

Ordinances of the Saints

A Guide for the Priesthood of Zion



The Church of
Jesus Christ
in Christian Fellowship

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A Guide for the Priesthood of Zion

David and Kristine Ferriman, authors

The Church of Jesus Christ in Christian Fellowship
2025



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2022 Preface

“And Christ hath said: ‘If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me.’ –Moroni 7:35 [7:33]

This third edition of *Ordinances of the Saints* is a quick reference guide to Priesthood ordinances for the Church of Jesus Christ in Christian Fellowship, better known as the Fellowship of Christ. This book should not be seen as Law, or as anything set in stone. The purpose of this book is to instruct the Saints on matters of theurgy: the works of the Lord. It is a guide for those that are new or need reminding on various Priesthood ordinances. It is also to help perspective brothers and sisters wishing to enter the ministry. In addition, appendixes have been included with more information on various priesthood topics.

In the Fellowship of Christ, the Priesthood is the power and authority to act in the name of God for the ministry and salvation of humankind. Male and female members of the Fellowship that have been moved by the Holy Spirit to inquire about ordination, and that meet standards of worthiness, may be ordained to specific offices within the Priesthood. Males enter the ministry in the Aaronic branch of the Levitical Priesthood then, as moved by the Holy Spirit, grow into the High or Melchizedek Priesthood. Likewise, women enter the ministry by way of the Miriamic branch of the Levitical Priesthood (or some might say Priestesshood) and grow, as moved by the Spirit, into the Higher or

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Magdalene Priesthood. Both are branches of the same Priesthood, the Holy Priesthood, after the Order of the Son of God (*see Doctrines of the Saints 5b: 1-7*).

The Great High Priest of the Fellowship, and the Church (or Israel, the people of God) as a whole upon the Earth is Jesus Christ. He is the true head of every Christian organization. Thus, it is from Jesus that the Fellowship gets its authority to minister, perform ordinances, and invite souls unto Christ and salvation by His Grace and exaltation as we do His Works.

The Priesthood was first given to Adam and Eve as they exited the Garden of Eden. There, they made covenants with the Lord and were given Garments of the Holy Priesthood to wear as a sign of their ministry (*see Genesis 3: 21, Book of Remembrance 10-17*).

Though we are taught through the prophet Joseph Smith Jr. that all that desire to serve are called (*Avahr 13:5*), we may not take Priesthood power or authority unto ourselves. It has been conferred to the world by God through the restoration and passed down from John the Baptist; Peter, James, and John; Raphael who is Melchizedek, and others from Joseph Smith Jr. and Oliver Cowdery to the present day in all branches of the Latter Day Saint movement, and through us back into the rest of Christianity (*see Hebrews 5; Avahr 21:2-5, 25:5-8; Doctrines of the Saints 17d:30*).

If you have any questions or feel called to serve the Lord in the Fellowship, please contact us at info@cjccf.org.



Foreword

Lay Blessings & Priesthood Blessings

*O Lord, hear the prayer of thy servants,
according to the blessing of Aaron over thy people,
that all they which dwell upon the earth may know
that thou art the Lord, , the eternal God.”*

—Ecclesiasticus 36:17

It has been commonly accepted within the Restoration that the Priests and Priestesses of the Levitical Order do not have the authority to bless, because with the High Priesthood restored, the Elders should be called for. This custom and practice requires some clarification.

Law vs Customs

It is a custom, not a law or requirement, that the highest officer of the priesthood should preside at a meeting or be deferred to in order to delegate all responsibilities thereof (*Doctrines of the Saints 2a:42, 46-47*). God, however, is no respecter of persons, but would that we respect, not the persons, but the institution of priesthood He established for our own edification. As such, it is common and appropriate to defer to the senior most officer, but inappropriate for any egotistical contentions thereof.

In similar fashion, when a blessing is sought

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by anyone, it would be appropriate to defer to the highest officer of the priesthood available. Who would turn down the opportunity for a blessing from a greater authority for a lesser one? In most cases, such as recorded in scripture, an elder of the Melchizedek Priesthood can and should be sought, but in their absence, a lesser authority may bless, not by usurpation to the priesthood, but by the authority of the child of God (*James 5:14*).

All are to Bless

Some have taken the admonition to call for the Elders as an injunction to decline an offer of blessing from a lay person. Yet it would be inappropriate to decline a blessing from anyone who felt inclined to offer one, for should we not say “Amen” to a blessing from our enemy, considering that all are commanded to bless their enemies? The Law of God encourages His people to make blessing upon greeting a custom and not an exception (*Law of the Lord 43:6b*).

This exaggerated distinction between the Law Blessing and Priesthood Blessing comes from a lack of understanding in what a blessing is, making it a mystery and a commodity for some who claim powers they do not have. The blessing is a speaking of good will rooted in faith and love, manifesting the power of God, and what makes it a priesthood blessing is the performing it in recognition of the calling and dedication to service of the speaker. Such recognition is not to remind God of His duty to respect the speaker’s calling, but rather an acknowledgment of His promise to regard the

faith of His Saints. Therefore all blessings are by faith in His promise to remember those who believe and those who have committed to serve Him.

Follow the Spirit

While the instinct would be to call for the senior most Elder to perform a blessing, if a person obtains a spiritual impression to ask a blessing of a lesser officer when a greater one was present, I would encourage the following of the spiritual witness, for God knows what we do not. However, if possible, ask the other elder to stand in as well, and merely declare the spiritual impression to ask the individual indicated to be the Voice of the Spirit.

But the Law says to bless and not curse (*Romans 12:14*). And this Law speaks to everyone, and not only to Priests and Priestesses, so a lay person may freely give blessings without reference to any priesthood, and may also give by the gift of the Spirit if moved upon by the Spirit, which is a practice, though not a priesthood rite, for not being ordained to any priesthood, they bless not according to any priesthood.

“Higher” and “Lower”

A Priest of the Aaronic Priesthood, or a Priestess of the Miriamic Priesthood (or Priestesshood) may give a blessing by the Levitical Priesthood. Were this not so, none could have blessed at times and places where the High Priesthood was not available. Each may bless according to their position

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and standing before the Lord. But the Levitical Priest or Priestess should prefer that an Elder present among them perform the rite, deferring only to the desire of the one to be blessed. Any present receiving revelation should declare their impressions, and all should defer to them.

It is inappropriate for any person, Priest/Priestess or not, to pretend to speak by prophetic utterance. The Elders of the Melchizedek Priesthood are bestowed with the authority to utter a prophetic priesthood blessing if, and only if, they humble themselves and empty themselves of vanity. They also have the authority to command the receiver to receive blessings according to their faith and obedience. Notwithstanding they being bestowed this authority by ordination, they should seek the Spirit to guide their words, neither ignoring the Spirit, nor forcing the Spirit.

Priests and Priestesses of the Levitical order should not presume to such authority, but only speak as dictated by the Spirit, expecting to give a simple blessing by virtue of the priesthood they hold, but willing to speak beyond such only as given by the Spirit, in all soberness and humility and without ostentatious display.

Levitical Blessings

The Lay Blessing and the blessing of the Priest or Priestess of the Levitical order do not require the laying of hands, and do not require all present to bow their heads or close their eyes, and do not require the recitation of special words, as given for the Melchizedek in the Ordinances of the Saints. The traditions

of the Priests of Roman Catholicism have maintained the practice of blessing by a simple phrase and the sign of the cross, with one hand laid upon the head from the front along with the pronouncement of a short prayer. This practice is not false or without merit.

At times, this less formal method is better received than a more formal one by those less familiar with the faith, or in mixed company, such as after a service or visiting among gentiles. Many think it inappropriate for Saints of the New Covenant to bless gentiles, but does it not say that the Seed of Abraham, all who have received the Gospel and covenant of Abraham, shall bless all the nations under Heaven?

Without Restorational Priesthood

In our service unto those who do not have the greater light and who have yet to understand our faith, we will encounter those who are accustomed to blessings from Catholic Priests or from ministers of Christendom with no restorational priesthood at all, and it would be appropriate for our Priests and Priestesses to be willing to also give such blessings rather than deny such petitions on the grounds that they have not the authority to give a simple blessing, that we only give them to those of our faith, or that they must be performed with high ceremony or not at all. Such thinking has brought the Restored Gospel into bad light for reasons not required by God.

Everyone should know the difference between a Lay Blessing, Levitical Priesthood Blessing and a Melchizedek Priesthood Blessing. Should we

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encounter unordained persons that are blessing people, we need not discourage them, but rather encourage them to bless as believers in Christ and not by offices of priesthood they have yet to be ordained to. We distinguish these blessings by the words spoken to declare by what authority the one blessing performs it.

If a lay person feels especially motivated to repeatedly give more significant blessings, this could be the discernment of the Spirit moving them toward a calling in the priesthood, and it would be appropriate to share with them the duties and responsibilities and covenants associated with the various offices thereof. Rather than take offense or respond in jealousy, look for opportunities to provide those with the desire to serve the tools that will aid their service.

-Apostle Alexei Christopher Mattanovich

“Therefore, may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save. Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, midday, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.”

-Alma 16:218-222 [34:17-27]



Introduction

When the Lord makes a covenant with us, he makes eternal covenants. For this reason, they are called an “everlasting covenant.” When God made a covenant with Noah that he wouldn’t flood the earth ever again, he made an everlasting covenant (*Genesis 9:16*). This means he will never break it.

The Covenant (Old Testament)

“Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.”

—Leviticus 24:8

When Adam and Eve left the Garden of Eden, they were born into the world. They did not go into the world alone. In the Garden, they received their Initiatories and the First Endowment (*Book of Remembrance 10-14*). These were the covenants of and to their ministry. With these, they went forth with the Spirit of God, teaching the Gospel to the world. Those who listened and were moved by the Spirit to follow the Lord became the children of Adam and Eve. As they did so, they became the children of Adam and Eve, fulfilling the everlasting covenant God made with them that they would be the Father and Mother of all living.

Later came Abram. God made an everlasting covenant with him, changing his name to Abraham (*Genesis 17*). Like Adam and Eve, all those that follow Christ become his seed (*Galatians 3*). God further made covenants with his seed; Isaac, Jacob, and their seed: the children of Israel. Eventually this

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everlasting covenant became what many know today as the Law of Moses.

The re-Newed Covenant (New Testament)

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

—Hebrews 13:20-21

In the New Testament, God sent His son, Jesus Christ, to die on the cross for us. This was not a new covenant, replacing the Law of Moses. It was the renewed covenant that brought us back to the Torah. The Law of Moses had become distorted, people seeing a set of outward rules ordinances mostly ignoring how these signified inward commitments and change, personal growth. This inner correction became lost to God's people.

Jesus restored the Law by fulfilling it. He brought it inward once again. Rather than marking men with the sign of the covenant (circumcision) a few days after birth, Christ marked us from within, piercing our hearts once we were born again. Instead of seeking the sacrifice of animals in death, Jesus reminded us that God requires the life of a broken heart and a contrite spirit.

From the perception of the people of Israel at that time, this changed everything. However, it was actually the Israelites that had changed. The Law of Moses had been a symbol, a symbol that was lost over time. The Law of Christ is the higher Law only in that it is the correct perception

of the Torah. The “old” Law seen with “new” eyes.

This is why Christ gives us grace. With his grace, he meets us where we are and through the Holy Spirit transforms us into what we need to be, or more accurately put: into who we truly are. This is key to understanding the ordinances in this book. They alone offer us no salvation. But, when we offer and accept them as moved by the Holy Spirit, we are doing God’s work as a sign that we are saved (*Jacob 3:8 [4:7]; James 2:17-26*).

The Restored and Everlasting Covenant (Book of Mormon)

“Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.”

—Doctrines of the Saints 14a:3

With the restoration of all things started by Joseph Smith Jr., the Lord made an everlasting covenant with those that would follow and worship Him in these, the last days. About 1,800 years after Christ had ascended to heaven, He returned as the angels had promised to Joseph Smith Jr. (*Acts 1, Avahr 5*). According to the introduction of the Doctrines of the Saints, found in Section 1, man had strayed from the Lord’s ordinances, and broken the everlasting covenant. There was a war, if you will, between Grace and Works. Some said man is saved by Grace, other by Works. Both were correct, but only when put together.

Likewise, there is one priesthood, the Holy Priesthood, after the Order of the Son of God. This isn’t anything new, this is how it has always been. Joseph Smith Jr. set up the kingdom today

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with the Offices of this Priesthood branching into two organizations: The Levitical and the Melchizedek. In the Church of Jesus Christ in Christian Fellowship we further divide them as such:

- The Brotherhood of Christ
- The Sisterhood of Christ

Together, these work in unison in the Order of the Ministry within the Church of Jesus Christ in Christian Fellowship. The Brotherhood and Sisterhood both divide the priesthood as instructed by God to Joseph Smith Jr. and David Ferriman.

The Covenant and the Kingdom

“Light is given to teach truth unto mankind; the power of the Lower and High Priesthoods is the foundation of the glory of Elohim.”

–Book of Remembrance 15:3

We have been told there is one priesthood, and that it has been divided into two parts: the Lower or Levitical, and the High Priesthood (*Hebrews 7:11, Doctrines of the Saints 5b:1-9*). Why this division? It is truly divided? And if it is, can we bridge these priesthoods back together?

The Secret Word

“This secret word, for it is as yet unknown to the world, is as milk and honey upon the tongues of the righteous.”

–Book of Remembrance 15:4

The beginning of our journey to God is learning the secret of the Lord. This secret is revealed by

Raphael to Adam and Eve (*Book of Remembrance 12:15-17, Romans 16:25*). That secret is simple: turn away from sin and to the path of teshuvah (repentance, or the return path back to God). Why is it secret? Because our perception must change to understand this principle (*Romans 1:16-17, 19, 1 Corinthians 2:9-11*). If we don't know there's a God we don't understand there is sin. We can know right from wrong, but that's not the same as understanding the reality of sin.

Sin is that which isn't real. It's denial of God and the creation. It's not merely rejecting God, it's the rejection of reality itself. After all, if God created everything and the creation created sin then sin is the rejection of that which was created, which is everything.

Because of this, only those awake in Christ, born again, see things with "new" eyes (*Psalms 9:7-8, 119:18*). These eyes, or rather these understandings, aren't really new as we're actually retuning to the path we were on before we fell and were cast out of the garden. With these new eyes we can walk the path of teshuvah because we can see it. To everyone else, it is a wonder, a mystery (*Mark 4:11-12*).

The Low and the High

Once on the path we gain access to Grace: Mercy and Judgment. With the Grace we can stand the judgment. This is because we have humbled ourselves and are seeking correction (*Proverbs 3:11-12*). The proud must always be right, but the humble seek constantly for true Wisdom and Knowledge. And that's the secret.

Just as we've been divided from the world, the priesthood too has been divided. The Lower for the works of mankind and the Higher for the works of God. Does this make the Lower or

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Levitical worthless? No, because in the Lower God grants us authority to do his ritual works.

These works represent us, the creation. We are baptized, buried with Christ, coming out of the water resurrected. We partake of the Communion in representation of the flesh and blood of Christ. We lay on hands to ordain our brothers and sisters to the priesthood. The Lower or Levitical priesthood represents the Earth.

The High Priesthood does the works of God (*Hebrews 7:11-12*). It is the High Priesthood that organizes the Creation, that which God has made. The High Priesthood blesses and heals, sets apart that which is created to do the works of the Lord, and preforms the miracles. This priesthood represents the Heavens.

Does this mean the Levitical Priesthood cannot heal, cannot perform miracles? No. It means that when one holding no priesthood keys or Levitical Priesthood keys preforms a miracle in God's name, they are using the High Priesthood. They are, after all, one Priesthood, one power of God given unto mankind.

Remember, we are ordained by men and women to use priesthood keys in human organizations. But the True Church of Jesus Christ belongs to no man or woman. God may ordain and give power to anyone as He sees fit (*1 Corinthians 12:11*).

The Three Secrets Corresponding to the Law

“Be wise by opening the heart to this secret; for there are but three types of secrets: the secret of the journey, the secret of origins, and the secret of the laws of God.”

—Book of Remembrance 15:18-19

To understand the priesthood we must understand the secrets of God. Raphael taught Adam and Eve the three secrets of the reverence of God. The first is the journey. We must see God in our path. God doesn't come to us, He's always there. We must understand this and come to God. That is to say, we must look for God's hand in everything around us. Once we see and accept this fact we may begin our journey in teshuvah.

The second secret is the origin. How can we return to God, to the Creator, if we do not know that we came from God? This is why in Mormon Kabbalah we use the term "teshuvah" rather than "repentance." We're it turning away from sin, we're waking up to reality. We're not starting a new journey, we're returning to our true and original path. God didn't create us evil, we chose to become evil. And now we're choosing to embrace our true selves in Christ.

The third secret is the Laws of God. In truth, there is but one Law: love God, love your neighbors (*Book of Remembrance 15:27-30*). Who is our neighbor? Everyone. Every part of the creation. In reality there are only two things: The Creator and the created. Just as The Creator is One, we—the created—must be one. In doing so we bring Heaven to the Earth, merging the two worlds, because in truth there is only one world. There is only the Creator.

One Priesthood

In mortality we see things as skewed, our perception is warped by our finite nature. When we read the story of Adam and Eve we read two people: Adam and Eve. In reality it is the story of two beings: ourselves and the Creator. That is to say, we have both male and female in us: the

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desire to bestow (male) and the will to receive (female). We are Adam and Eve. And, because we are the children of God, the Creator may dwell in us as well. This takes us beyond the children of God, making us the Children of Christ, or Christians.

Likewise, the two priesthood's are united by the cause and effect, our desire to bless other (love thy neighbors, the desire to bestow) and their desire to accept God's blessings (love God, the will to receive).

One may divide the priesthood into a square in four quadrants: Levitical, High, male, and female. But in truth it's is one priesthood: low and high, male and female, creating a circle rather than a square. In this regard the two priesthoods are one in purpose though dual in nature.

The Low Priesthood isn't low because it's lesser but because it's purpose is to prepare the Earth for the power of Heaven. The High Priesthood isn't higher as in better, but the power of heaven brought to the earth, uniting the heavens and the earth as one: the sealing power.

Once we understand this, we may begin to unite with God in the priesthood, using this power with both authority and grace.

*“Write love in thy hearts, for reverence of the
God of the heavens is in thy heart at all times...
from love, understanding was created by the love
and reverence; and a thousand generations come
after from that love.”*

–Book of Remembrance 15:35, 42

Constitution of the Church of Jesus Christ

The following is a list of general articles of our faith, for the Church of Jesus Christ in Christian Fellowship. This list is based mostly on a document written by Joseph Smith Jr., the first prophet of the Restoration, collected and printed by Wilford C. Wood from LDS church archives, with minor changes based on inspiration and articles of faith put forth in 1834 by Oliver Cowdery.

The Fourteen Articles of Faith

*1-4 The basic doctrines of the Latter Day Saints
(also known as Mormonism).*

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

2 We believe that men and women will be punished for their own sins, and not for Adam or Eve's transgressions.

3 We believe that through the Atonement of Christ all mankind may be saved, through his mercy and Grace, which leads us to obey the laws and principles, and obtain the ordinances of the Gospel.

