

THE MORMON TEMPLE CEREMONY

April 15, 2008



Since Romney is out of the picture (unless he becomes McCain's running mate), I have relegated my previous newsletter about the risk of electing Mormons to political office into the archives. Also see my other article on this site, "The Political Agenda of the Mormon Church," which contains much of the same information, plus much more.

But first, I'd like to let all of you know that if you would like to be notified every time I write something new on this page, click the "Contact Me" link, send me your email address, and let me know you'd like to be added to my list. Also, if you would like a particular subject addressed or have a question, let me know that, too.

In this newsletter I will not only cover the First Endowment of the Mormon Temple ceremony, but the mysterious and secretive ceremony called the "Second Endowment" (also known as the Second Anointing, or Making Your Calling and Election Sure.) Most Mormons are unfamiliar with this Endowment, or if they've heard about it, only have a vague idea what it consists of. The Second Endowment is not the ritualistic First Endowment ceremony that takes place in the temple for the average temple-goer. The Second Endowment is a special ceremony of which only a rare few are invited to participate in.

At the end of this newsletter, I will provide links to websites that offer the complete text for the First Endowment, pictures of the temple rooms, and lots more. For those somewhat unfamiliar with Mormon theology, more especially the difference between the terms, Holy Ghost, Holy Spirit, Holy Spirit of Promise, the Second Comforter, and Spirit of the Lord, I will give a brief definition at the end.

First, I'll tell you about my own experience of receiving the First Endowment, and what goes on in the temple, plus some preliminary information before getting into the actual ceremony. (I refer to everyone who is going through the ceremony for their endowment, as "participants.")

My temple experience. When I lived in California during the early 50s, I traveled with my teenage church group to the St. George, Utah temple to perform baptisms for the dead. This is performed in a giant baptismal font in the basement of the temple. The font rests upon the backs of twelve oxen that represent the twelve tribes of Israel. In 1952, I went through the Mesa, Arizona temple to receive my Endowments. Then, in 1953, I was married in the Salt Lake City temple to a returned missionary. After that, until I left the church in 1980, I went through the temples numerous times to perform vicarious endowment work for the dead in the Los Angeles and Oakland, California temples, and St. George, Salt Lake, and Logan, Utah temples. I participated in both the live temple drama (performed by live actors), and the filmed version.

In my day, the temple ceremony was a lengthy, drawn out ritual that took more than four hours. But now the ceremony has been revised, and it takes far less time. There had already been progressive changes in parts of the ceremony since Brigham Young's day, but far more since I participated, due to the pressure of outsiders criticizing the violent nature of the oaths--in particular, acting out different ways temple participants' lives could be taken if they ever revealed what occurs in the temple. That is, they would be willing to have their throat slit ear to ear, or their breast and stomach ripped open. The physical gestures have since been omitted, and now participants only have to raise their right arm to the square and covenant before God, angels and witnesses that they will never reveal the secret priesthood tokens, with their names, signs, penalties and passwords. Yes, they are secret, although Mormons are trained to tell outsiders that they are not secret, but sacred. While they may be sacred to Mormons, they are

definitely secret, defined as such in the temple ceremony to the point of threatening one's life if ever revealed.

How did the temple ceremony originate? Before Joseph Smith even thought of a temple, he first became a Mason on March 15, 1842, and received the first degree. Then, he quickly rose to the sublime degree.(1) Less than two months later, he obtained permission to set up his own Masonic lodge in Nauvoo, IL, through which he elevated himself to Master Mason.(2) He was so enthralled with Masonry that he began using Masonic terms in his sermons, such as *the nail in a sure place*. Less than two months later, he started his own temple ceremony, using the same room where the Masonic fraternity met to perform his rituals.(3) He claimed that through his ceremony, he would produce a truer and higher level of Masonry, which he felt had anciently been revealed by God, but had degenerated. He incorporated the Masonic motifs of sun, moon, planets, stars, the beehive, compass, clasped hands, and the phrase Holiness to the Lord, all of which can be found on the structure of the temple as well as inside. Also, included was the all-seeing eye, which Mormons are told is God's, but in actuality is identified in occult literature as the Diva, or the Cyclopean Eye, the ancient third eye of spiritual insight used by the Chaldeans, Egyptians, Greeks and other pagan religions. (More detail on this can be found in my book, *The Mormon Missionaries*, Chapter 7.)

Smith also incorporated the Masonic apron, secret handshakes, death penalties if divulged, the five points of fellowship, special garments with markings of the square and compass, and the giving of a new name. In addition, he also borrowed ancient rituals from other cultic religions of washings, anointings, oaths, covenants, as well as the Gnostic ceremony of receiving special passwords. The secret passwords were so one could pass by the sentries who guarded the gates of heaven. Also taken from Masonry, was the concept of achieving Godhood, which stated that the Master Mason was *"a god in the making..." who would receive the "triple crown of godhood:"*

The voice speaks from the Heavens, its power thrilling the Master until his own being seems filled with its divinity, saying, 'This is my beloved Son, in whom I am well pleased.' He [the Master Mason] has in truth become the spokesman of the most High. He stands between the glowing fire light and the world. Through him passes Hydra, the great snake, and from its mouth there pours to man the light of God." (Lost Keys of Freemasonry by Manly P. Hall, pages 92, 54-55)

Smith gradually added more to his temple ceremony through a gradual process, while deceptively claiming to his followers that he was receiving everything from God, who was restoring the temple ceremony of the Old Testament. However, a study of Moses' Tabernacle, King Solomon and Herod's Temple, shows that those ceremonies consisted of repetitive blood sacrifices of animals so that the Israelites could be temporarily redeemed from their sins. As you will soon see below, nothing in the LDS temple ceremony is anything like the ceremonies in the Old or New Testament temples. If it was, it would include animal sacrifice.

The importance of Mormon temples. LDS Apostle, Bruce R. McConkie, stated that a church or religion that does not have temples, does not contain heaven's truth, nor reflect the Church and kingdom of Christ. He says:

From the days of Adam to the present, whenever the Lord has had a people on earth, temples and temple ordinances have been a crowning feature of their worship. ...The inspired erection and proper use of temples is one of the great evidences of the divinity of the Lord's work...where these are not, the Church and kingdom and the truth of heaven are not (Mormon Doctrine, 1979 ed., pp 780-781).

