

2008-4

## Holy Cross History Association on Mormons

There have been a lot of talk about Mormons recently, so I am guessing that you have questions. I am going to give a brief introduction to the Church of Jesus Christ of Latter-day Saints (nicknamed the Mormons and sometimes referred to as the LDS Church) and then leave plenty of time for you to answer questions. If I don't know the answers or someone disagrees with me, there are people who can add to my responses.

The LDS Church traces its beginning to 1830 when Joseph Smith, Jr. organized a church. Smith was killed by a mob in Illinois without a clear successor. Several men claimed to be the leaders and there are many groups that still trace their roots to Smith. One of the largest groups followed Brigham Young, the president of the Quorum of Twelve, to Utah. The Church's nickname comes from its belief in the Book of Mormon. Church leaders have never really liked the nickname, and several years ago they tried to convince the media to use the complete name of the Church in a first citation and then refer to the Church of Jesus Christ in later references. That has never caught on.

Joseph Smith organized a church because in the early 1820s he prayed and asked God which church to join. He reported a vision where he saw the Father and the Son Jesus Christ. Based on that experience and later revelation, he developed a theology with some unique characteristics. First, that the Father and Jesus are two separate beings who have physical bodies. Second, that we all lived in a pre-earth life with our Father and Christ. To be able to have bodies like them, we needed to come to an earth where we would be tested to see if we would follow their commandments. If we are faithful in this life, we can return to be with our Heavenly Parents and become Gods. A popular Mormon saying is "As man is God once was; as God is man may

become. This plan was not forced on anyone; we were given free agency. But because we might choose wrong at times, Jesus Christ offered His life as a sacrifice. Through his atonement and resurrection, we will live in again in one of three kingdoms. Only those who are in the highest, the Celestial Kingdom, will become Gods.

Joseph Smith believed that the authority that Christ left with His apostles was lost from the earth during the Middle Ages. He reported that Peter, James, and John restored that authority to him. He also explained that certain ordinances including baptism and temple ceremonies were essential for each person to have so they could enter the Celestial Kingdom. Smith recognized that many people—including his own family members—had not been baptized with the authority that he received. He explained that God's plan to overcome that was to allow for proxy baptisms and temple work. He also quoted a passage from Ezekiel that the hearts of the children needed to be turned to their fathers so that a family link could be made. That is why the Mormons do genealogy (now referred to in the LDS Church as family history). Mormons believe that our relatives are in a spirit prison and they cannot be released from it until the ordinances are performed. However, these people still have free agency and can accept or reject the proxy work.

While Joseph Smith received many revelations, one that the Mormons are probably best known for is polygamy. The history of why early Mormons married multiple wives is very unclear. Scholars have debated when Smith received the revelation and who was his first plural wife. I have written two books on the subject, so I know more than you want to know. The simple sketch is that Smith said he was asked to marry a plural wife sometime in the 1830s, and he wrote the revelation in 1842 which his wife Emma disagreed with. The LDS Church leaders publicly announced that the Church members married plural wives in 1852 and almost

immediate the Republican party and then the U.S. Congress passed laws against the practice. Despite the opposition, about 20 percent of Mormon families were polygamists. In 1890 then Church President Wilford Woodruff issued a Manifesto saying that no new plural marriages were being performed. Some marriages continued after that date, but in 1904 Church President Joseph F. Smith, a nephew of Joseph Smith, Jr. issued what historians call the Second Manifesto. Those who continued to marry in polygamy or performed the marriages would be excommunicated. However, some Mormons believe that the third president John Taylor said that polygamy would always continue among a selected group which explains the FLDS and other groups that continue to practice polygamy.

If there is time this afternoon, I will give a brief tour at the Museum of Church History and Art next to the family history library that will give you some more details about Mormon history. But with that introduction, what do you want to know?

