7	4	3
61 - 70 years old	3	1	2
Older than 70	0	0	0

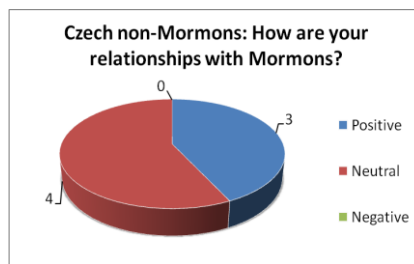
The total number of people who have heard about Mormonism is only 31 and I was surprised that a lot of people confused Mormonism with other religions, such as Jehova's Witnesses or Hare Krishna.



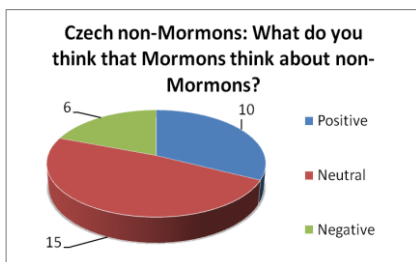
My next question on these people was: Where did you get information about Mormonism and the majority ticked answers in books, magazines or the Internet and at school what reflects that religion is taught at Czech schools properly and include lesser known religions and denominations too. Magazines also write articles about the danger of some religions and bring stories about people who have changed their lives completely thanks to faith. I remember such article about a Czech girl who converted to Mormonism and moved to USA which was written in a teenage magazine. Thanks to this article I could contact her and made an interview with her when I was at grammar school. She participated in my questionnaires too.



I was quite surprised that 7 people from Uherské Hradiště know Mormons personally and are in everyday contact with them because they work together or attend the same school. The relationships between informants and Mormons they know are rather neutral but 3 of them think they have great relationships with Mormons which vouched what I was told by Milan Dynka, President of branch in Uherské Hradiště. He admitted that the majority of his really good friends are non-Mormons and they have perfect and long-lasting friendships.



My last question on Czech non-Mormons was: What do you think that Mormons think about non-Mormons. Almost 80% of all 31 informants that know Mormons answer that Mormons like or don't care about non-Mormons and 20% of informants think that Mormons don't like other people because they don't believe in the same religion as Mormons do. I have again compared these statistics to Mormon answers on the relationship with non-Mormons question and it is clear that Mormons like other people or have neutral relationships with them. Nobody mentioned bad relationships with non-Mormons.



CONCLUSION

The main goal of this Bachelor Thesis was to analyze relationships between Mormons and between Mormons and non-Mormons.

One of the results of my research is that Mormons and non-Mormons have positive or neutral relationships with each other. This stands for US as well as for Czech inhabitants who participated in my research. The questionnaires showed me that even different people can live together if they do tolerate and don't entail problems to each other.

Mormon life in the USA and the Czech Republic is more or less similar but in some ways is very different. In my opinion it is because of the way of life of the whole nations because American and Czech ways of life are completely different. On the other hand Czech Mormons and non-Mormons do not live different lives because Czech Mormons are not so strict about the restrictions. The only differences are in Mormon Sunday Meetings and bigger number of children and abstinence. The life of US Mormons and non-Mormons is different in more ways.

Learning about Mormon history I was surprised by the patience Mormons had when struggling with lack of understanding and punishments. I think that Mormons are more patience, hard-working, goal seeking and respectable thanks to their history. The only thing I don't like so much on Mormon history is its mysteriousness because so many events and facts are unclear and we can only doubt what really had happened.

The Mormon Church structure is sophisticated and detailed. Milan Dynka told that the Church is very strict about the receipts and expenditures each ward or branch made. Also the structure of missionary works is very well organized as well as priesthoods and rituals.

What really surprised me was that polygamy is still practiced. I thought that plural marriages are common only for tribes in Africa or South America. This is the fact why so many people don't like Mormons although the fundamentalist Mormons are separated. People in the USA know that polygamy is still practiced and it is unacceptable for illiberal Americans and I don't understand why aren't taken legal actions about fundamentalist Mormons. There was Mormon-US Federal government war against polygamy which lasted several years in the past but nowadays it seems that Federal government don't care about law-breaking.