The Mormon Church also teaches that eternal life through the straight and narrow way is not to

be found through Christ, but through temple marriage. This is stated in the church-owned newspaper, the Deseret News:

Only through celestial marriage can one find the strait way, the narrow path. Eternal life cannot be had in any other way. (Deseret News, Church Section, Nov. 12, 1977)

Too bad Jesus didn't know that, or he wouldn't have promised His believers eternal life when He said, "I give unto them [believers] eternal life; and they shall never perish..." (Jn 10:28 KJV)

THE FIRST ENDOWMENT

What is the Endowment? The temple ceremony, referred to as the Endowment, is a course of instructions through which actors representing Eloheim, Jehovah, Michael, Adam and Eve, Lucifer, Peter, James and John and a protestant minister, present a dramatization describing how the universe was created, what took place in the Garden of Eden and other events, including the giving of tokens, signs, names, oaths and penalties. In previous years, the actors presented a live drama, but now it has been filmed. The movie only pauses now and then, in order for certain rituals and covenants to take place, then resumes again.

Covenants and oaths. In addition to the secret passwords of the priesthood, its handshakes and special names, members are required to covenant to keep certain laws. They must make oaths, and are threatened with the penalty of death if they should ever reveal them. These, as with Gnostics of old, are to prepare Mormons to pass by the angels who guard heaven's gates. These angels will test them, asking for the signs and secret handshakes. Mormons will (if they went through the temple) be the only ones who can do this and enter the highest heaven, the Celestial Kingdom where they will become a God or Goddess and propagate spirit children who will eventually be born into a future world. Brigham Young reiterates the importance of having these passwords:

Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father [he only resides in the Celestial Kingdom, the top heaven], passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell (Journal of Discourses, vol. 2, p. 31).

How does a member qualify to go to the temple? Today, when members seeks permission to go to the temple, the bishop interviews them. The man (who must be 18 or older) must be ordained an Elder in the Melchizedek Priesthood first. Single ladies are not encouraged to go to the temple unless they are being called as missionaries, or are going to be married in the temple. This is mainly because of the unsightly undergarments, which if they marry a non-Mormon would prove problematic. In the bishop's interview, they must answer certain questions to determine their loyalty and faithfulness to the church. This also includes members who have already been through the temple and are renewing their Temple Recommend. Do they keep the Word of Wisdom? (No tea, coffee, tobacco, alcohol.) Do they recognize the President of the Church as a prophet? Do they pay a full tithe? (If they haven't, they are asked to make it up by the end of the year.) Are they morally clean? Do they have any sympathies with apostate groups? Do they wear the temple garments day and night? Do they have financial or other obligations to a former spouse or children? If yes, are they current in meeting those obligations? Other questions may be added. If they pass, the bishop signs a Recommend--a card that must also be signed by the Stake President--which the individual presents at the temple for entry.

Inside the temple. When members first enter, they may rent the required white temple clothing and undergarments, or they may bring their own that they have purchased beforehand. If they have been through the temple before for their own endowments, they will receive a slip of paper

with the name of a dead person for whom they are to vicariously represent during the ceremony. They pin this slip to their lapel. If members are going through for the first time, they will not be doing proxy endowment work for the dead, but will use their own name.

Washing and anointing. Here is my experience: I was directed, along with other women, into the basement of the temple to the dressing rooms, where I was told to remove all my clothing and put on a white, knee-length sheet called a Shield that has an opening for the head and is open down both sides like a Mexican serape. (This has since changed so that the Shield is now similar to an ankle-length dress with the sides sewn shut.)

After complying, I was directed to a small cubicle, similar to an open-topped shower stall. A female temple worker, holding a thin hose from which a small stream of water poured, anointed my brain, eyes, nose, lips and ears with her fingers, then reached under my Shield, and letting the water run down over my body, anointed my back, breasts, stomach and groin, pronouncing spiritual blessings for each function of my body. (This has since changed, so that only the blessing is given in the washing and anointing, with no touching of the body.) I was then ushered into another small cubicle where a lady, instead of using water, used consecrated olive oil to anoint me, touching me in the same places. If I had been going through proxy for a dead person, I would have been required to name that person, indicating that I was receiving this washing and anointing in their behalf. For a Mormon's first time, he or she will use his or her own name.

Garments and a new name. I was then led to another room in the basement, where a lady dressed my naked body (although my Shield hung loosely over me) in a pair of up-to-the-neck, down-to-the-wrist, long-legged, garment that resembled long-johns. (As of this date, the member now has the option of wearing the short or the long-legged version of the garment.) Sewn into the garment was the Masonic square and compass, plus a mark over the knee and navel. She then tied the front opening together (ties, instead of buttons).

Another new change is, when in the dressing room, instead of remaining naked under the Shield, you now put your undergarments on under the new version Shield by yourself, so that when you go into the washing and anointing cubicles, you are completely covered. Additionally, the wording has also changed since I went through--one of which is that during the washing and anointing, the stated blessing now includes reference to the washing and anointing that Aaron and his sons received in the Old Testament, thus making it sound more Biblical.

As the temple worker placed the garment on me, she explained that this was the garment of the Holy Priesthood, and represented the coat of skins that God gave to Adam and Eve in the Garden to cover their nakedness. She also gave me a new name, which I was never to reveal except to my husband at a certain place in the temple. (This is so that on resurrection day he can call me forth from the grave by this name.) Women, however, are never allowed to know the new name of their husband.

The clothes for the endowment ceremony. After receiving the washing and anointing, the garments and new name, I returned to the dressing room. I removed my Shield, leaving my long garments on, and over them put on white hosiery, white shoes, white dress and slip, and carried in my arms, a green apron, white temple robe (similar to a Roman toga), sash, and a bonnet with a veil. These items would be donned at certain points in the Endowment ceremony upstairs. The men wear similar clothing—white shirt, tie, pants, socks and shoes over their undergarment.

The Creation room. From the dressing room, I was led upstairs to the Creation room. Beautiful murals are painted on the walls with planets, sky, clouds, etc. The seats filling the room are like movie-theatre seats, with an aisle down the middle. The men are seated on one side of the room, the women on the other side. A lecturer presents himself and explains to the men that they have been washed and anointed to become kings and priests unto God. The women are told basically the same thing, although they are told that they will become queens and priestesses, not to God, but to their husbands. Emphasis is given concerning the garments—they are to be worn at all

times. If obedient, the garments will protect them both spiritually and physically, because they contain the marks of the Holy Priesthood.

Next, participants are told that in the forthcoming Endowment ceremony they will be required to take upon themselves sacred obligations, the violation of which will bring upon them the judgment of God. Participants are then given the opportunity to raise their hand if they wish to withdraw and not accept these obligations. Of course, no one is told ahead of time what these obligations are, so not knowing, how can they agree or disagree to them? It leaves one puzzled and frightened, to say the least. I'm sure that every one who was going through for the first time wondered as I, "What am I getting myself into?" I glanced about, and seeing no one else raise his or her hand, was fearful to do so—especially since it would indicate I didn't love God enough to want everything he had to offer. After all, I belonged to God's "only true church upon the face of the earth," and the endowment was given to Joseph Smith direct from God.

The Dramatization. Soon, you hear the voice of Elohim (head god) over a loudspeaker speaking to Jehovah (Jesus), commanding him and Michael, the archangel, to go down and create the world. They do so. Later in the drama, Michael will be transformed into the mortal Adam.