# 4

### Crosses and Crossroads: A Look at Catholic & Mormon interaction in Utah



Professor Fred E. Woods, Brigham Young University  
Richard L. Evans Chair of Religious Understanding



In the 19<sup>th</sup> century, Mormons and Catholics were generally viewed as *foreign* reptiles by Americans. But, how did they get along with each other in Utah?

### Father DeSmet: Initial Sympathy for the Saints

After the Latter-day Saints (Mormons) were exiled from Nauvoo (1846) Father DeSmet initially sympathized with them. In 1851 he praised the Mormons for adding "a new star to the grand and beautiful American constellation." Yet by 1858 (with the Utah War) he was recruited as a military chaplain and his views changed towards the Saints who had gathered in the West.

Bernice Maher Mooney, *Salt of the Earth*, 36.



Father DeSmet

### How did the Mormons and their Catholic neighbors get along with each other?

In 1847, Mormon prophet Brigham Young brought a vanguard company into the Salt Lake Valley to escape persecution. Not long after, Catholics would enter Utah Territory where President Young held great power. Catholic sisters taught his children music.



### Catholics in Ute Territory Before the Mormons

Several decades before the Mormons reached Ute Territory, the first Catholic priests traveled from New Mexico through what would later be known as Utah, looking for a route to the Pacific Ocean. Utah places such as "Spanish Fork," reflect their early influence. Catholics in Utah now number over 100,000, and include 63 parishes and missions, and 17 Catholic schools. An area of almost 85,000 square miles comprises the Diocese of Salt Lake City.

[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)

In the same year that America would declare its independence, Franciscan friars, Francisco Dominguez and Silvestre de Escalante, crossed this arid region with the aid of some Native American guides. Six months later, lack of supplies and the threat of ominous weather required that their expedition return to New Mexico. And it would be nearly a century before Catholic priests would officially erect their first foundation in Utah Territory.



## Catholic Priest at Camp Floyd

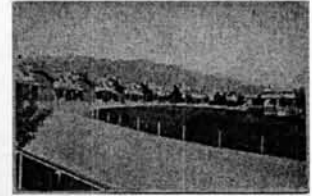
The effects of the Utah War brought Father Bonaventure Keller to Camp Floyd (1859) where there were about 3,000 U.S. soldiers. He is thought to be the first non-LDS Utah minister of religion.



Bernice Maher Mooney, *Salt of the Earth*, 36.

## Rev. J. B. Raverdy at Camp Douglas

Shortly after the California Volunteers arrived at Fort Douglas (1862) Rev. J. B. Raverdy spent some time with the soldiers where he "daily offered up holy sacrifice."



B. H. Roberts, *CHC*, 5:462



Property for what become St. Mary's Church – Located near the adobe bldg. in center. Purchased by Fr. Kelly. Pres. B. Young helped clear the deed to the land, June 4, 1866. According to retired LDS church archivist, Ron Watt, Brigham Young also promised to give \$500.00 towards the construction of the school.

St. Mary's Church was built on land purchased by Father Keller



## St. Mary's Church from the East



## Father Damien and Jonathan Napela



In 1869, Mormon Hawaiian convert J. Napela came to SLC. Four years later he went to Kalaupapa in the same year Father Damien did. They became best friends and the community was greatly improved by their influence. They both died of leprosy as a result of serving the afflicted patients. "Greater love has no man than this, than to lay down his life for his friends."

### Father Damien (1840-1889)

"Suppose the disease does get my body,  
God will give me another one on  
Resurrection Day." Father Damien



Mother Marianne Cope

"I am hungry for the  
work  
... I am not afraid of  
any disease,  
hence it would be my  
greatest delight  
to minister to the  
abandoned lepers."

### Sister Francis Cabrini, Fred Woods and Sister Candida O'Rourke at Kalaupapa



As of 2005, these sisters have served faithfully for a total of 113 years

- 1871 Father Patrick Walsh erected St. Mary Magdalene, the first Catholic Church in Utah.

