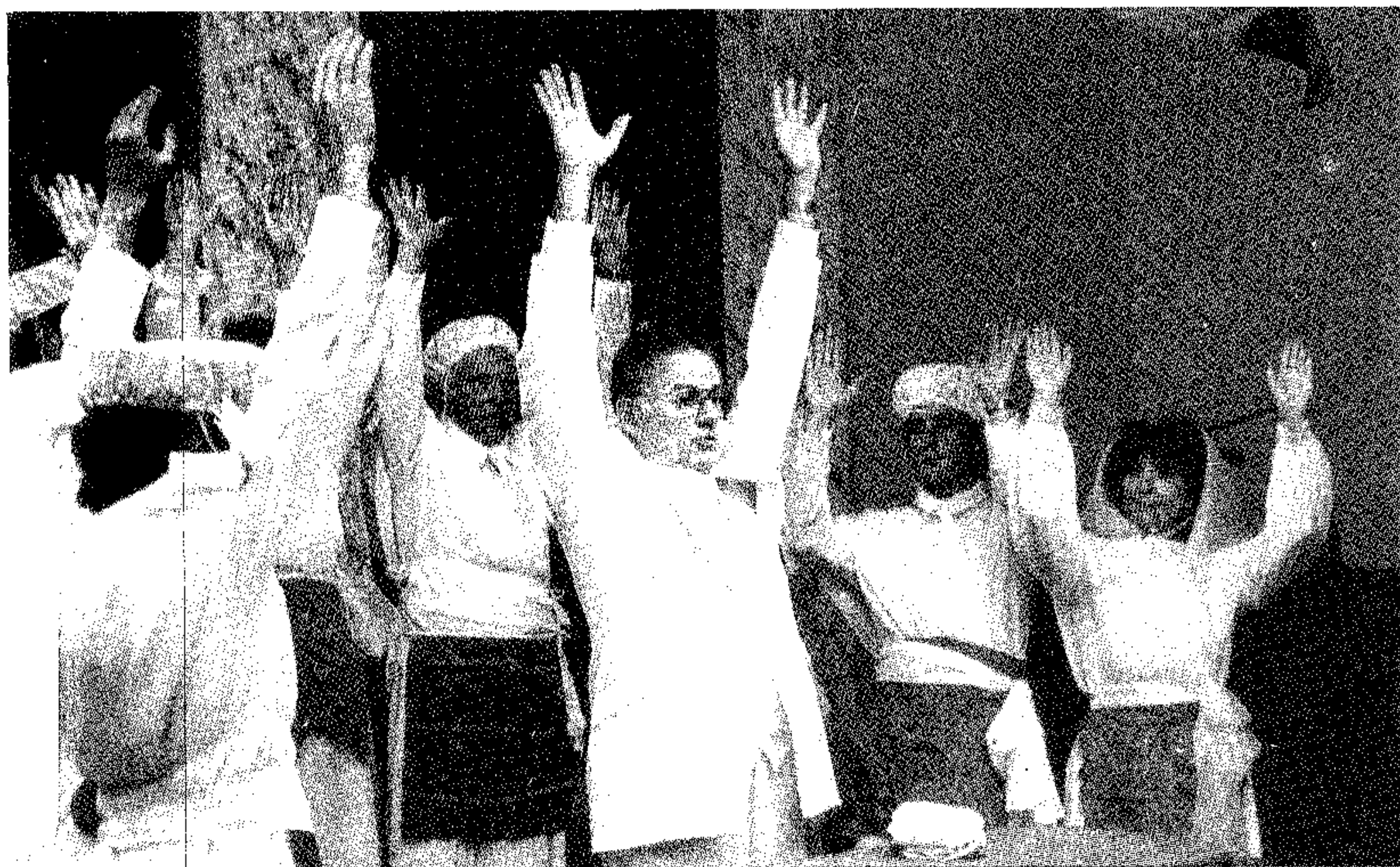


# WHAT'S GOING ON



# IN THERE?

THE VERBATIM TEXT OF THE MORMON TEMPLE RITUALS  
ANNOTATED AND EXPLAINED BY A FORMER TEMPLE WORKER



*By Chuck Sackett*

# WHAT'S GOING ON IN THERE?

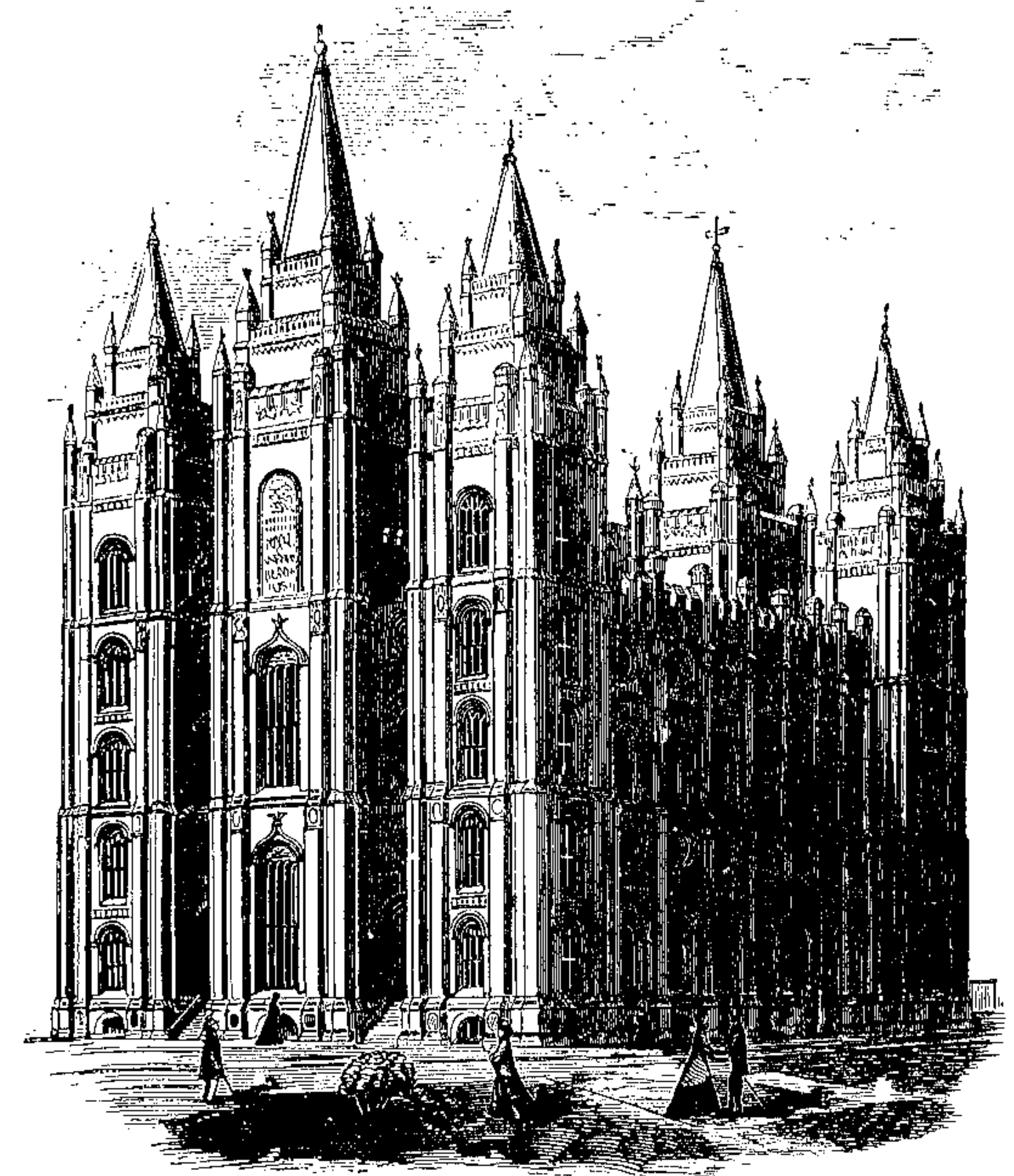
*By Chuck Sackett*



## SCENES IN THE ENDOWMENT CEREMONIES.

1. Preparation—Washing and Anointing. 2. Eloheim Cursing Adam and Eve—Satan Driven Out. 3. Trial of Faith—The “Searching Hand.” 4. Oath to Avenge the Death of Joseph Smith. 5. The “Blood Atonement.”

This plate is from J. H. Beadle’s *Life in Utah; or, the Mysteries and Crimes of Mormonism.* published in 1870. It shows scenes from the endowment ceremony as practiced until the turn of the century.



MORMON TEMPLE IN SALT LAKE CITY.

# TEMPLE OF THE GODMAKERS

This explosive documentary shows bizarre temple rituals and shatters the facade that hides contradictory Mormon teachings. A sequel to the powerful film "THE GODMAKERS", "TEMPLE OF THE GODMAKERS" exposes the paganism of L.D.S. temple rites practiced daily by its elitest members throughout the world. It tells the history behind Mormon blood oaths and sacrifices and of the Mormons' plan for an "end-times" take-over of the U.S.A. "Granny" Thelma Geer, great-granddaughter of the convicted Mormon assassin John D. Lee, touchingly expresses a message of deep Christian love, hope and concern for all those lost in Mormonism.

*"This film is dynamite! If I had seen it while I was a Mormon it would have blown me right out of the church! It clearly shows the pagan practices of Mormonism!"*

*Lucille Hylar, great-granddaughter of Mormon Apostle Brigham Young*

*"By uncovering the occultic practices of Mormon Temple ceremonies this film puts to rest for all time the myth that Mormonism is Christian."*

*Ed Decker, International Director of Ex-Mormons for Jesus/Saints Alive.*

and



WHAT'S GOING ON IN THERE?

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# WHAT'S GOING ON IN THERE?

This booklet has been prepared to enlighten the general public (including most Mormons, and especially Christians) about exactly what transpires during the secret Mormon temple ceremonies. Our purpose is not to ridicule, but to bring light into darkness. We sincerely believe that Mormons and non-Mormons alike can neither comprehend nor accurately evaluate the Mormon gospel without knowing what actually takes place inside the temple, the place where the Keys of Knowledge necessary for exaltation are imparted to LDS "gods in embryo." We pray earnestly that this information will be especially helpful in encouraging Christians in their witness of the Lord Jesus Christ to those lost in the deception of Mormonism.

## PREFACE

Even though we know that the Authorities of the Mormon Church (the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah) will be highly offended at the publication of this work, we do not apologize for doing it. As *former Mormons* and temple workers who are now *born-again* Christians, we acknowledge a great responsibility to the unsuspecting world to expose and reprove, with exactness and the light of truth, precisely what activities take place within Mormon temples today. We heed the admonition of the Apostle Paul to the Ephesian Saints, who had previously participated in similar pagan and occultic rituals: "For ye were sometimes [once] darkness, but now ye are light in the Lord: walk as children of light... and have no fellowship with the unfruitful works of darkness, but rather reprove [expose] them... for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light." (Eph. 5:8, 11-13.) We recognize that this is not the first such exposé, but it is the most accurate and current account of the activities of the Mormon temple "Endowment" ever published. We wish to bring it to the attention of people everywhere so that they may be knowledgeable concerning this, the *most sacred of all activities and teachings* to the modern Mormon (see John 18:20).

The most recent figures released by Mormon leaders indicate that three out of every four Mormons have never participated in these rituals. They have been subjected to intensive propaganda from their leaders, telling them of the sacred, holy nature of the temple and the great blessings to be obtained therein. This booklet is essential for all those non-temple participating Mormons to recognize these occultic rites for what they are, rather than continuing in the belief that they are the only vehicle for becoming a god. Mormons who regularly attend the temple may also be very interested in this booklet. They will be "dying to find out" if it really contains a word-perfect rendition of all of the temple rituals, and will be anxious to find a misplaced word so they can deny its accuracy. We are pleased to give them that opportunity, and challenge them to call to our attention any errors they believe they detect (and listen more attentively while attending the temple).

This booklet contains the entire series of Mormon temple ceremonies (called "ordinances"), and is 100% accurate in the essence of what is done, and very nearly 100% accurate in the precise wording of what is said. This is because this edition of the Endowment was transcribed from a tape recording made inside the temple during the actual Endowment ceremony.\* Other ceremonies have been verified by comparing them with copies of temple worker Instruction Books or similar authentic sources.

This revised and enlarged edition, previously published under the title *What's Going On In Here?*, was prepared by Chuck Sackett, who was a Veil Worker in the Los Angeles Mormon Temple for three years. He also personally participated in over 150 Endowment ceremonies over a period of nearly 10 years. This text of the temple ceremonies was meticulously compared with the Endowment tape recording and other resource materials to produce the most accurate rendition of these rituals ever published. Explanatory notes have been provided to help the reader understand the actions taking place in the dramatization, and are phrased in an objective manner with minimal editorial comment.

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\*The tape recording of the Mormon temple Endowment from which this booklet was transcribed was recorded in the Los Angeles Mormon Temple, and was made using a personal pocket-size tape recorder carried by one of the patrons during an Endowment presentation.

The patron who made this recording entered the temple using his own personal temple recommend and carried his own temple Veil Worker's name tag and identification card during the ceremony. He was greeted by several temple worker acquaintances who obviously did not know of his excommunication from the Mormon Church, which had been at his own request several months earlier.

One of the objectives of this foray was to test the well-known Mormon claim of divinely-assisted temple security. Another objective was to provide an up-to-date, accurate text of the Endowment. (There have been many revisions to the Endowment text in the past ten years, some of them significant.) Contrary to popular Mormon belief, *not one person* in the temple appeared the slightest bit spiritually or supernaturally alerted to the presence among them of one whom they classify as an "apostate" and a "son of perdition." As he departed, the patron was encouraged by a member of the temple Presidency to return again soon.

## INTRODUCTION

Mormon temples are the most secret, sacred facet of Mormonism, and are completely different from neighborhood Mormon chapels. Once a new temple is dedicated, no non-Mormons are *ever* allowed inside. In truth, most Mormons are not permitted to enter the temple either; only Mormons who have met stringent requirements of worthiness determined by a penetrating private interview with their Bishop, followed by a second interview with their Stake President are issued a "temple recommend" which permits them to enter the temple. Temple recommends are valid for one year, after which the entire interview process must be repeated to receive a new recommend. According to LDS Church leaders, fewer than 20% of adult Mormons have valid temple recommends and are thereby qualified to attend the temple, fewer than 10% of adult Mormons regularly attend.\*

Before a Mormon is issued his first temple recommend, he is normally required to attend a course of study intended to qualify him to "live worthy" i.e., to become qualified to live the LDS standards of loyalty, dedication, financial contributions, and personal traits of worthiness. Very little of the ceremonial aspects, and none of the promises or penalties of the temple rituals, are included in the curriculum nor are these ever discussed at any time inside or outside of the temple. These are still a mystery to the participants, who are acting on faith in Joseph Smith and the Mormon Church's prestige.

During a member's first participation in the temple ceremony, he "receives his own Endowments," which means he attends to his own personal salvation requirements. In a special instruction session with all the initiates he is asked by the Temple President to make a personal commitment to return to the temple often (at least once per month), to renew his own commitment, and to remind him of his covenants while he is serving as a proxy for a deceased person to provide that person with Mormon salvation. He thus becomes a "Savior on Mount Zion" by acting in behalf of someone who did not have this opportunity for himself.

## WHY WORK FOR THE DEAD?

Mormons believe that everyone who lives and dies on this earth goes to a place called the Spirit Prison, with the exception of faithful Mormons, who go to Paradise. Mormon spirit missionaries go down from Paradise to the Spirit Prison and teach the Gospel of Joseph Smith to the lost Christians and others there. Those who accept Mormonism must remain in this prison until a worthy Mormon performs the essential "ordinance" rituals for them. They are then released from Spirit Prison to join the Mormons in Paradise. These rituals or Ordinances require a physical body to be washed, anointed, baptized, etc. so they can only be performed by a living person in the place and manner prescribed by Deity acting under universal cosmic laws.

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\*See the *Church News* supplement to the Salt Lake City *Deseret News*, week of Jan. 16, 1982, page 10 for very interesting information on Mormon dedication to this "keystone" of their religion.

## **ORDINANCES FOR THE LIVING**

The ordinances for living Mormons include: washing, anointing, clothing in the Garment of the Holy Priesthood, and the Endowment. Sealings are performed for married couples, and minor children are then sealed to parents. Marriages are performed for time and eternity and, under special circumstances, for time only. These ceremonies account for approximately 2% of all temple ordinances performed.

## **ORDINANCES FOR THE DEAD**

The ordinances for the deceased ancestors of members or names of deceased persons provided by the temple from genealogical records include: baptism, confirmation of membership in the Mormon Church, and ordination to the Holy Melchizedek (Mormon) Priesthood for males. The ordinances for the living described above must also be performed for each of the dead persons who are posthumously receiving their temple blessings. Over 98% of the ordinances performed are done for the dead by a living Mormon proxy.

## **OVERVIEW OF THE MORMON TEMPLE CEREMONY**

We realize that this information is new to most of the readers of this booklet and may be difficult to grasp at times; therefore, we have prepared the following overview of these temple ceremonies to allow you to preview the activities and to concisely present the important elements to you.

Mormons attending the temple are called "patrons" by the temple staff, and will be so designated hereafter. Words or phrases taken directly from the ceremony are in quotes.

### **THE INITIATORY ORDINANCES OR RITUALS**

The "Initiatory Ordinances" or rituals are to prepare the patron to receive the Endowment, and are performed near the dressing rooms where the patrons don the special white clothing that is worn throughout the temple rituals.

#### **WASHING IN WATER**

Each patron is ceremonially washed so that he "may become clean from the blood and sins of this generation." The patron is completely naked except for a pancho-like covering of white sheeting called a "shield." A temple worker wets his fingers in running water and touches each member of the patron's body as he pronounces a blessing upon it. Women temple workers wash female patrons, and men wash men. The worker starts at the top of the patron's head and works down to the feet, reaching under the shield to touch shoulders, back, breast, vitals and bowels, and loins. The washing is sealed by two workers laying their hands on the patron's head and pronouncing the sealing.

## **ANOINTING WITH HOLY OIL**

Each patron is then anointed with consecrated oil preparatory to "becoming a King and a Priest [or a Queen and a Priestess] unto the Most High God, hereafter to rule and reign in the House of Israel forever." A temple worker pours some drops of oil on the top of the patron's head and moistens his fingers in oil, then touches each member of the patron's body as he pronounces a blessing upon it, reaching under the shield to anoint shoulders, back, breast, vitals and bowels, and loins. Two workers then place their hands on the patron's head and one of them pronounces a sealing of the anointing.

### **CLOTHING IN THE MYSTICAL TEMPLE GARMENT**

The patron is then dressed in the "Garment of the Holy Priesthood" as a temple worker gives him special instructions regarding the constant wearing of it day and night throughout his life: "It will be a shield and a protection to you from the power of the destroyer until you have finished your work on the earth," providing you "do not defile it, but are true and faithful to your covenants." The worker also gives instructions regarding the secret "New Name," and then whispers the "New Name" to the patron.