4 We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, the Lord's Supper.

*5-6 The basic tenets on the organization of the
Fellowship.*

5 We believe that a man or woman must be called of God by inspiration and the Spirit of prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6 We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists,

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and so forth.

7-9 Beliefs in sources of revelation and gifts of the Spirit, key universal scriptures to be found in all Latter Day Saint denominations, and belief in continuing revelation within the movement.

7 We believe in the powers and gifts of the Everlasting Gospel; the gift of faith, discerning of spirits, tongues, prophecy, revelation, visions, healing, interpretation of tongues, wisdom, charity, brotherly love, and so forth.

8 We believe the Word of God recorded in the Holy Bible; we also believe the Word of God recorded in the Book of Mormon, and in other good books.

9 We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God and the Messiah's Second coming.

10-13 Common beliefs on the gathering of Israel, the resurrection of the dead, ethics for personal and religious freedom, and proper conduct within organized and peaceful societies.

10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be established upon the western continent, that Christ will reign personally upon the earth a thousand years, and that the earth will be renewed and receive its paradisiacal glory.

11 We believe in the resurrection of all mankind, that the dead in Christ will rise first,

and that the rest of the dead shall not rise again until the end of the millennial reign of Jesus Christ (*see 1 Thessalonians 4:16*).

12 We believe that all men and women are born free and equal; thus we claim the privilege of worshipping Almighty God according to the dictates of our own conscience unmolested, and allow all men and women the same privilege; let them worship whom, how, where, or what they may.

13 We believe in respecting the governing societies of the lands in which we live by obeying, honoring, and sustaining the law.

14 Beliefs on proper conduct of the Saints

14 We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, in doing good to all mankind; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. Everything virtuous, lovely, praiseworthy, and of good report, we seek after these things.

Ordinances of the Saints

A Guide for the Priesthood of Zion

The Church of
Jesus Christ
in Christian Fellowship



Ordinances

“The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

–Luke 17:20-21

Ordinances are sacred acts, performed by the authority of the priesthood, that bring us closer to Christ and may, in other ways, bless our lives. Saving ordinances are used in making covenants with God. Other ordinances, such as healing the sick, bless our lives.

The following is a guide for ministry in the Priesthood to follow as they perform their duties to our Lord and Savior, Jesus Christ.

Sacraments, Ordinances, and Worthiness

The performance of a saving ordinance requires not just the proper keys, but may also require authorization from Ministers with the keys to oversee these ordinances. Brothers and sisters who perform ordinances and blessings should prepare themselves by living worthy of their call, staying true to their Endowments, keeping their Garments clean, and by following the Holy Spirit to the best of their ability, per their level of Christ's Grace.

If the persons wishing or invited to perform an ordinance are unknown, they may present their membership card, signed by their local leadership. If there are doubts, the card should be verified discretely before the ordinance is performed.

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If there is still doubt, the local Bishopric may pull them aside and ask them the standard questions, privately. These questions are:

1. Do you desire to be in the fold of God, and to be called a member of Jesus Christ's Fellowship?
2. Have you confessed your sins to the Lord, and repented of them?
3. Are you obedient to the laws of the land?
4. Are you willing to bear another's burdens, that they may be light?
5. Are you willing to mourn with those that mourn, and comfort those that stand in need of comfort?
6. Are you willing to stand as a witness of God at all times and in all things, and in all places that you may be in, even until death, that you may be redeemed of God, and be numbered with those of the first resurrection, that you may have eternal life?
7. Are you willing to continue in obedience to the Laws of God and Jesus Christ as you understand them?

Ordinances Performed

Ordinance and blessings should be performed in a dignified manner, that is pleasing unto the Lord. The follow are general guidelines true of all ordinances.

- They must be performed in the name of Jesus Christ
- They should follow any and all necessary procedures
- Those performing the ordinances should

hold the required level of priesthood authority as moved by the Holy Spirit

- Whenever possible, witnesses should be present, particularly with saving ordinances, to insure these were performed correctly
- When possible/applicable, the Garments of the Holy Priesthood should be worn, and if necessary the Robes of the Priesthood should be properly worn as well

Participation

Any moved by the Holy Spirit may stand in to witness or assist.

Sacraments of the Church of Jesus Christ

The following is a list of the Sacraments offered by the Church of Jesus Christ in Christian Fellowship. The sacraments fall into three categories: the Sacraments of Healing, the Sacraments of Union, and the Sacraments of Service.

- 1. Sacrament of Faith*
- 2. Sacrament of Baptism*
- 3. Sacrament of Confirmation*
- 4. Sacrament of Communion*
- 5. Sacrament of Marriage*
- 6. Sacrament of Sealing*
- 7. Sacrament of the Ministry*

Sacrament of Union Sacrament of Faith

(All Believers)

“We believe in the powers and gifts of the Everlasting Gospel; the gift of faith, discerning of spirits, tongues, prophecy, revelation, visions, healing, interpretation of tongues, wisdom, charity, brotherly love, and so forth.”

—Doctrines of the Saints 3b:7

Regardless of one’s calling, we all have been blessed with gifts of the Spirit that we use to help one another grow in Christ.

“And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men to profit them.

“For behold, to one is given by the Spirit of God that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit; and again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally according as he will.

“And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.”

—Moroni 10:9-13 [10:8b-18]

FAITH

As we grow in the Gospel, we learn what our gifts are, and how to use them to bless others in God's name. To grow and express our faith, we pray and we listen. As we grow in our personal relationships with God we will grow in the Grace and are moved by the Holy Spirit to partake of further sacraments. As we grow, our gifts of faith will grow as well. These gifts will help us in service to our God.

Sacrament of Healing Sacrament of Baptism

(Levitical Priesthood: Priest/Priestess)

*“And you must preach unto the world, saying:
You must repent and be baptized in the name of
Jesus Christ.”*

—Doctrines of the Saints 12a:59

Those ordained to the office of Priest or Priestess in the Levitical or to the High Priesthood may baptize. They should be dressed in their Garments and Robes of the Priesthood, as instructed in the Law of the Gospel. They should raise their right hands to the square, in the sign of the Law of Sacrifice. They should then follow the instruction on how to baptize as given by Jesus Christ in the Book of Mormon:

“Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying:

“Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“And then shall ye immerse them in the water, and come forth again out of the water.

“And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.”

—3 Nephi 5:24-27 [11:23-27]

BAPTISM

Anyone may stand as witnesses to the baptisms, signing the forms of the Fellowship's records, however a member or ordained Ministry is preferred. They must witness that the words were spoken correctly, and that the individual was fully submerged into the waters. While two are recommended, only one is required.

(See also Doctrine of the Saints 2a:62-65.)

It should be noted that baptism is not a requirement of membership in the Fellowship of Christ.

“Membership in the Church of Jesus Christ in Christian Fellowship shall be eligible to all who give evidence to their faith in the Lord Jesus Christ and who voluntarily hold to the fundamental doctrines of the Christian faith. When a person chooses to be a part of the Church of Jesus Christ in Christian Fellowship and involve themselves, they are automatically considered a member (Ephesians 4:16).

“A member is one who attends regularly, serves at and contributes financially to the Church of Jesus Christ in Christian Fellowship and can answer the following question in the affirmative:

- 1. Do you desire to come into the fold of God, and to be called a member of His Fellowship?*
- 2. Have you confessed your sins to the Lord, and repented of them?*
- 3. Are you obedient to the laws of the land?*
- 4. Are you willing to bear another's burdens, that they may be light?*
- 5. Are you willing to mourn with those that mourn, and comfort those that stand in need of comfort?*

6. *Are you willing to stand as a witness of God at all times and in all things, and in all places that you may be in, even until death, that you may be redeemed of God, and be numbered with those of the first resurrection, that you may have eternal life?*

7. *Are you willing to continue in obedience to the Laws of God and Jesus Christ as you understand them?*

“Membership, ordinances, callings, and fellowship are open to all, regardless of race, gender orientation, sexual orientation, or marital status.”

—Doctrines of the Saints 3c Article V

“God’s grace, revealed in Jesus Christ, freely moves throughout creation, often beyond human perception, to achieve divine purposes in people’s lives. In harmony with God’s will, the Holy Spirit leads some people already committed to Jesus Christ through Christian baptism to further focus their response through Church membership. Individuals previously baptized of water in an attitude of humility and repentance and as an expression of faith in Jesus Christ may become Church members through the sacrament of confirmation of the Holy Spirit. Confirmation should follow a time of intentional preparation that includes exploring the Church’s mission, beliefs, and understanding of discipleship expressed through covenant with God and others in sacred community. During the confirmation prayer include an acknowledgment of the grace and authority of Jesus Christ through which baptism occurs.”

—Doctrines of the Saints 14c:21-25

Baptism should only be performed by those moved to this work by the Holy Spirit of God. Those coming from other Latter Day Saint sects

BAPTISM

carry their baptisms with them. Likewise, all that feel moved by the Spirit to be baptized may be baptized as many times as they feel moved to do so. All works for the Lord should be done as moved by the Holy Ghost, not to tick a box of a to-do list.

If one feels that confirmation is all that is needed, please see the follow chapter.

Sacraments of Healing & Union

Sacrament of Confirmation

(High Priesthood)

“But thou shalt declare repentance and faith on the Savior and remissions of sins by baptism and by fire, yea even the Holy Ghost.”

—Avahr 35:42

To confirm the Gift of the Holy Ghost upon new members, one should hold the High Priesthood. They should be dressed in their Garments and in the Robes of the Priesthood, as instructed in preparation to receive the Law of Consecration. The Savior taught the Lehits the proper way to give the Gift of the Holy Ghost:

“And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.”

—Moroni 2:2 [2:2]

Laying their hands gently on the new member's head, the Elder, High Priest or High Priestess should state the individual's full name, their authority, confirm them a member of the Fellowship, tell them to receive the Holy Ghost, bless them as moved by the Spirit, and close in the name of Jesus Christ. Other High Priesthood holders may also stand in the circle and act as witnesses, signing the records for the Fellowship.

CONFIRMATION

Example confirmation:

“(State the person’s full legal name); by the authority of Jesus Christ and the Holy Priesthood I confirm you a member of the Church of Jesus Christ in Christian Fellowship (or simply “the Church of Jesus Christ”), and say unto you: Receive the Holy Ghost!”

(Bless them as moved by the Holy Spirit.)

“These things I leave with you (or say, or prophecy) in the name of Jesus Christ; So mote it be, Amen.”

Those in the circle would then seal the blessing by stating, “Amen.”

The confirmation circle, if more than three persons stand in, should use the Order of Prayer, or the True Order of Prayer; based on the level of Endowment those in the circle have reached. All in the circle should be ordained ministers in the High Priesthood.

It should also be noted that the gift of the Holy Ghost comes from God, and confirmation does not guarantee that one will gain direct access to the Holy Spirit in that exact moment. Some may have already encountered their personal Pentecost, others may receive their in the future, as they deepen their personal relationship with God (*see 3 Nephi 4:50 [9:20]*).

Sacrament of Healing Sacrament of Communion

(Levitical Priesthood: Priest/Priestess)

“And it is expedient that the Church meet together oft to partake bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall minister it.”

—Doctrine of the Saints 2:66

Priests and Priestesses of the Levitical or ministers in the High Priesthood may bless the Sacrament of Communion. They should be dressed in their Garments and the Robes of the Priesthood, as instructed in the Law of the Gospel. They should raise their right hands to the square, in the sign of the Law of Sacrifice, and their left arms should be down, bent to the square with their palms cupped down, over the sacrament.

The following instructions from the Book of Mormon should be followed, the prayers may be read or recite verbatim.

Bread

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.”

—Moroni 4

COMMUNION

Wine/Water

“O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

—Moroni 5

While there are other versions of the Communion prayers in the Latter Day Saint movmetn, these are the most common. Other prayers may also be used.

Any officer of the Priesthood may prepare and/or pass the Communion to the congregation, under the direction of the local Pastor it Bishopric. They should wear their Garments and Aprons, as instructed in the Law of Sacrifice. Generally, the Priests and Priestesses are assigned to oversee the communion and should request help a week prior. It is up to the local congregations to work out the specifics.

Preparing or passing the Sacrament of Communion does not require any office of Priesthood, thus a lay member may do it. However, if there are Priesthood holders available, they may prepare and pass to fulfill their duties as ministers of Christ.

Sacrament of Union Sacrament of Marriage for Time

(Levitical Priesthood: Priest/Priestess)

“We believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose.”

—Doctrine of the Saints 16:2

The marriage of two person may be performed by a licensed Priest or Priestess of the Levitical Priesthood or anyone of the High Priesthood (*Doctrines of the Saints 16:3*). Local, State, and Federal laws must be followed.

The exact verbiage may be found in Doctrines of the Saints Section 16:8-10:

“You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?”

(Those desiring to be married should both confirm “yes.”)

“And when they have answered Yes, they shall pronounce them husband and wife (or husband and husband, or wife and wife) in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him:

“May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.”

Sacrament of Union Sacrament of Sealing: Marriage for Time & All Eternity

(High Priesthood)

*“Behold, if a man taketh unto himself a wife,
so too doth a woman take the man as a husband
unto her; yea and these are one flesh to grow
together in my Grace.”*

—Doctrine of the Saints 17e:4

In this chapter we will go over the sealing of two persons, as this is legal nearly everywhere in the world. The sacrament of marriage of two or more persons may be performed by an Elder, High Priest or High Priestess. However, the Lord has advised us that only those holding the office of Pastor or Bishop, Patriarch or Matriarch, Seventy, or Apostle should perform such ordinances (*see Doctrines of the Saints 17e:17*). Local, State, and Federal laws must be followed. It is recommended that those being sealed in marriage should be of legal age, 18 or older.

There are no restrictions in the Church of Jesus Christ in Christian Fellowship on marriages based on race or sexual orientation. However, there may be restrictions in the various Latter Day Saint churches. Those entering marriage should be joined together in the Lord based on their mutual love for one another.

The following questions should be asked before a sealing may be performed :

- Do you take upon yourself the name of Christ, being born again unto your redeemer?

- Do you desire to be sealed unto (person or persons) by the sealing power of the Holy Priesthood and in covenant to God?
- Will you strive to move forward as one in Christ that the Holy Spirit may be in you and with you that you might be seal for all time and eternity?
- Are you obedient to the laws of the land?
- Are you willing to rejoice and mourn with one with the others, and do nothing to cause that any harm come to one another? (*see Doctrines of the Saints 17e:31-37*)

If they answer in the affirmative to all of these, a sealing may be performed to unite these for time and all eternity.

The following is an example of the sealing of two persons for time and all eternity:

The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see Doctrines of the Saints 17d:40*).

The bride and groom, or groom and groom, or bride and bride, kneel at opposite sides of the altar, facing one another, clothed in the robes of the holy priesthood to the offices they have been ordained to. If they are not Ministers, they should be dressed appropriately, as moved by the Spirit.

These will take each other by the right hand in the grip of the lowest endowment they together have reached. If one or neither are endowed, they may hold hands as moved by the Spirit.

MARRIAGE SEALING

The following is then stated by the one performing the sealing at the altar:

“Brother/Sister (State the person’s full legal name), do you take Brother/Sister (State the person’s full legal name), giving of yourself to him/her, and receiving him/her unto yourself, to be your lawfully wedded husband/wife, for time and all eternity, with this covenant and promise: that you will strive be one, and together 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?”

The Brother or Sister should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“Sister/Brother (State the person’s full legal name), do you take Sister/Brother (State the person’s full legal name) giving of yourself to her/him, and receiving her/him unto yourself, to be your lawfully wedded wife/husband, for time and all eternity, with this covenant and promise: that you will strive to be one, and together 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?”

The Sister or Brother should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then

continues:

“By the authority granted me of Jesus Christ and the Holy Priesthood, I seal you, (State the person’s full married name) and (State the person’s full married name), I seal you that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed and Everlasting Covenant. I now pronounce you (if also being legally wed: legally and lawfully) husband/wife and wife/husband for time and 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.

“I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob; and I say unto you: Be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in the day of our Lord Jesus Christ.

“All these blessings, together with all the blessings appertaining unto the Renewed (or New) and Everlasting Covenant, I seal these blessings 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. So mote it be: Amen.”

It should be noted that much of this sample blessing is extraneous, but these promises are still given by the sealing power (see Doctrines of the Saints 17e:47-51). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (State the person’s full name) and (State the person’s full name), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed (or New) and

MARRIAGE SEALING

*Everlasting Covenant, in the name of the Father,
and of the Son, and of the Holy Ghost: Amen."*

If those being sealed are already married legally, the terms "legally and lawfully" may be left out as well, if reading ritual in its entirety. It should also be noted that while both of those being sealed are giving themselves to one another, yet there is no mention of exclusion. If these desire to take another, they must do so as one.

Sacrament of Union Sacrament of Sealing: Multiple Spouses

(High Priesthood)

“And if they as one desire to be sealed to another, be it a man or a woman, and they be found righteous, then behold: let them be sealed by my servant as one flesh, thus the three become one; and if these, as one, desire to take another, it shall be as the Spirit shall moveth them.”

—Doctrine of the Saints 17e:19-20

In the previous chapter we went over the sealing of a couple. In this chapter we will discuss the sealing of those already sealed to new partners. As previously stated, the marriage of two or more persons may be performed by an Elder, High Priest or High Priestess. However, the Lord has advised us that only those holding the office of Pastor or Bishop, Patriarch or Matriarch, Seventy, or Apostle should perform such ordinances (see *Doctrines of the Saints 17d:17*). Local, State, and Federal laws must also be followed. This means that is marriage to multiple partners is not legal, they should not be legally wed. These may be sealed, and would be married in the eyes of God, but not the law of the land.

It is recommended that those being sealed in marriage to multiple spouses should be of legal age, 21 or older.

There are no restrictions in the Church of Jesus Christ in Christian Fellowship on marriages based on race or sexual orientation. This means that both men and women may take additional spouses if this is the desire of all those already

MARRIAGE SEALING: MULTIPLE SPOUSES

sealed as one (*see Doctrines of the Saints 17d:4-11*). Those marrying should be joined together eternally based on mutual love.

To all those wishing to be sealed the following questions should be asked:

- Do you take upon yourself the name of Christ, being born again unto your redeemer?
- Do you desire to be sealed unto (person or persons) by the sealing power of the Holy Priesthood and in covenant to God?
- Will you strive to move forward as one in Christ that the Holy Spirit may be in you and with you that you might be seal for all time and eternity?
- Are you obedient to the laws of the land?
- Are you willing to rejoice and mourn with one with the others, and do nothing to cause that any harm come to one another? (*see Doctrines of the Saints 17e:31-37*)

If they answer yes to all of these, a sealing may be performed to unite these for time and all eternity.