- 1873 Father (later Bishop) Lawrence Scanlan became pastor. Shortly thereafter, he was given responsibility for the spiritual nourishment for hundreds of Catholic military men, immigrant miners and railroad workers. In 1875, he requested Holy Cross Sister to come to Utah to educate the public. The miners requested a hospital. Schools, churches, a hospital and orphanage were built and Christ-like service was given by clergy and Holy Cross Sisters to meet the needs of the growing Catholic population.

[www.utahcatholicdiocese.org/churchhistory](http://www.utahcatholicdiocese.org/churchhistory)



Bishop Scanlan  
1891-1915

### St. John's Catholic Church Silver Reef, Utah

According to SLC Diocese Archivist, Gary Topping, this Catholic Church in Silver Reef, (near St. George, Utah) is where Father Scanlan was serving at the time he was permitted to hold mass in the Mormon Tabernacle.



Construction Jan. to April 1879

### Interior of the St. George Tabernacle

"Although Mormons and Catholics mingled amicably . . . the most dramatic symbol of cooperation between the two faiths occurred on Sunday, May 25, 1879, when Fr. Scanlan took his entire congregation to St. George to celebrate Mass in the Mormon Tabernacle, with music provided by the tabernacle choir under the direction of John M. McFarlane" [a Mormon who invited him to do so].

Gary Topping, MHA 2007 unpublished paper



Completed in 1875



Since that time, the diocese has been very blessed with help from the Catholic Mission societies which include the Catholic Extension Society, Home Missions, U.S. Bishop's Committee on Home Missions and the Black and Indian collections and the Catholic Communication Campaign.

By the end of the 19<sup>th</sup> century, the SLC Catholic community had outgrown their small church of St. Mary Magdalene. It was time to erect a larger house of worship in the city.

[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)

In the year 1890, Father Scanlan bought a lot for \$35,000.00 where the Cathedral of the Madeleine now stands. The Utah Vicariate became the Diocese of Salt Lake City a year later, and a rectory was built on the site by Bishop Lawrence Scanlan, who was the first Utah the first Catholic bishop.



Fr. Lawrence Scanlan

[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)

### Ground breaking for new cathedral

In 1899, the ground breaking occurred. Construction continued for nearly a decade. It was expensive, but priceless for a population of about 3,000 Utah Catholics at the turn of the 20<sup>th</sup> century.



### New St. Mary's Cathedral

In the SLC archival diocese record (*Cathedral Building 1899-1904*) Bishop Lawrence Scanlan, recorded, "Ground was broken for the New St. Mary's Cathedral on the 4<sup>th</sup> of July 1899 and the corner stone was laid by Rt. Rev. L. Scanlan. . . . Most Rev P. W. Reordan preached the Sermon on the Occasion."



### Remarks by Senator/LDS Apostle Reed Smoot at Cathedral Dedication, Aug. 15, 1909

"August 15, 1909, will always be a memorable day in the history of Utah, not only to Catholics, but to every man, woman and child who loves the state of Utah. No one, or set of people, can accomplish what this great Catholic community has accomplished in our city here without affecting every soul within the state, and I thank God for the work that you have done here, and I was proud today, perhaps not so deeply affected, but affected no doubt as much as many, with the great sight that I saw this morning in the dedication of that beautiful cathedral."



It will always stand as a monument to the liberality of the Catholics of this city. It will always be an incentive for other people, not of the Catholic faith, to build edifices to worship God perhaps on a grander scale than they would otherwise, and when I stop to think that it has been only a few short years since the Catholics were but few in number here in our city, I cannot help but feel they have wielded a power for good in every walk of life, and I wish that the reverend brethren that have visited us here – I wish his eminence, Cardinal Gibbons and all could not only stop a little longer in Salt Lake City, but could visit other cities of this state, and I would promise them just as royal a welcome, just as hearty a handshake, they would but in our midst and see the glorious valleys of this state, and as I was saying to one of the bishops tonight, we have scarcely scratched over the surface of the wonderful resources of this magnificent state, and it won't be many years until we will have millions of people here, and I hope and trust among the millions will be always a goodly number of such men as I know the Catholic Church is made up of."