Early church Dramatization. Just as an aside, Brigham Young did not teach the Michael/Adam transformation in the early church. Instead, it was the Adam/God doctrine which, contrary to today's temple presentation, taught that Michael was not the archangel, but really the *God* (Heavenly Father) of this world and he, with his many plural wives had propagated spirit children in heaven, ready to come to earth, be born and take on physical bodies. Since God also wanted to start their physical bodies off too, he condescended to take come down and take on mortality and become Adam, bringing Eve, one of his Celestial wives with him into the garden. Therefore, God, besides being the literal father of our spirits, becomes the head of the human race, Adam. Later (contrary to the Bible), Adam partakes of the Tree of Life, which changes his mortal body back into an immortal one (that is, changes his mortal blood back to a spiritual fluid), and resumes his place in heaven as God. The Adam-God doctrine is still promulgated by Mormon Fundamentalists, with some teaching that Adam/God came into the Garden bringing not one, but three wives with him, Lillith, Eve and Sarah. It is a lengthy subject, one that would take up more room than I have in this article. However, if any of you want me to address it, let me know and I'll plan it for a future newsletter. Now, back to the ceremony in the Creation room . . .

After Jehovah and Michael finish creating the world, a deep sleep is placed upon Michael the Archangel, during which his memory of his heavenly identity is erased. He awakens as Adam. The participants are then directed to leave the Creation room and go into the Garden of Eden room. Lucifer appears to Adam and Eve, wearing an apron with symbols on it that he says represent the power of his priesthoods. Some participants have said (if sitting close enough to the front to see the apron better) that they are Masonic symbols. (Should it be considered strange that both Lucifer's apron and the Mormon temple garments contain Masonic symbols?) Sandra Tanner had this to say about Lucifer's apron on her website, in her response to a Letter to the Editor, Aug. 2001, Part 2:

The design was said to be similar to the Masonic apron presented to George Washington by Lafayette, with pillars on each side and the checkerboard floor in the middle, along with other Masonic symbols. Washington's apron is pictured in Allen Roberts, *The Craft and Its Symbols: Opening the Door to Masonic Symbolism* (Macoy Pub. Richmond, VA. copyright 1974, p. 11)

Lucifer leaves, after getting Eve to eat the forbidden fruit. Eve tells Adam about being seduced by the serpent, and encourages him to eat too. Adam, not being deceived, does not want to, but recognizes that Eve will be cast out of the Garden without him. Also, that the Fall is part of the Heavenly Plan so that "men might be." He realizes that in order for the Plan to take place, he must join Eve in her fallen state, or stay a lone man in the Garden, and the human race might never materialize. So, he partakes.

Discovering their nakedness, they make aprons of fig leaves. At this point the drama stops, and participants are instructed to put on their green aprons that are embroidered with fig leaves. Since Eve was the one at fault (and she represents all women), the women participants are then instructed to raise their right hand to the square, and covenant to obey the law of their husbands. (This was modified in 1990, so that the woman no longer vows to obey her husband, but the Lord, and only to “hearken” to the counsel of her husband.) Then the men covenant to obey the law of God and keep His commandments. All participants make another covenant before God, angels and the witnesses in the room to keep the Law of Sacrifice. This Law states that participants will agree to sacrifice all they have, including their lives if necessary, for the building up of the Kingdom of God (understood as the Mormon Church).

The First Token of the Aaronic Priesthood. Participants are then given the “First Token of the Aaronic Priesthood” (a special handgrip), with its accompanying name, sign and penalty. The penalty if they ever reveal it, consists of a physical gesture of how life may be taken if they ever divulge it. This is done by drawing the thumb quickly across the throat from ear to ear, at the same time repeating, “rather than do so, I would suffer my life to be taken.” (The gesture has since been removed from the ceremony.) The name of this Token is the individual’s new name, or the new name one gives in behalf of a dead person if they are going through proxy for them. The gesture of the penalty, the slitting of the throat, also includes having your tongue torn out by its roots. (In the church’s early temple ceremonies, the verbalizing of the throat and tongue penalty was spoken aloud.)

The World room, aka the Lone and dreary world; the Law of the Gospel; the Second Token of the Aaronic Priesthood. Participants are then directed to the World Room, representative of the Telestial Kingdom. The Telestial Kingdom is the lowest heaven, described as comparable to the world we now live in. Every room the participants will enter will be analogous to one of their three heavens. They are: (a) Telestial (lowest), (b) Terrestrial (intermediate), and (c) Celestial (highest). This is nothing new. Pagan religions also built their sacred temples to correspond to the degrees of heaven they believed in.

In the ensuing drama Lucifer reappears, and brings in a protestant preacher. The minister makes a bargain with Lucifer to teach false doctrine. (This has also been removed, due to criticism by Christians.) Peter, James and John appear to Adam and Eve, and then banish Lucifer by the power of their Priesthood. Peter, after speaking to Adam and Eve, turns to the audience and instructs all participants that they must covenant to keep the “Law of the Gospel.” This involves refraining from all impure practices, and speaking against the Lord’s anointed (church appointed leaders), after which the participants are told to put the robes of the Holy Priesthood (that they are carrying with them) on their left shoulder, place the cap on their head (for women, the veil pushed back over the top of their head, away from the face), and tie the sash around their waist, with the bow tied on the right side, and tie the apron back on.

Next comes the “Second Token of the Aaronic Priesthood,” which involves another secret handgrip, a vow to never reveal anything, and another physical gesture of how their lives may be taken if they ever do—which is to have their breast ripped open. For this Second Token of the Aaronic Priesthood, participants remove the robe and sash, switch the robe to their right shoulder, and tie the bow of the sash at the left waist, and replace the apron.

The Terrestrial room: the First Token of the Melchizedek Priesthood; the Prayer Circle. In the Terrestrial world room (comparable to the intermediate heaven), the Law of Chastity is presented. Everyone must covenant never to commit adultery, and to only have sexual intercourse with his or her lawful and legal spouse. (In polygamy days, this was interpreted to include plural wives, since those marriages were legal because performed by the priesthood). Then they are given the “First Token of the Melchizedek Priesthood,” which involves another special handgrip, name, and performance of the gesture to indicate how life can be taken, which is to have their bowels ripped out. The “Law of Consecration” follows next where participants,

always raising their right hand to the square, covenant to consecrate themselves, their time, talents, everything they have, to the Church of Jesus Christ of Latter-day Saints.

The Second Token of the Melchizedek Priesthood. The “Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail” follows next, with its special handclasp. However, no special name of it is given as in the previous tokens. Participants are then taught how to function in an official prayer circle by watching it demonstrated at the front of the room. For the circle demonstration, a few couples are selected from the audience. All the signs and tokens they have received thus far are repeated in the circle. Both the ladies in the circle and in the audience are instructed to pull the veil down and cover their face while a prayer list of names, previously submitted to the temple, is prayed over. Only at the conclusion of the prayer circle can the women unveil their faces.