Questions may arise on the legality of being sealed to multiple persons, and how to view this in regards to obeying the commandments of God in following the laws of the land. The first thing we should understand is that the Lord does not require us to be sealed to multiple partners for salvation or exaltation (*see Doctrines of the Saints 17d:24-28*). And, the Lord has stated that we are to obey the laws of the land (*see Romans 13:1-2; Titus 3:1, 1*

Peter 2:13; Doctrines of the Saints 3d:4, 17d:23-25).

The Lord requires nothing of us without creating a way for us to accomplish it (*see 1 Nephi 1:65 [3:7]*). If the Lord has called a family to add spouses, and these accept, the Lord will provide a way to accomplish this inside the law of the land, and we, as citizens and Saints should seek ways to obey both the Word of God to our families, and the laws governing our society. We should also petition peaceably for religious freedoms to worship and love and marry as we chose, as consenting adults.

The following is an example of the sealing of multiple persons for time and all eternity:

The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see Doctrines of the Saints 17e:40*). The bride and groom, or groom and groom, or bride and bride, kneel at opposite sides of the altar, facing one another, clothed in the robes of the holy priesthood to the offices they have been ordained to. If they are not ministers, they should be dressed appropriately, as moved by the Spirit. These will take each other by the right hand in the grip of the lowest endowment they together have reached. If one or neither are endowed, they may hold hands as moved by the Spirit.

The following is then stated by the one performing the sealing at the altar:

“Do you give your spouse unto this person to live in harmony within the Law of Sarah?”

MARRIAGE SEALING: MULTIPLE SPOUSES

If they answer in the negative, then their spouse shall not take another; if they answer in the affirmative then sealing may proceed.

All those sealed should now be gathered around the altar, holding hands in unison, if there are more than three in the most appropriate order of prayer, which is to say the least one everyone has been given. If anyone at the altar is not ordained, then they should all hold hands as moved by the Spirit, as they will all be sealed as one.

The sealer then continues:

“Brother/Sister (State the person’s full legal name), do you take Brother/Sister (State the person’s full legal name), giving of yourselves to him/her, and receiving him/her unto yourselves, to be your spouse, for time and all eternity, with this covenant and promise: that you will strive be one, and together observe and keep all the Laws, Rites, and Ordinances pertaining to this holy order of matrimony in the Renewed (or New) and Everlasting Covenant; and this you do in the presence of God, angels, and these witnesses of your own free will and choice?”

The Brother or Sister speaking for the family should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“Sister/Brother (State the person’s full legal name), do you take Sister/Brother (State the person’s full legal name) giving of yourself to them, and receiving them unto yourself, to be your spouses, for time and all eternity, with this

covenant and promise: that you will strive to be one, and together 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?"

The Sister or Brother should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

"By the authority granted me of Jesus Christ and the Holy Priesthood, I seal you, (State the person's full name) and (State the person's full name), I seal you that as one you may be joint heirs of God, and joint heirs with Christ in the Renewed (or New) and Everlasting Covenant. I now pronounce you husband/wife and wife/husband for time and 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.

"I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob; and I say unto you: Be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in the day of our Lord Jesus Christ.

"All these blessings, together with all the blessings appertaining unto the Renewed (or 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. So mote it be: Amen."

It should be noted that much of this sample blessing is extraneous, but these promises are

MARRIAGE SEALING: MULTIPLE SPOUSES

still given by the sealing power (see Doctrines of the Saints 17e:47-51). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (State the person’s full name) and (State the person’s full name), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed (or New) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost: Amen.”

Sacrament of Union Sacrament of Sealing: Families for Time & All Eternity

(High Priesthood)

“And behold, if any with children desire to be sealed too one to another, that the hearts of the fathers be turned to the children and the hearts of the children be turned to their fathers... these shall ye gather around the altar with their parents.”

—Doctrine of the Saints 17e:52, 54

In cases where a family with children are being sealed, first seal the spouses as one. Then, with the spouses across from one another at the altar, have the child or children circle around them (*see Doctrines of the Saints 17e:52-54*). The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see Doctrines of the Saints 17e:40*).

The following is then stated by the one performing the sealing at the altar:

“By the authority of the holy priesthood, I seal you, (State the full names of each child individually), to your father/mother (State the person’s full name) and to your mother/father (State the person’s full name) for time and all eternity, as heirs as though you were born in the Renewed (or New) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; So mote it be, Amen.”

Note: *This should only be used for those naturally born into the same family. For adoption, please see the next chapter.*

Sacrament of Union Sacrament of Sealing: Adoption for Time & All Eternity

(High Priesthood)

“And at the end of the final resurrection, they that shall rise in righteousness shall all be sealed as one, to restore that which was taken in the flesh to its purest form.”

—Doctrine of the Saints 17d:12

Through the Law of Adoption, people may be sealed to others as parents, grandparents, children, grandchildren, or other family ties and relationships (*see Book of the Law of the Lord 19, 5 Moses 25:13-16*). What is not acceptable to the Lord is to adopt people as servants or in servitude. If children are adopted and their parents are still living, they must let the sealer know, in writing, that they approve of the adoption. The minister performing the sealing then has a duty to ensure everything is legitimate, that there is no coercion by anyone and that all parties fully understand what this sealing means.

A sealing of adoption may be a spiritual bond, giving no one any legal authority or rights to anyone's offspring. It may also be done after a family has legally adopted children as their own. Adults may wish to be sealed as children or other family members to other adults. We may be sealed to multiple families, parents, etc (*see Doctrines of the Saints 17d:10-12*).

When performing a Sealing of Adoption, the parents should across from one another at the altar, have the child or children circle around them (*see Doctrines of the Saints 17e:52-54*). If this is a sealing of other family relations, the one type

should be one side with the other type on the other. If one set is already sealed, these should be on the East side facing west. The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see Doctrines of the Saints 17e:40*).

The following is then stated by the one performing the sealing at the altar:

“Do each of you, (State the full names of those being adopted) give yourself/yourselves to (State the person’s full name of those being adopted) and receive them as your (relation type: mother, father, etc.) by the Law of Adoption for time and all eternity, and so become legal heirs to the promises pertaining to our fathers Abraham, Issac, and Jacob; and our mothers Sarah, Rebecca, Leah, Rachel, Bilhah and Zilpah, in the priesthood?”

Adoptees should then each individually acknowledge in the affirmative.

“Do you (State the person’s full name of those adopting) accept (State the full names of those being adopted), to be your (relation type: son, daughter, etc.) as now they being given to you in the New (or Renewed or Restored) and Everlasting Covenant?”

Adopters should then each individually acknowledge in the affirmative.

“Then I seal you as one, that together you may be joint heirs of God, and joint heirs with Christ in

SEALING: ADOPTION

the New (or Renewed or Restored) and Everlasting Covenant for time and 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.

“I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob, and Sarah, Rebecca, Leah, Rachel, Bilhah and Zilpah; and I say unto you: In all diligence, and in faithfulness and love, may you aid and teach one another by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge in all the principles of righteousness and truth and rejoicing in the day of our Lord Jesus Christ.

“All these blessings, together with all the blessings appertaining unto the New (or Renewed or Restored) 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. So mote it be: Amen.”

It should be noted that much of this sample blessing is extraneous, but these promises are still given by the sealing power (see Doctrines of the Saints 17e:47-51). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (State full names of the adopters) and (State full names of the adoptees), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (or Renewed or Restored) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost: Amen.”

Sacrament of Service

Sacrament of the Ministry: Conferring & Ordaining

(High Priesthood)

“Every Elder, Priest or Priestess, Teacher, or Deacon is to be ordained according to the gifts and callings of God unto them by the Power of the Holy Ghost which is in the one who ordains them.”

—Doctrines of the Saints 2:56

In entering and with advancement in the Priesthood, the same questions are asked and answered as before baptism. After these, a perspective Officer will receive their Initiatories and be properly Endowed after their ordination before being further ordained.

To ordain one to an office of the Priesthood, the person performing the ordination must be properly ordained themselves. A Priest or Priestess, or member of the High Priesthood may ordain others to the Levitical Priesthood, under the direction of the local Pastor or Bishopric; and an Elder, High Priest or High Priestess may ordain one to the High Priesthood, under the direction of the area Patriarch and Matriarch.

A perspective member of the Levitical Priesthood must first be washed, anointed, given their new name, and presented with the Garments of the Holy Priesthood. When ordaining one to the High Priesthood, one should be wearing the Robes of the Priesthood, as instructed up to that point.

Once authorized, the person performing the ordination will lay their hands upon the individual's

CONFERRING & ORDAINING

head, along with any others invited to stand in the circle, and state the perspective officer's full name. They will then ordain them to the desired office, bestowing the rights, powers, and authority of that office. Following this, they may bless them, as directed or moved by the Holy Spirit. To conclude, they will close in the name of Jesus Christ, as directed in the Book of Mormon:

“The manner which the disciples, who were called the elders of the church, ordained priests and teachers—After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said: In the name of Jesus Christ I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.”

—Moroni 3

Example ordination:

“(State their full name); in the name of Jesus Christ I ordain you to be a (Deacon/Teacher/Priest or Priestess/Elder/High Priest or High Priestess/etc.), to preach repentance (or teshuvah) and remission of sins through Jesus Christ, by the endurance of faith on his name to the end.”

(Blessing, as moved by the Holy Spirit)

“These things I leave with you (or say, or prophesy), in the name of Jesus Christ, so mote it be: Amen.”

Those witnessing this may then state, “Amen,” to seal the ordination.

This is a sample ordination, and does not have to be read exactly, but may be.

The person being ordained may invite up to 12 persons to stand in the circle. Family members should get priority, but it is up to the individual being ordained. A member of the local Bishopric should stand in the circle, to show support, and/or an Evangelist from local the High Council representing the Patriarch and Matriarch. A member of the Seventy may step in in cases where there are no Evangelists.

If the number of persons is limited, then those participating should merely place both hands on the person’s head. However, if there are more than three and all of those in the circle, they should use an Order of Prayer or the True Order of Prayer based on the level of Endowments those in the circle have received.

Initiatives, an Overview

“Hearken ye Elders of my Church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power from on high that ye may give even as I have spoken.”

—Doctrines of the Saints 2b:18-21

In the General Conference of the Church of Jesus Christ, held from June 3 to June 6, 1831, a number of men were ordained to the High Priesthood of Melchizedek, and this ordination consisted of an endowment to bestow authority. The Kirtland endowment ceremonies consisted of preparatory washings, at first administered in the homes of the Saints. Men washed and purified their bodies with soap, clear water, and perfumed whiskey (*Kirtland Elders’ Quorum Record 1836*).

Following this initial endowment, many men reported participating in a day of Pentecost, having extraordinary spiritual experiences, including seeing visions, prophesying, speaking in tongues, and receiving revelations. In December of 1832, Joseph Smith Jr. was given a revelation letting the Saints know that God wanted them to build a temple, a sacred place for these Endowments (*Doctrines of the Saints 53c:56*).

Today the Kirtland Endowment is called “the Initiatives.” Initiatives are not necessary for salvation or for membership into the Fellowship of Christ. They are performed as a Sacrament to the Lord. This Sacrament is a step one takes on their journey of service in Christ’s Fellowship and kingdom here on the earth. The following

will go over this Sacrament, as preformed in the Fellowship of Christ.

For the Ministry

Before entering the Offices of the Priesthood of the Church of Jesus Christ in Christian Fellowship, one should obtain their Initiatories; that they may be washed clean, preparing them for the work of the Lord. This may be done before being ordained a new Deacon, if new to the Priesthood, or Elder, High Priest or High Priestess if coming from a branch of Mormonism where one has already been fully endowed and wishes to be re-washed and re-anointed. It is not necessary for every ordination as one grows in the Priesthood but may be redone upon request as moved by the Spirit.

If at any point one wishes to re-dedicate themselves to their call to serve, they may be washed, anointed, and clothed again. They would not, however, receive a new name except under special circumstances.

If one is coming from another branch of Mormonism that performs these rituals in their temples, the perspective minister has the option of having them performed again and obtaining another new name; or using the new name given them by the sister organization, as we are all branches from the same tree of Zion. If retaking the Initiatories, they would use the new name found in his Fellowship records as they move forward in Christ.

Washing and Anointing

The Washing and Anointing should be done

INITIATORIES, OVERVIEW

by a High Priest for those that identify as men or a High Priestess for those that identify as women. The only exception being spouses Washing and Anointing one another when/if possible. And, this may be done privately, at home to they re-dedicate themselves as they so desire. The other exception might be parents working together to give the Initiatories to their offspring, or grandparents handing these down in patriarchal and/or matriarchal succession.

It should be decided before hand who will be performing which parts of the rituals. One person may take the lead in all, with a second as an assistant to seal the washing and anointing and assisted in the blessing giving the garments and the new name. Or, one may ask as many as one person per task to perform the rituals. Their choices should be made prayerfully.

Spouses retaking their Initiatories in the privacy of their own homes may perform them on one another without any additional witnesses or officiators.

Sacrament of Healing & Service

The Sacrament of Initiatories

(High Priesthood)

“And behold, these Initiatories and these Endowments are to prepare thee for service in my kingdom and exaltation in the Celestial worlds.”

—Book of Remembrance 11:25

Before the Initiatories are performed, all present should be offered the Sacrament of Communion. There are four parts to the Initiatories: Washing of the Feet, Washing of the Body, Anointing the Body, and the Gifts of the Garments and the New Name. The following guide will walk one through these steps.

Washing of the Feet

The following or a similar Scripture should be read before the Initiatories are performed:

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

—John 13:14-15

Then, the ritual of the Washing of the Feet with water or oil, as Jesus washed the feet of his disciples, will be performed (*John 13:4-5*). It is recommended the congregation’s Bishopric, or the Pastor, or another leader perform the service. The Washing of the Feet should not be showy or drawn out. Neither should it be merely done quickly to get it out of the way. It should be performed with love

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as an act of charitable service to the individual and to God.

The full Initiatory should be completed together on the same day, with each step following the other. However, if the Initiatories will not be completed the same day, one may wait up to seven days for their Initiatories. If one has waited longer than seven days, the Washing of the Feet would need to be done again before one receives their Initiatories.

Washing

The Washing ritual should be performed after the individual's feet have been washed. They should be barefoot, met at the altar, and seated comfortably. This Initiatory is not a literal washing, thus the person should be properly clothed, unless this are spouses performing the Initiatories on one another in the privacy of their own home.

To begin the Initiatory, holy water is placed upon the head, and the person is "washed" by a High Priest or High Priestess. They should place their hand gently upon the individual's head and anoint them as follows:

"(State the person's full name), having authority to act in the name of Jesus Christ, I wash you preparatory to your receiving your anointings, that you may become clean from the blood and sins of this generation."

For the second part, the body part may be touched, or a hand may hover over each area of the body as the following is read/stated: the eyelids or eyebrows will do for the eyes, etc. If

the person receiving requests it, the officiator may put holy water on each part to symbolize washing. It is best to go over all of this with the person in advance, to make sure their personal space is not violated. If they are not comfortable with either touching or hovering, just placing hands upon their head and stating the words will also be acceptable. The sacrament is read as follows:

“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 the glory of God;

“your nose, that you may smell the offerings of the Lord;

“your mouth, that you may speak forth His praise;

“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 perform their proper functions;

“your arms, that you may be strong to perform His work;

“your 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 might have joy in your posterity;

“your legs, that you might run and not be weary, and walk and not faint;

“your feet, that they might be swift in the paths of righteousness and truth.” (Book of Remembrance 10:5-19)

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A second High Priest or High Priestess then places their hands on the initiate's head, with the first officiator, and the second officiator seals the washing. A few others may be invited to join the circle beforehand. If there are more than three, all in the circle should use the First Order of Prayer (*see Orders of Prayer*). The sealing is as follows:

“(Brother/Sister), (state the person’s full name); having authority, we lay our hands upon your head 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. So mote it be; Amen.”

For more information, see Book of Remembrance Chapter 10.

Anointing

After washing, consecrated oil and is placed upon the head, and the individual is anointed by one of the officiators as follows:

“(Brother/Sister) (state their full name); having authority to act in the name of Jesus Christ, I pour this holy anointing oil upon your head and anoint you preparatory to your becoming a (Priest/Priestess) unto the most high God; hereafter to rule and reign in the house of Israel forever.”

To anoint, the body part is touched as the following is read/stated. If they are not comfortable, merely putting hands upon their head and stating the words will also be acceptable.

“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 the glory of God;
 “your nose, that you may smell of the sweet
fragrance offered unto the Lord;
 “your mouth, that you may speak forth His
praise;
 “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 perform their proper functions;
 “your arms, that you may be strong to perform
His work;
 “your 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 might
have joy in your “posterity;
 “your legs, that you might run and not be
weary, and walk and not faint;
 “your feet, that they might be swift in the paths
of righteousness and truth.” (Book of Remembrance 11:6-21)

A second High Priest or High Priestess then places their hands on the initiate's head, with the first officiator, and the second officiator confirms and seals the anointing. A few others may be invited to join the circle beforehand. If there are more than three, all in the circle should use the First Order of Prayer.

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Sealing confirmation:

“(Brother/Sister) (state their full name); having authority to act in the name of Jesus Christ, we lay our hands upon your head and confirm upon you this anointing, wherewith you have been anointed in the temple of our Lord and our God, Jesus Christ; preparatory to becoming a (king/queen) and a (Priest/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. So mote it be, Amen.”

For more information, see Book of Remembrance Chapter 11.

Garments of the Holy Priesthood

After receiving one's Washing and Anointing, the individual is ready for service to Christ in the Fellowship. They are taken back to the altar, facing eastward, and given the Garments of the Holy Priesthood, as described in the Book of Remembrance Chapter 12. They are shown how to wear them (see Appendix Garments of the Priesthood).

After gaining their garments, the individual is asked to be seated once again, and is given a new name as a part of their blessing, as the garment is activated. This name is given them by revelation. The revelation may come from the individual; they may prayerfully choose someone to receive this revelation for them, or it may be given at the time of their blessing as moved by the Spirit. How it is received should be settled beforehand and approved by revelation from their Bishopric and Patriarch/Matriarch, unless it is given at the time of the blessing. This new name is to be

recorded in the Church records.

To begin, the sisters and brethren previously asked to join in the blessing are invited to the circle. Gathering again over them and placing their hands upon their head, the orator (Elder/High Priest or High Priestess) then blesses them:

“(Brother/Sister) (state their full name), having authority on behalf of Jesus Christ, I place this garment upon you, which you are to wear in service to the Lord throughout your life. It represents the garment given to Adam and Eve when they were 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 upon the earth.

“With this garment, I give you a new name, which you should always remember, and which you must keep sacred hereafter.

“The name is (name)

(A general blessing may follow, as moved by the Holy Spirit of prophecy.)

“We leave this blessing with you, in the Spirit of prophecy, and in the name of our Lord and Savior, even Jesus Christ; So Mote It Be, Amen.”

At this point the individual is clean, anointed, and clothed just as Adam and Eve were. If desired, and so moved by the Spirit, those present may be led in the Hosanna Shout. The individual may then be Endowed. Their Endowment may be

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immediate, or they may wait up to seven days. If they wait more than seven days, the individual may not perform the duties of their call in the ministry.