"Cardinal Gibbons Guest of Knights of Columbus," *Intermountain Catholic Register* (August 21, 1909), 2. See also the Salt Lake Tribune, Aug. 16, 1909] "Senator Smoot's Address."

Eight years later (1917) the interior was enhanced and the church was renamed the Cathedral of the Madeleine.

[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)



## Renovation of the Cathedral of the Madeleine

In the 1990s, the Cathedral's interior was restored and renovated and restored during a three-year period which cost nearly ten million dollars. It now stands as a magnificent monument to the Catholic presence in Utah. In addition, it is listed on the Utah State Register of Historic Sites and the National Register of Historic Places.



[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)

NOTE: According to LDS Church spokesperson, Scott Trotter, Church funds were also provided for this renovation.

In 1947, Trappist monks came to Utah and erected a monastery in Huntsville. Three years later, California Carmelite nuns established Carmel which is located in Holladay (near SLC).

"There were Franciscans, Jesuits, Oblates of St. Francis de Sales, Vincentians, Dominicans and the Blessed Sacrament Community. In addition to the Holy Cross Sisters, there were Daughters of Charity, the Mercy Sisters, the Mexican Sisters of Perpetual Adoration and communities that catechized in the Missions: Sisters of the Holy Family, Our Lady of Victory Missionary Sisters and Franciscan Sisters of the Atonement. So too hundreds of lay women and men dedicated their lives in service to the missionary Diocese in Utah."

[www.utahcatholicdiocese.org/church/history](http://www.utahcatholicdiocese.org/church/history)



Bishop Duane G. Hunt became the first Methodist convert to be named a member of the American Catholic hierarchy when he was consecrated fifth bishop of the Diocese of Salt Lake City in 1937. During his tenure he founded 15 parishes in Utah. Cathedral Parish School, which is now the diocesan pastoral center, was built in Salt Lake City and St. Benedict's Hospital in Ogden. Bishop Hunt invited the Carmelite Sisters to come to Utah, and the Sisters of Charity of the Incarnate Word to open St. Joseph's Villa in Salt Lake City. He encouraged the Trappist monks to establish their monastery in Huntsville, Utah. People of all faiths throughout the United States mourned Bishop Hunt when he died in March 1960.

<http://www.media.utah.edu/UHE/h/HUNT,DUANE.html>



LDS Church President, David O. McKay, and Catholic Bishop, Duane G. Hunt.



During the mid 20<sup>th</sup> century, Bishop Hunt and President McKay developed a relationship of respect, tolerance and friendship that began with tension.

1952 Letter Bishop Hunt requested be read in every parish in Utah

"Do not condemn or attack other religions. What they teach is none of our business. Leave them alone. . . . Be good neighbors always. Be kind, considerate, and unselfish. . . . Love God and neighbor. Keep your mind and hearts free from the bitterness of religious controversies."



Gregory A. Prince and Wm. Robert Wright, *David O. McKay and the Rise of Modern Mormonism*, 119-20.



### President McKay impressed by Bishop Hunt's example

One day in 1953, Bishop Hunt said to President McKay, "we are contemplating building a high school in Ogden. . . . I understand that if Weber College vacates the buildings on that block, some of them come back to you, but I think that this one is not included. I am here for the purpose of ascertaining whether or not you want that building. If you do, we will withdraw."

President McKay quickly responded, "we want it." Bishop Hunt then said, "we will withdraw."

Gregory A. Prince and Wm. Robert Wright, *David O. McKay and the Rise of Modern Mormonism*, 120.