Interestingly, the prayer circle has Gnostic origins, and can be found in the third century Acts of John, which is the earliest apocryphal Acts of John. The ritual of the prayer circle was practiced in the early Christian church for a period, but in 787 A.D. the Second Council of Nicea condemned it to the flames because it contained the Gnostic doctrine of the total immateriality of Christ.

After the prayer circle, a man gives a lecture summarizing everything that has transpired up to that point. This lecture, however, has since been removed from the ceremony. (See Jerald and Sandra Tanner's *Evolution of the Temple Ceremony*, p. 37)

The Veil of the Temple. Now, the moment of moment arrives! The veil of the temple is revealed by drawing aside a huge curtain at the front of the endowment room. There are many veils made of a thin, white nylon-like material hanging like curtains over a series of doorways. When participants go through a veil, which typifies our leaving mortality and going to heaven, it will take them into the Celestial Room that represents the highest heaven. But before anyone goes through, the officiator steps up to one of the veiled doorways and, with a pointer in his hand, describes the marks of the Holy Priesthood that are on the veil, explaining that they correspond to the marks on the participants' undergarments (the square, compass, navel and knee mark, and gives their meanings). He explains that each veil also contains three other slits for the convenience of the male temple worker who is hidden on the other side of the veil at each doorway. The male behind the veil represents the Lord, who will project his hand through the slit and ask questions to test each individual's knowledge of the priesthood tokens and names he or she has received during the Endowment. Each participant in the room will take their turn doing this.

In the case of a married couple previously married outside the temple in a civil ceremony, but going through for a temple marriage, the husband is taken through the veil and tested before the wife, so he can take the temple worker's place behind the veil when it's his wife's turn (after all, he is his wife's Lord). The purpose of this is so that in the series of questions asked of her regarding the names and tokens, she can give him her new name. Later, neither she nor her husband will ever mention her name outside of the temple, even in intimate moments. Their marriage will take place in a sealing room located on the perimeter of the Celestial room, which is on the other side of the veil. For a couple who have not been previously married civilly but will be married in the temple that day for the very first time, the groom will do the same.

When each individual is presented before one of the veiled doorways, a temple worker (a helper) will first give three taps with a mallet (similar to what the Masons do in their ceremony), upon which the Lord's voice on the other side asks, “What is wanted?” The temple worker states that “Adam (or Eve) having been true and faithful, desires to converse with the Lord through the veil.” The man representing the Lord responds, and then extends his hand through one of the slits and begins the questions to test the individual's knowledge of the handgrips, names and tokens.

When it comes to the last token, the Second Token of the Melchizedek Priesthood, Patriarchal grip or Sure sign of the nail, when asked if it has a name and will the individual give it to him, the

individual must say, "I cannot, for it has not yet been given to me. For this purpose I have come to converse with the Lord through the veil." The man representing the Lord says he will give it to the person upon the Five Points of Fellowship. The man extends his other arm through another slit and places it on the participant's shoulder with the participant doing the same to the man. This is a kind of embrace, even though the veil is between their bodies. The position is: inside of right foot to right foot; knee to knee; breast to breast; hand to back; and mouth to ear. The man whispers the name of this token into the ear of the individual, the name of which is lengthier than any of the others previously given. The person repeats it, with the help of the temple worker who has remained at his or her side. (In 1990, the embrace was changed, so that there is no touching, except for the arms that are placed upon each other's shoulders.) After the individual gives all the right answers, the veil is pulled aside and he or she is allowed to enter the Celestial Kingdom. This is the end of the Endowment ceremony, unless one plans to be married, or is going to stand proxy in a sealing (marriage) for a deceased person.

The Celestial room. This room is elegantly furnished with luxurious carpeting, couches, tables and chairs, with beautiful crystal-like chandeliers hanging from the ceiling. After sitting for a while, contemplating how beautiful the Celestial Kingdom will be, you may leave and return to your dressing room, don your street clothes and leave, unless you are going to be married, or stand in as a proxy for a dead person who is to be sealed/married.

The Sealing/marriage) rooms. If you plan on being sealed or married, you will enter one of the many sealing rooms. These are small side rooms situated around the perimeter of the Celestial room. There is more than one in order to accommodate more than one sealing at a time. In the Salt Lake Temple there are twelve. Inside these rooms the walls are lined with mirrors. When participants face the solid wall of mirrors on one side of the room, with the opposite wall's mirrors behind them, their image is projected many times, seemingly into infinity. They are told that this is representative of how eternity and one's marriage will go on forever. Chairs line the outer edge of the room for qualified, Recommend-holding family members and friends to be seated while observing the ceremony. In the center of the room is an altar, with a kneeling pad at its base.

The Sealing ceremony. The bride and groom, facing each other, kneel on opposite sides of the altar and extend their right hands across the padded top, grasping each other's in the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail. A temple official performs the ceremony declaring that he is conducting the ceremony by virtue of his Holy Priesthood, and after certain words that describe the couple's future eternal relationship, he seals them as husband and wife--not just for time, as in a civil ceremony, but for "time and all eternity." If a husband and wife have already been married in a civil ceremony and have minor children, these children, dressed in white, will be brought in the last minute and sealed to them. Any children born to the couple thereafter, will be "born under the Covenant," so there will be no need to have them sealed.

During this ceremony, the husband and wife naturally think only of their eternal marriage, with the husband becoming a god, and the wife looking forward to becoming a goddess. Mormons sometimes joke that what the wives really have to look forward to is eternal pregnancy. The Tanners aptly describe this:

The description given by Mormon leaders of the function of a woman who advances to Godhood reminds us of the role played by a queen bee. The queen bee, of course, produces swarms of offspring—as many as 2,500 a day! Her main purpose appears to be to produce more bees." (Tanner, *Evolution of the Temple Ceremony 1842-1990*, p. 34)

This ceremony, which admittedly contains lovely and inspiring words, is too lengthy here to repeat, so I suggest you go to Richard Packman's site, <http://home.teleport.com/~packham/temples.htm>, where it is given.

Now, to the Second Endowment--a rare sealing ritual that is performed in the Holy of Holies, and

only in certain temples. (Not all temples have a Holy of Holies.) The average Mormon going through for the First Endowment will never see this room. There are two parts to this ceremony. But first, I'll give a little background before getting into the actual ritual.