Note: The Gartel and and Talit may be worn with the Garments. If the individual desires, these may be given at the altar with the Garments as a set.

The Sacrament of the Endowments

(High Priesthood)

“As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as befits good trustees of God’s many-sided grace.

–1 Peter 4:10, Amplified Bible

While the washing and anointing were done in the Kirtland temple, the Sacrament of the Endowments were revealed, at least in part, to Joseph Smith Jr. at an unknown point in Church history. We know they were taught to others in 1842, two months after his initiation into Freemasonry. Joseph Smith administered the first Endowments on the upper floor of his Nauvoo store, having first prepared it to become the interior of a temple to the Lord, even as we in the Fellowship do within portions of our own homes today.

Many of the various Latter Day Saint denominations have chosen not use Smith’s teachings on the Endowments. And, many that do have added to them. This does not make them false; it merely shows that they are not necessary for one to gain salvation or exaltation.

It should be made clear that the Endowments are given to invite and prepare disciples of Christ for the Ministry. The Endowments prepare men and women to serve the Lord in the Fellowship (*Mosiah 1:349 [2:17]*). Salvation is already given to those that remain faithful to the Son of God, Jesus Christ (*Mosiah 2:9-23 [4:6-12]*).

ENDOWMENTS

The original rite was given after the brethren had received Initiatories: washing, anointing, clothing in the Garment of the Holy Priesthood. The washing and anointing were likely done earlier, in the Kirtland era of the young Church. The Endowment: instruction in the signs, tokens, and keywords of the Holy Priesthood; were given in their simplest form in that Nauvoo home. There were no theatrics, covenants of secrecy, or oaths beyond those made at baptism. This is not to say that there is anything wrong with the additions seen in other branches of our faith, and we accept Endowments as currently performed by other Mormon faiths. We have merely been prompted by the Holy Spirit to perform these rituals in a different manor.

In the Church of Jesus Christ in Christian Fellowship, the tradition of the Endowment continues in its rawest and most beautiful form of simplicity. We carry the tradition of the Endowment, as it empowers men and women to bring souls closer to Christ as we work together in His vineyard. These, we believe, were never meant to be secret. They were given as a Sacrament. Those receiving their Endowments are servants of the Most High God; the God of Abraham, Isaac, and Jacob: even Jesus Christ, our Lord and Savior. As we receive our Endowments we are, in fact, covenanting to serve Christ and labor in His vineyard. The Endowment is to be kept sacred however as God is not to be mocked.

Endowed in Stages

Once ordained to the Priesthood and after being Initiated, one should receive a portion of their Endowment. They will continue to be further Endowed as they grow in the Priesthood.

The first two Endowments are of the Levitical Priesthood. The first Endowment is given after being ordained a Deacon, the second a Priest. The third and fourth endowments are for the High Priesthood. The third is given after one has been ordained an Elder, and the final endowment is given to High Priests and High Priestesses. If one enters the Fellowship over the age of 18 and heeds the call to be a Priest or Priestess, they would receive both of the first two Endowments back-to-back. If one has already been Endowed and is retaking their Endowments, they may receive all four at once (*see Book of Remembrance 21:17-20*).

An Endowment may be given immediately after an ordination but should be given no more than seven days from the time one has been ordained. One may not be ordained to another office in Priesthood without being properly Endowed.

Those receiving their Endowments may invite as many to witnesses, in or out of the Fellowship, to be in attendance as they wish, and there is room for. However, reverence is to be expected during this sacred event. If someone behaves inappropriately the Endowment should be paused so that they may be asked to correct their behavior or remove themselves.

Those receiving an Endowment should be wearing their garments, and dressed in the Robes of the Priesthood, as they have been given when they last received them, before each endowment begins (*see Book of Remembrance 21:21*). For example; a Deacon would begin properly wearing the Garments of the Priesthood, while a Priest or Priestess would wear their apron and Gartel in addition to the garments, and so on.

Sacrament of Service Endowment Part 1: The Law of Sacrifice

(High Priesthood)

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

—1 Peter 2:5

Before receiving the Endowment, two witnesses should come forth and testify that the individual has been washed, anointed, and clothed in the garment of the holy priesthood, and—if receiving further Endowments—that they have received their prior Endowments. The individual will then verify that they did in fact receive a new name at the time they received their garments, and that they still remember that name. If they have forgotten the new name or have not received these ordinances as explained, the endowment cannot continue. One may be reminded of their new name via the Fellowship’s records.

To begin, the individual being endowed approaches the altar, facing the east. The orator stands on the opposite side of the altar, fully dressed in the Robes of the Priesthood, facing the individual. The following should be read by the orator:

“The Endowment (or “these Endowments,” if going through more than one at the same time) is (or are) to prepare you for service in the Church of Christ and exaltation in the Celestial kingdom and should not be seen as a requirement for salvation in the kingdoms of God. The Endowment is given as one dedicates themselves to a life of service to

the Lord. The full Endowment is an invitation to join the Church of the Firstborn. This invitation is extended to all present, as (name) has invited to witness.

“Understand that if you proceed and receive your full endowment, you will be required to take upon yourself sacred obligations in your service to our Lord and Savior, Jesus Christ; the violation of which will bring upon you the judgments of God, for God will not be mocked. If you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known.”

(Pause to give the individual an opportunity to continue or end the endowment before it begins.)

This should only be read at the beginning of each separate endowment. If multiple Endowments are to be received in the same day, this introduction need only be read once.

The First Endowment

Once the introduction has been read at the altar, the new minister is presented with a green apron and a Gartel, a sash, if they were not already given one. They are then asked to put the apron on by first removing their shoes (and the Gartel if they already have one), then they are to put the apron on over the Garment of the Priesthood. The Gartel should be tied about the waste, with the bow to the right. The shoes are returned to the feet last.

THE LAW OF SACRIFICE

The following should be stated by the orator:

“This apron represents the Holy Priesthood that you have been ordained to, and the oaths you have made at baptism. I will now read from the Scriptures.”

The following should then be read:

“And thus I gave unto them that apron of cloth, spun from leaves, that they should remember to repent of their sins before me and the priesthood and oaths that I did impart unto them in the Garden. And behold, I did teach them by the means of the holy emblems I didst placed I upon them; and I made them garments of the skins, made holy unto me by the emblems placed I upon them: The square for the justice of Elohim, and the compass for my mercy; for behold in my atonement are both ends met; and the symbol of my Holy Spirit and also a sign unto them and to all generations that every knee shall bow and every tongue confess that I, even Jesus, am the Christ: Son of the Living God. And this I shall give unto all that shall serve me that thy may remember that from the beginning they might be saved in me by my name if they are faithful...”

“For behold, this I did give them that they might worship me and through me the Father in spirit and in truth, and that through me they might return to the presence of God.”

—Book of Remembrance 14:26-31, 43

The orator next states the following:

“You are to be give the token of the Law of Sacrifice with its accompanying name, and sign at the altar. I desire to impress upon your mind

the sacred character of the token of the Law of Sacrifice, and its sign. Remember your covenants at baptism; to observe and keep the Law of Sacrifice, as contained in the Holy Scriptures. This is not a sacrifice of animals, but rather this Law of Sacrifice refers to the broken heart and contrite spirit Jesus' asks of us in our call as a Christian to pick up one's cross and follow the Savior, thus giving our lives to Him, as you have chosen to do as a member of this Fellowship, and a Minister of Christ in this royal Priesthood."

The orator then gives the token and the sign of the Law of Sacrifice across the altar.

Token of the Law of Sacrifice

To make this token, the individual will clasp their right hand with the right hand of the orator presenting the Endowment, placing the joint of the thumb directly over the first knuckle of one another's hand. The name of this token is the new name received with one's garments. Each should share their names with the other as they give the token.

Sign of the Law of Sacrifice

This 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. This sign is also used when sustaining members in the Fellowship, in voting, and at other times as instructed.

At the Altar

The individual then gives the orator of the

THE LAW OF SACRIFICE

Endowment the token and the sign of the Law of Sacrifice at the altar. If it is acceptable, the First Endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Newly Endowed in the Levitical Priesthood

Once completed, the individual should share the token of the Law of Sacrifice with their fellows (the other members of their priesthood group); first with the group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged Deacon.

All duties performed in the office of Deacon and Teacher should be done wearing the Garments of the Priesthood, the Gartel, and apron. They should give the token of the Law of Sacrifice to one another before every meeting, with its name. When praying as a quorum, they should use the sign of the Law of Sacrifice; when praying in a circle, they would place the elbows of their right arms on the left shoulder or arm of the brother to their left, resting the left hand at their sides in the First Order of Prayer.

If one enters the Order of the Priesthood and goes beyond their seven days of being ordained before receiving their Endowment, one should not be re-ordained before becoming Endowed. They should be welcome in the meetings of their quorum. After the first three consecutive Sundays however, they should not be permitted to do their duties as a Deacon or Teacher until after they have been Endowed, and they may not enter another office in the Priesthood until they have received their First Endowment.

Sacrament of Service
Endowment Part 2:
The Law of the Gospel

(High Priesthood)

*“Even so hath the Lord ordained that they
which preach the gospel should live of the gospel.”*
—1 Corinthians 9:14

After introducing the Endowment, the individual receiving their Second Endowment first gives the orator the token and sign of the Law of Sacrifice at the altar. They are then presented, at the altar, with the robe and miznefet, a cap that does not cover the face or ears, and are instructed how to wear them as an officer of the Levitical Priesthood. The shoes, apron, and Gartel are removed; the robe goes on over the left shoulder, over the garments, the cap on the head. If using a cap provided by the Church of Jesus Christ of Latter-day Saints, the string that hangs from the left side of the cap should be loosely tied to shoulder of the robe. The apron and sash are then put back on over the robes, and the shoes are returned to the feet.

The orator stands on the other side of the altar, facing the individual. The following Scripture should be read:

“Thus saith the Lord, ‘Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do even that shall ye do; therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.’”

—3 Nephi 12:34-35 [27:21-22]

THE LAW OF THE GOSPEL

The orator then reads the following:

“I shall now give unto you the Law of the Gospel, as contained in the Holy Scriptures; to give unto you, also, a charge to avoid all light mindedness, the mockery and evil speaking (gossip) of others, the taking of the name of God in vain, and every other unholy and impure practice.”

“I desire to impress upon your mind the sacred character of the token of the Law of Sacrifice, and its sign; and to remind you of your baptismal covenants to observe and keep the Law of the Gospel and this charge, as it has been explained.”

The orator then gives the token and sign of the Law of the Gospel across the altar.

Token of the Law of the Gospel

The token of the Law of the Gospel is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of each other's hands. The name of this token is the first given name of the person receiving it.

Sign of the Law of the Gospel

This sign is made by bringing the right hand in front, with the hand, palm up, in cupping shape, the right arm forming a square; the left arm is raised to the square, the palm of the hand to the front, the fingers close together, and the thumb extended.

At the Altar

The individual then gives the orator of the Endowment the token and the sign of the Law of the Gospel at the altar. If it is acceptable, the second endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Fully Endowed in the Levitical Priesthood

Once completed, the individual should share the tokens of the Laws of Sacrifice and the Law of the Gospel with their fellows; first with their group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged Priest or Priestess. All duties performed in the office of Priest or Priestess should be done wearing the Garments and Robes of the Priesthood, as instructed. When praying as a quorum, they should use the sign of the Law of the Gospel; when praying in a circle, they would place the elbows of their left arms on the right shoulder of the brother or sister to their right, with their right hand in front, with the hand, palm up, in cupping shape.

If they are meeting with Deacons or Teachers, they should greet one another with the token of the Law of Sacrifice and pray using the sign of the Law of Sacrifice, as these would in their own quorum.

Sacrament of Service Endowment Part 3: The Law of Christ

(High Priesthood)

“And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house.” –Isaiah 22:23

After introducing the Endowment, the individual receiving this Endowment first gives the orator the token and sign of the Law of Sacrifice and the Law of the Gospel at the altar. They are then, at the altar, instructed how to wear the robes as an officer of the High Priesthood. The shoes, apron, sash, robe and miznefet/cap are removed. The robe now goes on the right shoulder over the garments. They are given a miter, a loose hat, wrapped, tied, or bound to the head, not covering the face nor the ears. The miter is placed upon the head. If using a cap as provided by the Church of Jesus Christ of Latter-day Saints, the bow should be on the left side, and the cord tied loosely to the right shoulder of the robe. The apron and sash are put back on over the robes, and the shoes are returned to the feet.

The following scripture should be read:

“And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.”

–John 19: 16-19

The orator then reads the following:

“I shall now give unto you the Sign of the Nail, in preparation to receive the Law of Consecration; to give unto you also a charge to avoid all unholy and impure thoughts and practices.”

“I desire to impress upon your mind the sacred character of the token of the Sign of the Nail, and its sign; and to remind you of your baptismal covenants to observe and keep these covenants and this charge, as it has been explained in the Holy Scriptures.”

The orator then gives the token and sign of the Sign of the Nail across the altar.

Token of the Sign of the Nail

The token of the Sign of the Nail is received by bringing the right hand vertical, the fingers close together with the thumb extended; the person giving the token placing the tip of the forefinger of the right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it. This token represents the nails in Jesus' palm when he was crucified for us. The name of this token is “the Son,” as in Jesus Christ; the Son of God, or Son of Man.

Sign of the Son

The sign of the Son (as in, Jesus Christ; the Son of God) is made by bringing the left hand in front, with the hand in cupping shape, the

THE LAW OF THE CHRIST

left arm forming a square. This is in reverence to the bitter cup from which Jesus drank (*3 Nephi 5:12 [11:11]*). The right hand is then brought forward, with the palm facing down, the fingers close together, the thumb extended, placed over the left hip. This is in reverence of the wound in his side, which was pierced by a spear, that his bones not be broken (*John 19:33-34*).

At the Altar

The individual then gives the orator of the Endowment the token Sign of the Nail and the sign of the Son. If it is acceptable, the third endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Newly Endowed in the High Priesthood

Once completed, the Elder should share the token of the Sign of the Nail with their fellows, first with their group leader, then with every brother or sister present in turn. In doing this, they each should both give and receive the token. The first person to indicate the token should be the first to receive it.

At this point, they are now a fully fledged Elder in the High Priesthood.

In meetings, they should join with their brothers or sisters, giving the token at the beginning of meetings. In closing prayers or priesthood meetings they should use the Third Order of Prayer, when used, to prepare them for the True Order of Prayer.

Sacrament of Service Endowment Part 4: The Law of Consecration

(High Priesthood)

“And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.”

—Isaiah 22:23

After introducing the Endowment, the individual receiving their final Endowment first gives the orator the token and sign of the Law of Sacrifice, the Law of the Gospel, and the Sign of the Nail at the altar. They should already have been instructed and be dressed properly in the Robes of the Priesthood.

The following scripture read:

“And it came to pass that Adam and his wife, Eve, did leave the Garden and the presence of the Lord; and they were faithful unto the commands I gave them in the Garden. For behold, I did teach them to keep sacred that which they had learned in the Garden before being cast out; and we commanded them that they should not sell them at any price nor give them unto those that know not the Lord. And this they did; and they called unto me oft saying: Pe le-El, asking God to hear the words of their mouths.”

—Book of Remembrance 16:2-5

THE LAW OF CONSECRATION

The orator, standing on the other side of the altar, facing the High Priest or High Priestess, reads the following:

“I shall now give unto you the Law of Consecration as contained in the Holy Scriptures, in connection with the Law of Sacrifice, and the Law of the Gospel, and the Law of Christ which you have already received and remind you of your baptismal covenant; that you are Christ’s.

“At that time, you consecrated yourself; your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the service of and discipleship to Jesus Christ. And, as a (High Priest or High Priestess) in Zion, you have further dedicated your services to the building up of the kingdom of God on the earth, and for the establishment of Zion. The Law of Consecration is represented in the token of the Sure Sign of the Nail.

“This token has reference to the crucifixion of our Lord and Savior, Jesus Christ. When he was placed upon the cross, those that crucified him drove nails through the palms of his hands; then, that the weight of his body would not cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence in the palm is the Sign of the Nail, and in the wrist is the Sure Sign of the Nail, or the Nail in the Sure Place.”

The orator then gives the token the Sure Sign of the Nail and the sign of the Law of Consecration from across the altar.

Token of the Sure Sign of the Nail

This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, keeping the thumbs parallel with the fingers.

The name of this 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.”

Sign of the Law of Consecration

The sign of the Law of Consecration is made by raising both hands high above the head, and while lowering the hands three times repeating aloud the words: “Pe le-El; Pe le-El; Pe le-El” each time, with the motion of the hands. The hands should be lowered in three movements, as each word is spoken. “Pe:” hands above head, “le:” the arms are dropped to the square, “El:” the hands lowered to the height of one’s chest.

At the Altar

The individual then gives the orator of the Endowment the token of the Sure Sign of the Nail and the sign of the Law of Consecration. If acceptable, the Fourth Endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Fully Endowed in the High Priesthood

Once completed, the High Priest or High

THE LAW OF CONSECRATION

Priestess should share the token of the Sure Sign of the Nail with their fellows, first with group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged, fully endowed member of the High Priesthood.

At the beginning of group meetings, all fully endowed ministers should share the appropriate tokens with those not fully endowed, at their level of Endowment, and the Sure Sign of the Nail with those that have received their full Endowment. Before the closing prayer, at the end of the meeting, the sign of the Law of Consecration should be given and the name of the token of the Sure Sign of the Nail should be given in unison, after joining those that have only partially been endowed give the sign Sign of the Nail with the name of its token. The closing prayer should use either the Third Order of Prayer or the True Order of Prayer, as moved by the Spirit.

Sacrament of Healing, Union & Service

The Second Anointing

(High Priesthood)

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”

—2 Peter 1:10-11

The Second Anointing is given to those who's calling and election is made sure. The Second Anointing, sometimes called the Second Endowment, is both a temple ordinance and an extension of the endowment ceremony found within the Latter Day Saint movement.

One does not require priesthood keys to have their calling and election made sure. Those that have their calling and election made sure are sealed unto God. In other words, priesthood keys may be required for the ordinance but not to have one's calling and election made sure, similar to the Lamanites that “were baptized with fire and with the Holy Ghost, and they knew it not” (3 Nephi 4:50 [9:20b]).

Joseph Smith Jr. taught that “to obtain this sealing is to make our calling and election sure which we ought to give all diligence to accomplish” (*Journal of Franklin D. Richards; March 10, 1844; pg. 33*). Joseph and Emma received this ordinance September 28, 1843, being “anointed and ordained to the highest and holiest order of the priesthood” (*Ordinances: The Second Anointing, 1983, pp. 22-23; Joseph Smith's Journal, December 1842-June 1844 pg. 110*).

The Ordinance Preformed

The Book of Remembrance teaches us that when Adam and Eve received their Second Anointing the service began with a prayer circle, likely in the true order of prayer (*Chapter 23*). Then Adam and Eve washed each other's feet. Finally, they blessed one another, ordaining the other a ruler and High Priest/High Priestess of the Most High God, to rule and reign in the House of Israel forever. (Israel here meaning the straight path to God, not the House of Jacob.)