### **THE ENDOWMENT CEREMONY**

The Endowment is a two-hour drama-ritual-ceremony presented to groups of patrons (rather than individually), as is done with most of the other rituals. It is performed in beautiful theatre-type rooms, the walls of which are usually covered with floor-to-ceiling murals depicting appropriate scenes. The performance could be described as a basic 19th-century melodrama, with Lucifer as the villain, Elohim as the hero, and Adam and Eve as the victims. Supporting roles are played by the Apostles Peter, James, and John; a Christian Minister; Jehovah; and the archangel Michael (who becomes Adam). All of the secret names, signs, tokens, penalties, the "True Order of Prayer," and the Veil Ceremony are incorporated into the dramatic performance, with some audience participation, and a "Witness Couple" participating as representatives of the entire audience. The patrons are tested by one representing the Lord, and must individually demonstrate their knowledge of the secrets in order to complete the ritual. For a century live actors have played the various roles with interesting props and costumes; now nearly all temples have changed to a motion picture and tape recording presentation in which the Officiator, who presides over the presentation, rarely speaks. Several temple workers are present during the performance to administer the secret elements named above, and to help patrons don and change the special robes and other attire, where needed. Before the movie version was introduced the patrons moved *en masse* to four different rooms (with appropriate murals) to receive the various portions of the rituals. Now they stay in one room for approximately 1½ hours, watching the film and the Officiator as he pantomimes to a tape recording. The Endowment can be divided into four

“acts” according to the four rooms previously used: The Creation drama, the Garden of Eden drama, the Lone and Dreary World drama, and the Terrestrial World presentation.

### **THE CREATION DRAMA**

This might best be described as a consciousness-lowering, mood-altering experience. The movie shows rather hypnotic scenes of volcano and lava flows, the ocean, and animal and flower scenes as the dialog drones through a very monotonous, repetitious description of the six creative periods. Elohim sends his agents, Jehovah and Michael, down to do all of the creative work, but one day at a time. He requires them to return and give him a report of their activities, then receive further instructions because he only is a man with a body, and cannot tell what they are doing, nor see or hear beyond normal distances. During this segment many patrons are asleep, and most are drowsy by its completion.

### **THE GARDEN OF EDEN**

Adam and Eve are placed in the garden by Elohim and are tempted by Lucifer. Eve succumbs and eats the forbidden fruit, after which she convinces Adam to partake also, then recognizes who Lucifer really is. Lucifer instructs Adam and Eve to make fig-leaf aprons to cover their nakedness when they hear Elohim and Jehovah coming. All the patrons don bright green fig-leaf aprons simultaneously with Adam and Eve, and they continue to wear them over all of Elohim’s Priesthood attire throughout the remainder of the rituals. Elohim is outraged, and curses Lucifer (who, according to LDS doctrine, will never have a body) to crawl on his belly and eat dust forever. Lucifer defies him to his face, ignoring his curse throughout the following scenes, and is cast out. Adam and Eve are then cast out with him, to join him, but only after they make a secret covenant with Elohim and receive a secret token (handgrip), with its name, sign, and penalty (blood/death oath).

### **THE LONE AND DREARY WORLD**

Upon arrival in the lone and dreary world (which is the world in which we now live), Adam builds an altar and offers up prayer. Lucifer answers instead of Elohim, affirming that he is the God of this world, and the drama develops its conflicts around this altar scene. Lucifer employs a Christian minister as his hireling lackey to confuse, deceive, and destroy all mankind along with Adam and Eve. The minister preaches a comical perversion of the 4th-century Nicene Creed, which Adam rejects. (Decades ago, patrons would regularly hiss and boo during this sequence, which employs sarcasm and ridicule to develop audience contempt.) The Apostles Peter, James, and John are sent by Elohim to rescue Adam and Eve, and the preacher deserts Lucifer and joins them after Peter discloses Lucifer’s true identity. He embraces Mormonism with Adam and Eve and is saved, along with the patrons in the audience, while Lucifer is cast out.

## **THE TERRESTRIAL WORLD PRESENTATION**

Adam, Eve, and the patrons advance to the Terrestrial World, where they are put under covenant to obey several more laws, and are taught their accompanying Priesthood tokens, names, signs, and penalties, along with being clothed in the Robes of the Holy Priesthood, and being taught the “True Order of Prayer.”

### **THE VEIL OF THE TEMPLE**

The Endowment climaxes with the Veil Ceremony, in which each patron is tested for his knowledge of the four tokens and their names by a Veil Worker who represents the Lord behind the veil. The Veil is a seven-foot-high by three-foot-wide ivory-colored fabric panel hung on a beautifully finished hardwood framework. It has seven “Marks of the Holy Priesthood” which correspond to the four marks on the patron’s Priesthood temple undergarment. Three of these Veil marks are sewn in the form of openings which are large enough for hands or arms to pass through. Between each pair of Veil segments is a curtained opening through which the patron is conducted after he successfully completes the testing. The Veil is located at the front of the Terrestrial Room, representing the Terrestrial Kingdom (where almost all Christians and nearly all Mormons will supposedly spend eternity), and separates it from the Celestial Room, representing the Celestial Kingdom, where those who successfully keep all of the Mormon commandments will go to become gods over their own planets. Thus, the patron gains entrance to the Celestial Room by passing the testing conducted by “the Lord” at the Veil. (Unfortunately for them, no Mormon is successfully keeping all of the commandments required for entrance into the Celestial Kingdom.)

There are approximately 60 Veil segments in the Los Angeles Temple, equally divided between men and women. The Veil is perhaps the most important object in the temples, and was used over four million times last year alone. Matthew 27:51 tells us that the veil of the Hebrew temple was rent in twain from top to bottom at the time of Jesus’ crucifixion, thus destroying its function. The veil of the Hebrew temple had only one opening, and was only opened once each year by the one and *only* High Priest in order to enter for a specific ritual performed on behalf of all Israel and then return through it (Hebrews 9:6-7). Over four million Mormon temple patrons, mostly women, but including hundreds of thousands of High Priests, *worked* their way through their Veil to provide vicarious exaltation for dead people, then did nothing on the other side, and did not return through it. Yet Mormons speak of their temple Veil in comparison with that in Solomon’s Temple, without ever mentioning specific similarities.

### **THE VEIL CEREMONY**

The Veil Ceremony is the Patron’s principal opportunity to participate during the two-hour ritual.

A Veil Worker represents the Lord behind the Veil, and an Introducer presents the patron to the Lord and coaches him through his lines and actions

if necessary. The Lord reaches through an opening in the Veil to take the patron's hand in the various grips (or tokens), and asks him specific questions through the Veil. His answers must be word-perfect. The culmination of this examination is the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, which is given to the patron only through the Veil while embracing the Lord in the Five Points of Fellowship.

## THE FIVE POINTS OF FELLOWSHIP

“The Five Points of Fellowship are: inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.” The patron and the Veil Worker both reach their left arms through the appropriate mark in the Veil while holding right hands in the Patriarchal Grip and embrace each other, maintaining strong contact at all the points indicated with the Veil separating them, while the Veil Worker gives the name of the token to the patron and the patron repeats it back verbatim. The name of the token is: “Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.” This is a form of incantation which is strikingly similar to various witchcraft, voodoo, or black magic incantations in use for centuries before Joseph Smith developed his Endowment.

It is relevant to note that many women patrons are seriously agitated and disturbed by this procedure through the Veil; since the Veil Workers are all men, the women most often place the blame on the man for being overly familiar or enthusiastic in this embrace. Since the women tend to be more sensitive and perceptive, I believe they are often spiritually disturbed by the overtly occultic power that is being invoked in this incantation. (This probably contributes significantly to the fact that less than ten percent of those Mormons who are eligible actually attend the temple regularly, while nearly triple that number have been through this experience once.) After the patron repeats the incantation verbatim, calling these spiritual powers down upon himself and his posterity for eternity, he is then ushered into the beautiful, ethereal Celestial Room as the climax and reward for his perseverance and successful performance of his vows.

## SUMMARY OF THE SECRETS OF THE HOLY PRIESTHOOD BESTOWED IN THE TEMPLE

### FIVE LAWS

*All temple patrons covenant and promise to keep and live by these five laws of the Endowment.*

**1. Law of Obedience:** Wives agree to obey their husbands in righteousness, and husbands, in turn, agree to obey the law of Elohim and keep his commandments.

**2. Law of Sacrifice:** All agree to give everything they have, including their lives, if necessary, to the building up of the Kingdom of God. (The Mormon Church *is* the Kingdom of God.)

**3. Law of the Gospel:** All agree “to obey the Law of the Gospel, and to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice.”

**4. Law of Chastity:** All agree that they shall have no sexual intercourse except with their legal and lawful husband or wife (or wives).

**5. Law of Consecration:** All agree “you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you or may bless you to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and the establishment of Zion” (the Mormon Church).

## FOUR TOKENS (HANDCLASPS)—WITH ACCOMPANYING NAMES

*Temple participants each receive these four secret tokens or handclasps with accompanying secret names, signs, and penalties.*

**1. The First Token of the Aaronic Priesthood:** Is given by clasping the right hands together and by placing the joint of the thumb over the first knuckle of the hand. Its name is “the New Name you received in the temple this day.” (The “New Name” is usually taken from the Bible, and is the same for everyone on a given day—e.g., every male who goes to any temple on the third of the month will receive the name “Abraham.” The name of the First Token of the Aaronic Priesthood, then, would be “Abraham.”)

**2. The Second Token of the Aaronic Priesthood:** “This token is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand.” The name of this token is your own first given name.” (If you are Elmer Jones, the name of the token would be “Elmer,” and if you were Sadie Jones it would be “Sadie.”)

**3. The First Token of the Melchizedek Priesthood or Sign of the Nail:** Is received by bringing the right hand forward in a vertical position, fingers close together, thumb extended, and the person giving the token placing the tip of the forefinger in the center of the palm with the thumb on the back of the hand. The name of this token is “The Son.”

**4. The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail:** Is given by clasping right hands and interlocking little fingers, and placing the index finger on the center of the wrist. The name is “Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.”

## FOUR SIGNS AND THREE PENALTIES

**1. The Sign and Penalty of the First Token of the Aaronic Priesthood:** Is made by bringing the right arm to the square (with the upper arm horizontal



and the forearm vertical), the palm of the hand forward, the fingers close together, and the thumb extended. The penalty is executed by placing the right thumb under the left ear, palm down, fingers close together. The thumb is drawn quickly across the throat to the right ear and the hand dropped to the side. This signifies having the participant's throat slit from ear to ear and the tongue torn out by its roots.\*

**2. The Sign and Penalty of the Second Token of the Aaronic Priesthood:** Is made by bringing the right hand in front of you, the hand in cupping shape, the right arm forming a square, and raising the left arm to the square. The penalty is executed by placing the right hand on the left breast, and drawing the hand quickly across the chest, then dropping both hands to the sides. This signifies having one's chest ripped open and the heart and vitals torn out and fed to the beasts of the field and the fowls of the air.\*

**3. The Sign and Penalty of the First Token of the Melchizedek Priesthood:** Is made by bringing the left hand forward, the hand in cupping shape, the left arm forming a square. The right hand is brought forward, the palm down, fingers close together, and the thumb extended. The thumb is placed over the left hip. The penalty is executed by drawing the thumb quickly across the body and dropping both hands to the sides. This signifies having the participant's body cut asunder and the bowels gushing out upon the ground.\*

**4. The Sign of the Second Token of the Melchizedek Priesthood** (for which no penalty is mentioned): Is made by raising both hands high above the head, palms forward, fingers close together, and lowering the hands to the side three times while repeating aloud the words "PAY LAY ALE, PAY LAY ALE, PAY LAY ALE." Patrons are told that this means, "Oh God, hear the words of my mouth" in the Adamic language.

## THE GARMENT OF THE HOLY PRIESTHOOD

### FOUR MARKS

Every Mormon who "receives his Endowments" (including all Mormon missionaries) is dressed by a temple worker in the "Garment of the Holy Priesthood" which he is required to wear day and night, 365 days a year, until he is buried in it. It is removed only for bathing and to change it, and for certain "public appearance" exceptions. Originally these resembled old-fashioned "long johns," though they are now cut off at knee-length and are short-sleeved (or cap-sleeved for women).

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\*Until the 1930's the penalties were plainly stated as indicated. The patron was *agreeing* or *covenanting* that if he or she revealed these secrets, the Mormon Elders would quite literally take them and execute the penalties upon them. This is known as "*blood atonement*," and is still a doctrine of the Church today. (It is interesting to note that in 1976, Gary Gilmore, a Mormon convicted in Utah of multiple murders, dropped his legal appeals and elected to be executed by a firing squad to shed his own blood to atone for his crimes.) The significance of the penalties is no longer explained to the patrons as plainly as it was in former days—today, it is described as "various ways in which life may be taken." As the patron is executing the morbid gesture of the penalty, he is affirming that rather than reveal the secret token, name, sign, and penalty, he would "suffer his life to be taken."

Closer examination reveals a pair of button-holes over the right breast sewn in the form of a square, reminding the Mormon of the need for exactness and honor in living up to his temple vows. Over the left breast a pair of button-holes in the form of a compass remind the Mormon that all truth may be circumscribed into one great whole, and that all appetites and passions must be kept within certain bounds which the Lord has prescribed. One button-type hole over the navel recalls the need of constant nourishment for body and spirit, and an identical hole over the right knee signifies that every knee shall bow and every tongue confess that Jesus is the Christ. (In the early Mormon temple ceremonies some of the marks were cut into the garment with a small knife while on the patron's body, thus nicking his flesh and shedding his blood into the garment. See Leviticus 19:28, 21:5; Deuteronomy 14:1; and Jeremiah 16:6.) The same four marks are on the Veil of the temple in much larger dimensions. The temple worker tells the patron, as he or she is being dressed in this garment, that "it will be a shield and a protection to you from the power of the destroyer until you have finished your work on the earth, so long as you are true and faithful to the covenants you make in the temple this day."

Thus the garment serves as a magic talisman to the temple patron, and is to be his source of protection from the power of Satan throughout his lifetime. The patron is instructed that when the garment is worn out, he must cut the Priesthood markings off of it and burn them, after which the garment can be used for rags or for any other purpose. Thus we see that the magical "power" is in the Priesthood markings.

In contrast to the above, the Christian is taught that his protection from Satan comes in a form quite different from this occultic, talismanic magic. Christians, in overcoming Satan's attacks, are instructed in Scripture to put on something far more substantial than magic underwear with Masonic markings on it. (This is fully explained in Ephesians 6:12-18, and we highly recommend this form of protection to all readers.)

### MASONIC SYMBOLS AND RITES USED IN THE MORMON TEMPLE

In spite of vehement denials by LDS leaders, there is a direct link between the rites, symbols, signs, handclasps, and penalties of the Masonic Lodges (Free and Accepted Masons or Freemasons) and those of the temple Endowments of Mormonism. Joseph Smith received his first degree in Masonry on March 15, 1842, and the very next day was elevated to the degree of Sublime Master of the Royal Secret. (See *History of the Church* [D.H.C.], Volume 4, pages 550, 552.) Six weeks later, on May 2, 1842, Smith was teaching these Masonic secrets as his own "revelations" to Mormon leaders as the temple Endowment (see D.H.C., Volume 5, Page 2). It was from his association with the Masons that Joseph Smith derived the basic ceremonies and symbols now known as the Endowment. Into the fabric of Freemasonry he wove his own peculiar brand of occultism, claiming it to be "revelation" from on high.

We do not intend to do an exhaustive comparison between Masonry and the Mormon temple Endowment, but we should like to direct your attention to a few of the more obvious similarities. Please keep in mind as you review the following list that the Masonic rituals and symbols pre-date Joseph Smith by several hundred years:

All-seeing eye  
Anointing with oil  
Apron  
Beehive  
Square and Compass  
Earth symbol  
Emblem of the clasped hands  
Solemn Assembly in the temple  
Five Points of Fellowship  
Special garments applied to initiates  
Garment markings  
Grips (special handshakes)  
The phrase "Holiness to the Lord"  
Moon symbol  
New Name given  
Special prayer circle  
Aaronic and Melchizedek priesthoods  
Blood/death oaths of secrecy with morbid gestures and words  
describing penalties agreed to if secrets are revealed  
Location (and possession) of "Holy of Holies"  
Star symbols  
Sun symbols  
Temples

### THE MYSTICAL PAGAN CONNECTION

The mystical pagan traditions and practices associated with Nimrod, the Tower of Babel, and the Babylonian mystery religion and its temple rites are quite evident in the Mormon temple rituals of today. The "patron" of those ancient initiations received a magic undergarment with secret markings to protect him from the power of Satan, much like Mormons do today. He swore blood/death oaths of secrecy to protect his secret handgrips, gestures, words, and phrases with his life, and demonstrated his knowledge of these secrets in order to complete the ritual initiation. He wore very special, secret white clothing in the ritual which represented the priesthood power. He acquired special identification to gain an audience with the gods in the afterlife, where these secrets were to be of great eternal benefit. There are other striking similarities as well.

Mormon leaders are half-truthful in their claim that theirs is a restoration of ancient temples and ancient rituals; however, it was in the temples of Nimrod, Osiris, and other pagan polytheistic temples—not Solomon's

Hebrew temple—where these Satanic abominations were practiced anciently. These ceremonies are definitely not related to anything genuinely Christian, as the Mormons' vehement rejection of the cross of Calvary similarly testifies.

### IMMORALITY AND SEXUAL ACTIVITY IN THE TEMPLE RITUALS

Numerous stories have been circulated of all sorts of sexual activities, including indecent exposure, polygamous marriages, fornication, marital intercourse, etc., taking place as part of the temple rituals. We want to state emphatically and unequivocally that *none of these rumors is true*. There is no overt sexual activity, immoral or otherwise, contained in the rituals or otherwise conducted within Mormon temples, although there are similarities between ancient pagan fertility rites and Mormon temple ceremonies. We do not believe that polygamous marriages are knowingly being performed within Mormon temples today. Since polygamy is still an essential element of Mormon doctrine (and still very much alive in Utah today), we realize that some Mormons dishonestly obtain polygamous marriage through Mormon temples by concealing their true intentions.

### MORMONS DON'T KNOW

Satan told Eve that she could become as God, and he is still telling the unwary the same lies today; many still believe him. The express purpose of the God of Mormonism is to exalt man to godhood: "This is MY WORK and MY GLORY, to bring to pass the immortality and eternal life of man." "Man is that he might have joy." "As man is, God once was; as God is, man may become." These are the classic statements of Mormon theology. In Mormonism, man becomes a god to save or exalt himself; in Christianity, God became a man to save all mankind. These temple ceremonies vividly contrast Mormonism from Christianity.

A word to Christians: we want to emphasize that your Mormon associates or relatives are most likely unaware of any connection between their beloved temple and its ordinances and ancient mystical pagan rituals or the secrets of the Masonic orders. We believe that they deserve to know about this relationship, and need to be aware of the deception and misrepresentation to which they are in bondage. In light of this, we believe you have a choice: to risk hurting their feelings by telling them in love and honest concern, or to watch them continue on to eternal damnation.

### THE TEMPLE CEREMONIES

Throughout the following account of the temple ceremonies certain explanatory notes have been added to help you understand the flow of events. These portions are clearly distinguished by the **bold-face type** used. The temple ceremonies are set forth with little other commentary on our part. We believe that the words spoken and doctrines revealed "speak for themselves," demonstrating that Mormonism is not in any way Christian.