### Tribute to Bishop Hunt by President David O. McKay (1960)

"We are deeply grieved at the sudden passing of this eminent and devoted leader of the many loyal and law abiding members of the Catholic Church of the diocese of Salt Lake City. He gave to them the spiritual guidance that helped them to shape their lives in accordance with the teachings of his Church. They have lost a trusted and respected advisor."

Gregory A. Prince and Wm. Robert Wright, *David O. McKay and the Rise of Modern Mormonism*, 123.

### President McKay attends funeral mass at the Cathedral of the Madeleine

At the end of the funeral, President McKay met Bishop Joseph Lennox Federal (who replaced Bishop Hunt). Bishop Federal was so impressed with President McKay's funeral attendance that a decade later he reciprocated this kind service by attending President McKay's funeral and when his cortege passed the Cathedral, its bells rang in a final act of respect for the Mormon prophet.

Gregory A. Prince and Wm. Robert Wright, *David O. McKay and the Rise of Modern Mormonism*, 123.

Currently in the Salt Lake City Diocese, there are nineteen religious orders. In addition, there are over 200 priests, deacons, brothers and dedicated women serving throughout the state of Utah as well as thousands of lay ministers. Different ministries reach out to people of varied cultural backgrounds, especially Hispanic people, who are a significant percentage of the growing Catholic population. Catholic Community Services (established in 1945) help refugees, the poor, homeless, and others in need. members of society. The *Intermountain Catholic* weekly newspaper (established in 1898) provides an active network of communication.

[www.utahcatholiodiocese.org/church/history](http://www.utahcatholiodiocese.org/church/history)

### Two Faiths, One Loving Father



Salt Lake Temple



Cathedral of the Madeleine

### Bishop George H. Niederauer 8<sup>th</sup> SLC Bishop, (1994-2006)



Bishop Niederauer was respected and loved by LDS Church leaders and by the Salt Lake City community

## Joining hands in a common cause



Archbishop Niederbauer told me in his San Francisco office that he enjoyed working with Elder Ballard as they joined hands to battle against the influence of pornography creeping into the Salt Lake City community

## God uses people of many faiths to accomplish his divine purposes

"God has been using not merely his covenant people, but other peoples of the world as well, to carry out a work that is too demanding for the limited numbers of Latter-day Saints to accomplish by themselves . . . other good and great men and women . . . have been inspired of God under many circumstances to deliver dimensions of light and truth."

Elder Orson, F. Whitney, Ninety First Annual Conference of The Church of Jesus Christ of Latter-day Saints, 1921, 32-33.

## Charity is an action word

"A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race."

- Joseph Smith, founder of The Church of Jesus Christ of Latter-Day Saints



## Supporting One Another

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or any other denomination who may be unpopular and too weak to defend themselves . . . If I esteem mankind to be in error, shall I bear them down? No. I will lift them up."

(HC 5:498-99)



Joseph Smith

## The Gospel of Inclusion by LDS Church Apostle, Elder Russell Ballard (2001)



"For the most part, our neighbors not of our faith are good, honorable people—every bit as good and honorable as we strive to be. They care about their families, just like we do. They want to make the world a better place, just like we do. They are kind and loving and generous and faithful, just like we seek to be. . . . The First Presidency declared: 'Our message . . . is one of special love and concern for the eternal welfare of all men and women, regardless of religious belief, race, or nationality, knowing that we are truly brothers and sisters because we are sons and daughters of the same Eternal Father' (LDS First Presidency statement, 15 Feb. 1978). That is our doctrine—a doctrine of inclusion. That is what we believe. That is what we have been taught. Of all people on this earth, we should be the most loving, the kindest, and the most tolerant because of that doctrine."

## Mother Theresa

"I hope we can all grow in love for one another just as Christ loves us. What I desire in a special way is for us to deepen our mission, our life, and our prayer. Ours is a mission of love and kindness, especially today when men are so hungry for God I have but one concern; that all of us may be co-workers of Jesus!"