Example prayer:

(Places consecrated oil upon the head.)

“Brother/Sister (Name): having authority to act in the name of Jesus Christ, I pour this holy anointing oil upon your head and anoint you a ruler and High Priestess of the Most High God, to rule and reign in the House of Israel forever.

(Prophetic blessing, as moved by the Holy Spirit.)

In the name of Jesus Christ; So mote it be, Amen.”

Note: Joseph also stated that “there are two sins against which this power does not secure or prevail. They are ‘the sin against the Holy Ghost,’ and [the] ‘shedding of innocent blood,’ which is equivalent to ‘crucifying the son of God afresh and putting Him to an open shame.” Thus we should not see having our calling and election made sure or this ordinance as a “free card” into heaven. Those that have received the Second Comforter are likely still growing in Grace.

Sacrament of Healing, Union & Service

The Orders of Prayer

(High Priesthood)

“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

—Isaiah 56:7

When we pray in groups, there are three Orders of Prayer, and the True Order of Prayer. Each is to be used by those that have been taught to the level of their Endowment, that they may use the signs and tokens they have been given. When we pray alone we model our prayers after the Lord’s prayer.

The Lord’s Prayer

When we pray to God the Father, or to both of our Heavenly Parents, we do so in the name of Jesus Christ. (See Matthew 6:9-13, John 14:13)

Example prayer:

“Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth, as in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever.

“In the name of Jesus Christ; so mote it be, Amen.”

First Order of Prayer

The First Order of Prayer requires one to be Endowed with the the Law of Sacrifice. To perform this prayer, those joining will make a circle around the altar. Those praying in the circle would place the elbows of their right arms on the left shoulder or arm of the brother or sister to their left, resting the left hand at their sides.

If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp their ring and pinky fingers in with his thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then give their prayer, as moved by the Holy Spirit. Those in the circle may repeat the words spoken during the prayer. This should be determined prior to forming the circle. Deacons and Teachers should end meetings with this Order of Prayer.

When blessing one in the First Order of Prayer, all in the circle will use the first sign of the Law of Sacrifice by placing their right hand in the square, with their right elbow on the left arm or shoulder of the person to their left. If someone wished to enter the circle after it is formed, the orator should, using their right hand, clasp is ring and pinky fingers in with the thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The person in the middle will lay both hands

gently on the head and give the blessing, after first giving the sign of the Law of Sacrifice. Those in the circle will not need to repeat the words spoken during the blessing.

If all those in the circle are not fully Endowed when a blessing is given, the First order of Prayer should be used.

Second Order of Prayer

The Second Order of Prayer requires one to be Endowed with the Law of the Gospel. To perform this prayer, those joining will make a circle around the altar. Those praying in the circle should use the sign of the Law of the Gospel. Those in the circle would place the elbows of their left arms on the right shoulder or arm of the brother or sister to their right with their right hand in front, with the hand, palm up, in cupping shape. If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp is ring and pinky fingers in with their thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then the sign of the Law of the Gospel; then they would give their prayer, as moved by the Holy Spirit. Those in the circle will not need to repeat the words spoken during the prayer. Priests and Priestesses should end meetings with this Order of Prayer.

Third Order of Prayer

The Third Order of Prayer requires one to be Endowed with their third Endowment. To perform this prayer, those joining will make a circle around the altar. Those praying in the circle should use the sign of the Sign of the Nail. Those in the circle would bring their left hands to the front, with their hands in cupping shape, the left arm forming a square. The right hands are brought forward, with the palms facing down, the fingers close together, the thumbs extended; placed over the left hip.

If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp his ring and pinky fingers in with his thumb, while extending their first two fingers, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then the sign of the Law of the Gospel, then the sign of the Sign of the Nail; then they would give their prayer, as moved by the Holy Spirit. Those in the circle will not need to repeat the words spoken during the prayer. Elders should end meetings with this third Order of Prayer.

True Order of Prayer

Only fully endowed members are invited to join in the True Order of Prayer. To perform this prayer, those joining will make a circle around the altar. The invitation should remind all that only the best of feelings should exist in the circle. Anyone with unkind feelings toward another member of this circle should be invited

to withdraw so that the Spirit of the Lord may be unrestrained. Members of the circle may be invited as moved by the Spirit or prepared to come up in advance.

Where those that join the circle stand is not relevant, other than the orator facing east at the altar, though couples should be encouraged to stand next to one another. If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp is ring and pinky fingers in with his thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The orator then states the following:

“In the circle we make the signs of all the tokens of the holy priesthood.”

The orator then leads them in all of the signs of the Priesthood, the only words to be spoken are “Pe le-El” thrice, as performing the second sign of the High Priesthood.

The orator then instructs each person to raises their left arm to the square, and rests it on the shoulder or arm of the person to the left. their right hands joined with the patriarchal grip. The officiator will then make the sign of the Law of the Gospel, and, while holding their arms in that position, offer a prayer, as moved by the Holy Spirit.

As the officiator says each phrase of the prayer, the members of the circle repeat it in unison.

ORDERS OF PRAYER

If prayer requests were given beforehand, they would be put in a box or bag and placed on the altar, on the Panticle (the offering plate) before the prayer began. These should be mentioned in the prayer, if present.

When using the true order of prayer to give a blessing, the altar is replaced by the individual, and the orator, facing east, replaces the sign of the Law of the Gospel with the laying on of hands, using the sign of the Law of Sacrifice. This may be done in blessings, prayer offerings, ordinations, or other times; as moved by the Spirit. This is not required every time, and the simple laying on of hands is also sufficient. The important thing is to follow the guidance of the Holy Spirit.

Ordinances for & on Behalf of the Dead

(High Priesthood)

“Verily, verily, I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

–2 Esdras 8:24

We have been encouraged by the Lord through the First Elder to give the work for and on behalf of the dead to our sister, the Church of Jesus Christ of Latter-day Saints. They have both the monetary and physical resources to do this work for us and the Lord, allowing us to focus on the works we were called to do. As the Lord said to the prophet David,

“I am not a God of the dead, but of the living, this and my Father also; who is my God and thy Father, and also thy God...”

–Doctrine of the Saints 17d:16

We wish our dead to be alive in Christ, with us. To this end, if one feels moved by the Holy Spirit to do work for their dead, they may do so under a few conditions:

- The work for the dead may only be done for and on behalf of family members.
- It must be done by one with proper authority, meaning one ordained to the High Priesthood.

ORDINANCES FOR & ON BEHALF OF THE DEAD

- Robes of the High Priesthood must be worn by the officiator(s).
- Those acting as proxy must have already obtained these ordinances for themselves.
- These ordinances should not be done if it will cause ill will between the living in the family.
- These ordinances must be done in an area designated as a temple, or temporary temple, to the Lord.
- Gender must be recognized; a male must have their work done by one that identifies as male, female by one that identifies as female, or a non-binary member may to the work for either gender.

All work for the dead requires two witnesses and these witnesses should sign a certificate as evidence that the ordinance(s) occurred and were performed properly.

Sacrament of Healing Sacrament of Baptisms for & on Behalf of the Dead

(Sacrament of Healing, High Priesthood)

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”

—1 Corinthians 15:29

It is recommended that whenever possible, baptisms for the dead be performed underground, in similitude of the grave.

The following prayer should be given to baptize on behalf of the dead:

“(Brother/Sister), (state the proxy’s full name); Having authority given me of Jesus Christ, I baptize you for and in behalf of (state the deceased individual’s full name) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

(The officiator then completely immerses the proxy underwater.)

Anyone may stand as witnesses to the baptisms, signing the forms of the Fellowship’s records, however a member or ordained Ministry is preferred. They must witness that the words were spoken correctly, and that the individual was fully submerged into the waters. Two witnesses are required.

Sacrament of Union Sacrament of Sealings for & on Behalf of the Dead

(Sacrament of Union, High Priesthood)

“And at the end of the final resurrection, they that shall rise in righteousness shall all be sealed as one, to restore that which was taken in the flesh to its purest form.”

—Doctrines of the Saints 17d:12

Sealings for and on behalf of the dead should be performed in simplicity. If sealing the living to the dead, the dead should be on the East side of the altar, facing West, with the living on the West side of the altar facing East. Otherwise, the persons standing in proxy should kneel facing one another at the altar. The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see Doctrines of the Saints 17e:40*).

The following is then stated by the one performing the sealing at the altar:

“(Brothers and Sisters), (state the proxies’ full names); by the authority of the Holy Priesthood, I seal you, for and on behalf of (state the deceased individuals’ full names), who are dead, that as one they may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (or Renewed or Restored) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

When sealing the living to the dead:

“(Brothers and/or Sisters), (state the proxies’ full names); by the authority of the Holy Priesthood, I seal you, for and on behalf of (state the deceased individuals’ full names), to Brother/Sister (State the person’s full legal name) that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (or Renewed or Restored) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

Other Blessings and Dedications of the Church of Jesus Christ

“And My blessings shall attend the administration of the ordinances, and shall rest upon those who administer therein inasmuch as they comply with the order of My house, and act with purity and singleness of heart before Me, according to My word, My ordinances and My law.”

—Doctrines of the Saints 100:5

Blessing Naming and Blessing Children

(High Priesthood)

“Every member of this Church of Christ having children are to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord & bless them in the name of Christ.”

—Doctrines of the Saints 2a:61

The naming and blessing of children is more of a prayer. Endowed participants should wear the Garments of the Holy Priesthood. The individual performing the blessing may wear the Robes of the Priesthood, if they feel moved to do so. These are not required.

If there are only two performing the blessing, they should both gently place their hands on the child's head. If more than two are participating a prayer circle should be used. The prayer circle is made as the one giving the blessing lays both hands gently on the child's head. Those asked to join should gently place their right hand on the child's head and their left on the shoulder or upper arm of the individual to their individual to their left, if three or more. If those leading the ordinance feel moved by the Spirit to use an Order of Prayer, they should use the Order that aligns best with those in the group. However, as anyone may participate in the circle, ordained to the ministry or not, an Order of Prayer should not be used if it will exclude those not Endowed from participating.

The Naming and Blessing

One should address God, state the authority of the naming and blessing, give the full name of the child, offer a blessing as moved by the Holy Spirit, and close in the name of Jesus Christ. While it is recommended that the father or mother bless and name the child, this is not a requirement.

Example blessing:

“Heavenly Father (or God, or Elohim); by the authority of the Holy Priesthood I give this child a name: (full name of the child).”

(Give blessing as moved by the Holy Spirit)

“We ask these things (or offer these blessings, or these things we prophecy) in the name of Jesus Christ: So mote it be; Amen.”

Those in the circle would then seal the blessing by stating, “Amen.”

Consecration Tallit, Garments, Robes, or Other Items

(Levitical or High Priesthood)

*“And the Lord spake unto Moses, saying:
Speak unto the children of Israel, and bid them
that they make them a tassel on the hems of their
garments throughout their generations... that ye
may remember, and do all my commandments,
and be holy unto your God.”*

—Numbers 15:37-38, 40

The High Priesthood may anoint a cloth, or a tallit for the healing of the sick and afflicted, or blessing, or even ordaining someone over a long distance (*see Doctrines of the Saints 114*). Both the Levitical and the High Priesthood may consecrate their personal tallit, garments, and priesthood robes, or do so for someone else.

Those consecrating items for such purposes should be ordained to the proper Priesthood, and it is the duty of the Elders, High Priests and High Priestesses to train the Priests and Priestesses in their use.

It is recommended that the Garments and Robes of the Holy Priesthood be worn when consecrating such items. And, they should be consecrated before they are used.

It is best for two members of the High Priesthood to consecrate them; but one is sufficient, and Priests or Priestesses may stand in to assist.

Consecration

To consecrate an item, a member of the priesthood will set the item (or items) of clothing down on their home altar. They should face eastwards and laying hands over them with those joining in, address God as in prayer. They should consecrate the item(s), setting it (them) apart for the use they have been directed to use if for by the Holy Spirit. They then close in the name of Jesus Christ.

Example prayer:

“Heavenly Father (or God, or Elohim); by the authority of the Holy Priesthood, I consecrate this tallit (or these garments, robes, etc.), setting it (them) apart for (purpose, i.e. blessing others, to act as my hands, etc.), which I do in the holy name of your Son, even Jesus Christ; So mote it be; Amen.”

Those assisting would then seal the consecration by stating, “Amen.”

Consecration Oil, or Other Items

(High Priesthood)

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

—James 5:13-15

The High Priesthood may use oil to anoint one for the healing of the sick and afflicted, and they may consecrate oils, herbs, and stones for other uses; such as for incense, healing, meditation, washing, and more; as the Spirit directs.

Those consecrating items for such purposes should be ordained to the High Priesthood, and it is the duty of the Elders, High Priests and High Priestesses to train the Priests and Priestesses in their use.

It is recommended, but not mandatory, that the Garments of the Holy Priesthood be worn when consecrating oil or other items. The Robes of the Priesthood may also be worn, as instructed in preparation for the Law of Sacrifice, if so moved by the Holy Spirit.

All items should be consecrated before they are used. It is best for two members of the High Priesthood to consecrate them; but one is sufficient, and Priests may stand in to assist. While olive oil is traditionally for the sick in

CONSECRATING OIL, OR OTHER ITEMS

many branches of Mormonism, other oils, herbs and even stones may be used for these and other purposes in the name of the Lord, Jesus. These practices were used in ancient times and the Fellowship today carries on these sacred traditions.

Consecration

To consecrate an item, an Elder, High Priest or High Priestess takes an open container of the oil or herbs; or if it is a stone, or if it is an item of clothing, they will simply set it down on their home altar. They should face eastwards and laying hands over the container with those joining in, address God as in prayer. They should consecrate the item(s), setting it (them) apart for the use they have been directed to use if for by the Holy Spirit. They then close in the name of Jesus Christ.

Example prayer:

“Heavenly Father (or God, or Elohim); by the authority of the Holy Priesthood, I consecrate this oil (or these herbs, or this/these stones, etc.), setting it (them) apart for (purpose, i.e. anointing the sick and afflicted, etc.), which I do in the holy name of your Son, even Jesus Christ; So mote it be; Amen.”

Those assisting would then seal the consecration by stating, “Amen.”

Blessing Administering to the Sick

(High Priesthood)

“And these signs shall follow them that believe—in my name shall ... lay hands on the sick and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.”

—Mormon 4:87-88 [9:24-25]

A minister ordained to the High Priesthood may anoint with oil and/or the seal the anointing. They may also stand in the circle of such a blessing, along with friends or relatives invited to stand in the circle, as moved by the Spirit. And, they may pray over anyone to heal the sick or to give comfort at any time. They may also use oil, herbs or stones consecrated for healing as moved by the Holy Spirit.

To bless the sick using consecrated oil, the blessing would be in two parts; one to anoint and one to seal the anointing and bless the individual. It is recommended that at least two High Priesthood holders participate, though one is sufficient if there are not any others available. It is also recommended that those participating wear their garments when feasible, but this is also not mandatory. An order of prayer may be used but is not required, unless so moved by the Spirit.

Anointing

Oil should be placed on the head of the individual receiving the blessing. The one

ADMINISTERING TO THE SICK

anointing should place their hands gently on the individual's head alone. They should state the person's full given name and state that they are anointing them with oil that has been consecrated for the purpose of anointing and blessing the sick and afflicted. They should then close in the name of Jesus Christ.

Example anointing:

“(Individual’s full name), by the power of the Holy Priesthood, I anoint your head with this oil that have been consecrated for the purpose of anointing and blessing the sick and afflicted; and this I do in the name of Jesus Christ; Amen. (or in the name of Jesus Christ, so mote it be; Amen.)”

Sealing the Anointing

At this point, the second priesthood holder will gently place their hands on the individual's head with those asked to participate and, calling the person by their full name, state that they are sealing the anointing and bless them as moved by the Spirit. After blessing them, they would close in the name of Jesus Christ. This should be done immediately after the anointing.

Example sealing:

“(Individual’s full name), by the power of the Holy Priesthood, I seal the anointing that was just administered unto you and give you the following blessing:

(Bless the individual, as moved by the Holy

Spirit.)

“This blessing I leave with you (or, these things I pray, or say or prophecy) in the name of Jesus Christ, so mote it be; Amen.”

Those in the circle should then seal the blessing by stating, “Amen.”

Note: *A healing blessing is given when a disciple or minister is not moved by the Holy Ghost to use the Spiritual Gift of Healing. Anyone may use the Gifts of the Spirit as moved by the Spirit and should follow the instructions given them by God directly on what to do and how to do it.*

Blessing Father's or Mother's Blessing & Other Blessings of Counsel of Comfort

(Anyone)

“Cry unto him when ye are in your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, midday, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase... let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.”

—Alma 16:219b-220, 222 [34:20-24, 27]

If one requires a blessing, anyone moved by the Holy Spirit may bless them by calling the individual by their full name, state authority, speak as the Spirit directs, and close in the name of Jesus Christ.

While it is better for two or more to perform a blessing, if only one individual is present, they may bless the individual alone. If ordained to the ministry, and so moved by the Spirit, they may wear the Garments of the Holy Priesthood, but this is not a requirement. The Robes of the Priesthood are not needed, nor is an Order of Prayer required, unless this is a group praying over someone. It is however recommended that those performing the blessing, if Endowed, wear their garments, as they are doing the work of the Lord through their ministry in Christ's name.

Example blessing:

“(Person’s full, given name); in the name of the Lord Jesus Christ, I bless you...”

(Speak as moved by the Holy Spirit.)

“These things I leave with you, in the name of Jesus Christ, so mote it be; Amen (or just Amen if the individual giving the blessing is not an ordained minister).”

Those assisting and witnessing would then seal the blessing by stating, “Amen.”

A father’s or mother’s blessing is given the same way and may be given at times of change or importance in their child’s lives. These are given to help guide their loved ones, and to bless them. They are not recorded by the Fellowship but may be recorded in journals for personal family records.

Note: *A healing blessing is given when a disciple or minister is not moved by the Holy Ghost to use the Gift of the Spirit of Healing. Anyone may use the Gifts of the Spirit as moved by the Spirit, and should follow the instructions given them by God directly on what to do and how to do it.*

Blessing Patriarchal and Matriarchal

(High Priesthood: Patriarch/Matriarch)

“The Patriarch and the Matriarch are Evangelical ministers; the duties of this office are to be an evangelical minister: To preach, teach, expound, exhort, to be a revivalist; and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father or a mother to the Church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing; and if so led, to point out the lineage of the one who is blessed.”

—*Doctrines of the Saints 5g:7-9*

There are two types of patriarchal blessings. The first is a father’s or mother’s blessing (*see Father’s and Blessings*). These are given by fathers to their children for comfort, revelation from the Lord, or other reasons, as moved by the Holy Spirit but do not hold the sealing power unless the parent holds the keys to the High Priesthood. In the Fellowship, one may also receive a Patriarchal or Matriarchal Blessing (also known as an Evangelical Blessing) from the local Patriarch or Matriarch.