The rituals called “ordinances” or “temple work” which are performed inside the temple are of two classes: work for the living, and work for the dead (please refer to the introduction for an explanation of these). The wording changes slightly when performed for the dead; these changes are enclosed in brackets, as are also the changes between the wording for men and for women.

### **“PRE-INITIATORY” RITUALS**

**Baptism is the first ceremony conducted in behalf of the dead in the temple. It is performed in the ornate baptismal font mounted on the backs of the statues of 12 full-sized oxen located in the temple basement.\* The Officiator and the patron are dressed in heavy white jumpsuits. There are two or more Witnesses observing the procedure. Often a closed-circuit TV is used to project the names of the deceased persons on a large screen. Typically, 200-300 baptisms are performed per hour, with LDS teenagers serving as proxies to introduce them into the temple rituals and vicarious ordinance work at an impressionable age. The baptismal pronouncement is recited in full for each baptism, and the patron is completely immersed by the Officiator as observed and approved by the two Witnesses.**

### **BAPTISM FOR THE DEAD**

Brother [or sister] \_\_\_\_\_, having authority, I baptize you, for and in behalf of \_\_\_\_\_, who is dead, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

The next ritual is Confirmation for the Dead (confirming the deceased a member of the Mormon Church and conferring in the Holy Ghost). This is usually performed at or near the baptismal font by the same persons who performed the baptismal ritual. Two or more temple workers place their hands on the patron’s head while one pronounces the confirmation.

### **CONFIRMATION FOR THE DEAD**

Brother [or sister] \_\_\_\_\_, in the name of Jesus Christ, we lay our hands upon your head for and in behalf of \_\_\_\_\_, who is dead, and confirm you a member of the Church of Jesus Christ of Latter-day Saints, and say unto you: Receive the Holy Ghost. Amen.

The ordination of dead males to the Mormon “Holy Melchizedek Priesthood” is usually (but not always) performed in the same area of the temple by the same proxy while other patrons are being baptized. Other temple workers perform this ordinance following the baptism and confirmation.

\*All Mormon temples from Nauvoo, Illinois in 1842 to those presently operating have or had baptismal fonts as described, always located below ground level as Joseph Smith instructed. The new generation of temples present, planned, or under construction will deviate from this traditional requirement and will have baptismal fonts above ground level with only six oxen in a semi-circle supporting them.

**Two workers lay their hands upon the patron’s head and one of them pronounces the ordination.**

### **ORDINATION FOR THE DEAD**

Brother \_\_\_\_\_, having authority, we lay our hands upon your head and confer upon you the Melchizedek Priesthood and ordain you an Elder in the Church of Jesus Christ of Latter-day Saints, for and in behalf of \_\_\_\_\_, who is dead, and seal upon you every grace, gift, and authority appertaining to this office in the Holy Melchizedek Priesthood, for and in his behalf, in the name of Jesus Christ. Amen.

### **INITIATORY ORDINANCES**

Following the pre-initiatory ordinances of baptism, confirmation, and ordination, other proxies will perform the next group of rituals for these deceased persons. These are called the “initiatory ordinances” or rituals, and are performed on the main floor level of the temple, adjacent to the men’s and women’s locker rooms. These include washing with water, anointing with oil, and clothing in the Garment of the Holy Priesthood.

### **PREPARATION FOR PARTICIPATION**

As patrons enter the temple, each presents his or her “temple recommend” to a doorkeeper immediately inside. After he approves of it, they proceed to a room with two typists at counters, one for men and the other for women. Each patron presents his recommend to the typist, who types his name, then tears off a strip of the page approximately ½ inch wide by 2½ inches long. This “name slip” contains the name and birthdate of the deceased person, and the patron’s name. The patrons proceed to a room where temple clothing may be rented. Many patrons do not own their own temple clothing, but prefer to rent all or part of it at a nominal charge (each temple has a large and busy laundry and sewing facility to provide this service).

The patrons separate at this point to the men’s and women’s locker rooms, where each patron is assigned a locker. Typical locker rooms are identical for men and women, with the exception of the bride’s rooms. The locker rooms are composed of rows of dressing booths with chest-high partitions. Each booth usually contains three tall lockers with locks and keys. There is a space on top of the lockers for suitcases in which many patrons carry their own white temple clothing. Most patrons remove their street clothing and place it in the locker, leave their Priesthood Garment on, and put on the temple clothing—white dress, slip, stockings, and slippers (women), or white pants, shirt, tie, belt, socks, and slippers (men).

Patrons then lock their locker, place the key in their pocket, and proceed to receive the New Name in a special booth. Next they go to the theater-like Endowment room to receive the Endowment. Those patrons who are receiving the Washing, Anointing, and Clothing in the Garment of the Holy Priesthood, either for themselves or for a dead person for whom they are proxy, will proceed as follows:

## WASHING AND ANOINTING ROOM FOR MEN

The patron prepares for these rituals, called the initiatory ordinances, by removing *all* clothing and placing it in the locker. The patron puts on a device called a "shield." This is a strip of white sheeting approximately 3 feet wide by 8 feet long with a head-sized hole in the center. It hangs open at the sides and covers the body front and back. The patron then locks his locker and proceeds to the washing and anointing room, taking with him his temple garment, name slip, and locker key. Usually he joins a group of similarly-attired patrons on a bench waiting their turn to enter. As each patron enters, the temple worker takes the garment from the patron and hangs it over a long towel rod, and the patron enters the first section of the room to be washed with water.

The temple worker wets his right hand in running water and proceeds to ceremonially wash the patron's body. As he recites the words of the ceremony, the worker lightly touches each part of the patron's body mentioned with his fingers or hand, reaching under the shield where necessary to touch the patron's skin.

### WASHING

Brother [or sister] \_\_\_\_\_, having authority, I wash you preparatory to your receiving your anointings [for and in behalf of (**pause—patron holds the nameslip up for the worker to read and says the name of the deceased person for whom this is being performed and the worker repeats it**), who is dead], that you may become clean from the blood and sins of this generation. I wash your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bear up your head properly; your shoulders, that they may bear the burdens that shall be placed thereon; your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity; your legs and feet, that you may run and not be weary, and walk and not faint.

The washing is then sealed by two temple workers placing their hands upon the patron's head. One of them pronounces the sealing.

### CONFIRMATION OF WASHING

Brother [or sister] \_\_\_\_\_, having authority, we lay our hands upon your head [for and in behalf of (**pause—patron, then worker both speak the name of the deceased**), who is dead], and seal upon you this washing, that

you may become clean from the blood and sins of this generation through your faithfulness, in the name of Jesus Christ. Amen.

Next, the patron enters the second part of the room, where he is seated upon a sort of tile-covered, throne-like chair. Another temple worker pours some drops of oil from a large horn onto the patron's head and into his own hand and proceeds to anoint the patron's body by dipping his fingers in the oil and touching each part in turn.

### ANOINTING

Brother [or sister] \_\_\_\_\_, having authority, I pour this holy anointing oil upon your head [for and in behalf of (**pause—patron, then worker, both speak the name of the deceased**), who is dead], and anoint you preparatory to your becoming a King and a Priest [Queen and Priestess] unto the Most High God, hereafter to rule and reign in the House of Israel forever. I anoint your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bear up your head properly; your shoulders, that they may bear the burdens that shall be placed thereon; your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity; your legs and feet, that you may run and not be weary, and walk and not faint.

The anointing is then sealed by two of the temple workers laying their hands upon the patron's head and one of them pronouncing the sealing.

### CONFIRMATION OF ANOINTING

Brother [or sister] \_\_\_\_\_, having authority, we lay our hands upon your head [for and in behalf of (**pause—patron, then worker, both speak the name of the deceased**), who is dead], and confirm upon you this anointing, wherewith you have been anointed in the temple of our God preparatory to becoming a King and a Priest [Queen and Priestess] unto the Most High God hereafter to rule and reign in the House of Israel forever; and seal upon you all the blessings hereunto appertaining, through your faithfulness, in the name of Jesus Christ. Amen.

The patron now enters the third section of the room to be clothed in the garment that he brought with him to the washing and anointing room. The temple worker removes the garment from the towel rod and holds it open for the patron, who is still wearing the shield, to step into. He then helps the patron pull the garment up and put his arms in as the worker is giving instructions and the New Name.

## RECEIVING THE GARMENT OF THE HOLY PRIESTHOOD AND THE NEW NAME

Brother [or Sister] \_\_\_\_\_, having authority, I place this garment upon you [for and in behalf of (**pause—patron, then worker, both speak the name of the deceased**), who is dead], which you must wear throughout your life. It represents the garment given to Adam when he was found naked in the Garden of Eden, and is called the Garment of the Holy Priesthood. Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work here on earth. With this garment I give you a new name, which you should always remember, and which you must keep sacred, and never reveal except at a certain place that will be shown you hereafter. The name is “\_\_\_\_\_.”

Each of the men and each of the women participating in the Endowment (on a particular day) receives the same New Name. The New Name is usually Biblical (e.g., Abraham, Joseph, Moses, or Martha, Mary, or Naomi). An alternate New Name is provided to those patrons who are representing dead persons whose first names sound like the New Name in use. The temple worker makes a crayon mark on the nameslip which indicates whether the regular or alternate New Name was given.

The patron then goes back to his locker, removes his shield, and puts on his white clothing, which he either rented or brought with him. (This includes white shirt, trousers, belt, socks, tie, and moccasins, which are put on over the garment.) He then carries in his hand his nameslip and the temple clothing which he will put on later in the ceremony.

The women patrons have been going through similar rituals in their area of the temple, which is identical. Over the temple garment they now dress in white slip, long dress, hose and moccasins.

Today it is common practice for the Washing, Anointing, and Clothing in the Garment of the Holy Priesthood to be performed by other proxies separately from the Endowment. Those who come to the temple to perform only the Endowment dress in their white temple clothing and pass through a special booth where they receive the New Name on their way to the Endowment rooms. The name slip bearing the name of the dead person is green or gold for these patrons.

The patrons will usually pass through a beautiful foyer and climb an impressive flight of stairs to reach the Endowment room, where they will be segregated by a temple worker—women to the left, and men to the right (entering always from the rear)—and be seated on richly upholstered theater-type seats. In the older temples, patrons often still move from room to room through the various stages of the Endowment presentation. In modern temples, patrons remain in one room throughout the first 1½ hours of the Endowment, which is presented in motion picture form except for the secret tokens, names, signs, penalties, prayer circle, and Veil explanation portion, which are on tape recording. The Officiator, who is “in charge” of the presentation, pantomimes much of the taped portion and rarely speaks.

## CREATION ROOM

**LECTURER #1: (tape recording)** Brethren and sisters, we welcome you to the temple and hope you will find joy in serving in the House of the Lord this day. Those of you who are here for your own Endowments and those who have yellow or white family name slips should have been washed, anointed, and clothed in the Garment of the Holy Priesthood. The brethren with the yellow name slips should also have been ordained. The ordinances of Washing, Anointing, and Clothing in the Garment of the Holy Priesthood, together with the ordaining on behalf of deceased brethren, were performed previously by other proxies for those whose names are on the green or gold name slips.

Each of you should have received a New Name in connection with this company. If any of you have forgotten the New Name, or have not received these ordinances as explained, please stand. (**Pause\***) Please be alert, attentive, and refrain from whispering during the presentation of the Endowment. As you are asked to proceed to the Veil, please do so in an orderly manner, row by row, as directed. After passing through the Veil into the Celestial Room, and in other areas in the temple, if you need to communicate, please whisper, thus helping us maintain the quiet reverence that should prevail in the House of the Lord. We will now proceed with the presentation of the Endowment.

**LECTURER #2:** Brethren, you have been washed and pronounced clean, or that through your faithfulness, you may become clean from the blood and sins of this generation. You have been anointed to become hereafter Kings and Priests unto the Most High God, to rule and reign in the House of Israel forever.

Sisters, you have been washed and anointed to become Queens and Priestesses to your husbands.

Brethren and sisters, if you are true and faithful, the day will come when you will be chosen, called up and anointed Kings and Queens, Priests and Priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness.

You have had a garment placed upon you, which you were informed represents the garment given to Adam when he was found naked in the garden of Eden, and which is called the Garment of the Holy Priesthood. This you were instructed to wear throughout your life. You were informed that it will be a shield and a protection to you if you are true and faithful to your covenants.

You have had a New Name given unto you, which you were told never to divulge nor forget. This New Name is a keyword which you will be required to give at a certain place in the temple today. The Endowment is to prepare you for exaltation in the Celestial Kingdom.

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\*If a patron stands, he is led by a temple worker to the rear of the room, where the New Name is whispered in his ear. He then returns to his seat and the presentation resumes.

If you proceed and receive your full Endowment, you will be required to take upon yourselves sacred obligations, the violation of which will bring upon you the judgement of God; for God will not be mocked. If any of you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known by raising your hand. **(Pause)**

Brethren and sisters, as you sit here, you will hear the voices of three persons who represent Elohim, Jehovah, and Michael. Elohim will command Jehovah and Michael to go down and organize a world. The work of the six creative periods will be represented. They will organize man in their own likeness and image, male and female. This, however, is simply figurative so far as the man and woman are concerned. **(Pause)**

**Here begins a motion picture presentation which constitutes the major portion of the Endowment. Originally it was done on stage with live actors, but nearly all of the temples are now using the filmed versions of the Endowment ceremony. During the creation sequence a series of scenes and animation or still artwork are shown which portray the creation activities. Only the voices of the characters are heard.**

### **THE CREATION—FIRST DAY**

**ELOHIM:** Jehovah, Michael, see: yonder is matter unorganized. Go ye down and organize it into a world like unto the worlds that we have heretofore formed. Call your labors the First Day and bring me word.

**JEHOVAH:** It shall be done, Elohim. Come, Michael, let us go down.

**MICHAEL:** We will go down, Jehovah.

**JEHOVAH:** Michael, see: here is the matter unorganized. We will organize it into a world like unto the worlds that we have heretofore formed. We will call our labors the First Day and return and report.

**MICHAEL:** We will return and report our labors of the First Day, Jehovah.

**JEHOVAH:** Elohim, we have been down as thou hast commanded and have organized a world like unto the worlds that we have heretofore formed and we have called our labors the First Day.

**ELOHIM:** It is well.

### **SECOND DAY**

**ELOHIM:** Jehovah, Michael, go down again. Gather the waters together and cause the dry land to appear. The great waters call ye seas and the dry land call ye earth. Form mountains and hills, great rivers and small streams, to beautify and give variety to the face of the earth. When you have done this, call your labors the Second Day and bring me word.

**JEHOVAH:** It shall be done, Elohim. Come, Michael, let us go down.

**MICHAEL:** We will go down, Jehovah.

**JEHOVAH:** Michael, we will gather the waters together and cause the dry land to appear. The great waters we will call seas, and the dry land we will call earth. We will form mountains and hills, great rivers and small streams to

beautify and give variety to the face of the earth. We will call our labors the Second Day and return and report.

**MICHAEL:** We will return and report our labors of the Second Day, Jehovah.

**JEHOVAH:** Elohim, we have been down as thou hast commanded, and have gathered the waters together and have caused the dry land to appear. The great waters we have called seas and the dry land we have called earth. We have formed mountains and hills, great rivers and small streams, to beautify and give variety to the face of the earth. And we have called our labors the Second Day.

**ELOHIM:** It is well.

### **THIRD DAY**

**ELOHIM:** Jehovah, Michael, return again to the earth you have formed. Divide the light from the darkness. Call the light “day” and the darkness “night.” Cause the lights in the firmament to appear, the greater light to rule the day and the lesser light to rule the night. Cause the stars also to appear, to give light to the earth, the same as with the worlds we have heretofore formed. When you have done this, call your labors the Third Day, and return and report.

**JEHOVAH:** It shall be done, Elohim. Come, Michael, let us go down.

**MICHAEL:** We will go down, Jehovah.

**JEHOVAH:** Michael, we will divide the light from the darkness. We will call the light day, and the darkness night. We will cause the lights in the firmaments to appear, the greater light to rule the day and the lesser light to rule the night. We will cause the stars also to appear, to give light to the earth, the same as with the worlds we have heretofore formed. We will call our labors the Third Day, and return and report.

**MICHAEL:** We will return and report our labors of the Third Day, Jehovah.

**JEHOVAH:** We have been down as thou hast commanded, and divided the light from the darkness. The light we have called day, and the darkness we have called night. We have caused the firmament to appear. We have set the greater light to rule the day, and the lesser light to rule the night. We have caused the stars to appear to give light to the earth, and have called our labors the Third Day.

**ELOHIM:** It is well.

### **FOURTH DAY**

**ELOHIM:** Jehovah, Michael, return again to the earth you have formed. Plant seeds of all kinds in the earth . . .

**Elohim continues the instructions for filling the earth with vegetation; various forms of flora are specified. Jehovah and Michael accept the instruc-**

tions and the process is repeated as in the first three days, with the instructions being put into action upon the earth. Jehovah and Michael return and repeat the same instructions in the form of a report, which Elohim accepts with, "It is well."

### **FIFTH DAY**

**ELOHIM:** Jehovah, Michael, go down again to the earth you have formed, and place beasts and all forms of animal life thereon: the Elephant, the Lion, the Tiger, the Bear, the Horse, cattle in the fields, and other kinds of animals: fowls in the air in all their varieties, fishes of all kinds in the waters, and insects, and all manner of animal life upon the earth. Command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fulfill the measure of its creation and have joy therein. Call your labors the Fifth Day, and return and bring me word.

**JEHOVAH:** It shall be done, Elohim. Come, Michael, let us go down.

**MICHAEL:** We will go down, Jehovah.

**JEHOVAH:** Michael, now that the earth is formed, divided and beautified, and vegetation is growing thereon, we will place beasts upon the land: the Elephant, the Lion, the Tiger, the Bear, the Horse, and all other kinds of animals: fowls in the air in all their varieties, fishes of all kinds in the waters, and insects, and all manner of animal life upon the earth. We will command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We will call our labors the Fifth Day, and return and report.

**MICHAEL:** We will return and report our labors of the Fifth Day, Jehovah.

**Jehovah and Michael then return and repeat the dialogue again to Elohim in the form of a report.**

**ELOHIM:** It is well.

### **SIXTH DAY**

**ELOHIM:** Jehovah, is man found upon the earth?

**JEHOVAH:** No, man is not found upon the earth, Elohim.

**ELOHIM:** Jehovah, Michael, then let us go down and form man in our own likeness and in our own image, male and female, and put into him his spirit, and let us give him dominion over the beasts, the fishes, and the birds, and make him lord over the earth and over all things on the face of the earth. We will plant for him a garden, eastward in Eden, and place him in it to tend and cultivate it, that he may be happy and have joy therein. We will command him to multiply and replenish the earth, that he may have joy in his posterity. We will place before him the Tree of Knowledge of Good and Evil, and we

will allow Lucifer, our common enemy, whom we have thrust out, to tempt him and to try him, that he may know by his own experience the good from the evil. If he yields to temptation, we will give unto him the Law of Sacrifice, and we will provide a Savior for him, as we counselled in the beginning, that man may be brought forth by the power of the redemption and the resurrection, and come again into our presence, and with us partake of eternal life and exaltation. We will call this the Sixth Day, and we will rest from our labors for a season. Come, let us go down.

**JEHOVAH:** We will go down, Elohim.

**The film now fades from animation with voiceover (characters' voices only) to live-action presentation.**

**ELOHIM:** Jehovah, see the earth that we have formed. There is no man to till and take care of it. We are here to form man in our own likeness and in our own image.