THE SECOND ENDOWMENT (PART I)

LDS researcher, David John Buerger (hereinafter Buerger), in *"The Fulness of the Priesthood": The Second Anointing in Latter-day Saint Theology and Practice*, explains that the early endowment as administered in Nauvoo to members of the Holy Order, gradually evolved. At first, only men received the ordinance, and it only assured them that they would live in the Celestial Kingdom as angels and servants. Later, the ceremony progressed to making the men Kings and Priests, with Godhood as the objective. However, this presented a problem. How could the men be a God and produce a kingdom of spiritual children to occupy future worlds without a woman? Also, it was apparent that more than one woman would be required for such a stupendous task.

Buerger feels that the exclusion of women in the beginning was because Smith's wife, Emma, was against polygamy. She felt "that her husband's revelation on the subject of polygamy was either man-made or from the lower regions."(4). But, this was unacceptable to Joseph. Since he wanted to practice polygamy, he needed his wife's approval so as to make his life flow more smoothly. Emma did, however, participate later in the ceremony; no doubt because Smith told her that he had received a commandment direct from the Lord that if she refused to enter the principle of plural marriage and allow him to take more wives, He, the Lord God, would destroy her. (Doctrine & Covenants, Section 132:52-56. Hereinafter D&C)

This Second Endowment ceremony ordains one to the highest and holiest order of the Priesthood, a fullness of the Melchizedek Priesthood. However, at the beginning of Joseph Smith's reign, it wasn't the fullness yet, because, as Buerger mentions above, it evolved. After Smith would tell everyone he had restored everything, particularly the rites to the Fullness of the Priesthood, he would later introduce more revelations and theological up-gradings. Those early years, Buerger states, could be referred to as "the fullness that was never full."

Joseph F. Smith (not the same as Joseph Smith) confirmed Joseph Smith as having reiterated the necessity of the second anointing in order to receive this fullness:

No man receives a fullness of the Melchizedek Priesthood till he has received his second anointings. Men recommended for this sacred ordinance should be men of God whose faith and integrity are unquestioned. (5)

By February 1846, when the Nauvoo temple closed, over two thousand couples had received a First Endowment temple marriage, but only just under six hundred persons actually received the Second Endowment. In the early church it was usually given only to church leaders.

Exaltation and Godhood, guaranteed. The Second Endowment is also known by these terms and phrases:

- The "Second Anointing"
- Receiving the "Highest Priesthood of the Holy Order"
- Receiving a "Fullness of the Priesthood"
- Receiving the "Holy Spirit of Promise"
- Making one's "Calling and Election sure"
- Receiving the "Second Comforter"
- Becoming a member of the "Church of the Firstborn"

The above terms mean that individuals who are given this Second Anointing are guaranteed exaltation, and they must be persons whom the church authorities feel would never leave the

church. President Lorenzo, Snow, in 1901, stated, "...persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize."(6)

The Second Endowment also meant that one's posterity would automatically be saved and exalted. On August 13, 1843, Joseph is reported to have said:

When a seal is put upon the father and mother it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. . . . The Covenant sealed on the fore heads (sic) of the Parents secured the children from falling that they shall all sit upon thrones as one with the God-head joint Heirs of God with Jesus Christ. (7)

There has been controversy over whether this promise of certain exaltation was conditional or unconditional. Some believe that this is where the Blood Atonement doctrine came in, because if those who received this promise did sin later and fall from this special grace, they could mercifully have their own blood spilt for their sin (by certain men chosen for this act) and still receive their exaltation. Or, if not by blood sacrifice, they could be punished by being buffeted by Satan for the rest of their life, and upon death consigned to Hell to suffer, eventually to be delivered from Hell and still become a god or goddess. The Mormon Church bases this on I Cor. 5:1-5, saying that Paul alluded to this buffeting (also in I Pet. 2:20), but adds that a clearer understanding of what Paul meant is, of course, to be found in the church's latter-day revelation; specifically, D&C 132:26.

Kings and Queens, Priests and Priestesses. The purpose of this second endowment's ordinance is to do something the First Endowment didn't do--actually *make* the men Kings, Priests and ordain them to Godhood, and the women, Queens, Priestesses and Goddesses to their husbands, plus make both their callings and election sure.

As Heber C. Kimball explained to a Nauvoo Temple audience on 21 Dec. 1845 (referring to the First Endowment), 'You have been anointed to be kings & priests, but you have not been ordained to it yet, and you have got to get it by being faithful.' This concept was mentioned again by George Q. Cannon in 1883: ". . . in the washing that takes place in the first endowment, they are washed that they might become clean from the blood of this generation . . . in the same way they are ordained to be Kings and Priests - that ordinance does not make them . . . Kings and Priests. If they fully received of another endowment [i.e. the second anointing], a fullness of that power, and the promises are fulfilled in the bestowal of the power upon them." (Salt Lake [City] School of the Prophets Minute Book, typescript entry for 2 Aug. 1883, original in LDS Church Archives; emphasis in original; cited in Buerger, p. 19.)

Some Fundamentalist groups practice this Second Endowment. Years back, I knew a man who joined a Utah Fundamentalist group (Alec Joseph's group). They obviously performed the second endowment, for when he wrote to me shortly after he joined, his stationery carried a royal coat of arms, he wrote in Kings English, and had been assigned a royal title, such as Prince, or Lord obviously, not yet a king, suggesting that they practiced levels of advancement in this ritual.

Dialogue: *A Journal of Mormon Thought*, states:

The higher ordinance was necessary to confirm the revealed promises of "kingly powers" (i.e., godhood) received in the [First] endowment's initiatory ordinances. Godhood was therefore the meaning of this higher ordinance, or second anointing..."(8)

Angels will also be subject to them, according to D&C 132:19-26.

Ordained to the Eternal Godhead. This didn't just mean Godhood in a general sense, couples were actually ordained to be a Godhead of the future world they would be in charge of. Joseph

Smith, in his diary (also in Wilford Woodruff's private journal) states that he and his wife, Emma, four months after having their First Endowment marriage, were "anointed & ord[ained] to the highest and holiest order of the priesthood..."and ordained to the eternal Godhead. (9)

When in 1844 Heber C. Kimball and his wife received this Endowment (recorded in the Book of Anointings, in the Church Archives, which lists all recipients of the second anointing in the Nauvoo Temple), he was promised the "blessing of the Holy resurrection (sic), Even to the Eternal Godhead."

The church's "Book of Anointings" records that Brigham Young was also blessed that he would "attain unto [the] Eternal Godhead," as was his wife, Mary Ann.(10)

The Holy Spirit of Promise and Calling and Election Made sure. To Biblically justify the Second Endowment, which qualifies one to have the Holy Spirit of PROMISE make his or her Calling and Election made sure, Joseph Smith used 2 Pet. 1:16-19, where Peter refers to those who were eye witnesses to Christ as having received a "more sure word of prophecy." Mormonism believes that those who receive the Second Anointing will also become eyewitnesses, because this endowment qualifies them to receive a personal manifestation of Christ. (See, The Second Comforter, below.) When this happens, Jesus will appear and tell the person that they are definitely sealed up unto eternal life, which is a more sure word of prophecy. This is what Smith meant in the following:

"The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation (of Jesus Christ) and the spirit of prophecy, through the power of the Holy Priesthood" (D&C 131:5). See also Mormon Doctrine by McConkie, 109.)