The Patriarch and Matriarch are High Priests and High Priestesses respectively given keys to lead the Council of Evangelists. A Patriarchal or Matriarchal Blessing would be recorded for the records of the Fellowship and should be seen as scripture from the Lord to the individual.

A Patriarchal or Matriarchal blessing is revelation from the Lord. It should not be taken lightly. One should be at least 11 years of age before requesting an Evangelist Blessing, but

parents may request blessing from them for their children for general guidance. Once of age, both males and females may request such blessings.

One should prepare spiritually before receiving the blessing. Prayer, scripture reading, and a fast closely following the Word of Wisdom are recommended. One may also wish to fast from food and water for 12 to 24 hours before hand, though this is not required.

If one is ordained and endowed, they should wear their garments when receiving their Patriarchal Blessing. The Patriarch or Matriarch would wear their Garments and be dressed in the Robes of the Priesthood, as instructed in preparation for receiving the Law of Consecration.

Because this blessing is pure revelation, there is no guideline for the blessing. A Patriarch or Matriarch should open with the individual's full name, state his authority as the Patriarch, give the blessing as moved by the Holy Spirit, and close in the name of Jesus Christ. They would stand alone, no Order of Prayer or any type of circle is required.

Dedication Homes

(Levitical or High Priesthood)

“For behold, he hath blessed mine house; he hath blessed me, and my women, and my children, and my father, and my kinsfolks; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.” –Alma 8:16-17 [10:11]

In the Fellowship, there are two types of home dedications. The first is a prayer dedicating the entire home to the Lord. The second would dedicate a portion of the home as a temple for the worship of Jesus Christ (*See Appendix 8*).

Home Dedication

The first type of home dedication is more of a prayer. This prayer should be offered by one ordained as a Priest or Priestess, or to the High Priesthood. The prayer should invite the Holy Spirit into the home and be a place where the family may grow spiritually and find safety and shelter. If desired, a mezuzah should be added at this time.

Example prayer:

“Elohim; we pray to thee in thanks for this home that thou hast blessed us with. We thank thee for the family thou hast build that shall dwell here. We pray thee that thou wilt bless this home, that all those that enter may find shelter from the storms of life, rest from the weariness of travel, and comfort and fellowship with loved ones. We invite your Holy Spirit to dwell here with us, that thou might

preside over this home.”

(Speak as moved by the Holy Spirit.)

“These things I/we leave with you, in the name of Jesus Christ, so mote it be; Amen (or just Amen).”

After this the mezuzah may be added to the door and the following prayer read by one that is faithful:

“Blessed are You, O Lord our God, the King of the Universe, Who sanctified us with His mitzvot, and commanded us to affix a mezuzah. Amen.”

Note: *For more information on the mezuzah see Appendix 5.*

Dedication Temples

(Levitical, Priest or Priestess, or High Priesthood)

“Likewise greet the church that is in their house.”

—Romans 16:5a

Anyone may dedicate an area of their home for use as a temple. However, to be a temple of the Lord for the Ministry one should be at least a Priest or Priestess or of the High Priesthood, wearing the garments and Robes of the Priesthood at their level of Endowment.

Temple Dedication

To dedicate a space or building for the Fellowship one would still be required to be an Elder, High Priest or High Priestess. They should wear the Garments and the Robes of the Priesthood at their level of Endowment. They should address Elohim and speak as moved by the Holy Spirit.

Example dedication:

“Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to dedicate to thy name in this space. I (or we) ask thee, O Lord, to accept of this space, which thou didst command us to set aside for thee, to make holy in thy name.”

(Thank and bless as moved by the Spirit.)

“O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the dedication of this space unto thee, Amen, and Amen (or So mote it be; Amen and Amen).”

After this, those in attendance may simply state, “Amen,” to seal the dedication, or they may be led in the Hosanna Shout; as moved by the Spirit.

Note: *See Appendix 5 for an example of a temple dedicatory prayer.*

Dedication Altars

(Levitical Priesthood)

“And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God.”

–1 Nephi 1:34 [2:7]

As disciples and worshipers of Christ, the first temple in our lives is our bodies. To create a sacred space for home worship, meditation, and other spiritual needs, our second temple is our home temple. Ministers should have an altar in their homes. There they may bless and pass the Sacrament of Communion, receive and share Initiatories and Endowments, and gather with other saints around the altar in the various orders of prayer.

Disciples too may have altars in their home temples. Their altars may be used for prayer and meditation and used by ministers when they visit. Disciples should pray to seek guidance as to having an altar, personal revelation will guide and direct them. Overall, there's no reason to think one cannot have one in their home.

The Altar

An altar can be as simple as the top of a short bookcase, or an actual dedicated small table. One will kneel at the altar to bless the sacrament of communion and for other rituals, so it shouldn't be too high. One may use a plain white cotton cloth both to cover the altar and to over the bread and water or wine until it is being blessed.

On the altar may sit one's Rod of Aaron (Avahr 18:13), Communion plate or Particle, Communion

cup or Chalice, and Athame. Each represents East, West, North, and South receptively. Early Latter Day Saints had these tools, mirroring what they gleaned from both scriptures and revelations.

Setup

It is recommended one set their personal or family altar to the East. If so moved by the Spirit, place a picture of Jesus Christ in a manner that he would be looking at those facing the altar from the east. All Altars should either face North or East, whichever feels right. The Magi of the Bible followed the Star in the East (*Matthew 2:2*). And, in the Old Testament, the “glory of the God of Israel” comes from the East (*Ezekiel 43:2*).

The lost tribes of Israel went North, so one could also place their altar to the North as well, as the Freemasons do. Joseph Smith Sr. and Jr. and many other early Saints were Masons and would have felt comfortable doing this. Just pray for revelation, feel it out, and do as the Holy Spirit directs.

Dedication

To consecrate or dedicate the Altar put your hands just above the top of it and pray to the Lord, offering it as space to him, as we did the temple space. Then put the cloth down, stating you’re doing so to create a Holy covering to keep clean the things of the Lord.

If one has already created their tools, they should first place the Rod of Aaron in the eastern spot to represent Air and God the Father, stating this is what they are doing. Then, place

ALTARS

the Athame to the South to represent the Fire and the Holy Spirit, stating this is what they are doing. Next, placed the Chalice, with water in it, to the West to represent Water and Jesus Christ/YHVH, stating this is what they are doing. Finally place the Panticle to the North to represent Earth and Heavenly Mother, stating this is what they are doing. If one does not have their tools, this formality may be skipped.

To finish, preform the sacrament of Communion at the altar. When this is concluded, place your hands again over the altar to feel if things were done correctly. If done properly, one will feel at peace.

One may prepare their tools before or after the altar has been prepared. When not in use, be sure to properly store them. They may be placed on the altar as a reminder of the sacred nature of one's home temple or placed somewhere else to keep them clean and safe. Some put a white cloth over them to keep dust and dirt off of them. These are personal choices that should be made prayerfully and practically. Other tools may be placed on the altar as well, such as an incense burner, a vial of oil for blessing the sick, etc. It is recommended that open scriptures be laid on the altar when not in use.

Dedication Rod of Aaron

(Levitical Priesthood)

“The rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”

—Numbers 17:8b

Within our home temples are altars. When we went over dedicating the altar, we mentioned tools one may place upon their altar:

- The Rod in the eastern spot to represent Air and God the Father
- The Panticle to the North to represent Earth and Heavenly Mother
- The Chalice, with water in it, to the West to represent Water and Jesus Christ/YHVHThe
- Athame to the South to represent Fire and the Holy Spirit

All tools should be made of natural substances; wood, stone, pure metals (as pure as possible). The Lord has commanded us that no iron should be placed upon our altars (*Deuteronomy 27:5*). Based on this, the Fellowship recommends avoiding plastic as well, as it too is a man-made substance.

Rod of Aaron

In a revelation to Oliver Cowdery, the Lord

ROD OF AARON

told him, through the seer stone, to use his sprout to translate. God was speaking of Oliver's divining rod. This terminology was later changed to rod of nature, and then rod of Aaron (*see Avahr 18:13-14*). However, Joseph and Oliver had not yet received the Aaronic Priesthood at the time of this revelation. One should not think they must be ordained to the ministry to use this tool. If God has given someone the gift, they should use that spiritual gift, and if they are ordained, they may use it in their ministry.

For one's rod or wand, let the Lord guide by the Holy Spirit to find the right one. One will know when they've found the right piece of wood. Try to find one that's fallen naturally from a tree, rather than forcibly breaking a branch. There should be no reason to cut from a live tree. Clean the stick, and one may leave it as is, or stain it, carve Christian symbols into it, etc. as the Spirit directs. A sculptor was once asked how he made his creations, he stated the rock told him what was trapped in the stone, he just let it out. This is a creative way of expressing the process. Likewise, let the wood "speak" when creating and using the rod, just remember it's not really the wood, it's the Spirit of God speaking through it (*Avahr 18*).

Dedication

Once the rod is ready, hold it in the right hand, the tip pressed against the palm of the left. The left hand should be cupped to accept the energy flowing from the rod. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the divining rod to charge it. Once the energy is flowing comfortably the

ritual may begin.

Read the following from 23rd Psalm from the Old Testament:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me, surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

—Psalms 23: 1-4, 6 KJV

After this, say a prayer dedicating the stick as a holy rod, as mentioned in the 4th verse, to God. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. After this, continue to meditate with the rod, keep charging it, and continue to meditate and charge it at least once a week.

If one wishes they may use a wing to represent air (this tool is what is meant in the scriptures when it says an angel has a certain number of wings). Take seven feathers, they must be found, they cannot be plucked. Tie them together at the tips and use the same method above to dedicate it, except calling the tool a wing rather than a rod. It is recommended that if this is done, a Rod of Aaron is used in place of the athame for fire.

Dedication

Communion Plate or Panticle

(Levitical Priesthood)

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.”

—Luke 24:30

To make a panticle, a plate used to bless and pass the Sacrament of Communion, any plate may be used. Like the other tools, listen to the Holy Spirit to find the right plate. A silver Kiddush cup and saucer set is a good example of a premade communion plate and cup.

Dedication

To dedicate the panticle, put it on the altar and placed both hands over it. Prayed over it, using the 61st Psalm:

“Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king’s life: and his years as many generations. He shall abide before God for ever: O prepare mercy and truth, which may preserve him. So will I sing praise unto thy name for ever, that I may daily perform my vows.”

—Psalm 61

Continue after reading this with a prayer from the heart dedicating it to God to represent the Earth. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. after praying over the plate, place some bread on it and read a prayer for blessing the Sacramental bread.

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.”

—Avahr 31:22, Moroni 4:3 [4:3]

Eating the sacramental bread will serve as the conclusion of the dedication.

Dedication Communion Cup or Chalice

(Levitical Priesthood)

“This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”

–1 Corinthians 11:25

For the chalice, a pewter cup is recommended though glass, wood, or silver may also be used. Wash the chalice using some soap in warm running water. Please do not use still, stagnant water. While washing and rinsing the chalice one should channel their positive energy, letting it flow from them to the chalice.

Dedication

To dedicate the chalice, one should hold the chalice their left hand, placing the right over it. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the chalice to charge it. Once the energy is flowing comfortably the ritual may begin. Read the following parts of the 23rd Psalm in the Old Testament:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.” -Psalms 23: 1-3, 5-6

After reading these verses, say a prayer dedicating the chalice as the cup that may runneth over, as mentioned in verse 5, to God. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. After the prayer, place some water or wine in the cup and read a prayer for blessing the sacramental wine. Replace the word “wine” with “water” if water is used to replace the wine or juice.

“O God the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

—Avahr 31:24, Moroni 5:2 [5:3]

Drinking the sacramental water or wine will serve as the conclusion of the dedication.

Dedication Athame

(Levitical Priesthood)

“Behold I am God, give heed unto my Word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my Word.”

—Avahr 24:20-21

The athame is likely the least known tool. The Smith family is known to have at least one athame, the Mars Dagger. This was a silver dagger with the symbol of Mars that belonged to Hyrum Smith. Before Christ, the athame was used to sacrifice animals. It represents judgment, fire, and the Holy Spirit. It doesn't need to be a knife, wood may also be used.

Today, we no longer sacrifice animals. The athame is merely used symbolically. In Latter-day Saint temples a finger is used in place of an athame for cutting the prayer circle to add someone coming late, for example.

The athame may be gifted or purchased, it cannot be made of iron (Deuteronomy 27:5). Joseph Smith Jr. used a silver dagger with hermetic symbols carved into the blade. This is but one example of an athame.

The blade should be double-sided, and the handle should be made of natural materials. Like the divining rod, one will know when they've found the right knife.

Dedication

To dedicate one's athame, hold it in the right hand, the tip pressed against the palm of the left.

The left hand should be cupped to accept the energy flowing from it. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the athame to charge it. Once the energy is flowing comfortably the ritual may begin.

To dedicate the athame, begin by reading the following:

“Let the high praises of God be in my mouth, and this two-edged blade in my hand; let this, my Athame be bathed in heaven, to represent the sword of the Spirit, which is the word of God: for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (based on Psalms 149:6, Isaiah 34:5, Ephesians 6:17, and Hebrews, 4:12 KJV, revised)

After reading this, say a prayer over the knife, dedicating the blade to the Lord and vowing never to use it to harm or to shed blood, but to represent the Fire of the Holy Spirit. Do this in a similar manner to the rod. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. If blood ever touched the blade, it will have been desecrated and need to be discarded.

If one uses a wing in the place of the rod, it is recommended the rod be used in place of the athame. If this is the case, simply dedicate the rod in the same manner as the athame, replacing the term “athame” with holy rod.

Other Prayers and Rituals

“O hear the prayer of thy servant and give ear to the petition of thy creature.”

–2 Esdras 8:24

The following are other prayers and rituals used by the Order of the Priesthood.

Ritual Hosanna Shout

“And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.”

—Doctrines of the Saints 69a:77

The Hosanna Shout was first performed as a ritual during the dedication of the Kirtland Temple, in Ohio. This was also a part of the Kirtland endowment ceremony. The individual leading the shout should say:

*“Blessed is the name of the Most High God!
Glory to God in the highest!”*

The congregation would then wave while handkerchiefs and declare:

*“Hosanna,
“Hosanna,
“Hosanna to God and the Lamb,”*

*“Amen,
“Amen,
“And Amen.”*

This may be done at the end of a foot washing service (pre-Initiatory), upon completion of one's Initiatories, at the end of an Endowment session, after dedicating space in the home as a temple to the Lord, or dedicating a temple to the Lord.

Ritual

The Salute of the Priesthood

Before meetings, the priesthood president or Teacher should arrive early, and kneel in prayer before the Lord. As members of the group enter, they should be greeted as taught in the Endowment. To do this, the teacher or a member of leadership should call all to order by standing and raising their hands to the square, towards the heavens. They should then salute their fellows with the following:

“Are you (a brother or a sister/brethren or sistren)?”

(Wait for them to respond in the affirmative, then give them each the token of their level of Priesthood or Sisterhood and its name, then, give the sign of that level of their Endowment.)

“I salute you in the name of the Lord Jesus Christ, in token of the Everlasting Covenant, in which covenant I receive you to fellowship in a determination that is fixed, immoveable, and unchangeable; to your friend and (brother or sister), through the Grace of God, in the bonds of love, to walk in all the commandments of God, blameless, in thanksgiving, forever and ever.”

—Doctrines of the Saints 5d:6

All in the room should then give the sign of their level of Endowment and repeat back the second part, while giving the sign of their Endowment, or saying “Amen” in agreement to it, whichever is preferable to the group.

Those that are not worthy of this salute should not be feel obligated to repeat it. There should be no harsh feelings towards those in the group. After this, the class should open with prayer.

Solemn Assembly

A Solemn Assembly is a sacred gathering for the Church of Jesus Christ. They are held for the purpose of sustaining new leadership of the Fellowship, to dedicate temples, and for other holy and sacred occasions. If the First Elder or Elect Lady of the Fellowship passes away without declaring a successor (or if that successor also passes away at the same time, as we saw with Hyrum and Joseph Smith), the Council of Elders are to pray and receive revelation as to their replacement, with the Second Elder joining the Council to represent the First Presidency. They do this in a Solemn Assembly as well. Likewise, High Councils will meet in Solemn Assembly to call a Bishopric.

These may open with the washing of the feet (*see Washing of the Feet*), and/or a prayer circle.

Ritual

Washing of the Feet

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

—John 13:14-15

Foot washing may be performed at any time, though Initiatories require this Sacrament beforehand. One may use water or scented oils to wash their feet of another, as Jesus washed the feet of His disciples. There may be times when Synagogues or Congregations choose to hold special services for this Sacrament. Members may receive this Sacrament upon request.

Washing of the feet may be performed after partaking of the sacrament of communion. After which, one would take bowls of oil or water and a white cloth and wash the feet of their fellows. The Washing of the Feet should never be performed by members to leadership, as it is a sign of servitude in Christ.

Prayer

The Lord's Prayer

“After this manner therefore pray ye...”
—Matthew 6:9

The Lord's Prayer, also known as the Pater Noster or Our Father Prayer, is a central Christian prayer which Jesus taught as the way to pray. This prayer can be found in multiple scripture passages and non canonical scripture as well. Here we will include a number of these for those that wish to read this prayer in humble meditation.

“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” —Matthew 6:9-13, KJV

“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”
—Luke 11:2-4 KJV

“Our Father who art in heaven, Hallowed be thy name. Thy will be done on earth as it is in heaven, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory forever. Amen.” —3 Nephi 5:102-106 [139b-13]

There are a number of other alternative and modern translations of the Lord's prayer. With this in mind, we offer our own option Lord's Prayer for humble meditation.

“Divine Creator, and our Father and Mother who art in heaven: Hallowed be thy name. Your kingdom come, Your will be done on the earth as it is in the Heavens. In Your mercy, please grant us our daily bread. We ask that You forgive us our sins, for we also forgive every one that has sinned against us. Let us not be led into temptation, but deliver us from all evil. Unto You is the kingdom, and the power, and the glory forever. Amen.”

Prayer The Shema

“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

—Deuteronomy 6:6-7

The Shema originally consisted of one verse: Deuteronomy 6:4 (see *Talmud Sukkah 42a and Berachot 13b*). For the Jews, it eventually expanded to three portions: Deuteronomy 6:4-9, 11:13-21, and Numbers 15:37-41. Here we will offer 3 translations for Deuteronomy 6:4 and one for 6:5. This prayer may be used in meditation first thing in the morning and just before bed, and throughout the day.

“Hear O Israel, the Lord is our God(s), the Lord is One.”

“Hear O Israel, YHVH is our God(s), YHVH is United.”

Hear O Israel, YHVH is our Elohim, the Lord is Unity.