**JEHOVAH:** We will do so, Elohim.

**Adam is shown, shoulders and up, in a comatose state.**

**ELOHIM:** Jehovah, man is now organized and we will put into him his spirit, the breath of life, that he may become a living soul.

**Adam is now starting to awaken, as if from a deep sleep.**

**ELOHIM:** Jehovah, is it good for man to be alone?

**JEHOVAH:** It is not good for man to be alone, Elohim.

**ELOHIM:** We will cause a deep sleep to come upon this man whom we have formed, and we will take from his side a rib from which we will form a woman to be a companion and a helpmeet for him.

**Adam collapses back into a comatose state.**

**NARRATOR:** Brethren and sisters, this is Michael, who helped form the earth. When he awakens from the sleep which Elohim and Jehovah have caused to come upon him, he will be known as Adam and, having forgotten all, will become like a little child. Brethren, close your eyes as if you were asleep.

**ELOHIM:** Adam, wake and arise.

**Adam awakens and arises, still shown from shoulders up.**

**NARRATOR:** All the brethren will please arise.

**Men all stand up, as Eve enters the scene, shoulders and up, behind foliage.**

**ELOHIM:** Adam, here is a woman whom we have formed and whom we give unto you to be a companion and a helpmeet for you. What will you call her?

**ADAM:** Eve.

**Elohim and Jehovah are shown suspended in air against the garden backdrop as identical, brilliant, white personages with long white beards, white hair, and long white robes. Adam and Eve are shown shoulders and up behind garden foliage.**

**ELOHIM:** Why will you call her Eve?

**ADAM:** Because she is the Mother of all living.

**ELOHIM:** That is right, Adam. Because she is the Mother of all living. Adam, we have organized for you this earth, and have planted a garden eastward in Eden. We will place you in the garden and will there command you and Eve to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. Jehovah, introduce Adam into the Garden which we have prepared for him.

**JEHOVAH:** It shall be done, Elohim.

**NARRATOR:** We now go with Adam and Eve into the garden. The brethren will please be seated.

**Men all sit down.**

### THE GARDEN OF EDEN

**ELOHIM:** Adam, we have created for you this earth, and have placed upon it all kinds of vegetation and animal life. We have commanded all these to multiply in their own sphere and element. We give you dominion over all these things, and make you lord over the whole earth, and all things on the face thereof. We now command you and Eve to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. We have also planted for you this garden, wherein we have placed all manner of fruits, flowers, and vegetation. Of every tree of the garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat; nevertheless, thou mayest choose for thyself, for it is given unto thee. But remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

Adam, remember this commandment which we have given unto you. Now go to, dress this garden, take good care of it, be happy and have joy therein. We shall go away, but we shall visit you again and give you further instructions.

**LUCIFER: (Wearing flowing crimson velvet robe with tunic and apron underneath)** Well, Adam, you have a new world here.

**ADAM: (puzzled)** A new world?

**LUCIFER:** Yes, a new world, patterned after the old one where we used to live.

**ADAM: (innocently)** I know nothing about any other world.

**LUCIFER: (piously)** Oh, I see, your eyes are not yet opened. You have forgotten everything. You must eat some of the fruit of this tree. **(Walks to Tree of Knowledge of Good and Evil and picks two ripe fruit, usually resembling apples, then walks to Adam and holds fruit out to him)** Adam, here is some of the fruit of that tree. It will make you wise.

**ADAM: (defiantly)** I will not partake of that fruit. Father told me that in the day that I should partake of it I should surely die.

**LUCIFER: (persuasively)** You shall not surely die, but shall be as the Gods, knowing good and evil.

**ADAM: (finally)** I will not partake of it.

**LUCIFER: (shrewdly)** Oh, you will not? **(Looks at Eve and expresses a wise grin)** Well, we shall see. **(Walks over to where Eve is admiring the flowers—persuasively)** Eve, here is some of the fruit of that tree. **(Holds fruit out to her)** It will make you wise. It is delicious to the taste and very desirable.

**EVE: (surprised)** Who are you?

**LUCIFER: (tenderly)** I am your brother.

**EVE: (inquisitively)** You, my brother, and have come here to persuade me to disobey Father?

**LUCIFER: (persuasively—expounding LDS doctrine)** I have said nothing about Father. I want you to eat of the fruit of the Tree of Knowledge of Good and Evil, that your eyes may be opened, for that is the way Father gained his knowledge. You must eat of this fruit so as to comprehend that everything has its opposite: good and evil, virtue and vice, light and darkness, health and sickness, pleasure and pain; and thus your eyes will be opened and you will have—knowledge.

**EVE: (plaintively)** Is there no other way?

**LUCIFER: (confidently)** There is no other way.

**EVE: (resignedly)** Then I will partake.

**Eve takes the fruit dramatically from Lucifer and takes a bite of it.**

**LUCIFER: (Expresses a smug, wise grin)** There, now go and get Adam to partake. **(Places another fruit in Eve's hand, which he closes and pats.)**

**EVE: (Walks over to where Adam is—sweetly and persuasively)** Adam, here is some of the fruit of that tree. It is delicious to the taste and very desirable.

**ADAM: (surprised)** Eve, do you know what fruit that is?

**EVE: (knowingly)** Yes, it is the fruit of the Tree of Knowledge of Good and Evil.

**ADAM: (concernedly)** I cannot partake of it. Do you know that Father commanded us not to partake of the fruit of that tree?

**EVE: (searchingly)** Do you intend to obey all of Father's commandments?

**ADAM: (resolutely)** Yes, all of them.

**EVE: (pathetically)** Do you not recollect that Father commanded us to multiply and replenish the earth? I have partaken of this fruit and by so doing shall be cast out, and you will be left a lone man in the Garden of Eden.

**ADAM: (resignedly)** Eve, I see that this must be so. I will partake that man may be.

**LUCIFER: (walks into the scene)** That is right.

**EVE: (philosophically)** It is better for us to pass through sorrow that we may know the good from the evil. **(Eve turns to Lucifer—contemptuously)** I know



thee now. Thou art Lucifer, he who was cast out of Father's presence for rebellion.

**LUCIFER:** (*wisely*) Yes, you are beginning to see already.

**ADAM:** (*inquisitively*) What is that apron you have on?

**LUCIFER:** (*arrogantly*) It is an emblem of my power and Priesthoods.

**ADAM:** (*quizzically*) Priesthoods?

**LUCIFER:** (*emphatically*) Yes, Priesthoods.

**ADAM:** (*soberly*) I am looking for Father to come down to give us further instructions.

**LUCIFER:** (*arrogantly*) Oh, you are looking for Father to come down, are you?

**ELOHIM:** (*from a distance*) Jehovah, we promised Adam that we would visit him and give him further instructions. Come, let us go down.

**JEHOVAH:** (*same*) We will go down, Elohim.

**ADAM:** (*excitedly*) I hear their voices, they are coming.

**LUCIFER:** (*excitedly and slyly*) See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!\*

**ADAM:** (*alarmed*) Come, let us hide.

**NARRATOR:** Brethren and sisters, put on your aprons.

**The movie stops while all patrons in the audience remove the bright green satin fig-leaf embroidered aprons from their packages of temple clothing and tie them around their waists.**

**ELOHIM:** Adam . . . Adam! *Adam!!* Where art thou?

**ADAM:** (*cowering*) I heard thy voice and hid myself, because I was naked.

**ELOHIM:** (*searchingly*) Who told thee that thou wast naked? Hast thou partaken of the fruit of the Tree of the Knowledge of Good and Evil, of which we commanded thee not to partake?

**ADAM:** (*ashamedly*) The woman thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat.

**ELOHIM:** (*sternly*) Eve, what is this thou hast done?

**EVE:** (*ashamedly*) The serpent beguiled me, and I did eat.

**ELOHIM:** (*angrily*) Lucifer, what hast thou been doing here?

**LUCIFER:** (*arrogantly*) I have been doing that which has been done in other worlds.

**ELOHIM:** What is that?

**LUCIFER:** (*arrogantly*) I have been giving some of the fruit of the Tree of the Knowledge of Good and Evil to them.

**ELOHIM:** (*judgementally*) Lucifer, because thou hast done this, thou shalt be cursed above all the beasts of the field. Upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life.

**LUCIFER:** (*defiantly*) If thou curseth me for doing the same thing which has been done in other worlds, I will take the spirits that follow me, and they shall possess the bodies thou createst for Adam and Eve.

**ELOHIM:** I will place enmity between thee and the seed of the woman. Thou mayest have power to bruise his heel, but he shall have power to crush thy head.

**LUCIFER:** (*vehemently*) Then with that enmity I will take the treasures of the earth, and with gold and silver I will buy up armies and navies, Popes and Priests, and reign with blood and horror on this earth.

**ELOHIM:** (*authoritatively*) Depart!

**Lucifer turns and departs the scene.**

**ELOHIM:** (*Turning to Jehovah*) Jehovah, let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand and partake of the fruit thereof, and live forever in his sins.

**JEHOVAH:** It shall be done, Elohim. (**Turns away and gives command**) Let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand and partake of the fruit thereof, and live forever in his sins. (**Turns back to Elohim**) It is done, Elohim.

**ELOHIM:** (*judgementally*) Eve, because thou hast hearkened to the voice of Satan and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless, thou mayest be preserved in child-bearing. Thy desire shall be to thy husband, and he shall rule over thee in righteousness.

Adam, because thou hast harkened unto the voice of thy wife and hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

## THE LAW OF OBEDIENCE

**ELOHIM:** (*condescendingly*) Inasmuch as Eve was the first to eat of the forbidden fruit, if she will covenant that from this time forth she will obey your law in the Lord, and will harken unto your counsel as you harken unto mine, and if you will covenant that from this time forth you will obey the Law of Elohim, we will give unto you the Law of Obedience and Sacrifice, and we will provide a Savior for you, whereby you may come back into our presence, and with us partake of eternal life and exaltation.

**EVE:** (*humbly*) Adam, I now covenant to obey your law as you obey our Father.

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\*Note how often Lucifer voices instructions and teaches doctrine.

**ADAM:** (*humbly*) Elohim, I now covenant with you that from this time forth I will obey your law and keep your commandments.

**ELOHIM:** It is well, Adam. Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coats of skins as a covering for them.

**JEHOVAH:** It shall be done, Elohim.

**The movie stops here, the lights come up, and the tape recording begins.**

**NARRATOR:** Brethren and sisters, the garment that was placed upon you in the washing room is to cover your nakedness and represents the coat of skins spoken of. Anciently it was made of skins. You have received the garment, also your New Name. The Officiator will represent Elohim at the altar. A couple will now come to the altar.

**A pre-selected "Witness Couple"\* seated front-row, center-aisle comes forward and kneels at the altar facing forward. The Officiator stands behind the altar and gestures in pantomime with the tape.**

**NARRATOR:** Brethren and sisters, this couple at the altar represent all of you as if at the altar. You must consider yourselves as if you were respectively Adam and Eve.

**ELOHIM:** We will put the sisters under covenant to obey the laws of their husbands. Sisters, arise. (**Women all stand up**) Each of you bring your right arm to the square. (**Women all raise right arms to the square**) You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will each observe and keep the law of your husband, and abide by his council in righteousness. Each of you bow your head and say yes.

**WOMEN:** Yes.

**ELOHIM:** That will do. (**Women all sit down**) Brethren, arise. (**Men all stand up**) Bring your right arm to the square. (**Men all bring right arms to the square**) You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will obey the law of God and keep His commandments. Each of you bow your head and say yes.

**MEN:** Yes.

**ELOHIM:** That will do.

**Men all sit down.**

## THE LAW OF SACRIFICE

**ELOHIM:** You are now about to be put under covenant to obey and keep the Law of Sacrifice, as contained in the Old and the New Testaments. This Law of Sacrifice was given to Adam in the Garden of Eden, who, when he was

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\*It is considered a very special experience to be selected as the Witness Couple. Since they represent all the patrons at the altar, the Endowment takes on a very "realistic" atmosphere for this couple as they move back and forth to the altar to receive the tokens and actually take part in the ceremony. Dolly and I were selected twice in approximately 150 Endowment ceremonies in nine years, and I remember the experience clearly. —C.S.

driven out of the Garden, built an altar on which he offered sacrifices. And after many days, an angel of the Lord appeared unto Adam, saying: "Why dost thou offer sacrifice unto the Lord?" And Adam said unto him: "I know not, save the Lord commanded me." And then the angel spake, saying: "This thing is a similitude of the Sacrifice of the Only Begotten of the Father, who is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." The posterity of Adam down to Moses and from Moses to Jesus Christ offered up the first fruits of the field and firstlings of the flock, which continued until the death of Jesus Christ, which ended sacrifice by the shedding of blood.

And as Jesus Christ has laid down his life for the redemption of mankind, so we should covenant to sacrifice all that we possess, even our own lives if necessary, in sustaining and defending the Kingdom of God (**the Mormon Church**).

All arise. (**Patrons all stand up**) Each of you bring your right arm to the square. (**Patrons all raise right arms to the square**) You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Sacrifice as contained in the Old and the New Testaments, as it has been explained to you. Each of you bow your head and say yes.

**ALL PATRONS:** (**each bowing head**) Yes.

**ELOHIM:** That will do.

**Patrons all sit down.**

## FIRST TOKEN OF THE AARONIC PRIESTHOOD

**ELOHIM:** We now give unto you the First Token of the Aaronic Priesthood with its accompanying name, sign, and penalty. Before doing this, however, we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty, as well as that of all the other Tokens of the Holy Priesthood, with their names, signs, and penalties, which you will receive in the temple this day. They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the execution of the penalties indicates different ways in which life may be taken.\*

The First Token of the Aaronic Priesthood is given by clasping the right hands and placing the joint of the thumb directly over the first knuckle of the hand, in this manner. (**The Officiator takes Adam [male witness] kneeling at the altar by the right hand and demonstrates the token to the audience.**)

We give unto you the First Token of the Aaronic Priesthood. We desire all to receive it.

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\*Compare this with pious Mormon pronouncements regarding secrecy and blood/death oaths in the temple.

All arise. **(The patrons all stand in place. The Witness Couple returns to their seats. Several temple workers circulate through the rows of patrons, giving each one the token. Each patron sits down after receiving it.)**

If any of you did not receive this token, you will please raise your hands. **(Pause)**

The name of this token is the New Name that you received in the temple today. If any of you have forgotten the New Name, please stand. **(Pause\*)** The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. **(The Officiator demonstrates the sign to the audience)** This is the sign.

**The Officiator continues to demonstrate the instructions.**

The execution of the penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.

I will now explain the covenant and obligation of secrecy which are associated with this token, its name, sign, and penalty, and which you will be required to take upon yourselves. If I were receiving my own Endowment today and had been given the name of John as my New Name, I would repeat in my mind these words, after making the sign **(Officiator makes the sign)**, at the same time representing the execution of the penalty.

I, John, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer **(pause—places right thumb under left ear)** my life **(pause—draws thumb quickly across throat to right ear)** to be taken **(drops hands to side)**.

All arise.

**Patrons all stand up.**

Each of you make the sign of the First Token of the Aaronic Priesthood by bringing your right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended.

**Patrons all make the sign.**

This is the sign.

Now, repeat in your minds after me the words of the covenant, at the same time representing the execution of the penalty.

I \_\_\_\_\_, think of the New Name, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty. Rather than do so, I would suffer **(patrons all place right thumbs under left ears as described above)** my life **(patrons all draw thumbs across throats to right ears)** to be taken **(patrons all drop right hands down to sides)**.

That will do.

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\*If a patron stands up, indicating he has forgotten the New Name, he is taken by a temple worker to the rear of the room where the New Name is whispered in his ear. He then returns to his seat, and the ceremony then resumes. This gives the false impression that there is more than one New Name in use. Many patrons have attended the temple for years before they realized that everyone has the same New Name.

**Patrons all sit down.**

**(If any of the brethren or sisters makes a mistake in the execution of the penalty, the execution of the penalty is repeated by all of the patrons together as instructed.)**

It is necessary to repeat the sign of the Execution of the Penalty. The Sign of the First Token of the Aaronic Priesthood is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. **(Patrons all make sign)** It is not necessary to repeat again the words of the covenant in representing the execution of the penalty, but let the name of the token pass through your mind. Now represent the execution of the penalty. **(Patrons all draw their thumbs across their throats)**

That will do.

**Patrons all sit down.**

**ELOHIM:** Jehovah, see that Adam is driven out of this beautiful garden into the lone and dreary world, where he may learn from his own experience to distinguish good from evil.

**JEHOVAH:** It shall be done, Elohim.

**The lights dim and extinguish, and the movie resumes.**

## THE LONE AND DREARY WORLD

**NARRATOR:** We will now go with Adam and Eve to the lone and dreary world. Brethren and sisters, this represents the Telestial Kingdom, or the world in which we now live. Adam, upon finding himself in the lone and dreary world, built an altar and offered prayer, and these are the words he uttered:

**ADAM: (Kneeling at a pile of stones which form an altar, hands raised up and looking toward heaven)**

Oh God, hear the words of my mouth!

Oh God, hear the words of my mouth!

Oh God, hear the words of my mouth!

**LUCIFER: (arrogantly, from off-screen)** I hear you. **(Camera pans left to show towering, arrogant, colorful Lucifer poised near Adam; Lucifer walks over to Adam.)** What is it you want?

**ADAM: (surprised)** Who are you?

**LUCIFER: (arrogantly)** I am the God of this world.

**ADAM: (unsure, questioning)** You, the God of this world?

**LUCIFER:** Yes, what do you want?

**ADAM:** I am looking for messengers.

**LUCIFER: (expresses a smug, wise grin)** Oh, you want someone to preach to you. You want religion, do you? I will have preachers here presently. **(Lucifer turns and looks left. Camera pans to approaching figure dressed in dark blue**

ministerial robe and priest's collar until he walks up to Lucifer.) Good morning, sir.

**PREACHER:** (*wisely*) Good morning! (*looking into the audience*) A fine congregation.

**LUCIFER:** (*intently*) Yes, they are very good people. They are concerned about religion. Are you a preacher?

**PREACHER:** (*proudly, with emphasis*) I am.

**LUCIFER:** (*searchingly*) Have you been to college and received training for the ministry?

**PREACHER:** (*proudly, with emphasis*) Certainly! A man cannot preach unless he has been trained for the ministry!

**LUCIFER:** (*wisely*) Do you preach the orthodox religion?

**PREACHER:** (*proudly, with emphasis*) Yes, that is what I preach.

**LUCIFER:** (*piously*) If you will preach your orthodox religion to these people and convert them, I will pay you well.

**PREACHER:** (*enthusiastically*) I will do my best.

**LUCIFER:** (*looks and gestures toward Adam and Eve*) Here is a man who desires religion. He is very much exercised, and seems to be sincere. (*Lucifer steps back as Preacher approaches Adam and Eve.*)

**PREACHER:** (*authoritatively*) I understand you are inquiring after religion.

**ADAM:** (*reverently*) I was calling upon Father.

**PREACHER:** (*dramatically, with gestures*) I am glad to know that you were calling upon Father. Do you believe in a God who is without body, parts, and passions; who sits on the top of a topless throne; whose center is everywhere and whose circumference is nowhere; who fills the universe, and yet is so small that he can dwell in your heart; who is surrounded by myriads of beings who have been saved by grace, not by any act of theirs, but by His good pleasure? Do you believe in this great Being?