BIBLIOGRAPHY

- “Aaronic Priesthood/ Young Men,” The Church of Latter-day Saints.
<http://www.lds.org/pa/display/0,17884,5085-1,00.html>.
- “About Stephen R. Covey,” Stephen R. Covey.
<http://www.stephencovey.com/about/about.php>.
- “A Brief Explanation About the Book of Mormon,” The Church of Latter-day Saint.
<http://scriptures.lds.org/en/bm/explanation>.
- “Actors, Producers, Directors and Other Entertainers Page 2,” Famous Mormons.
<http://famousmormons.net/tv2.html>.
- “Actors, Producers, Directors and Other Entertainers Page 3,” Famous Mormons.
<http://famousmormons.net/tv3.html>.
- “Aloha!,” Brigham Young University-Hawaii. <http://www.byuh.edu/>.
- “Analysis: Fundamentalist Mormons Stress Polygamy Above All,” USA Today.
http://www.usatoday.com/news/religion/2008-04-17-polygamist-mormon-sect_N.htm.
- “Antipolygamy Legislation,” BYU Studies.
http://eom.byu.edu/index.php/Antipolygamy_Legislation.
- “Articles of Faith,” Allen Leigh’s Mormon Site.
<http://www.mormonsite.org/articlesoffaith/index.html>.
- “BYU Colleges and Schools,” Brigham Young University.
<http://alumni.byu.edu/sections/AboutUs/colleges.cfm>.
- Bushman, Claudia L. *Contemporary Mormonism: Latter-day Saints in America*. Newport: Praeger Publishers, 2006.
- Bushman, Richard Lyman. *Mormonism: A Very Short Introduction*. New York: Oxford University Press Inc., 2008.
- “Brigham Young University – Hawaii Campus,” A to Z Colleges. Com.
http://www.a2zcolleges.com/college_details.asp?ID=152.
- “Choir Facts,” Mormon Tabernacle Choir. <http://www.mormontabernaclechoir.org/info/>.
- Davies, Douglas J. *An Introduction to Mormonism* New York: Cambridge University Press, 2003.
- “Doctrine and Covenants,” Encyklopedia of Mormonism.
http://eom.byu.edu/index.php/Doctrine_and_Covenants.
- “Drinking Soda (cola),” Light Planet.
<http://www.lightplanet.com/mormons/daily/health/cola.htm>.
- “Drug Abuse,” Light Planet.
http://www.lightplanet.com/mormons/daily/health/Drugs_Abuse_EOM.htm.
- “Famous Mormons in Music Page 3,” Famous Mormons.
<http://famousmormons.net/ent3.html>.

“Fawn McKay Brodie,” Light Planet. <http://www.lightplanet.com/response/brodie.htm>.

“First Presidency,” BYU Studies. http://eom.byu.edu/index.php/First_Presidency.

“FLDS Life 101 – Lost Boys,” FLDS 101. <http://flds101.blogspot.com/2008/05/flds-life-101-lost-boys.html>.

“FLDS Beliefs 101 – Role of Women,” FLDS 101.
<http://flds101.blogspot.com/2008/05/flds-beliefs-101-role-of-women.html>.

“FLDS History 101 – Splinter Groups,” FLDS 101. <http://flds101.blogspot.com/>.

Hanks, Maxine and Williams, Jean Kinney. *Mormon Faith in America*, ed. J. Gordon Melton. New York: Facts on the File, Inc., 2003.

Jackson, Andrew. *Mormonism Explained: What Latter-day Saints Teach and Practice*. Wheaton: Crossway Books, 2008

“Magic Underwear,” Urban Dictionary.
<http://www.urbandictionary.com/define.php?term=magic+underwear>.

“Maps: World Map,” LDS Church Temples.com.
<http://www.ldschurchtemples.com/world/europe/>.

“Martin Harris,” Light Planet.
http://www.lightplanet.com/mormons/people/martin_harris.html.

Mathews, Carol, S. *New Religions* Philadelphia: Chelsea House Publishers, 2005.

“Misunderstanding about Mormon Polygamy,” Religious Tolerance.
http://www.religioustolerance.org/lds_poly.htm.

“Mormon Missionaries – FAQ,” Light Planet.
http://www.lightplanet.com/mormons/daily/missionary/mormon_missionaries.html.

“Pacific Road Act,” Pacific Road Act. <http://law.jrank.org/pages/8984/Pacific-Railroad-Act.html>.

Priesthood and Auxiliary Leaders' Guidebook (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001).

http://www.lds.org/ldsorg/v/index.jsp?vgnextoid=9d885f74db46c010VgnVCM1000004d82620aRCRD&locale=0&sourceId=9a230f9856c20110VgnVCM100000176f620a____&hideNav=1&contentLocale=0.

“Status of Construction,” LDS Church Temples.
<http://www.ldschurchtemples.com/construction/>.

“Statistics,” LDS Church Temples.com. <http://www.ldschurchtemples.com/statistics/>.

“Study Finds Utah Leads Nation in Antidepressant Use,” Utah State University.
<http://www.usu.edu/psycho101/lectures/chp2methods/study.html>.

“This Is My Beloved Son. Hear Him!” The Church of Latter-day Saints.

<http://www.josephsmith.net/josephsmith/v/index.jsp?vnextoid=497679179acbff00VgnVCM1000001f5e340aRCRD&locale=0>.

“The First Presidency,” Light Planet.

http://www.lightplanet.com/mormons/priesthood/first_presidency.html.

“The History of Polygamy,” Utah History To Go.

http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/historyofpolygamy.html.

“The Priesthood of Melchizedek,” Let Us Reason. <http://www.letusreason.org/Doct16.htm>.

“The 1857 Mountain Meadow Massacre,” Religious Tolerance.

http://www.religioustolerance.org/lds_mass.htm.

“Welcome to Brigham Young University- Idaho,” Brigham Young University Idaho.

<http://www.byui.edu/AboutBYUIIdaho/>.

APPENDICES

P I The first appendix.

P II The second appendix.

APPENDIX P I: APPENDIX TITLE