“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” —Deuteronomy 6:4-5

Note: *Elohim is Hebrew for “gods,” being “Eloh,” “goddess” and “im,” masculine plural. It has been translated as “God” and Gods.” We offer both options here.*

Prayer

The Kaddish Prayer

“After this manner therefore pray ye...”
—Matthew 6:9

Kaddish (Qaddish or Qadish) is Aramaic: for “holy”), It is a hymn praising God. It may be sung or chanted for meditation.

“Exalted is His Name (HaShem) in the world created by His will! May His kingdom come, and His salvation blossom, and His anointed be near in our lifetime, during our days, and in all the lifetimes of all the House of Israel; come quickly, Amen!

“May His Name (HaShem) be blessed forever and t all eternity! Blessed and praised, glorified and exalted, extolled and honored, adorned and lauded be the Name of the Holy One, blessed be He, above and beyond all the blessings, hymns and praises, and consolations that are uttered in the world! Amen!

“May the prayers and supplications of all Israel be accepted by their Father wo is in Heaven; Amen.

“To Israel, to the teachers and the disciples, to the disciples of their disciples, and to all those who engage in the study of the Torah in this holy place or any other, may there be and abundance of peace, grace, loving-kindness and compassion, long life, ample sustenance, and salvation from the Father who is in heave and the earth. Amen!

“May there be abundant peace from heaven, and life, satisfaction, help comfort, forgiveness, atonement, relief, and salvation; for us and for all His people, upon us, and upon all of Israel; Amen!

May He who makes peace in His high places, grant in His mercy peace upon us and upon all the nations of Israel; Amen!”

Prayer

The Psalm of Nephi

“And upon these, I write the things of my soul and many of the scriptures which are engraven upon the plates of brass; for my soul delighteth in the scriptures, and my heart pondereth them and writeth them for the learning and the profit of my children.”

–2 Nephi 3:28-29 [4:15]

The psalm of Nephi is an expression of Nephi’s hopes, joys, sorrows, and trials in five parts: the invocation, grievences, confession, and praise. This prayer is presented for those that wish to read it in humble meditation.

“Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard. Nevertheless, the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth, O wretched man that I am! Yea, my heart sorroweth because of my flesh.

“My soul grieveth because of mine iniquities. I am encompassed about because of the temptations and the sins which doth so easily beset me. And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

“My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep. He hath filled me with his love, even unto the consuming of my flesh. He hath confounded mine enemies unto the causing of them to quake before me.

“Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the

nighttime. And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

“And upon the wings of his Spirit hath my body been carried away upon exceeding high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore, I was bidden that I should not write them.

“O, then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited me in so much mercy, why should my heart weep, and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken because of mine afflictions?

“And why should I yield to sin because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

“Awake, my soul! No longer droop in sin! Rejoice, O my heart, and give place no more for the enemy of my soul! Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

“Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever! Yea, my soul will rejoice in thee, my God, and the rock of my salvation!

“O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut continually before me because that my heart is broken and my spirit is contrite!

“O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road?

“O Lord, wilt thou encircle me around in the robe of thy righteousness? O Lord, wilt thou make a way for mine escape before mine enemies? Wilt thou make my path straight before me? Wilt thou not place a stumbling block in my way?

“But that thou wouldest clear my way before me and hedge not up my way, but the ways of mine enemy.

“O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

“Yea, I know that God will give liberally to him that asketh. Yea, my God will give me if I ask not amiss; therefore, I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God; Amen.” –2 Nephi 3:30-66 [4:16-35]

Appendix

*Other information relevant to the Priesthood
of God in the Fellowship of Jesus Christ.*

Appendix 1

Tzitzit and the Law

“For behold, by me redemption cometh, and in me is the law of Moses fulfilled.”

—3 Nephi 4:47b [9:17b]

Note: *The following information is for all Saints, as the tzitzit and the tallit may be worn by all Saints and those that would call themselves Saints.*

To the Christian, Christ’s sacrifice and resurrection marked the end of the Law of Moses. Yet many Latter Day Saints, Mormons, and other Christians of all backgrounds still argue over the relevance of the Law today. For Mormon Kabbalists the Law is twofold: the spiritual and the practical. For us, the spirit of the Law is now and always has been alive in Christ.

Ancient Customs

“Bear ye one another’s burdens, and so fulfill the Law of Christ.”

—Galatians 6:2

The Law of Moses is dead in that we do not need to go to priests or sacrifice animals for salvation. In truth, these never actually had real saving power. It was our willingness to give up the best of what we had in similitude of Jesus’ sacrifice that had the power. This is to say, it was and is our faith that make us whole, as humanity, in the times before Jesus just as they are in the times after.

Peter said to the original Church of Christ:

TZITZIT AND THE LAW

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”

–1 Peter 2:9

In ancient times, people didn't have papers or ID cards. Their clothing was decorated to show an individual's identity and status. The hem and tassels of the outer robes they wore were particularly important. The hem was symbolic of the wearer's identity and their authority. Tassels were a sign of nobility in ancient times.

The Tzitzit

“And YHVH spake unto Moses, saying: Speak unto the people of Israel, and bid them that they make them a tassel on the hems of their garments throughout all generations, and that they put upon the tassel of the borders a twine of blue (or amethyst): And it shall be unto you for a tzitzit, that ye may look upon it, and remember all the precepts of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my mitsvah, and you shall be kadosh unto your Elohim.”

–Numbers 15:37-40

The tzitzit communicated the idea that the Israelites were wearing a “royal robe.” This marked them as God's chosen people. Back then this would have been a glaring statement to the nations around them, seeing citizens wearing symbols of royalty on their clothing. And, blue thread woven into the knot was a reminder of the blue robes of the priests.

The commandment not to mix wool and linen was deliberately ignored here because it reminded everyone of their priestly status being a part of Israel. The tzitzit was an ID literally reminding them of their status as a royal priesthood, just as Peter points out in his Epistle (*see 1 Peter 2:9*).

Modern Days

This commandment to wear a tassel, called a tzitzit (pronounced ZEET-zeet) is still observed today by many orthodox Jewish men and women. Some tuck them under their shirts, reminiscent of the Latter-day Saints' garments with the temple symbols sewn onto their underwear. Others might tie them to their belts or attach them in some other way to their outer clothing. Some have them attached to prayer shawls called a tallit, just as the Lord has asked the High Priests and High Priestesses to do within the Fellowship (*Doctrines of the Saints 114:30-32*).

What then of us today, the Latter Day Saints? The Lord is clear in Numbers that this it to be done in all generations. Those alive when Jesus, Peter, and Paul walked the earth were the generation chosen and prepared to receive the Law, the Law of Christ. They were given the renewed covenant. We are the generation chosen in the Last Days to be the royal priesthood, holy nation, and peculiar people of God. We have been given the restored covenant. We may understand 1 Peter 2:9 recited above as day one of teshuvah (the path returning us to God), we are called to divide the darkness from the light inside us, and that light then comes pouring out to transform the world.

Marriage and Grace

Our relationship with God is like a marriage. So much so that Christ compares Himself to a groom and us, the Church, His bride. We see this theme throughout the scriptures. Traditionally, we exchange rings when we wed. We look at the ring, and it is a reminder of our covenant with our spouse, and together with God. The tzitzit is very much like the ring. It is a reminder of our covenant with God through Jesus Christ.

Just as we are building a relationship in a marriage, we are building a relationship with God through Teshuvah as we grow in Grace. Some people wear a cross to remind them of this, others jewelry or other symbols, others sets of clothing. The tzitzit is a method the Lord gave us through the mouth of His prophet, Moses.

Tzitzit and the Fellowship

What then does the tzitzit have to do with us? Should all members of the Church of Christ wear them in some way? It should be understood that this is a nondenominational movement. No one is going to force anyone to do or wear anything. If one doesn't feel called by the Lord to wear something, this is perfectly acceptable. We're not going to judge anyone. This is Christ's Fellowship, and it is about love and acceptance. We're all brothers and sisters in Christ. One should prayerfully determine how and if they feel called, moved by the Holy Spirit, to fulfill this commandment. And, if one needs counsel, our doors are always open.

That said, anyone moved by the Spirit should wear the tzitzit. Members may wear them on or under their clothing. Ministry may have them

sewn to their garments. Anyone may wear them on or with a tallit. Do some research, pray, work as moved by the Spirit. It should be noted that all that hold any office of the priesthood may wear the tallit, but only the Deacons (who are not given any head covering) and High Priests and High Priestesses should forgo the other head coverings for the prayer shawl.

Final Thoughts

Our growth in Grace is a journey. The pilgrimage to Zion we are journeying together begins in our hearts. It will spread from us to the whole earth. A variety of task have been given to us because the Lord has faith in us, He knows we are up to the challenge. The tzitzit is a reminder not only of our covenants with God, but His faith in us as well. He has given us resources and tools to help along the way. And, we're not alone. God has sent angels, the Holy Ghost, and others to assist us. There will be a way because God is making the way.

Appendix 2

The Tallit

“And the High Priests and High Priestesses, these shall wear a tallit, which is to say a prayer shawl with tzitzit, or fringe.”

—Doctrines of the Saints 114:30

When seeking the will of the Lord in regard to head coverings for the Saints when wearing the Robes of the Priesthood, the First Elder, David, received a revelation that mentioned the tallit. This revelation spoke of the High Priestess and High Priestesses wearing this prayer shawl; but what is the tallit?

What and Why

A tallit is a fringed prayer shawl traditionally worn by religious Jews. The purpose of the tallit is the special twined and knotted fringes, the tzitzit, attached to the four corners of the garment. The cloth of the tallit, called the beged (Hebrew for garment), is usually made from natural fibers, such as wool, cotton, or silk. According to the commandment in the Torah, a thread called a tekhelet (Hebrew meaning blue, blue violet, amethyst, or turquoise) is to be included in the tzitzit. Because of this, we recommend at least one of the threads be blue, indigo, purple, violet, or turquoise. A tallit may also have an atara (Hebrew for “crown”) at the top.

The Bible does not command us to wear any special type of prayer shawl. It instructs the Children of Israel to attach tzitzit (Hebrew for fringes) to the corners of their garments to remind us of our covenants with God (*see Numbers 15:38-39, Deuteronomy 22:12*). This is very reminiscent

of the reason Latter-day Saints wear their temple garments under their clothing at all times; as a symbol of their ministry, and to remind them of their temple covenants.

These passages from the Torah do not specify tying particular types or numbers of knots in the fringes. The exact customs of tying of the tzitzit and wearing the tallit are of post-biblical, rabbinic traditions. In the Church of Jesus Christ in Christian Fellowship, one may use a traditional tallit or make one as moved by the Spirit.

Putting on the Tallit

“And my father dwelt in a tent.”

–1 Nephi 1:46 [2:15]

Tallits may be any size, as long as the tzitzit are worn on the corners. In Judaism they have tallit katan, which means small tallit, and tallit gadol, meaning large tallit. Large or small, the tallit should surround us, creating a portable “safe space” or temple for us to be in at any time or place. Some Mormon Kabbalists believe this is the secret meaning of 1 Nephi 1:46 [2:15] quoted above. One should ensure their tallit is sized accordingly.

To put the tallit on, the following steps are traditionally taken:

- Always check the strings, the tzitzit fringe, ensuring they are undamaged and untangled, and that the knots are firmly in place.
- If the tallit has an embroidered atara, be sure this faces upwards and outwards, holding

THE TALLIT

the tallit over the head for the blessing.

A Prayer

While there is no commandment to pray before putting on the tallit, it is customary to do so in Judaism. The following is a recommended prayer based on this tradition.

*“Blessed are You the Lord, our God,
Sovereign of all,
Who has sanctified us with your Law,
And taught us to wrap ourselves in its fringes.”*

Or in phonetic Hebrew:

*Baruch atah YHVH Elohim
Eloheinu melech ha olam
Asher kidishanu b'mitzvotav
Vitzivanu l'hitatef b'tzitzit.*

How to Wear the Tallit

Wrap the tallit around the body by putting all four tzitzit over the left shoulder for a few moments to wrap one's in tzitzit.

The tallit is then draped over the shoulders so that there is a tzitzit in the front left, front right, back left and back right; the tallit may now be worn on the head like a hood, or around the neck, as preferred—but not over the face (see *Doctrines of the Saints 114:31*).

It should be kept in mind that all of this is merely tradition. If one prefers to skip any of these steps, this is acceptable. What is important is that one have the tzitzit in their proper places.

High Priests and High Priestesses

In –Doctrines of the Saints 114:30-32 the High Priests and High Priestesses are told to wear the tallit. Does this mean they alone may do so? No. In ancient Israel, before there was a king, all wore the tzitzit. It was a sign or token that every citizen was a king or queen, priest or priestess of YHVH. This is why Jesus Christ is the great High Priest, and the King of kings—all of His covenant people are a royal priesthood (*1 Peter 2:9*). By donning the tallit, this does not put the High Priests or High Priestess above anyone else, it reminds them that they are common—servants of those the Lord has called them to minister to.

When one looks at the other head garb we have been asked to wear; the miznefet for the Priests and Priestesses, and the miter for the Elder, these serve the function of keeping hair out of the way for various rituals. These seem just as practical in nature as a hair net for those working in the food industry. This may be why the Lord said that the High Priests and High Priestesses “may wear a hat covering their heads as do the Priests and Elders in addition to this as they desire” but that it is not mandatory (*see Doctrines of the Saints 17:32*).

A Reminder

The tallit, it should be remembered, is not to be worn out of pride, but in grace and humility. It is not worn to place one above another, but as an equalizer; a reminder that we are all God’s creations. We are a royal generation, a royal priesthood (*see 1 Peter 2:9*). We have been ordained and set apart as kings and queens, priests and

THE TALLIT

priestesses. The tallit is our reminder not to act like it, that we stand in personal temples, on holy ground. Because we love God and serve, we are to love and serve our fellow man and woman.

Appendix 3

Garments of the Priesthood

“Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me.”
—*Doctrines of the Saints 4a:51*

As a part of receiving one’s Initiatories we are given the Garments of the Priesthood. Into these garments, symbols are sewn or cut, that they may function much like a classic amulet that has power from God. What are these garments? When should we wear them?

Symbols Make Sacred

The Garments of the Priesthood, or more simply “garments,” are clothing with the four symbols of the priesthood upon them. These are the Square, the Compass, the Horizontal Line on or about the Navel, and the Horizontal Line on or about the Knee. These symbols are what make the garments sacred. Without them, the garments are merely mundane clothing.

The Lord has told us:

“And on the right breast place the sign of the square, yea, and on left breast the sign of the compass; for these are signs unto me from before the beginning. Yea signs of which are the justice of Elohim and the salvation of the Only Begotten; for in the square is Gevurah, the justice of God, and in the compass is Chesed, His mercy. And place upon this, my holy garment, two lines; one at the bottom

GARMENTS OF THE PRIESTHOOD

on the right about the knee as a reminder that every knee shall bow and tongue confess that Jesus is the Christ, and the other midway upon the front thereof, yea or upon the right of the divide, about that of the navel; and this thou shalt do for health in the belly, and as a sign and token of my Holy Spirit, and of temporal salvation.”

—Doctrines of the Saints 106:51-55

This revelation makes clear the meaning of these symbols. They represent the attributes of the God we worship and represent as His ministers. More specifically, they represent the atonement of Jesus Christ. God the Father is represented by knowledge, and the Justice of the Holy Spirit; the Mother by wisdom and the mercy of Jesus Christ. In the atonement both justice and mercy were appeased.

Because of the sacred nature of these symbols, we cut them out of the garments and burn them before discarding them when they are worn out.

Types of Garments

While the revelation above describes one type of garments, there are a number of types: under garments, ephods, vests, or tabards. They be white in color, sole requirements is that they be close to knee length to accommodate the symbol placement. When sewing on the symbols, the thread color should match the material, both bring similar shades of white. We recommend they not be drawn or stained on. There are a number of items easily found on websites like Amazon that one may purchase and then cut or sew the symbols on to bless and make their garments.

Under Garments

“And behold, if thou desire to do as the Latter-day Saints and wear these at the day and at the night, hidden beneath the clothing, thou mayest purchase from them that sell these; this I say unto all that have made the covenant of the priesthood in me; but behold, if they shall keep these things unto themselves, and shall not sell them unto my servants in the Church of Jesus Christ in Christian Fellowship then I say unto you to condemn them not, for they know not what they have nor what to do with it; therefore, to keep the peace between my Saints I say that thou should makest thine own garments.”

—Doctrines of the Saints 106:61-63

By sewing the symbols on underwear, we change the nature of the underclothing into garments. These should always be worn under our clothing in a manner that does not call attention to them.

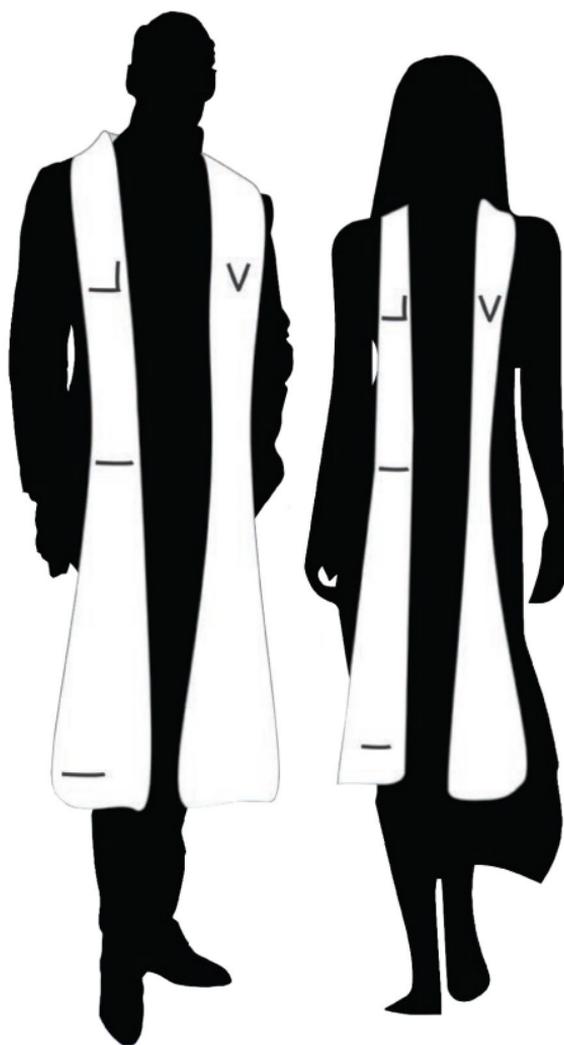
The advantage of these is that one is always ready to minister in the name of the Lord. The disadvantage is that if one isn't wearing them, they must remove their clothes to put them on. We encourage members of the Church of Jesus Christ of Latter-day Saints to wear their at all times, as their denomination requires. They may be used then for work performed in the name of that denomination, and when doing work in God's name for the Fellowship.

However, if removed from the ministry of the Church of Jesus Christ of Latter-day Saints, one should stop wearing their version of the garments, per the revelation above. Their garments are a symbol of ministry in this branch of our shared faith. If one is no longer a minister for them, while they are still ordained,

GARMENTS OF THE PRIESTHOOD

there is no reason to wear items that symbolize this denomination's ministry. We do not wish to create ill feelings between the two branches of our shared faith.