**ADAM:** (*emphatically*) I do not. I cannot comprehend such a being.

**PREACHER:** (*wistfully*) That is the beauty of it. (*reproachfully*) Perhaps you do not believe in the Devil, and in that great hell, the bottomless pit, where there is a lake of fire and brimstone into which the wicked are cast, and where they are continually burning but are never consumed?

**ADAM:** (*emphatically*) I do not believe in any such place.

**PREACHER:** (*reproachfully*) My dear friend, I am sorry for you.

**LUCIFER:** (*disgustedly*) I am sorry! Very, very sorry! (*searchingly*) What is it you want?

**ADAM:** (*sincerely*) I am looking for messengers from my Father.

Scene fades to ethereal view of a huge, magnificent throne set with semicircle of towering Grecian columns, broad steps, and Celestial splendor. Elohim towers majestically above Jehovah, and both appear as in Garden scene.

**ELOHIM:** Jehovah, send down Peter, James, and John to visit the man Adam in the Telestial World, without disclosing their identity. Have them observe conditions generally, see if Satan is there, and learn whether Adam has been true to the token and sign given to him in the Garden of Eden. Have them then return and bring me word.

**JEHOVAH:** (*reverently and submissively*) It shall be done, Elohim. (*Jehovah turns and walks from the presence of Elohim to the edge of the great columned set. There Peter, James, and John reverently enter amid rolling clouds of stage smoke in an ethereal view; the three are wearing long, full, shepherd-type robes with pastel sashes.*) Peter, James, and John, go down and visit the man Adam in the Telestial World, without disclosing your identity. Observe conditions generally. See if Satan is there, and learn whether Adam has been true to the token and sign given to him in the Garden of Eden. Then return and bring us word.

**PETER:** (*reverently and submissively*) It shall be done, Jehovah. Come, James and John, let us go down.

**JAMES:** (*reverently and submissively*) We will go down.

**JOHN:** (*same*) We will go down.

All three turn and exit scene in single-file, Peter leading. Scene fades back to lone and dreary world. Peter, James, and John file into scene, Peter leading, and approach Lucifer, who turns towards them.

**PETER:** Good morning.

**LUCIFER:** Good morning.

**PETER:** (*intently*) What are you doing here?

**LUCIFER:** (*piously*) Teaching religion.

**PETER:** (*searchingly*) What religion do you teach?

**LUCIFER:** (*proudly, with emphasis*) We teach a religion made of the philosophies of men, mingled with Scripture.

**PETER:** How is your religion received by this community?

**LUCIFER:** Very well—excepting this man (*indicates Adam*). He does not seem to believe anything we preach. (*Peter, James, and John turn from Lucifer and walk to Adam and Eve.*)

**PETER:** (*intently*) Good morning. What do you think of the preaching of these gentlemen?

**ADAM:** (*intently*) I cannot comprehend it.

**PETER:** (*searchingly*) Can you give us some idea concerning it?

**ADAM:** (*in wonderment*) They preach of a God who is without body, parts, or passions; who is so large he fills the universe, and yet so small that he can dwell in my heart; and of a hell without a bottom where the wicked are continually burning but are never consumed. To me it is a mass of confusion.

**PETER:** *(sympathetically)* We do not wonder that you cannot comprehend such doctrine. Have you any tokens or signs? **(Lucifer enters the scene and interrupts the conversation.)**

**LUCIFER:** *(dramatically, with gestures)* Do you have any money?

**PETER:** We have sufficient for our needs.

**LUCIFER:** *(dramatically, with gestures)* You can buy anything in this world for money.

**PETER:** *(turns back to Adam—searchingly)* Do you sell your tokens or signs for money? You have them, I presume.

**ADAM:** *(sincerely)* I have them, but I do not sell them for money. I hold them sacred. I am looking for the further light and knowledge Father promised to send me.

**PETER:** That is right. We commend you for your integrity. Good day. **(Peter, James, and John turn and exit, single-file, Peter leading, and stop at the edge of the set.)** We shall probably visit you again.

**Peter, James, and John exit set. Camera pans to Lucifer, who approaches camera ominously and threateningly, then looks intently into the audience.**

**LUCIFER:** *(vehemently)* Now is the great day of my power. I reign from the rivers to the ends of the earth. There is none who dares to molest or make afraid.

**PREACHER:** *(curiously)* Shall we ever have any apostles or prophets?

**LUCIFER:** *(piously)* No. However, there may be some who will profess revelation or apostleship. If so, just test them by asking them to perform a great miracle, such as cutting off an arm or some other member of the body, and restoring it, so that the people may know that they come with power. **Scene fades to Elohim's columned throne set. Peter, James, and John enter, single-file, Peter leading, amid stage smoke and approach Jehovah, who has been awaiting their return.**

**PETER:** Jehovah, we have been to the man Adam in the Telestial World as thou didst command. We found Satan there, with his ministers, preaching all manner of false doctrine, and striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given to him in the Garden of Eden, and is waiting for the further light and knowledge you promised to send him. This is our report.

**JEHOVAH:** It is well, Peter, James, and John. **(Jehovah turns and ascends the wide stairs to approach Elohim, who stands majestically at the top.)** Elohim—Peter, James, and John have been down to the man Adam in the Telestial World. They found Satan there with his ministers preaching all manner of false doctrine, and striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given him in the Garden of Eden, and he is waiting for the further light and knowledge you promised to send him. This is their report.

**ELOHIM:** It is well. Jehovah, instruct Peter, James, and John to go down in their true character as Apostles of the Lord Jesus Christ, to the man Adam

and his posterity in the Telestial World, and to cast Satan out of their midst. Instruct them to give unto Adam and his posterity the Law of the Gospel as contained in the Book of Mormon and the Bible. Also a charge to avoid all lightmindednesses, loud laughter, evil speaking of the Lord's anointed, and taking of the name of God in vain, and every other unholy and impure practice, and cause these to be received by covenant. Instruct Peter, James, and John further to clothe Adam and his posterity in the Robes of the Holy Priesthood, with the robe on the left shoulder, and to give unto them the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Then have them return and bring me word.

**JEHOVAH:** It shall be done, Elohim. **(Jehovah turns, descends stairs, and approaches Peter, James, and John.)** Peter, James, and John, go down in your true character as Apostles of the Lord Jesus Christ to the man Adam and his posterity in the Telestial World. Cast Satan out of their midst. Give unto them the Law of the Gospel as contained in the Book of Mormon and the Bible. Also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice. Cause them to receive these by covenant. Clothe them in the Robes of the Holy Priesthood, with the robe on the left shoulder, and give unto them the Second Token of the Aaronic Priesthood, with its accompanying name, sign and penalty. Then return and bring us word.

**PETER:** It shall be done, Jehovah. Come, James and John, let us go down.

**JAMES:** We will go down.

**JOHN:** We will go down.

**Peter, James, and John turn and exit scene as before. Scene fades to lone and dreary world set. Everyone onscreen is idle as Peter, James, and John file in and approach Lucifer as before.**

**PETER:** I am Peter.

**JAMES:** I am James.

**JOHN:** I am John.

**LUCIFER:** *(reproachfully)* Yes, I thought I knew you. **(Turns dramatically to preacher, who is listening)** Do you know who these men are? They claim to be apostles. Try them!

**Lucifer backs away and Preacher steps up to Peter.**

**PREACHER:** *(searchingly)* Do you profess to be apostles of the Lord Jesus Christ?

**PETER:** *(confidently)* We do.

**PREACHER:** *(with sophistication)* This man told me that we should never have any revelation or apostles, but if any should come professing to be apostles, I was to ask them to cut off an arm or some other member of the body and then restore it, so that the people might know that they came with power.

**PETER: (reproachfully)** We do not satisfy man's curiosity in that manner. It is a wicked and an adulterous generation that seeks for a sign. Do you know who that man is? He is Satan!

**PREACHER: (greatly surprised)** What! The Devil?

**PETER:** That is one of his names.

**PREACHER: (sincerely)** He is quite a different person from what he told me the Devil is. He said the Devil has claws like a bear's on his hands, horns on his head, and a cloven hoof, and that when he speaks he has the roar of a lion!

**PETER: (confidently)** He has said this to deceive you, and I would advise you to get out of his employ.

**PREACHER: (doubtfully)** Your advice is good. But, if I leave his employ, what will become of me?

**PETER: (wisely)** We will preach the gospel unto you with the rest of Adam's posterity.

**PREACHER: (with satisfaction)** That is good. (Turns to Lucifer, who is watching nearby—deliberately) I would like to have a settlement. I want you to pay me for preaching.

**LUCIFER: (proudly, with emphasis)** I am ready to keep my word and fulfill my part of the agreement. (then, reproachfully) I promised to pay you if you would convert these people, and they have nearly converted you. You can get out of my kingdom; I want no such men in it! (Preacher backs out of scene as Lucifer approaches Peter—arrogantly) Now, what are you going to do?

**PETER: (reproachfully)** We will dismiss you without further argument.

**LUCIFER: (dramatically, with gestures)** Aah! You have looked over my kingdom, and my greatness and glory. Now you want to take possession of the whole of it. (Lucifer turns, ominously, approaches the camera, eyes-on, speaks sinisterly—with vehemence) I have a word to say concerning these people. If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power.\*

**PETER: (voice from off-screen, commandingly—camera pans and zooms back to include Peter, James, and John)** Satan! We command you to depart!

**LUCIFER: (turns towards Peter, James and John—defiantly)** By what authority?

**PETER: (Right arm to the square—judgementally)** In the name of Jesus Christ, our Master. (Satan turns very emotionally and departs scene. Peter turns and approaches Adam and Eve.) Adam, we are true messengers from the Father, and have come down to give unto you the further light and knowledge He promised to send you.

**ADAM: (searchingly)** How shall I know that you are true messengers?

**PETER: (confidently)** By our giving unto you the token and sign you received in the Garden of Eden.

**ADAM: (taking Peter by the right hand, but hands out of view)** What is that?

**PETER:** The First Token of the Aaronic Priesthood.

**ADAM:** Has it a name?

**PETER:** It has.

**ADAM:** Will you give it to me?

**PETER:** I cannot, for it is the New Name, but this is the sign (**right arm elevated to the square**). And this represents the execution of the penalty (**thumb of right hand across throat**).

**ADAM:** Now I know that you are true messengers sent down from Father. (turns to audience) These are true messengers. I exhort you to give strict heed to their counsel and teachings, and they will lead you in the way of life and salvation.

**NARRATOR:** The Officiator will represent Peter at the altar.

**At this point the motion picture presentation is concluded. The remainder of the presentation is from a tape recording.**

## THE LAW OF THE GOSPEL

**VOICE OF PETER:** A couple will now come to the altar. (The Witness Couple comes forward and kneels at the altar) Brethren and sisters, this couple at the altar represents all of you as if at the altar, and you will be under the same obligations that they will be. We are required to give unto you the Law of the Gospel as contained in the Book of Mormon and the Bible. To give unto you also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and to cause you to receive these by covenant.

All arise. (Patrons all stand up) Each of you bring your right arm to the square. (Patrons all raise right arms to the square)

You and each of you covenant and promise before God, angels, and these witnesses at this altar, that you will observe and keep the Law of the Gospel and this charge as it has been explained to you. Each of you bow your head and say yes.

**ALL PATRONS: (each bowing head)** Yes.

**PETER:** That will do.

**Patrons all sit down.**

## THE ROBES OF THE HOLY PRIESTHOOD

**PETER:** We are instructed to clothe you in the Robes of the Holy Priesthood. Place the robe on the left shoulder, place the cap on your head with the bow over the right ear, replace the apron, tie the girdle with the bow on the right side, remove the slippers from your feet, and put them on again as part of the temple clothing. You may now proceed to clothe.

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\*NOTE: Lucifer is still giving forth doctrine.

The patrons all stand, and each turns around to use his seat as a dressing table. They remove the green figleaf apron and the slippers from their feet, open their package of temple clothing, and commence dressing by placing the long, white robe on their left shoulder and tying it at the waist on the right side. Next they put on the hat\* (or veil for women) with the bow over the right ear, and then tie the string from the hat to the shoulder loop of the robe. Next they replace the green figleaf apron at the waist, and then tie the long, six-inch wide sash in a large bow at the right side of the waist. They then sit down and replace the slippers on their feet.

## SECOND TOKEN OF THE AARONIC PRIESTHOOD

**PETER:** A couple will now come to the altar. (The Witness Couple comes forward and kneels at the altar) With the robe on the left shoulder, you are prepared to officiate in the ordinances of the Aaronic Priesthood. We will now give unto you the Second Token of the Aaronic Priesthood with its accompanying name, sign and penalty. This token is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand, in this manner. (Officiator takes Adam [male witness] kneeling at the altar in the grip and shows the audience)

We desire all to receive it. All arise. (The Witness Couple stands up and returns to their seats. All patrons stand up in place and receive the token from one of the temple workers who circulate through the rows, then sit down.) If any of you have not received this token, will you please raise your hand.

The name of this token is your own first given name if you are going through the temple for your own Endowment, or if you are going through for the dead, it is the first given name of the person for whom you are officiating.

**PETER:** (Officiator demonstrates the sign as the instructions are given) The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, the left arm being raised to the square. This is the sign. The execution of the penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides. I will now explain the covenant and obligation to secrecy which are associated with this token, its name, sign, and penalty, and which you will be required to take upon yourself.

If I were receiving my own Endowment today, and if my first given name were David, I would repeat in my mind these words, after making the sign, at the same time representing the execution of the penalty. (Officiator, still making the sign, demonstrates the execution of the penalty) I, David, covenant that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer (pause—right hand to left breast) my life (pause—draws hand across chest to right breast) to be taken (drops hands to side).

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The hat looks somewhat like a baker's hat, but oddly flattened and without the wide band. It has a square bow on one side and a cloth string on the opposite side.

All arise.

(Patrons all stand up.)

Each of you make the sign of the Second Token of the Aaronic Priesthood by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign.

(Patrons all make the sign.)

Now repeat in your minds after me the words of the covenant, at the same time representing the execution of the penalty.

I \_\_\_\_\_, think of the first given name, covenant that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. Rather than do so, I would suffer (patrons all place right hand on left breast) my life (patrons all draw right hands quickly across their bodies) to be taken (patrons all drop both hands to their sides). That will do. (Patrons all sit down.)

(If any one of the brethren or sisters makes a mistake in the execution of the penalty, the execution of the penalty is repeated by all patrons together, as before.)

The tape resumes.

**PETER:** Jehovah, we have been down to the man Adam and his posterity in the Telestial World, and have cast Satan out of their midst. We have given unto them the Law of the Gospel as contained in the Book of Mormon and the Bible. Also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and have caused them to receive these by covenant. We have also clothed them in the Robes of the Holy Priesthood and have given unto them the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. This is our report.

**JEHOVAH:** It is well, Peter, James, and John. (The tape continues, and Jehovah repeats the same report to Elohim, who is pleased and who gives Jehovah further instructions for Peter, James, and John to return again to Adam in the Telestial World and to give unto Adam instructions to change his robe to the right shoulder preparatory to receiving the ordinances of the Melchizedek Priesthood and to administer to Adam the Law of Chastity and introduce him into the Terrestrial World. Jehovah then similarly instructs Peter, James, and John, who accept the instructions and depart, saying, "We will go down.")

**PETER:** We are instructed to have you change your robe to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood, and to introduce you into the Terrestrial World. You may now make the change by removing the robe. (The room light level is increased to represent the change to the Terrestrial World)

The patrons all stand, each turning around to use his seat as a clothes stand, and proceed to remove the hat, sash, apron, robe and slippers. They put on

the robe again, but on the right shoulder, then put on all of the other items reversed, with the bow of the hat over the left ear and the sash tied to the left side. They sit down and put on the slippers.

## THE TERRESTRIAL WORLD THE LAW OF CHASTITY

**PETER:** A couple will now come to the altar. (The Witness Couple comes forward and kneels at the altar as before) We are instructed to give unto you the Law of Chastity. This I will explain to you. To the sisters, it is that no one of you will have sexual intercourse except with your husband to whom you are legally and lawfully wedded. To the brethren, it is that no one of you will have sexual intercourse except with your wife to whom you are legally and lawfully wedded.

Sisters, please arise. (Women all stand up) Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say yes.

**WOMEN:** (each bowing her head) Yes.

**PETER:** That will do. (Women all sit down) Brethren, please arise. (Men all stand up) Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Chastity as it has been explained to you. Each of you bow your head and say yes.

**MEN:** (each bowing his head) Yes.

**PETER:** That will do. (Men all sit down.)

## FIRST TOKEN OF THE MELCHIZEDEK PRIESTHOOD OR THE SIGN OF THE NAIL

**PETER:** (Officiator demonstrates the instructions with the male witness patron before the audience as tape plays) We will now give unto you the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. This token is received by bringing the right hand into this position: the hand vertical, the fingers close together, and the thumb extended, and the person giving the token placing the tip of the forefinger of his right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it, in this manner. We desire all to receive it. All arise.

The Witness Couple stands up and returns to their seats as the patrons all stand and receive the token from one of the temple workers, then sit down.

**PETER:** If any of you have not received this token, you will please raise your hand.

The name of this token is "The Son," meaning the Son of God.

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together, thumb extended, and the thumb is placed over the left hip. (Officiator makes the sign facing the audience as before.) This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hands to the side. (Officiator demonstrates execution of the penalty.)

I will now explain the covenant and obligation of secrecy which are associated with this token, its name, sign, and penalty, and which you will be required to take upon yourselves. If I were receiving the Endowment today, either for myself or for the dead, I would repeat in my mind these words, after making the sign (Officiator makes the sign), at the same time representing the execution of the penalty. I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. Rather than do so, I would suffer my life (pause—draws right thumb across body) to be taken (drop hands to his sides).

All arise.

(Patrons all stand up.)

Each of you make the sign of the First Token of the Melchizedek Priesthood or Sign of the Nail by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square. The right hand is also brought forward, the palm down, the fingers close together and the thumb extended, and the thumb is placed over the left hip. (Patrons all make the sign.) This is the sign.

Now repeat in your minds after me the words of the covenant, at the same time representing the execution of the penalty.

I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. Rather than do so, I would suffer my life (patrons all draw their right thumb quickly across their body) to be taken (patrons all drop both hands to their sides).

That will do.

(Patrons all sit down.)

(If any of the brethren or sisters makes a mistake in this execution of the penalty, the execution of the penalty is repeated by all the patrons as with previous penalties.)

**PETER:** We will return and report.

Jehovah, we have been down to the man Adam and his posterity, have placed the robe on the right shoulder and have introduced them into the Terrestrial World. We have put them under covenant to observe and keep the Law of Chastity. We have also given them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name, sign, and penalty. This is our report.



**JEHOVAH:** It is well, Peter, James, and John.

Elohim—Peter, James, and John have been down to the man Adam and his posterity, have placed the robe on the right shoulder, and have introduced them into the Terrestrial World. They have also put them under covenant to observe and keep the Law of Chastity. They have given unto them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name, sign, and penalty. This is their report.