### Statements by Pope John Paul II

"Let all the communities of the People of God, from the rising of the sun even to its going down, join together... Let all men of good will be with us!"

"The Good Samaritan is each of us! Through vocation! Through duty! The Good Samaritan lives charity."

"The call of Christ cannot be 'put off' till an indefinite future when the 'right' beggar will appear and put out his hand."



### Good Samaritans in a common cause

In 1987, the Good Samaritan outreach program was established by the Cathedral of the Madeleine which provides assistance to the poor and needy in the Salt Lake City community every day of the year. Working from their Cathedral Rectory House, volunteers provide thousands of meals and other needs every month. The LDS Church provides food to this program for distribution.



On June 11, 2008, Latter-day Saint church spokesperson, Scott Trotter, said the LDS church assisted with funding for a parish in Gunnison, Utah which was having trouble raising money to finish their new church.

The Gunnison Stake Center was also used to feed the members of the parish who came to the open house for their new place of worship.

In addition, recently an LDS Ogden stake raised \$19,000.00 through a number of spaghetti dinners to help with funding for a local Catholic church.

### LDS President Gordon B. Hinckley Exemplified Tolerance for Other Faiths

"We must not only be tolerant, but we must cultivate a spirit of affirmative gratitude for those who do not see things as we see them. We do not in any way have to compromise our theology . . . . We can offer our own witness of the truth, quietly, sincerely, honestly, but never in a manner that will give offense to others."



(May 2005 Ensign)

### President Hinckley expresses gratitude for the great work of Pope John Paul II

"I extend to our Catholic neighbors and friends our heartfelt sympathy at this time of great sorrow. Pope John Paul II has worked tirelessly to advance the cause of Christianity, to lift burdens of the poor, and to speak fearlessly in behalf of moral values and human dignity. He will be greatly missed, particularly by the very many who have looked to him for leadership."



(May 2005 Ensign)

### Bishop John Wester Ninth Catholic Bishop in SLC Installed in March 2007



### A Bridge-Building Prayer

At a meeting where LDS Church President, Gordon B. Hinckley received the Municipal Citizen of the Century Award for his decades of work building bridges in Utah's communities, "Bless particularly President Gordon B. Hinckley," Bishop Wester prayed. "We give you profound thanks, loving God, for the inspiration he is to all of us as president of The Church of Jesus Christ of Latter-day Saints. We thank you for his leadership, not only of the church but throughout Utah and beyond. Fill him with deep peace, continued good health and the satisfaction that comes from being your servant and, indeed, your holy prophet."

Bishop John Wester, Catholic Diocese of Salt Lake City. "Pres. Hinckley gets citizen award," (Tad Walsh, Deseret Morning News, Sept. 13, 2007)



### LDS Church President Thomas S. Monson speaks out on tolerance for others

"I would encourage members of the Church wherever they may be to show kindness and respect for all people everywhere. The world in which we live is filled with diversity. We can and should demonstrate respect toward those whose beliefs differ from ours."

"Looking Back and Moving Forward, May 2008, Ensign, 90.

In 1998, Bishop Niederauer & Sister Mannion presented Pres. Monson and his wife with the Continuum of Care Humanitarian Award.



LDS Church leader Elder B.H. Roberts taught Latter-day Saints from the words of St. Augustine  
"In essentials let there be unity; in non-essentials, liberty; and in all things, charity."



B. H. Roberts, CR, Oct. 1912, 30.



### First verse of "Sing a New Church"

"Summoned by the God who made us Rich in our diversity, Gathered in the name of Jesus, Richer still in Unity: Let us bring the gifts that differ, And, in splendid varied ways, Sing a new church into being, One in faith and love and praise."

### My wish for the future

My wish is that we will all look for common ground instead of battle ground. That we will strive to generate light instead of heat. My desire is that we would embrace the inspired words of St. Augustine who reminds us that in the essentials, we should have unity, in the non-essentials, liberty and in all things charity. Thank you.