Smith also drew upon 2 Pet. 1:3-10 to justify this. But, in actuality, Peter is not talking about a special ritual one must perform. In this passage, he first admonishes the saints to (a) be faithful, (b) avoid worldly lust and corruption, and (c) to abide in the gifts of the spirit. Then he says:

Wherefore...brethren, give diligence to and make your calling and election sure; for if ye do these things [that is, being faithful, avoiding corruption, and abiding in the gifts of the spirit] ye shall never fall.

Buerger says that for the church today, the term of "Holy Spirit of Promise," has been reinterpreted to simply mean the Holy Ghost, which a member understand he receives after baptism, after which the Holy Ghost can seal and unseal the ordinances (baptism, receipt of the Holy Ghost, priesthood for the men, and First Endowment) according to the worthiness of individual. It no longer has reference to the Second Endowment—probably because most members don't know about it. (11)

The Second Comforter. The Second Endowment was also a preparation to receive the Second Comforter, which is a personal manifestation of Christ. Whereas the Holy Ghost is the First Comforter, Jesus is the Second. In McConkie's Mormon Doctrine, p. 687, he quotes Joseph Smith who said:

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself... [who will] attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God..." (Teachings of the Prophet Joseph Smith, pp. 150-151.)

Individuals thus sealed in this Second Endowment are not only to receive a visit from the Savior, but are told they will be able to see the face of God and live. Of course, the Bible says no man can see the face of God and live, so to get around this, Mormon doctrine states that these

second-anointed individuals will be in such a spiritual and visionary state, that their bodies will be changed enough for the occasion to transcend their mortality during this visitation, and thus not contradict the scripture.

Members of the Church of the Firstborn. Participants also become members of the Church of the Firstborn. It is believed (also by today's Fundamentalists, who try to follow closely the church's early doctrines), that the earthly Church of the Firstborn (there is a heavenly one, too) was established with Joseph Smith. This did not mean the Church of Jesus Christ of Latter-day Saints, as it only served as a framework.

This Church of the Firstborn will always involve a select group of individuals who have participated in not only in the First and Second Endowment, but have fully embraced the "Principle of Total Commitment." Certain Fundamentalist groups practicing the latter principal feel that at a certain point, each man's home becomes their temple, and the family the source of all ordinances, with parents holding the Patriarchal Priesthood and administering them to their children. Presently, I am researching this through Fundamentalist contacts. From what I've gathered, the ceremony which includes the Total Commitment principle adds additional tokens of the Melchizedek Priesthood beyond the First and Second Tokens given in the First Endowment, referring to them as a third and fourth. I would guess that the ceremony also involves being ordained to the Patriarchal Priesthood, which would represent the very top level of the Melchizedek Priesthood. Whether the third and fourth tokens are given in the Second Endowment, or a higher Endowment beyond that, is unclear at this point. It is possible that a third and fourth never existed in the Second Endowment, and that Fundamentalists have created them to suit their own purposes.

Now, to the actual ceremony for Part 1. Please be aware that due to the secrecy of this ritual, there may be more to it than I am privy to. My further research may reveal more in time.

The Second Endowment (Part I)

The husband and wife are ordained Kings and Priests, and Queens and Priestesses, under the direction of the President of the Church, with special blessings pronounced on them in the presence of two witnesses.

1. The husband, dressed in the holy robes of the priesthood, leads in a prayer circle, as taught in the First Endowment, which involves giving all the signs and tokens of the Priesthood and praying at an altar. The wife is also dressed in her priesthood robes.
2. His head is then anointed with oil by the officiator, and by the laying on of hands he is ordained "*a king and a priest unto the most high God, to rule and reign in the House of Israel forever.*" The officiator pronounces upon the husband additional blessings as the Spirit directs.
3. The husband is also given the following: The blessings of Abraham, Isaac and Jacob, which is to have seed forever; the Holy Spirit of Promise that assures him of attaining godhood; the power to live as long as life is desirable, the right and power to attain to Godhood, the power to bind and loose, curse and bless; and have the power to open the heavens. He is then sealed up to eternal life.
4. Next, the wife is anointed with oil by the officiator and, by the laying on of hands, is ordained a queen and priestess to her husband; to have an eternal reign, have ministering angels attend her; attain Goddesshood, and have the power of eternal lives (posterity without end).

(At some place in this ceremony, there is feet washing, which should not be confused with

the later feet washing that will take place in Part 2.)

5. At the conclusion of this ordinance, there is another special washing of the husband's feet to be performed by the wife, but it doesn't take place now. The officiator explains to the couple that it will take place in Part 2 of this Endowment, which is a private ordinance, without witnesses. Its significance is related to the resurrection of the dead. She will do this in her capacity as priestess to her husband, who is her Lord. They are both told that this can come at a later date convenient to the couple, in the privacy of their own home.(12)

THE SECOND ENDOWMENT (PART II)

When a date has been determined by the couple to perform part 2 of this ordinance, the husband dedicates their home. This is not to be confused with the general dedication of the average Mormon home by the husband. This is more like a temple dedication. The particular room that the ordinance will be performed in is also dedicated.

They are to follow the pattern of Mary, when she anointed Jesus' feet in John 12, and in other scriptural references, and dried them with her hair. In Matthew 26:8 and Mark 14:9, the fact that Jesus said that Mary's act would be memorialized wherever the gospel was preached, indicates to LDS authorities that the rite needed to be continued. In the early church, LDS authorities taught that Mary of Bethany was Jesus' wife, and the feet anointing was a literal description of the Second Anointing because as Mary anointed Jesus' feet in preparation for his burial and resurrection, this is what also needs to be done for the husband in Part 2 of the Mormon ceremony.

This rite also makes it clear that the women need long hair. In most of today's Fundamentalist groups the women (first wife and plural wives) never cut their hair. Besides being understood as a symbol of submission to their husbands, it also means that their hair could be used in this ordinance.

Historical records indicate that besides the anointing of the feet, it also includes the husband's whole body. From information contained in early Apostle, Heber C. Kimball's Journal, "Strange Events," Buerger states:

In this part of the ordinance, the wife symbolically prepared her husband for his death and resurrection, a ceremony that gave the wife a claim on her husband for herself in the resurrection.(12) Kimball's journal refers to Mary washing and anointing Jesus' feet and may be derived from a speculative belief taught by some early Mormons that Jesus Christ married Mary and Martha, the sisters of Lazarus.(14)

Heber C. Kimball recorded this event between himself and his wife in his diary:

Apriel (sic) the first 4 day 1844. I, Heber C. Kimball received the washing of my feet, and was annoointed (sic) by my wife Vilate fore (sic) my burial, that is my feet, head, Stomach. Even as Mary did Jesus, that she mite (sic) have a claim on Him in the Reserrection (sic)...