**ELOHIM:** It is well. Jehovah, send down Peter, James, and John and instruct them to give to the man Adam and his posterity in the Terrestrial World the Law of Consecration in connection with the Law of the Gospel and the Law of Sacrifice, and to cause them to receive it by covenant. Give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and to teach them the Order of Prayer, and to prepare them in all things to receive further instructions at the Veil. Then have them report at the Veil.

**JEHOVAH:** It shall be done, Elohim. Peter, James, and John, go down to the man Adam and his posterity in the Terrestrial World, and give unto them the Law of Consecration, in connection with the Law of the Gospel and the Law of Sacrifice, and cause them to receive it by covenant. Give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign. Teach them the Order of Prayer and prepare them in all things to receive further instruction at the Veil. Then report at the Veil.

**PETER:** It shall be done, Jehovah. Come, James and John, let us go down.

## LAW OF CONSECRATION

**PETER:** A couple will now come to the altar. **(The Witness Couple comes forward and they kneel at the altar as before.)** We are instructed to give unto you the Law of Consecration as contained in the book of Doctrine and Covenants **(Officiator picks up Doctrine and Covenants from the altar and holds it up to the audience)**, in connection with the Law of the Gospel and the Law of Sacrifice which you have already received. It is that you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

All arise. **(Patrons all stand up.)** Each of you bring your right arm to the square.

You and each of you covenant before God, angels, and these witnesses at this altar that you will observe and keep the Law of Consecration as contained in this, the book of Doctrine and Covenants. It is that you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

Each of you bow your heads and say yes.

**ALL PATRONS: (each bowing his head)** Yes.

**PETER:** That will do.

**(Patrons all sit down.)**

## SECOND TOKEN OF THE MELCHIZEDEK PRIESTHOOD, THE PATRIARCHAL GRIP, OR SURE SIGN OF THE NAIL

**PETER: (the Officiator demonstrates the token with the male witness patron at the altar)** We will now give you the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign. This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger on the center of the wrist, in this manner **(shows the audience the token)**. We desire all to receive it. All arise.

**The Witness Couple stands up and returns to their seats as the patrons all stand and each one receives the secret grip from one of the temple workers who circulate through the rows of patrons.**

If any of you have not received this token you will please raise your hand.

This token has a name and a sign, but no penalty is mentioned. However, you will be under just as sacred an obligation of secrecy in connection with this token and sign as you are with the other tokens and signs of the Holy Priesthood which you have received in the temple this day. The name of this token will not be given to you at this stage of the Endowment, but it will be given later on.

**The Officiator demonstrates the sign.**

The sign is made by raising both hands high above the head, and while lowering the hands repeating aloud the words:

Pay lay ale

Pay lay ale

Pay lay ale.

**The Officiator raises and lowers his hands three times in synchronism with the words.**

When Adam was driven out of the Garden of Eden, he built an altar and offered prayer, and these are the words he used which, interpreted, are: "Oh God, hear the words of my mouth," repeated three times.\*

We desire all to receive it. All arise. **(Patrons all stand up.)** Each of you make the sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail by raising both hands high above the head, and by lowering your hands to your sides, while repeating the words of the prayer.

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\*Another possible translation of these words, from Biblical Hebrew, is "Wonderful Lucifer" repeated three times. See Strong's Concordance, Hebrew Dictionary section, words #6382 and #1966. Note that on page 33 it is Lucifer who answers Adam's prayer.

**ALL PATRONS:** (all making the sign by raising and lowering their hands three times while reciting the words in unison)

Pay lay ale

Pay lay ale

Pay lay ale.

**PETER:** That will do.

**(Patrons all sit down.)**

A lecture will next be given, which summarizes the instructions, ordinances, and covenants, and also the tokens with their key words, signs, and penalties, pertaining to the Endowment which you have thus far received. You should try to remember and keep in mind all that you have heard and seen and may yet hear and see in this temple this day. The purpose of this lecture is to assist you to remember that which has been taught to you this day. You must keep in mind that you are under a solemn obligation never to speak, outside of these walls, of the things you see and hear in this sacred place.

### LECTURE BEFORE THE VEIL

**LECTURER:** Brethren and sisters, these Endowments as herein administered, long withheld from the children of men, pertain to the Dispensation of the Fulness of Times and have been revealed to prepare the people for exaltation.

**The Lecturer explains to the patrons all that they have gone through, from the Washing and Anointing Room to the time they receive this lecture. He mentions that they have received the Keys of the Priesthood contained in the Endowments.**

These are what are termed the Mysteries of Godliness, and they will enable you to understand the expression of Jesus made prior to his betrayal—This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. May God bless you all. Amen.

### THE PRAYER CIRCLE

**PETER:** We will now teach you the “True Order of Prayer.” The Witness Couple will now come forward and stand at the head of the altar. Six or seven other couples will come forward and form a circle around the altar.

**The tape recording stops while the Witness Couple and several other couples at random come forward and arrange themselves in a circle of couples around the altar, men on the right of their partners. The tape then resumes.**

John will instruct and lead in the prayer circle. **(The Officiator, acting as John, stands in the center of the circle behind the altar, facing the patrons, and pantomimes to the tape recording.)**

**JOHN:** If any of you have unkind feelings towards any member of this circle, you are invited to withdraw, that the Spirit of the Lord may be unrestrained. In this circle, we are required to make all the signs and penalties of the Holy Priesthood.

**The Officiator and patrons in the prayer circle all make the signs and penalties as instructed by the tape recording.**

We will begin by making the sign of the First Token of the Aaronic Priesthood. The sign is made by raising the right hand to the square, the palm forward, the fingers close together, and the thumb extended. This is the sign. The execution of the penalty is represented by placing the right thumb under the left ear, drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side. The name of this token is the “New Name.”

We will now make the sign of the Second Token of the Aaronic Priesthood by bringing the right hand forward, with the hand in cupping shape, the right arm forming a square, the left arm being raised to the square. This is the sign. The execution of the penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hand to the side. The name of this token is the first given name of the person for whom you are officiating today.

We will now make the sign of the First Token of the Melchizedek Priesthood, or Sign of the Nail, by bringing the left hand in front of you, the hand in cupping shape, the left arm forming a square. The right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the thumb is placed over the left hip. This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hands to the sides. The name of this token is “The Son,” meaning the Son of God.

We will now make the Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, by raising both hands high above the head, and while lowering the hands repeating aloud the words:

Pay lay ale

Pay lay ale

Pay lay ale.

The sisters will please veil your faces. The brethren will each take the sisters at your left by the right hand in the Patriarchal Grip. Each of you will raise your left arm to the square and place your left elbow on the shoulder or arm of the person on your left. You will please repeat the words of the prayer.

**At this point the tape recording stops and the Officiator actually speaks. He first carefully checks and adjusts the position of all patrons in the prayer circle. Then he kneels at the altar inside the circle, on the side nearest the patrons, facing forward, and offers the prayer. The Officiator pauses regularly to allow the patrons in the circle to repeat his words.**

**A typical prayer would be as follows:**

Our Eternal Heavenly Father:

We thank Thee for the privilege of coming to the temple this day and participating in these sacred ordinances which are essential to these deceased individuals. We ask you to bless our Prophet, Spencer W. Kimball; to bless the Temple Presidency, and all those who serve with them; . . . **(Many other**

**topics may be covered, especially the missionaries, missionary programs and work, and geneological work).** . . . We ask Thee, Heavenly Father, to look with favor upon all those whose names are placed on this altar\* this day. We ask Thy healing blessing to be manifested in all their various needs, to restore health and strength to body, mind, and spirit. We ask Thee to bless all those who are participating here tonight and see them safely home to their destination. We ask you to watch over their families and loved ones until they arrive home, in the name of Jesus Christ, Amen.

**Tape recording resumes, with Officiator and his aide standing front and center facing the patrons.**

**PETER:** The sisters will unveil their faces and the brethren and sisters in the circle will return to their seats.

**(Patrons return to their seats.)**

We will now uncover the Veil.

**The Officiator and aide take appropriate action to expose a veil segment to the audience. The Officiator continues to pantomime the tape, using a pointer to identify the marks.**

Brethren and sisters, this is the Veil of the temple. We will now explain to you the significance of the marks on the Veil. These four marks are the Marks of the Holy Priesthood, and corresponding marks are found on your individual garments. This is the mark of the square. It is located on the garment over the right breast, signifying exactness and honor in living up to all of the covenants made in the temple this day. This is the mark of the compass. It is located on the garment over the left breast, signifying that desires, appetites, and passions are to be kept within the bounds the Lord has established, and that all truth can be circumscribed into one great whole. This is the navel mark. It is placed on the garment over the navel as a reminder of the constant need of nourishment to body and spirit. This is the knee mark. It is placed on the right leg of the garment over the knee, and indicates that every knee shall bow and every tongue confess that Jesus is the Christ.

These other three marks are for convenience in working at the Veil. Through this one the person representing the Lord puts his right hand to test our knowledge of the tokens of the Holy Priesthood; through this one, he asks us certain questions; and through this one, we give our answers.

Since all of you will have to pass through the Veil, we will show you how this is done.

**The aide is now behind the Veil to act as the Lord. The Officiator, acting as both Peter and Adam, gives three taps with the mallet against the Veil framework as the tape recording continues.**

**LORD:** What is wanted?

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\*There is a white packet on the altar which contains the names of persons for whom prayer has been requested during the past two weeks.

**PETER:** Adam, having been true and faithful, desires further light and knowledge by conversing with the Lord through the Veil [for and in behalf of \_\_\_\_\_, who is dead].

**LORD:** Present him at the Veil and his request shall be granted.

**LORD: (extends his right hand through the navel mark in the Veil and takes the Officiator by the right hand in the First Token of the Aaronic Priesthood.)** What is that?

**PETER: (acting as Adam)** The First Token of the Aaronic Priesthood.

**LORD:** Has it a name?

**PETER:** It has.

**LORD:** Will you give it to me?

**PETER:** I will, through the Veil. You will now give the New Name to the Lord through the Veil.

**LORD: (breaks contact, then takes Officiator by the right hand in the Second Token of the Aaronic Priesthood)** What is that?

**PETER:** The Second Token of the Aaronic Priesthood.

**LORD:** Has it a name?

**PETER:** It has.

**LORD:** Will you give it to me?

**PETER:** I will, through the Veil. You will each give your own first name if you are going through the temple for your own Endowments, or the first given name of the deceased for whom you are presiding today.

**LORD: (breaks contact, then takes Officiator by the right hand in the First Token of the Melchizedek Priesthood)** What is that?

**PETER:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**LORD:** Has it a name?

**PETER:** It has.

**LORD:** Will you give it to me?

**PETER:** I will, through the Veil—"the Son."

**LORD: (breaks contact, then takes Officiator by the right hand in the Patriarchal Grip)** What is that?

**PETER:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**LORD:** Has it a name?

**PETER:** It has.

**LORD:** Will you give it to me?

**PETER:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

**LORD:** You shall receive it upon the Five Points of Fellowship through the Veil.

**PETER:** The Five Points of Fellowship are: inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear. **(Peter demonstrates the five points with the Lord.)** The Lord now gives you the name of the token. You will then repeat it back to him through the Veil, whereupon the Lord responds, "That is correct." The worker will then give three raps with the mallet—like this **(Officiator taps with the mallet)**—and the Lord will ask:

**LORD:** What is wanted?

**PETER:** Adam, having conversed with the Lord through the Veil, desires now to enter his presence. The Lord then takes Adam by the right hand through the opening in the Veil and says:

**LORD:** Let him enter.

**PETER:** The Lord then admits Adam into the Celestial Kingdom. We desire all to enter his presence. **(End of tape recording.)**

**The Officiator, who until now has spoken only in prayer, now gives instructions for orderly movement, row by row, of the patrons into the Terrestrial Room, where the actual Veil is located. The patrons then proceed to move to the Terrestrial Room and take up seats there. Still segregated, women are on the left, men on the right. The entire front of this room, plus extra space to both sides, is filled with approximately 50 Veil segments (Los Angeles Temple). Patrons (still segregated by sex) are called from their seats in groups of eight to ten by the Officiator to the Veil area, where they are assigned to a Veil section in turn and then introduced at the Veil.**

**Three persons are involved at each Veil Ceremony: the VEIL WORKER, who represents the Lord behind the Veil; the PATRON, who is going through the ceremony to obtain entrance into the Celestial Room, representing the Celestial Kingdom, located behind the Veil; and the INTRODUCER, who helps the patron and introduces him to the Lord. All Veil Workers are men, but the Veil segments are divided between men and women patrons, and women Introducers help women patrons.**

## CEREMONY AT THE VEIL

**As the patron approaches the Veil, the Introducer takes the patron's nameslip. The Introducer taps three times on the Veil framework with a small mallet.**

**The Veil Worker then parts the Veil opening slightly with his right hand.**

**LORD:** What is wanted?

**The Introducer holds up the patron's nameslip for the Veil Worker to read while he is stating the introductions.**

**INTRODUCER:** Adam, having been true and faithful in all things, desires further light and knowledge by conversing with the Lord through the Veil (for and in behalf of \_\_\_\_\_, (patrons states the name, the Introducer repeats it), who is dead).

**The Veil Worker reads the nameslip and notes if the alternate New Name (the name of the First Token of the Aaronic Priesthood) has been given, and the**

**first given name of the deceased (the name of the Second Token of the Aaronic Priesthood). No communication is permitted between the Veil Worker and the Introducer or the patron except the specified dialogue. If the patron makes a mistake, the Introducer immediately corrects him, and the patron restates the correction. If the Introducer misses the mistake, the Veil Worker (Lord) stops, or breaks contact and repeats the same question to indicate an error was made.**

**LORD:** Present him at the Veil and his request shall be granted.

**The Introducer then positions the patron in front of the Veil, after which the Veil Worker extends his right hand through the navel mark on the Veil, and takes the patron by the right hand in the First Token of the Aaronic Priesthood described above.**

**LORD:** What is that?

**PATRON:** The First Token of the Aaronic Priesthood.

**LORD:** Has it a name?

**PATRON:** It has.

**LORD:** Will you give it to me?

**PATRON:** I will, through the Veil **(whispers the new name).**

**LORD: (Breaks contact, then takes patron's right hand in the Second Token of the Aaronic Priesthood) What is that?**

**PATRON:** The Second Token of the Aaronic Priesthood.

**LORD:** Has it a name?

**PATRON:** It has.

**LORD:** Will you give it to me?

**PATRON:** I will, through the Veil **(gives the first given name).**

**LORD: (Breaks contact, then takes patron's right hand in the First Token of the Melchizedek Priesthood, or Sign of the Nail) What is that?**

**PATRON:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**LORD:** Has it a name?

**PATRON:** It has.

**LORD:** Will you give it to me?

**PATRON:** I will, through the Veil—"The Son."

**LORD: (Breaks contact, then takes the patron's right hand in the Patriarchal Grip) What is that?**

**PATRON:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**LORD:** Has it a name?

**PATRON:** It has.

**LORD:** Will you give it to me?

**PATRON:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

**LORD:** You shall receive it upon the Five Points of Fellowship, through the Veil. (Patron and Veil Worker embrace in the Five Points of Fellowship through the Veil, which are: inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, mouth to ear, still holding the Patriarchal Grip.) This is the name of the token: Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity. (pause) What is that?

**PATRON:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**LORD:** Has it a name?

**PATRON:** It has.

**LORD:** Will you give it to me?

**PATRON:** I will, upon the Five Points of Fellowship through the Veil: health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.

**LORD:** That is correct.

The patron and the Veil Worker break their embrace and withdraw their arms. The Introducer gives three taps with the mallet on the framework.

**LORD:** (parts the veil slightly with right hand) What is wanted?

**INTRODUCER:** Adam, having conversed with the Lord through the Veil, desires now to enter his presence.

The Veil Worker parts the Veil, takes the patron by the right hand with his right hand, and while guiding the patron through the Veil opening, says:

**LORD:** (solemnly) Let him enter!

The patron then passes by the Veil Worker, normally with a momentary thank you or greeting, and moves on into the Celestial Room, which completes the Endowment Ceremony.

The Celestial Room is an elegantly furnished sitting room. It has no function, except that patrons may stand or sit for a few minutes to wait for spouse, friends, or associates to come through the Veil. Conversation is permitted only in quiet whispers. This is the only opportunity a Mormon ever has to ask a question about the temple ceremonies. It is supposed to be a place to meditate or seek inspiration or answers to problems. In actual practice, however, patrons are not permitted to remain in the Celestial Room for more than a few minutes. Rarely is anyone available to answer questions or discuss a problem. It is very businesslike and efficiently operated, like a production line.

Patrons move from the Celestial Room out a side door back downstairs to the locker rooms, still wearing all the temple clothing. There the patron

removes his temple clothing and puts on his normal clothing and is free to leave at his leisure. There is a comfortable waiting room near the entrance where he may await spouse and friends.

## TEMPLE MARRIAGE FOR TIME AND ETERNITY

A typical temple contains from six to twenty Sealing Rooms where marriages and sealings are performed for the living and the dead. Sealings are performed for couples already married, living, or dead to extend their marriage to eternity. On a typical Saturday in Los Angeles, anywhere from 60 to over 100 marriages and sealings may be performed, mostly for young couples. The Sealing Rooms are elegantly furnished and decorated. The walls are lined with chairs, and a beautiful altar is in the center. Two opposing walls are nearly solid mirrors, so that one can seem to see “for eternity” in both directions. The Officiator for this ceremony is a temple Sealer, who is supposed to be an especially “spiritual” person. The actual ritual or “ordinance” takes less than two minutes to recite. Marriages or sealings for the living are normally preceded by a discourse or instruction, especially for the wedding couple, which stresses the great significance of this ceremony to the eternal destiny and earthly life of the family. During the discourse the wedding couple is usually instructed to stand together at the center and look into the opposing mirrors, illustrating “eternity” and the significance of the temple as they see countless rooms in both directions.

The room is often filled with up to 40 friends and family of the wedding couple who must also have Temple Recommends, and who have come to be with them—all of them dressed in white temple attire. There were approximately 40 dearly beloved friends at the sealing of my wife and three teenage children to myself one year and six days following our baptism. (It is the order of the Priesthood that wife and children are sealed to the Priesthood holder.)

Though we were all dazed and perplexed at the rush of confusing events that had taken place over a period of five hours that morning, at the completion of that brief climaxing ceremony, with this capacity crowd of joyful well-wishers encouraging us, we truly felt blessed and a wonderful bond of family togetherness enveloped us. It is an event I will never forget. Sadly, we thought we had achieved a wonderful goal through sustained sacrifice, dedication, and hard work, and it felt wonderful and worthwhile. The support and fellowship of all those friends who were there just for us was a very significant factor in the good feelings we had, for without them it would all have been a mess of confusion and empty rituals.

After the preliminary message, two “witnesses” are seated in a special position of honor and the bride and groom kneel facing each other on opposite sides of the elegantly upholstered altar and join right hands in the Patriarchal Grip previously described, resting their joined hands on the altar.

## THE MARRIAGE CEREMONY

The Sealer stands at the head of the altar and pronounces the ceremony.