In 1843, Kimball's wife Vilate testified:

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointed the head, /Stomach/ and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the First Reserrection (sic). Vilate Kimball.(15)

One church historical record refers to anointing the feet, head, and stomach; but another record speaks of being washed and anointed "from head to foot." (This information taken from a now defunct website, so am unable to cite the reference.)

Erastus Snow reiterated this in 1857, when admonishing the women:

Do you uphold your husband before God as your lord? ...Can you get into the celestial kingdom without him? ...No woman will get into the celestial kingdom, except her husband receives her... (Journal of Discourses, Vol. 5, p. 291).

Apostle Charles Penrose wrote in 1897:

In the resurrection, they stand side by side and hold dominion together. Every man who overcomes all things and is thereby entitled to inherit all things, receives power to bring up his wife to join him in the possession and enjoyment thereof. (16)

This ordinance was crucial because the only way a woman could ever count on getting to the Celestial Kingdom would be through her husband. He is the one who calls her forth from the grave, using his wife's new name she received in the First temple Endowment--a name which, thereafter in heaven, she will be known by). She will always be in subjection to her husband who is her Lord and God.

It is believed, when part of the second endowment is performed in the home, that sexual intercourse is also involved. This is logical, because eternal propagation is the purpose of godhood. Some claim that in the early church the sex act between husband and wife was performed in the Holy of Holies instead of the home. This ceremony suggests that the recently exposed polygamist sect in Texas, whose male members consummated marriages with minor children on a bed in the basement of their temple, were fulfilling this ritual.

That this took place seems to be the consensus of many. In one fundamentalist group, of which I was a member for a short time (John Bryant's, The Church of Christ Patriarchal), I was able to gain access to Bryant's Second Endowment ordinance book. My mother (who was also a member of the group) and I drove six hours to the church archives in Salt Lake, because we heard that someone had stolen a copy of Bryant's book and had donated it to the archives. Since we had heard rumors that it contained some pretty filthy things, we didn't believe this at first and needed confirmation, so we girded up our loins with determination, and made the trip.

We thought we would have a problem when asking to read it, because the librarian, an elderly man who evidently knew its contents, was hesitant for two, fragile-minded females to read this book. Nevertheless, we prevailed. It was a thick book, and we were there all day taking notes—nearly seven hours, even though we tried to do a fast skim-read. Every now and then the librarian would walk over to our table to see if we were okay.

Bryant's ordinance book, of course, reiterated the Adam-God doctrine, and also promoted the concept that sex (as in pagan rites) was the ultimate religious expression. The altar of the temple was where the husband was to worship, but the altar was not an item of furniture, but the woman herself, suggesting that intercourse took place in the temple, rather than the home. To our horror and reading discomfort, we discovered that all the secret passwords were four-letter swear words, supposedly God's "power words" that had since been corrupted by society. Also included was the Law of Adoption, the sealing of men to men, with nakedness and homosexual acts required to consummate the sealing, all of which are far too graphic to include here.

Bryant claimed he received much of the material for his ordinance book from a certain man in Salt Lake City (name withheld) who had researched the Mormon Church's early temple ceremony of the Second anointing in the LDS archives, and who also indicated that there was a strong possibility that sexual activity was engaged in. Now, this may only mean that legitimately married men and women were involved; but also may have included plural wives, because this was practiced in the early church. This same man, in a letter to me in 1986, claimed that the old sealing altar in the Salt Temple was originally covered with phallic symbols. Present day leaders

found it, discovered its symbolical meaning, and had it removed. This would suggest to me that in the early church ordinances, there was more sexual activity than is admitted to, although this is not to say that the early church did everything Bryant had in his ordinance book.

THE SECOND ENDOWMENT TODAY

If any are invited to participate in this ceremony today, the President of the Church selects them. (In early days, a Stake President could recommend a couple.) It is believed, and this sounds logical, that the General Authorities (the First Presidency and the Twelve Apostles) and their wives have received this ordinance. It is also noted by researchers, that other couples the hierarchy may be acquainted with and who have proved themselves, may also be recommended by them to receive this ordinance.(17)

Believe it or not, as lengthy as this newsletter is, I have only touched on the highlights. For example, it would have been too much to quote all the actual words of the oaths and covenants that are spoken in the First Endowment, but you can find them at the links listed below. I also had to leave out the early church's ordinance of the Law of Adoption, which consists of a temple ritual that seals, not women to men, but men to men. (This is different than the adoption into the family of Abraham that is declared in a member's Patriarchal blessing.) I also did not go into the actual ceremonial procedure of a marriage to a plural wife, nor polyandry (marrying a plural wife who already has a husband). However, you can do a search on www.utlm.org and at least find the Law of Adoption and polyandry.

END

April 15, 2008 references, footnotes & sources:

Below are the links. Next, the definitions (Holy Ghost, Holy Spirit, etc.) that I mentioned at the beginning of this newsletter.

For a picture of the clothes, including pictures, go to this excellent site:
<http://home.teleport.com/~packham/temples.htm>

For the Second Endowment, go to <http://home.teleport.com/~packham/temples.htm#SECOND>

The following links contain the actual text of the ceremony in the various forms it has had since the early days of the church.

1931 Version: <http://home.teleport.com/~packham/endow31.htm>

1984 Version: <http://home.teleport.com/~packham/endow84.htm>

1990 Version: <http://home.teleport.com/~packham/endow90.htm>

2005 Version: <http://home.teleport.com/~packham/endow05.htm>

www.utlm.org (Jerald and Sandra Tanner's site)

<http://www.lds-mormon.com/veilworker/endowment.shtml>

http://utlm.org/topicalindexc.htm#Temple_Ceremony

<http://www.salamandersociety.com/media/movies/templmovie/> - The development of the endowment movie

To hear the actual audio recording of the ceremonies, in either MP3 or RealAudio format. A short video showing the pre-1990 "penalties" and the temple robes.

Michael Marquardt's extensive website on temples, including historical information is at:
<http://www.xmission.com/~research/central/temples.htm>

"The Mormon Temple as a Lasting Relic of Polygamy."
http://www.i4m.com/think/temples/temple_legacy.htm

Archive of the now defunct "Helping Mormons" temple page, and photos of temple interiors,
click on: <http://tinyurl.com/2xcn8l>

Photographs of interior rooms in the Salt Lake Temple, circa 1912:
<http://www.geocities.com/athens/parthenon/4909/slc1.html>

Short video with interior photos of a modern temple: <http://youtube.com/watch?v=bzDE-Tty6eo>

Short video with photos of temple interiors:
<http://youtube.com/watch?v=6BxAI2L2HwY>
Interior views of the Manti (Utah) temple (an older temple):
http://youtube.com/watch?v=zrqnbJBk_Pc

Wikipedia article on garments: http://en.wikipedia.org/wiki/Temple_garment

A very thorough and sympathetic treatment of all aspects of Mormon temple ritual, by a Mormon, is LDS Endowment (www.lds-endowment.org). The only items not revealed there are the actual names and descriptions of the signs, tokens and penalties.