**SEALER:** Brother \_\_\_\_\_, [acting as proxy for \_\_\_\_\_, who is dead] do you take sister \_\_\_\_\_ (maiden name) [acting as proxy for \_\_\_\_\_, who is dead] by the right hand and receive her unto yourself to be your lawful and wedded wife for time and for all eternity, with a covenant and promise that you will observe and keep all the laws, rites, and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

**GROOM:** Yes.

**SEALER:** Sister \_\_\_\_\_ (maiden name) [acting as proxy for \_\_\_\_\_, who is dead], do you take brother \_\_\_\_\_ [acting as proxy for \_\_\_\_\_, who is dead] by the right hand and give yourself to him to be his lawful and wedded wife, and for him to be your lawful and wedded husband, for time and all eternity, with a covenant and promise that you will observe and keep all the laws, rites, and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

**BRIDE:** Yes.

**SEALER:** By virtue of the Holy Priesthood and the authority vested in me, I pronounce you \_\_\_\_\_, and \_\_\_\_\_, legally and lawfully husband and wife for time and for all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed in glory, immortality, and eternal lives, and seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob, and say unto you: be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in the day of the Lord Jesus Christ. All these blessings, together with all the blessings appertaining unto the New and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

**The parties then kiss each other over the altar, which ends the ceremony. No exchange of wedding rings is included in the ceremony, but this may be done after the ceremony in the Sealing Room, or later at their reception or some other time. The couple is then congratulated by the Sealer and their guests, and the party leaves to change to street clothing.**

### **CEREMONY FOR SEALING OF CHILDREN TO PARENTS**

**Married couples (usually converts) who are being sealed often have minor children. These children are normally sealed to their parents immediately following the sealing ceremony of the parents to each other. The children are not allowed to be present for the parent's sealing, but are brought in, dressed in white, while the parents are still kneeling at the altar. The parents are moved to the ends of the rectangular altar and the children kneel along the**

**sides where the parents were. The parents join hands in the Patriarchal Grip and the children place their right hands on top of the parents' hands, starting with the oldest child. The Sealer then stands behind the father and pronounces the ceremony.**

**SEALER:** By the authority of the Holy Priesthood, I seal you \_\_\_\_\_ [acting as proxy for \_\_\_\_\_, who is dead] and \_\_\_\_\_, and \_\_\_\_\_, etc. (in order by age) to your father \_\_\_\_\_, and to your mother \_\_\_\_\_, for time and for all eternity, as an heir [or heirs] [with all the children] as though you were born in the New and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

**Other family sealings are performed in a similar manner on occasion. One of the wedding couple could be sealed to his or her parents at this time, or have their parents sealed and act as proxy for the appropriate parent.**

**“Sealing Sessions” are conducted nearly every evening in the temple; in these a group of four couples and an Officiator will perform approximately 200 to 300 proxy sealings in about two hours. These are very businesslike and efficient working sessions which produce over-stressed knees and tired backs among the participants.**

## **CONCLUSION**

The Mormon Temple ceremonies have been presented almost in their entirety and very nearly “word perfect” for the instruction and information of honest investigators looking into the deepest teachings of the Church of Jesus Christ of Latter-day Saints. Those readers who are offended or disturbed by this objective and honest presentation are asked to consider this: darkness flees from light, error flees from truth, deceit and deception flee from honesty and integrity. Perhaps you should re-evaluate your commitment to light, truth, honesty, and integrity, as opposed to blind, mindless obedience to the precepts of men.

Mormon scriptures teach that “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come” (D.&C. 130:18, 19), and “It is impossible for man to be saved *in ignorance*” (D.&C. 131:6). The Apostle Paul wrote: “Prove all things; hold fast that which is good. Abstain from the appearance of evil.” (I Thessalonians 5:21, 22). Thus, both Mormon and Christian scriptures teach one to seek understanding of what he is participating in, and to avoid all appearance of evil, which requires understanding and awareness.

The Book of Mormon teaches that baptism for the dead is of no benefit (Mosiah 2:38, Alma 12:16-18, 34:32-35), that the Lord *DOES* dwell in our hearts, *NOT* in man-made temples (Alma 34:36), that Jesus is and always has been GOD, and that Father, Son, and Holy Ghost are only *ONE GOD, NOT THREE* (2 Nephi 31:21; Mosiah 15:1-5; Alma 11:22, 28-33, 38-40, 44; 42:15;

# The Mormon Priesthood Secrets Chart

AS ADMINISTERED IN THE TEMPLE ENDOWMENT RITUAL

3 Nephi 11:27, 35-36; and others). These and numerous other scriptures cry out in contradiction with the temple rituals; one or the other must be leading after a strange, false God (see Deuteronomy 13:1-5).

The Bible tells us that the Aaronic Priesthood was abolished forever by Jesus, and that He is the only holder of the Melchizedek Priesthood forever (Hebrews chapters 7 and 8, especially 7:17-18, 24). Jesus said, "Swear not at all...but let your communications be Yea, yea; Nay, nay; for whatever is more than these cometh of evil" (Matthew 5:34, 37), and "I spake openly to the world; ...and in secret have I said nothing" (John 18:20). The contradictions between the scriptures and the temple rituals are too numerous for one to even attempt to list here. We have published this booklet to provide all people with the opportunity to learn of these secret rituals so that they may study and compare them with the scriptures for themselves, and see how they measure up to what Mormon leaders have claimed for them.

Mormons who are sincerely seeking a closer relationship with the Lord through participation in these rituals are invited to examine them outside of their secret sanctuary, in the light of day and with an open mind. Compare them with their ancient and modern counterparts: the temples of Nimrod (Babylon), Osiris (Egypt), and Apollos (Greek); the Masonic and other fraternal rituals; and the rites practiced in voodoo, black magic, and witchcraft religions. Also compare them with the biblical descriptions of the Hebrew temple, and with the New Testament doctrine concerning the continuation of the Law and the temple sacrifices. We would be pleased to receive any biblical support you find for the Endowment; we have been able to find none.

Brothers and sisters, we sincerely invite you to come out of secret works of darkness into the wonderful light of Jesus Christ, the Light of the World and Savior of every soul who will abandon man-made "churchianity" and come to Him directly and personally for His salvation and redemption. Praise the Lord, He is faithful to His Word—to *save* all who will accept His matchless grace by faith in Him, and who will confess that there is *no other name* (prophet, organization, or religion) by which man can be saved. Please pray to the one and only Almighty God for wisdom and perception, and renounce *burning bosoms* and all other demonic deceptions. Find the truth for yourself, with God's help, in His holy Word, the Bible. We know He will bless you as He blessed us.

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SECRET ELEMENT	AARONIC PRIESTHOOD		MELCHIZEDEK PRIESTHOOD	
	FIRST TOKEN	SECOND TOKEN	FIRST TOKEN	SECOND TOKEN
<u>LAW &amp; COVENANT</u>	<u>OBEDIENCE</u> : wives agree to obey their husband in righteousness, and husbands agree to obey the Law of Elohim and to keep his commandments.  <u>SACRIFICE</u> : all agree to sacrifice all they possess, even their lives, if necessary, in sustaining and defending the Kingdom of God (the Mormon church)	<u>GOSPEL</u> : all agree to "obey the Law of the Gospel and to avoid all light-mindedness, loud laughter, evil speaking of the Lord's anointed,* the taking of the name of God in vain, and every other unholy and impure practice." * Refers to Mormon leaders, not Jesus.	<u>CHASTITY</u> : all agree that "no one of you will have sexual intercourse except with your husband or wife (wives) to whom you are legally and lawfully wedded." (changed ca. 1973 to include the prohibition of most popular forms of sex perversion, which were previously excluded)	<u>CONSECRATION</u> : all agree "you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you, or may bless you to the Church of Jesus Christ of Latter-Day Saints for the building up of the Kingdom of God on the earth and the establishment of Zion. (the Mormon Church)
<u>TOKEN</u> (handclasp)	Clasp right hands and place joint of the thumb over the first knuckle of the other person's hand. <b>1</b>	Clasp right hands and place the joint of the thumb between the first and second knuckle of the other person's hand. <b>2</b>	Right hand in vertical position, fingers together, thumb extended. Giver places tip of forefinger in the center of the palm, and thumb opposite on back of the hand.	Clasp right hands, interlocking little fingers, and place the index finger tip in the center of the other persons wrist. (Similar to an age old Witchcraft handclasp.)
<u>NOTICE</u> →	#9 Masonic equivalents are marked on reverse			
<u>NAME</u> (key word)	The "NEW NAME" which everyone receives for this day in all LDS Temples worldwide.	The first given name of the person for whom the work is being performed	The <u>SUN</u> (Amon-Ra), later changed to "The <u>SON</u> -meaning the Son of God," but his name is not mentioned.	The "INCANTATION" <sup>1</sup> while embracing in the Five Points of Fellowship <sup>2</sup> through the Veil <sup>3</sup>
<u>SIGN</u> (gesture)	Standing with right arm raised to the square, palm forward, fingers together, thumb extended.	Standing with the right hand in front of you, hand in cupping shape, right arm forming a square, left arm raised to the square. <sup>4</sup>	Standing with the left hand, in cupping shape, in front of you, left arm forming a square, right hand palm down fingers together, thumb over the left hip.	Standing with both hands, palm forward, fingers together, raised high above the head. Lower hands to waist while saying "Pay Lay Ale" three times in unison. <sup>5</sup>
<u>PENALTY FOR REVEALING SECRETS SIGNIFYING</u>	Place right hand, palm down, fingers together thumb under left ear, draw thumb quickly across your throat to your right ear, then drop hand to your side. <b>6</b>	Place cup shaped right hand over left breast and draw it quickly across your body, then drop hands to your sides. <b>7</b>	In the Sign position above, draw the right thumb quickly across the waist to the right hip, then drop both hands to the sides. <b>8</b>	NO PENALTY IS REQUIRED
	Having your throat slit from ear to ear, and your tongue torn out by its roots.* <b>9</b>	Having your chest cut open and your heart and vitals torn out and fed to the beasts of the field and the fowls of the air.* <b>10</b>	Having your body cut assunder and your vitals and bowels gush out upon the ground.* <b>11</b>	<u>THE GARMENT MARKS</u> The <u>SQUARE</u> "over the <u>RIGHT BREAST</u> signifying exactness and honor in living up to all of the covenants of the Temple!" The <u>COMPASS</u> "over the <u>LEFT BREAST</u> signifying that desires, appetites and passions must be kept within certain bounds which the Lord has established, and that all truth may be circumscribed into one great whole." <sup>12</sup>
	* The wording of the penalties was subdued approximately 50 years ago due to complaints from younger participants. It now states that these morbid gestures "represent different ways in which life may be taken." The patron swears a blood oath that "rather than reveal them (these secrets), I would suffer my life to be taken" as everyone executes the morbid gestures.			
	The <u>LEVEL</u> mark over the <u>NAVEL</u> is "a reminder of the constant need of nourishment to body and spirit." The <u>KNEE</u> mark indicates "that every knee shall bow and every tongue confess that Jesus is the Christ."			
	<u>FOOTNOTES</u> : 1. The name of the Token is an <u>incantation</u> : "Health in the navel, marrow in the bones, strength in the loins and in the sinews. <u>POWER IN THE PRIESTHOOD BE UPON ME AND UPON MY POSTERITY THROUGH ALL GENERATIONS OF TIME, AND THROUGHOUT ALL ETERNITY.</u> " (Whose PRIESTHOOD POWER?) 2. "The Five Points of Fellowship are: inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear." Right hands are also joined in the TOKEN described above, called "The PATRIARCHAL GRIP, or Sure Sign of the Nail." <sup>3</sup> 3. Partons are told that "Pay Lay Ale" means "Oh God, hear the words of my mouth" in the "Adamic language." This expression has varied over the past 125 years in several published exposés; the original words are unknown. Joseph Smith was unlearned but pretentiously used his own version of "horrible Hebrew" to impress his clan. In Strong's Exhaustive Concordance of the Bible, Hebrew Dictionary--words #6382 and #1966 combine in an expression phonetically similar to this: "peh-leh hay-lale." Peh-leh (כֶּהֱ) meaning marvelous thing or wonderful, and hay-lale (לַיִל) meaning Lucifer or the morning star. Is this the god whom Mormons unknowingly PRAISE in the Endowment? When Adam prays using these words it is LUCIFER who answers him--NOT GOD!! ADAM IS CONVINCED BY LUCIFER THAT HE IS THE GOD OF THIS WORLD.			

# MASONIC EQUIVALENTS OF THE MORMON TEMPLE SECRETS

( 1— NUMBERS MATCH SECRETS CHART ON REVERSE)



GRIP OF AN ENTERED APPRENTICE.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint of each other's fore-finger.

1



PASS GRIP OF A FELLOW CRAFT.

FIG. 11.

Here the candidate is requested to pass his thumb from the first joint to the space between the first and second joints, which is the pass grip of a Fellow Craft. (See Fig. 11.)



FIG. 18.

3

MASTER GIVING THE GRAND MASONIC WORD ON THE FIVE POINTS OF FELLOWSHIP.

It is done by putting the inside of your right foot to the inside of the right foot of the one to whom you are going to give the word, the inside of your own knee to his, laying your breast close against his, your left hands on each other's back, and each one putting his mouth to the other's right ear.

The last sign given (Fig. 7) is the "grand hailing sign of distress."

[Explanation of Fig. 7.—Raise the hands as represented in the cut, and drop them with spirit. Repeat this three times.]

## FREEMASONRY IN THE MORMON TEMPLE

These figures and explanations are taken from Masonic handbooks published and readily available in New York State during Joseph Smith Jr.'s lifetime. The figure numbers are from the original, Duncan's Ritual of Freemasonry, published by David McKay Company, Inc., New York, circa 1840. (1st ed.) These are illustrations of the Ancient York Rite of Freemasonry, familiar to Joseph Smith and his brother Hyrum, who joined this order circa 1825 in Palmyra, New York; Joseph joined on March 16, 1842 in Nauvoo, Illinois. Six weeks later, on May 2, Joseph began teaching these as his own "revelations" to Mormon leaders, saying "In this council was instituted the ancient order of things for the first time in these last days." (See Smith's History of the Church, Vol. IV, pg. 551, 552; Vol. V, pg. 2.) Illustrated here are the Masonic version of these Mormon Temple secrets: the First and Second Tokens of, the Sign of the Second Token of, and the Execution of the Penalty of the First and Second Tokens of the Aaronic Priesthood; the Execution of the Penalty of the First Token of the Melchizedek Priesthood, or Sign of the Nail; the Sign and the Five Points of Fellowship associated with the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail. Other Mormon Temple secrets can be identified within the rituals of other Masonic Orders, about which Joseph Smith may have been knowledgeable; however, his access to this information has not yet been clearly established.

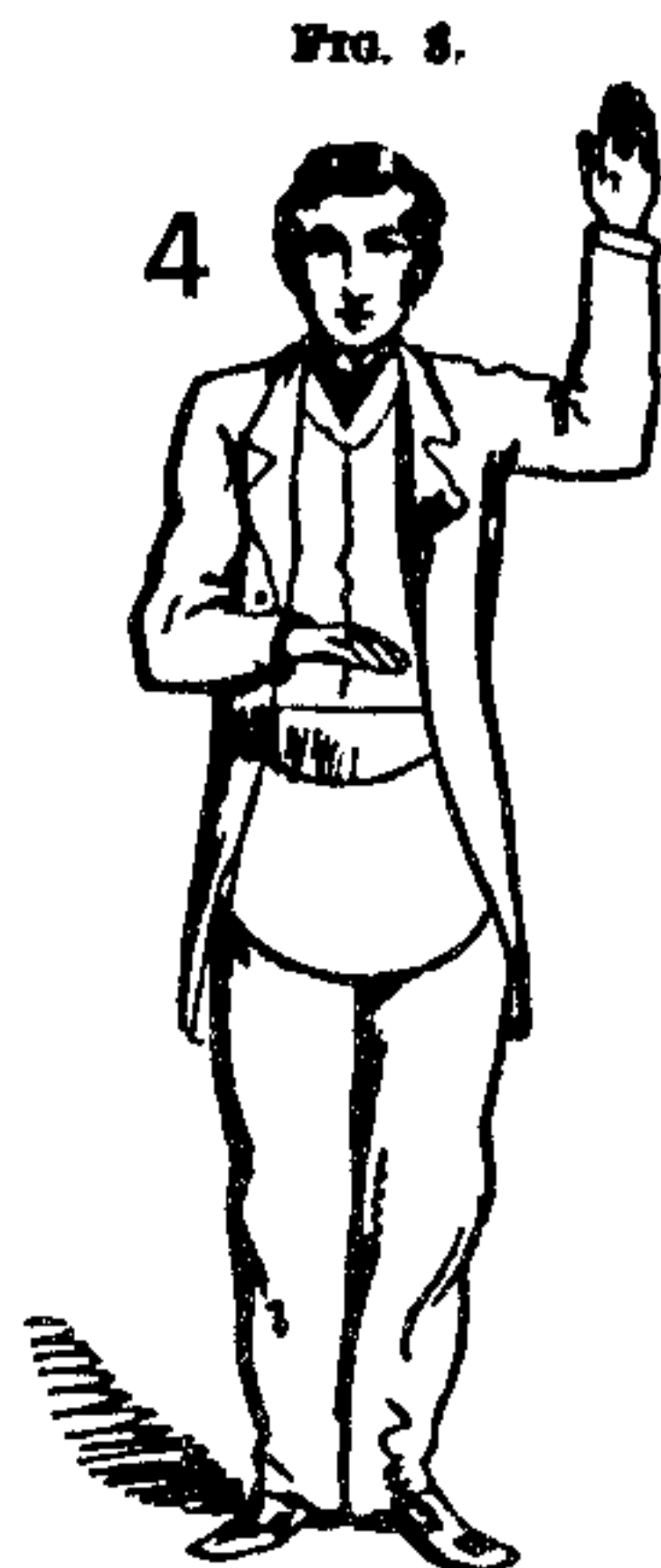


FIG. 8.

4

DUEGARD OF A FELLOW CRAFT MASON.

[Explanation of Fig. 3.—The left arm, as far as the elbow, should be held in a horizontal position, and the rest of the arm in a vertical position, forming a square. The right hand detached from the stomach, fingers extending outward.]

After which he gives the sign of a Fellow Craft, which alludes to the penalty of the Fellow Craft obligation.



FIG. 7.

5

GRAND HAILING SIGN OF DISTRESS.

FIG. 2.



SIGN OF AN ENTERED APPRENTICE.

SIGN OF AN ENTERED APPRENTICE.

6 [Explanation of Fig. 2.—Draw the right hand rapidly across the neck, as represented in the cut, and drop the arm to the side.—Remember that the dueguards and signs are all made with right angles, horizontals, and perpendiculars, with very slight, but marked pauses between each motion or part of the sign.]

And then (Fig. 6) the sign of a Master Mason, which alludes to the penalty of the obligation of a Master Mason.

[Explanation of Fig. 6.—In making this sign, draw the right hand (thumb in) across the stomach as low down as the vest, then drop the hand suddenly.]

8 FIG. 6.



SIGN OF A MASTER MASON.