A description of the sacred undergarment that Mormons are required to wear after receiving the endowment: <http://www.mrm.org/multimedia/text/garments.html>

Photo of a man and woman in garments, click on
<http://www.nowscape.com/mormon/undrwrmo.htm>

More on garments: <http://www.i4m.com/think/temples/mormon-garments.htm>

A history of the development of the garment:

<http://www.mrm.org/multimedia/text/temple-ceremony.html>

<http://www.nowscape.com/mormon/mormcr1.htm>

<http://www.saintsalive.com/mormonism/templechanges.htm>

<http://www.lds-mormon.com/veilworker/recommend.shtml>

The questions that are asked in the "worthiness interview" to determine whether a member is worthy to receive admission to the temple.

http://www.lds-mormon.com/new_temple_questions.shtml The revised set of questions (1999 version)

The following links deal with the Masonic influence on the Mormon endowment.

<http://www.masonicmoroni.com> Paul Graham's comprehensive site, with many links from all points of view

<http://www.irr.org/mit/masonry.html>

Complete text of the endowment: www.irr.org/mit/endowment.html

<http://www.mrm.org/multimedia/text/masonic-influence.html>

<http://www.usd.edu/~theaton/mormon/mason.html> - detailed comparison of the Masonic rituals and the endowment, by Tim Heaton.

<http://www.mormonismi.info/jamesdavid/masendow.htm> - another detailed comparison, by James David.

<http://web.archive.org/web/20051119130214/www.helpingmormons.org/temples.htm> Good picture of the Celestial room and veil of the temple.

http://www.i4m.com/think/temples/temple_experience.htm.

The performance of the execution of the death penalties and words used in vicarious baptisms for the dead, can be found at: <http://nowscape.com/mormon/mormcr1b.htm>.

DEFINITION OF MORMON TERMS:

Holy Ghost: The third member of the Godhead, a distinct and separate personage from God and Jesus. He cannot be omnipresent. LDS Pres. Joseph F. Smith said: "The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son." This is because all three are separate individuals, the Father and Son having physical bodies of flesh and bone (not blood, but spiritual fluid), and the Holy Ghost being an actual spirit being. Mormon doctrine is that no one can receive the Holy Ghost except they have hands laid on their heads by one holding the Melchizedek Priesthood, after they are baptized into the only true church (theirs). In Fundamentalist literature we find that the early church taught that the Holy Ghost of each dispensation would be a different spiritual personage, with each in turn eventually being born into mortality so they can gain a mortal body. A new spiritual personage takes over the job until his turn comes up to be born. Joseph Smith alluded to the fact that he used to be a Holy Ghost.

Holy Spirit: Different from the Holy Ghost, this is a spiritual energy that emanates from God's throne and enlightens every man born into this world, permeates all nature, and fills the immensity of space.

Holy Spirit of Promise: This is the Holy Ghost when he is acting in his capacity to ratify and seal a person's calling and election.

The Second Comforter: This is Jesus who, at some point, will appear to individuals and declare their calling and election sure. Jesus may even open the heavens and manifest the Father unto them.

Spirit of the Lord: The pre-mortal spirit body of Jesus, before he was born of Mary. However, depending upon the context of the passage, this term can also mean the Holy Spirit, the Light of Truth, or Light of Christ, all of which indicates the impersonal spiritual energy that fills the immensity of space, and is the agency by which God governs and controls all things. Also, it is sometimes used (not often) as a synonym for the Holy Ghost, a personage of Spirit who is a separate and distinct member of the godhead.

ENDNOTES

(1) History of the Church, Vol. 4, pg. 551-552, cited in Jerald and Sandra Tanner's, *Mormonism-Shadow or Reality?* p. 484, (hereinafter Tanner).

(2) *Mormonism and Masonry*, by S.H. Goodwin, pp. 28-29, cited in Tanner, p. 484.

(3) "Joseph Smith and Kabbalah," by Owens, p. 171) (See also *The Mormon Missionaries*, p. 239). Reference to Smith using the same room where the Masonic Order met for his temple ceremony, can be found in *History of the Church*, Vol. 5, pap 1-2, as cited in Tanner's *Mormonism-Shadow or Reality?* p. 490.

(4) (William Clayton's Diary, July 12, 1843, typed extracts by Andrew F. Ehat, as cited in *Clayton's Secret Writings Uncovered*, p. 20)

(5) "Fullness of the Priesthood" by Buerger, p. 32. His source, Anthony W. Ivins's Diary, 8 April 1901.

(6) *The Mysteries of Godliness: A History of Mormon Temple Worship*, by David John Buerger. (Smith Research Associates, 2002, p. 118).

(7) William Clayton, Diary, 13 Aug. 1843, and Franklin D. Richards' "Scriptural Items," as cited in WJS, pp. 241-42, originals in LDS Church Archives. Cited in Buerger, "Fullness of the Priesthood."

- (8) Dialogue: A Journal of Mormon Thought, Spring 1983, p. 21. Cited in Tanner's p. 6.
- (9) Joseph Smith, Diary, 28 Sept. 1843, LDS Church Archives. Also in Wilford Woodruff's Historian's Private Journal, 1858, typescript p. 24; original in LDS Church Archives. Cited in Buerger, p. 21-22.
- (10) Book of Anointings, 8 Jan. 1846, pp. 3-4 ...original in LDS Church Archives. Cited in Buerger's Fullness of the Priesthood.
- (11) "The Fulness of the Priesthood": The Second Anointing in Latter-day Saint Theology and Practice, by David John Buerger (hereinafter, "Fulness of the Priesthood" by Buerger). (Dialogue: a Journal of Mormon Thought, Spring 1983 No. 16(1)), pp 36, 39.
- (12) On the Potter's Wheel: The Diaries of Heber C. Kimball, pp 56-7. Cited in Tanner's SLC Messenger, Issue 98, p. 8.
- (13) "The Fulness of the Priesthood" by Buerger, pp. 26-27.
- (14) "The Fulness of the Priesthood" by Buerger, pp. 26-27.
- (15) On the Potter's Wheel: The Diaries of Heber C. Kimball, pp 56-7. Cited in Tanner's SLC Messenger, Issue 98, p. 8.
- (16) "Mormon" Doctrine Plain and Simple, by Charles W. Penrose, p. 66.
- (17) See <http://home.teleport.com/~packham/temples.htm#SECOND>

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