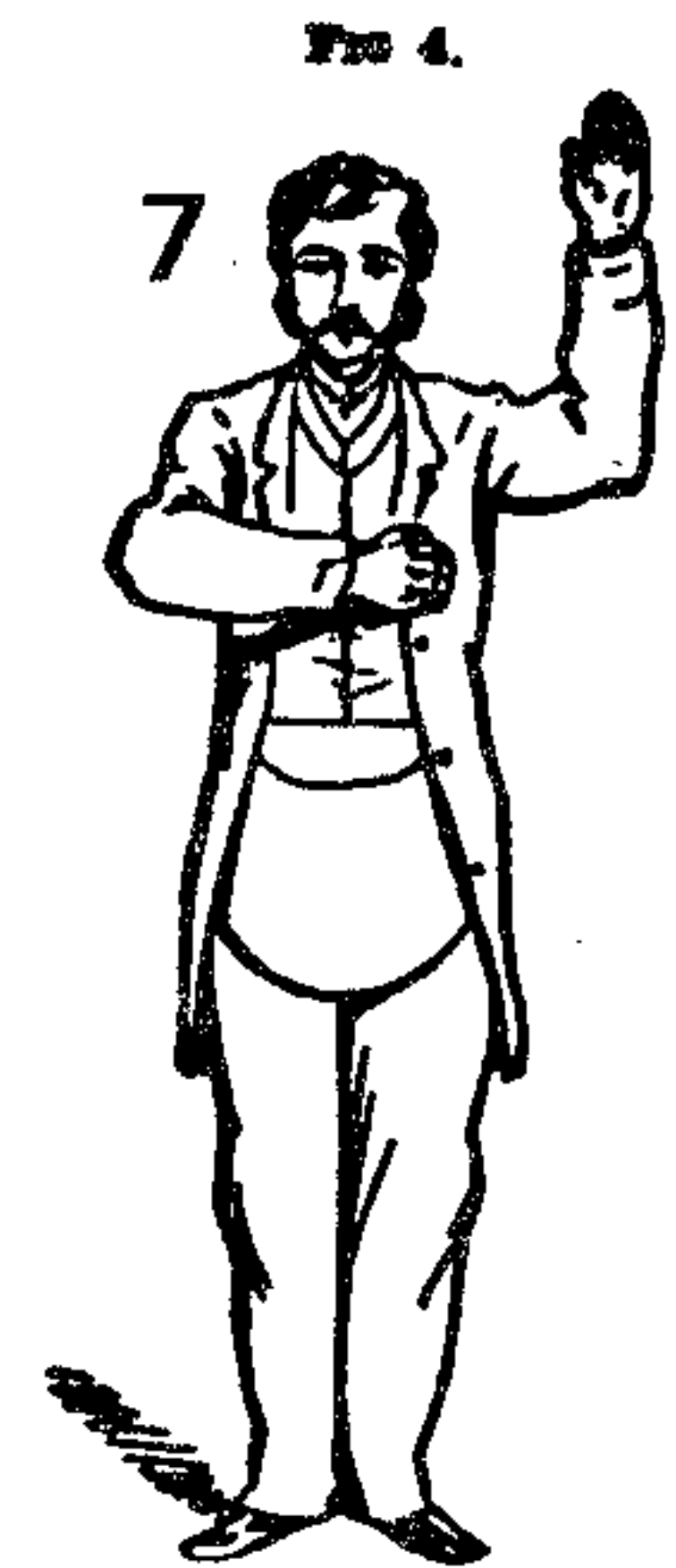
9 All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across,<sup>1</sup> my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark,<sup>2</sup> where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.

10 All this I most solemnly promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or self-evasion of mind whatever, binding myself under no less penalty than of having my breast torn open<sup>2</sup> (see sign of Fellow Craft, Fig. 4, p. 17) my heart<sup>3</sup> plucked out, and placed on the highest pinnacle of the temple (some say, "My heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, &c., &c."), there to be devoured by the vultures of the air, should I ever knowingly violate the Fellow Craft obligation. So help me God, and keep me steadfast in the due performance of the same.

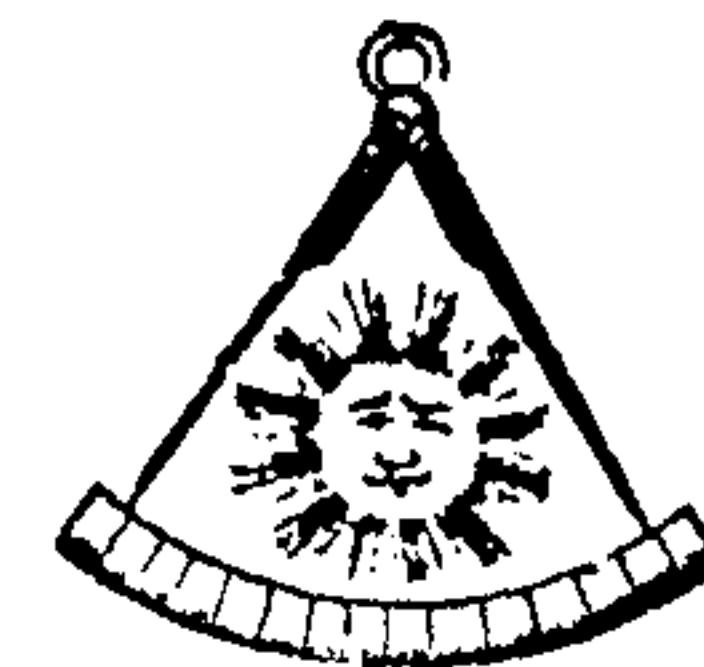
11 "All this I most solemnly, sincerely promise and swear, with a firm and steady resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself, under no less penalty than that of having my body severed in two,<sup>1</sup> my bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I would be, should I ever, knowingly, violate this my Master Mason's obligation. So help me God, and keep me steadfast in the due performance of the same."

12 — Brother, it becomes my duty to place a mark upon you which you will probably carry to your grave. As an Entered Apprentice, you were received upon one point of the compasses, pressing your naked left breast; as a Fellow Craft Mason, you were received upon the angle of a square, pressing your naked right breast; as a Master Mason, you were received upon both points of the compasses, extending from your naked left to the right breast. They were then explained to you.

... the square, to square our actions; the compasses, to circumscribe and keep us within bounds with all mankind, but more especially with a brother Mason. The three lesser lights



SIGN OF A FELLOW CRAFT MASON.



PAST MASTER'S JEWEL.



MASONIC SUNFACES



CAPSTONE OF NAUVOO MORMON TEMPLE



## THE HISTORICAL ORIGINS OF THE ENDOWMENT

The Mormon Temple Endowment was proclaimed by Joseph Smith to be a RESTORATION of ancient temple worship rites. Although LDS authorities and scholars claim today that their Temple rituals relate to the Jewish Temple worship, a careful perusal of what is known about Biblical Judaism indicates that there is nothing substantial upon which to base this claim. Hiding behind a cloak of Temple secrecy, they continue to make vague references to the Temple of Solomon as the precursor to the Mormon Temple, generally avoiding specific references, or detailed comparisons. Our experience indicates that most Mormons accept these assertions without question or doubt.

The Endowment ceremony, which incorporates ritual drama, oaths, covenants or promises, secret handsigns and gestures, and special ritual clothing, is not unique to Mormon Temples. Many Brotherhoods, lodges, and secret societies present their own version of the Endowment ritual drama as part of their initiation and advancement ceremonies. The Freemasons are the best known and most similar; they also claim to have originated with Solomon's Temple. Masons, however, are cautioned to refrain from claiming that ancient historical figures were members of their order, without justification. Mormons claim that Jesus received His Endowments on the Mount of Transfiguration, along with the Apostles Peter, James and John; they claim that all the early Saints received them secretly. They also claim that Adam received his Endowments, and that all the ancient Patriarchs held the Mormon Holy Melchizedek Priesthood and were probably Endowed. Their justification for these claims comes mainly from Mormon scripture or revelations and misinterpretations of the Bible.

The oldest historical record of this type ritual is found in Ancient Babylon, in the Balylonian Mystery religions, which worshipped Nimrod, the original false Messiah. While the Jews looked forward to the day when Jehovah would provide salvation for his people, these cultists believed that Nimrod had already done so, having been slain and then miraculously restored to life. There are many differing versions in various cults, but the theme was the same, and some elaborate mythologies were developed around it. The most common versions centered around the queen of heaven, who was both Nimrod's mother and wife, and her miraculous conception after his death. His worshippers wore his symbol, the spotted leopard skin, while performing worship of him. In the original edition of the Mormon Book of Abraham, Facsimile number 1 showed Abraham being sacrificed by a Priest wearing a spotted garment. This has been changed to stripes in today's edition.

After God confused men's languages (see Gen 11:9) Nimrod worship was carried throughout civilization, and developed into many versions of complex mythologies. The Two Babylons, by Alexander Hislop, contains a scholarly study of the ancient pagan legends and worship which were incorporated into and corrupted some early Christian churches. In presenting the pagan cult relationships to aberrant Christianity he unknowingly identifies many similarities and parallels with modern Mormon Temple worship.

Initiates into the Mystery religions were stripped nude, prepared by magical ceremonies and dressed in a special sacred garment, which they wore continually thereafter, finally being buried in it. They believed it had magical powers to protect them from evil forces and demons, and was especially beneficial in the afterlife. There are indications that this garment had secret markings on it. There were mystical secret words and gestures which the initiates received, and later had to demonstrate. There were extremely severe oaths of secrecy. The purpose of this initiation was to impart secret knowledge of great value to the recipient; hence the name "Mystery" religion. These worshippers considered this their most cherished possession, and it appears they were generally respected for their membership.

On Page 152 of The Two Babylons, Hislop discusses the cuttings and slashings, prohibited in the Bible, which were practiced in the pagan worship rites. In memorium of Osiris (Nimrod in Egyptian) being cut in pieces and reborn, cuttings were made in the flesh of the initiate. Bloodletting is a part of many initiation rituals to this day, especially Witchcraft type cults. Originally Mormons took plain Long John underwear to the Temple, where the Priesthood markings were added. Some of the marks were cut into the garment after it was placed on the person's body, nicking the flesh, and drawing the initiate's blood into the garment. Blood oaths, including several "ways in which life may be taken", are still included in the Endowment. The Priests of Baal "look upon the shedding of their own blood as a most meritorious penance that wipes away many sins". This relates directly to the Mormon doctrine of "Blood Atonement" wherein the blood of the sinner must be shed to atone for his own grievous sins. As recently as 1967 blood atonement has been practiced in Mormon Utah. Convicted LDS murderer Gary Gilmore was executed by a state prison firing squad, thus shedding his own blood to atone for his crimes, as provided by Utah law.

Finally, the pentagrams and sunstones which adorned the Nauvoo Temple were a clear indication of what transpired inside. Nimrod was closely connected in legend and lore with Baal, and was frequently referred to as the SUN, or "the Son of God" in connection with Baal worship, he being both the Father and the Son. The occultic face of ancient Baal or Amon-Ra shone forth, interspersed with inverted five pointed stars or "Goatheads" associated for eons of time with all pagan and Satanic worship, as the principle decoration of this famous Mormon Temple in Illinois. The LDS explanation that all things originally belonged to God, and that Satan appropriated them, is not compatible or consistent with the strict Mormon teaching to AVOID THE APPEARANCE OF EVIL!!

Joseph Smith was undoubtedly correct in asserting that he was restoring ancient Temple rituals in his Temple ceremonies. It is evident to the serious investigator that it is ancient pagan Mystery Religion Temple rituals which Smith restored, rather than Solomon's Hebrew Temple worship. Very few Mormons are aware of these pagan origins. Mormon scholars and authorities go to great efforts to keep them from discovering the true beginnings of their highest and most sacred "Ordinances." We believe that all Mormons deserve to be enlightened, thus enabling them to make an intelligent decision regarding their personal involvement in these pagan rites. We encourage you, the reader, to help some of them to have this opportunity to become informed.



A CAPSTONE OF THE NAUVOO, ILLINOIS LDS TEMPLE  
SHOWING THE ANCIENT REPRESENTATION OF BAAL  
THE SUN FACE WITH EXTENDING RAYS  
Now at the Quincy Historical Society



The Black Magic Pentagram.  
THE WARLOCK'S BOOK

by Peter Haining  
LDS TEMPLES, BEGINNING  
IN NAUVOO, ILL. HAVE  
BEEN ADORNED WITH THESE  
UNIQUELY SHAPED SATANIC  
STARS (WITHOUT THE GOAT  
FACE).

TREASONOUS TEMPLE OATH NOT REMOVED UNTIL 1927

**Salt Lake Temple**  
Salt Lake City, Utah

(February 15, 1927)  
**FEBRUARY 15, 1927**

(Pres. St. George Temple)  
*George F. Richards*  
*St. George Temple*

Dear Brother:

We have the temple ordinances written into the books for the Presidents of Temples and are at request of President Grant we have already adopted some of the changes decided upon, and it will be in order for you to do the same.

In sealing for the dead, whether one or both be dead, omit the kissing. Omit from the prayer in the circles all reference to avenging the blood of the Prophets.

Omit from the ordinance and lecture all reference to retribution. This last change can be made with a day's notice to those taking the parts that contain such reference.

This letter is written with the approval of the Presidency.

Sincerely your brother,

*Geo. F. Richards*  
(Geo. F. Richards)

This photocopy of a letter from Apostle George F. Richards to the President of the St. George Temple dated February 15, 1927 discloses the official removal of the "Oath of Vengeance" against the U.S. government and prayers for retribution. The U.S. Senate conducted an official investigation of the treasonous aspects of temple rituals in the "Reed Smoot Case" and came to the following conclusion in part:

"From the testimony taken it appears that Mr. Smoot has taken an obligation which is prescribed by the Mormon Church and administered to those who go through a ceremony known as 'taking the endowments.' It was testified by a number of witnesses who were examined during the investigation that one part of this obligation is expressed substantially in these words:

**You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generations (emphasis added).**

The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take." (The Reed Smoot Case, Vol. 4, pp. 495-497)

All Mormon General Authorities over 74 years of age presumably received their endowments prior to the 1927 removal of this treasonous Oath of Vengeance against the United States. Each of the three primary members of the First Presidency received his endowments before he went on a mission for the Church or was married in the temple. (Kimball, married 1917; Tanner, married at dedication of Alberta Temple, 1923; Romney, mission to Australia 1922) Apostles Benson, Peterson, Richards and Patriarch E.G. Smith fall into this category and took this oath, and probably Apostle Hunter also. There has never been a public declaration that any of them have renounced this solemn oath or renounced the intention to teach it to their children and their children's children.

THE AUTHOR'S TEMPLE CERTIFICATIONS

These are some items of memorabilia from the author's LDS "Book of Remembrance" representing nine years of worthiness, faithful temple attendance and participation in all types of temple rituals, including three years of service as a scheduled veil worker in the Los Angeles LDS Temple.

PRESENT THIS CARD TO THE SUPERVISOR

Name: CHARLES SACKETT

PRESENT THIS CARD TO THE SUPERVISOR

Name: CHARLES SACKETT

VEIL WORKER'S ID CARD & NAME TAG

SCHEDULE

Day of the week: 3rd Tuesday  
6,7,7:30,8 PM

TEMPLE RECOMMEND

Issued to: Charles Culver Sackett  
(Please print full name)

Ward or Branch: Santa Susana Stake or Mission: Simi

TEMPLE RECOMMEND

Issued to: Charles C. Sackett  
(Please print full name)

Ward or Branch: Santa Susana Stake or Mission: Simi

TEMPLE RECOMMEND

Issued to: CHARLES C. SACKETT  
(Please print full name)

Ward or Branch: Santa Susana Stake or Mission: Simi

TEMPLE RECOMMEND

Issued to: CHARLES C. SACKETT  
(Please print full name)

Ward or Branch: Santa Susana Stake or Mission: Simi

Male  Priesthood: ELDER Female

Single  Married  Widow  Widower  Divorced

The bishop or branch president will initial in his handwriting the ordinances authorized

All ordinances for the dead: *AKT* Licensed marriage: \_\_\_\_\_

Own endowment: \_\_\_\_\_ Sealing after civil marriage: \_\_\_\_\_

Baptism for the dead only: \_\_\_\_\_ Sealing to parents: *AKT*

Signatures: *Charles C. Sackett*  
*W. L. Peterson*  
*William W. Phelps*

Bishop or branch president: \_\_\_\_\_  
Member of state presidency or mission: \_\_\_\_\_

Dated: 1-MAY-1973

Expires: MAY 31 1974

30 10:00-11:00 P 3

FIRST TEMPLE ATTENDANCE OWN ENDOWMENT

CHARLES CULVER SACKETT

LAST TEMPLE ATTENDANCE DANCE

Charles C. Sackett 30 May 1860  
06 MAR 1716  
WITMUS, WILLIAM 1762 E

TEMPLE RECOMMEND

Issued to: CHARLES CULVER SACKETT  
(Please print full name)

Ward or Branch: SANTA SUSANA Stake or Mission: Simi Valley Calif.

TEMPLE RECOMMEND

Issued to: Charles Culver Sackett  
(Please print full name)

Ward or Branch: Santa Susana Stake or Mission: Simi Valley Calif.

TEMPLE RECOMMEND

Issued to: CHARLES CULVER SACKETT  
(Please print full name)

Ward or Branch: SANTA SUSANA Stake or Mission: Simi Valley Calif.

CHURCH or JESUS CHRIST or LATTER-DAY SAINTS

Expires NOV. 30 '78

Print all information called for below except signatures and initials

First name: CHARLES C. SACKETT Initial: Last name: SACKETT

Ward/Branch: WESTLAKE VILLAGE

TEMPLE RECOMMEND

Expires 31 MAY '80

Print all information except signatures and initials

First name: CHARLES C. SACKETT Initial: Surname: SACKETT

Ward/Branch: WESTLAKE VILLAGE Unit number: \_\_\_\_\_

Stake/Mission: \_\_\_\_\_

Ordinances involved must be initiated by the issuer

All ordinances for the living/dead	Baptisms for the dead only	Sealing to parents only
Male <input checked="" type="checkbox"/>	Female <input type="checkbox"/>	Single <input type="checkbox"/> Married <input type="checkbox"/> Widow <input type="checkbox"/> Widower <input type="checkbox"/> Divorced <input type="checkbox"/>
Present priesthood office	Elder <input checked="" type="checkbox"/> Seventy <input type="checkbox"/> High Priest <input type="checkbox"/> Aaronic <input type="checkbox"/> None <input type="checkbox"/>	

Signature of applicant: *Charles C. Sackett*

Signature of bishop/branch president: *W. L. Peterson*

Signature of member of state presidency or mission president: *William W. Phelps*

Date issued	Recommends issued in	Expires next year on
29 Apr 79	APR 30 1980	APR 30 1980

These issued in December expire one year from February 28

# WHAT'S GOING ON IN THERE?

What are they *really* doing inside?  
Could all the rumors be true?

The Mormon temple rituals, long shrouded in secrecy from outsiders, have stirred the imaginations of many—especially Christians. And despite the publication of numerous accounts of the Endowment ceremony in times past, there has never been a truly accurate, up-to-date, and complete version before.

*What's Going On In There?*, compiled by Chuck Sackett, a former Veil Worker in the Los Angeles Mormon Temple, is the most current and comprehensive text and description of the mysterious rites at the heart of Mormonism now available to the general public. With insight and straightforwardness, it presents the ceremonies and doctrines of temple Mormonism in a manner that will enable each reader to decide for himself whether the teachings of the Church of Jesus Christ of Latter-day Saints are consistent with the Bible's view of God, the fall of man, and salvation.

*What's Going On In There?* was written out of a deep concern not only for Christians, but also for Mormons—most of whom have never been inside the temple—and is presented in the hope that many will turn from error to the true Jesus Christ of Scripture.