To make undergarments into Garments of the Priesthood, one may purchase white underwear that meets the requirements and cut or sew the symbols on.



Ephods and Vests

“And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him.”
—Leviticus 8:6-7

An ephod is a sleeveless garment traditionally worn by Jewish priests. For use within the Fellowship, it should be a sleeveless vest that falls just below the knee. It may hand open or tied by a white sash called a gartel. Gartel is Yiddish for belt. While Jewish gartels are typically black, sometimes white, ours are always white, or off white.

If tied by a gartel, the vest should either be open, or the right side should overlap the left to make the symbol about the navel visible if worn closed. The vest may have a hood, or collar or not. The cloth shouldn't have any patterns that would detract or hide the sacred symbols. And, if it does have a pattern, it should be shades of white.

Tabards and Jerkins

“Behold, I say unto thee: take unto thee a white cloth, be it about the width of thy shoulders and as long as thou art tall; and cut the cloth in the middle of it's longest side two thirds inwards and seal up the edges round about.”
—Doctrines of the Saints 106:50

There are two types of tabards, the first being that mentioned in the revelation above. By following these instructions, one's tabard will fall just below the knees, perfectly as required by

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the Lord. If one is making their own garments, this is one of the simplest ways of going about it. It just measuring, cutting, and hemming.

A jerked is another type of tabard, and it's just as simple. It's much like a Jewish tallit karan, or a poncho, but longer. Take a cloth about shoulder's width and as long as one is tall. Fold it in half and cut a "T" that one's head will fit through, like a poncho. The vertical line of the "T" should be the front. And, the line about the navel should be centered, rather than at the side as it would be done on the other type of tabard described above.

Either of these may be tied loosely at the waist by a gartel or sash, as desired when worn alone, but this isn't mandatory. When worn with the Robes of the Priesthood, the gartel should be worn as appropriate.

When to Wear

"Yea, and these garments thou shalt wear throughout thy life, at times even as the Spirit directs: to bless the sick, and to preach my gospel at the pulpit, and to do works in my name as thou art moved to do so by my Spirit."

—Doctrines of the Saints 106:57-58

When officiating, one should wear the proper Robes of the Priesthood, with the garments beneath. However, there will be times when one may merely wear their garments under or over their clothing. When giving a blessing, for example, one may dawn their garments alone. Also, if one is meeting with someone at home or a hospital, etc. the garments alone may be worn that people understand the person wearing them

is clergy performing the duties of their ministry. If one is ordained but not actually engaged in the ministry for the Fellowship, they may wish to wear their garments above their clothing at worship. There may be other times as well when the Spirit moves us to wear them.

Appendix 4

Robes of the Priesthood

“And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat and girded him with the girdle and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.”

-Leviticus 8:6-7

When performing ordinances that require the use of the priesthood, the Lord has asked that ordained men and women of the Church of Jesus Christ in Christian Fellowship wear the Robes of the Priesthood. They are also referred to within the Fellowship as Tzniut, Hebrew for privacy, sometimes translated as “modesty” in the scriptures. Tzniut are not mandatory as this is a nondenominational movement.

The revelation asking us to do was sustained by the body of the Fellowship April 6, 2019. For those that accept the revelations, the Lord has explained that the Robes of the Priesthood signify the authority held by those using their priesthood keys; that they have been endowed. Those that have been through a Latter Day Saint/Mormon temple endowment session, regardless of denomination, will likely recognize variations of the attire.

It should be noted that one need not be endowed to worship at home. These instructions are merely for those that have been ordained, initiated, and received their endowment(s).

Tabard Style Garments

As we discussed in the previous appendix, the Garments of the Priesthood, or more simply “garments,” are clothing with the four symbols of the priesthood upon them. These are the Square, the Compass, the Horizontal Line on the Navel, and the Horizontal Line on or about the Knee. If these are sewn onto one’s underwear, they become Garments of the Priesthood.

One may also sew the symbols onto an ephod, vest, or tabard, provided they are or are close to knee length. Garments in the form of underwear should be worn under one’s clothing, where as garments in the form of an ephod, long vest, or tabard should be worn above the clothing.

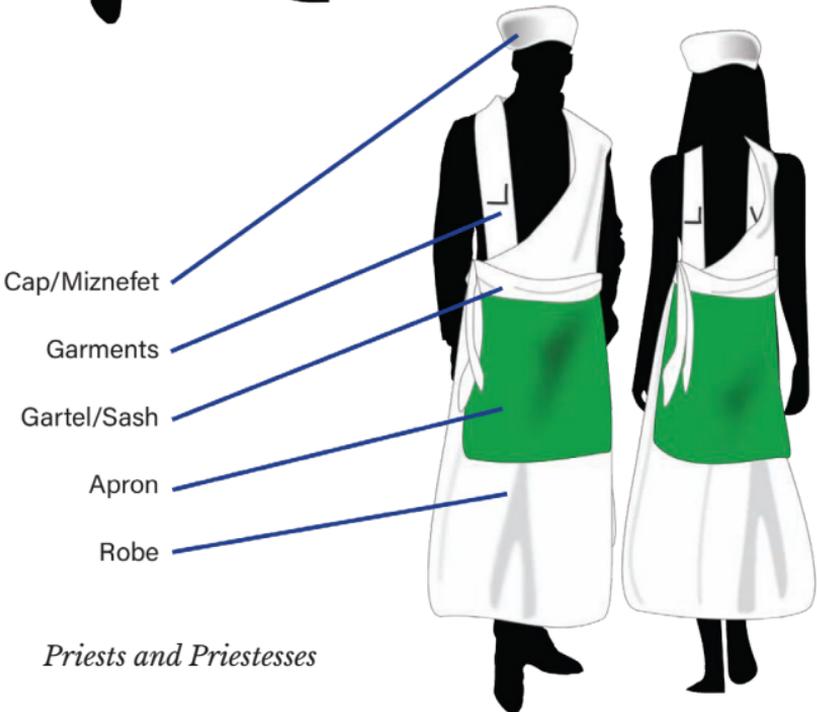
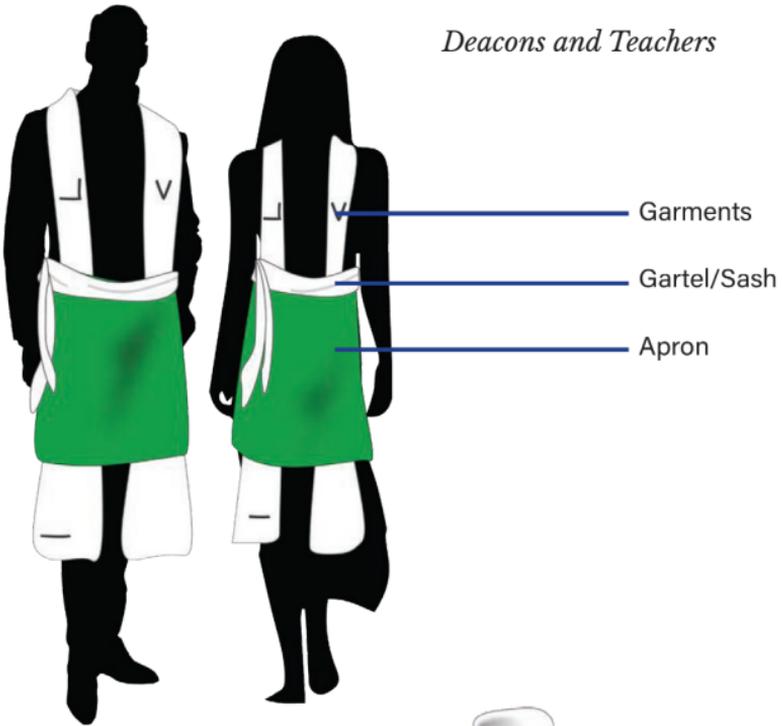
Robes of the Lower Priesthood

The Robes of the Lower Priesthood are as follows:

- A robe that covers one shoulder, leaving the other bare, tying at the waste. This should be made of white material
- A green or white apron
- a white sash called a gartel to one’s measure (as long as the wearer is tall)
- A cap or head wear called a miznefet; preferably white

For the Levitical Offices of the Priesthood, those of Aaron and Miriam, Robes of the Lower Priesthood are worn. This would be to bless or pass the Sacrament, for Baptisms, and for

Deacons and Teachers



Priests and Priestesses

the ordaining of others to these offices of the priesthood.

For the first year after receiving an endowment, a green apron should be worn to signify they are new; “fresh from the Garden,” as Adam and Eve were when wearing their leaves. This is to help guide those new in their respective units. After the first year, they may continue to wear green, or switch to white to signify Christ’s cleansing of sin.

Deacons and Teachers

(Latter Day Saint Robes of the Priesthood, First Endowment.)

Deacons and Teachers wear the garments, gartel, and the apron. If wearing outer garments (symbols on their ephod, long vest, or tabard rather than their underwear), the apron should go over them. The gartel is then placed around the waist over both, tied to the right side. If the wearer is in a leadership position they should tie the gartel in the middle. Shoes should be removed before putting on the apron and sash and removed again before removing them.

Priests and Priestesses

(Latter Day Saint Robes of the Priesthood, Second Endowment)

To wear the robes of the Lower Priesthood as a Priest or Priestess, first remove shoes from the feet. Place the robe on the left shoulder with the miznefet (cap) placed on the head. If the garments are worn visibly, the symbol of the square should be showing. If one is wearing a Latter-day Saint created miznefet, the bow should be worn over

ROBES OF THE PRIESTHOOD

the right ear. Put on the apron, then tie the gartel with the bow on the right side. If the wearer is in a leadership position they should tie the gartel about the middle. Finally, replace the shoes as part of the temple clothing. With the robe on the left shoulder, one is prepared to officiate in the ordinances of the Levitical Priesthood.

Shoes should be removed before removing the Robes of the Levitical Priesthood.



Elders

Robes of the High Priesthood

The Robes of the High Priesthood are as follows:

- A robe that covers one shoulder, leaving the other bare, tying at the waste. This should be made of white material
- An apron (see color list below)
- A white sash called a gartel to one's measure (as long as the wearer is tall)
- A miter (a cap) or head covering; it is preferred that these be white.

(Note: the head covering may be a hood, alone or part of the garments.)

For the Melchizedek and Magdalene Priesthoods, Robes of the High Priesthood are worn to preside over meetings, give the gift of the Holy Ghost, perform the True Order of Prayer, the ordaining of others to this priesthood, and other duties, as instructed or moved by the Spirit.

Apron Color Options and Meanings

While any color may be worn as an apron, green is recommended for the first year when becoming and Elder or High Priest/High Priestess. Colors signify the following:

- Green: Victory. New to the office, represents the leaves Adam and Eve used to hide their sins and the desire to retain innocence in the site of God; green represents balance, nature, and rest.

ROBES OF THE PRIESTHOOD

- **Yellow: Beauty.** Signifies the sun, or the Celestial Kingdom; the sun rises over all of God's creation, bringing warmth and light, chasing away the darkness; yellow represents youth, energy, and warmth.
- **Orange: Splendor/Glory.** Represents need to become like a child and that we are all children of God; orange signifies optimism, cheerfulness, and happiness.
- **Red: Severity/Strength.** Reminds us of the atoning Blood of Jesus Christ, shed for our sins and worn in remembrance of His sacrifice for us; red represents love, passion, and strength.
- **Purple/violet: Foundation.** Signifies the Royal divinity of Jesus Christ, that He is our God and our King; purple or violet represents spirituality, mystery, and creation.
- **Blue: Mercy.** Represents the peace of eternity; just as the sky and the sea go on forever, so will our souls forever belong to the Lord; blue represents trust, faith, and stability.
- **White: Divine light.** Represents the innocents of mankind after being washed clean by the Blood of Christ; white represents purity, truth, and faith.

Wearing the Robes of the High Priesthood

(Latter Day Saint Robes of the Priesthood, Third Endowment)

For the Melchizedek and Magdalene Priesthoods, Robes of the High Priesthood are worn, unless fulfilling duties of the Lower Priesthood. This would be to lead the congregation during services, giving the gift of the Holy Ghost, for the ordaining

of others to this office of the priesthood, among others.

To wear the robes of the High Priesthood, first remove the shoes from the feet. Elders should place the robe on the right shoulder with the miter (cap or hood) placed on the head. The symbol of the compass should be showing where the garments are seen, if they are worn under one's clothing.

High Priests and High Priestesses may wear either a miznefet or miter or just the tallit as they desire. If one is wearing a hood, the robe should go over the garments, and thus the hood would come out of the robe. If the hood is separate, it should be worn over the robe. If wearing Latter-day Saint attire, do so with the bow over the right ear.

Put on the apron, then tie the gartel with the bow on the left side. If one is leading any form of service, the bow should be tied in front. Finally, replace the shoes as part of the temple clothing. With the robe on the right shoulder, one is prepared to officiate in the ordinances of the High priesthood.

Shoes should be removed before removing the Robes of the High Priesthood.

*“Let all thy garments be plain, and their
beauty the beauty of the work of thine own hands;
and let all things be done in cleanliness before me.”*
—Doctrines of the Saints 42:51-52

Appendix 5

Ayin Hara and the Red Bracelet

“I pray the God of my salvation that He view me with His all-searching eye.”

-2 Nephi 6:87 [9:43c]

One of the most well known traditions in Kabbalah may be the red or scarlet bracelet worn by practitioners. It is worn as a talisman to ward off misfortune said to be brought about by ayin hara, the “evil eye.” In Mormon Kabbalah we also carry out this tradition.

Tradition

“Therefore one who has ayin hara, the evil eye—that is, one who is naturally envious and jealous in disposition—is biased by the spirit of evil; and the sphere wherein they move becomes a power of evil to others and should be avoided, in order to escape injury from them.”

-Zohar ‘Why the Animal was Destroyed by the Deluge’ vs 20-21

While the scarlet bracelet is not mentioned in the scriptures, it is a tradition in a number of cultures. Hindus, for example, have the Kautuka, which uses one yellow and one red string together for ritual protection. In Christianity red is a symbol of Pentecost. Wearing a red bracelet on the left wrist may be worn by fellow Christians as a symbol of fire (Holy Spirit) and blood (Christ), or the martyred Saints. Today it is common to see elderly women selling red string bracelets in Israel, particularly in Jerusalem, to Christians and Jews alike.

In the United States, the red string began to grow favor in the 1990's. Celebrities began wearing them as they joined Philip Berg's "Kabbalah Center." This is an example of a religious tradition being used by the masses of popular culture. We've seen similar things happen with the Christian Cross, and a number of different traditional symbols.

Some of the traditional benefits the scarlet bracelet is said to bless us with::

- Positive energies, gaining a closer connection with the Holy Spirit
- Success, prosperity, and God's blessings ("good luck")
- Overall happiness and harmony
- Protection from the "evil eye" and priestcraft from without
- Protection from dark forces and negative energies within
- Protection from negative thoughts and misfortunes both from others and from self

In the Scriptures

While the scarlet bracelet is not mentioned in the scriptures, as stated previously, there are a few ties to it, according to tradition and observation.

Genesis 38

The most common scripture referenced in relation to the scarlet string is likely Genesis 38:37-30:

AYIN HARA AND THE RED BRACELET

“And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, ‘This came out first.’ And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ‘How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.’ And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.”

In Kabbalistic teachings, we learn of mankind’s duality: good and evil, light and darkness; also male and female, spiritual and worldly, etc. The scarlet bracelet reminds us of our spiritual path, as the left is the spiritual or receiving side, the right the physical, the giving. God’s left hand is the Holy Spirit, justice. His right hand is Jesus Christ, mercy. The twins in this story show both duality, but also that without the string the midwife would not have known which child actually came out first. It is good to have physical reminders of spiritual things.

Joshua 2

“Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.”

-Joshua 2:18

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the left is the spiritual or receiving side, the right the physical, the giving. God's left hand is the Holy Spirit, justice. His right hand is Jesus Christ, mercy. The twins in this story show both duality, but also that without the string the midwife would not have known which child actually came out first. It is good to have physical reminders of spiritual things.

Proverbs 31

"She is not afraid of the snow for her household: for all her household are clothed with scarlet."

-Proverbs 31:21

Here, starting in verse ten, king Lemuel asks how to find a virtuous woman. One item on his list: she clothes her household in scarlet for protection.

Isaiah 1

While scarlet is mentioned a number of times in the scriptures. One of the most well known is Isaiah 1:18. This chapter speaks of the Lord's disappointment with Israel.

"I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of the goats... Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

-Isaiah 1:11, 16-17

While we are perfected in Christ, we are still

AYIN HARA AND THE RED BRACELET

to grow in Grace. We cannot cycle through rituals believing there is no sin in us. Christ shields us from judgement. As we grow in His Grace, we do greater works in His name. The scarlet bracelet reminds us to do His works.

Paul to the Hebrews

In Hebrews 9, Paul speaks of Christ being the mediator of the New Covenant.

“...when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: ‘This is the blood of the testament which God hath enjoined unto you.’ ...And almost all things are by the law purged with blood; and without shedding of blood is no remission... Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

-Hebrews 9:19-20, 22, 28

The scarlet represents the blood of Christ, shed for us that we may come to Him with a new sacrifice: a broken heart and a contrite spirit. This is what the Lord was truly seeking when speaking to Israel in Isaiah 1. The scarlet bracelet reminds us that we are a part of the New Covenant.

In Mormon Kabbalah

“And they shall quake, and tremble, and shrink beneath the glance of His all-searching eye.”
-Mosiah 11:199 [27:31d]

Being a part of the New and Everlasting Covenant, we wear the scarlet bracelet for the same reasons as other Kabbalists. Yet, to us we add Christ to its meaning. When prayerfully making my scarlet bracelet, I felt prompted to use the traditional wool, as the scarlet represents the blood of the Lamb, Jesus Christ. I also felt inspired to use two red strings for the duality; the old and new worlds, the Levitical and High Priesthoods, the Bible and the Book of Mormon, etc.

To unite these twin strings, I used three wooden balls. These represent the Father, Son, and Holy Spirit; the trinity or Godhead. I feel that other items may be used, an eye, a cross, and a dove, for example. Putting the Hand of Miriam or the Star of David on the bracelet are also very traditional. The Hand of Miriam is the symbol used for Mormon Kabbalah, and makes sense for members of this Priesthood.

The center ball had both ends of both strings in it, creating a circle. I blessed the string with a simple prayer over it, and asked my wife to tie the knots. The person that ties the seven knots should be a trusted loved one. It is not required they hold the Priesthood, as the string should be blessed beforehand.

While your loved and/or trusted one are tying the knots, they may recite the Ana Be'Ko'ach prayer:

Knot one:

הַרְוֹצַ רִיטַת הַיְמִי תִלְדֶּג חֶקֶב אָנָּה

Ana b'koach g'dulat yeminecha tatir tzeruah

We ask thee, by the strength of thy right arm—untangle our knotted fate!

Knot two:

אָרֹנ וּנְרָהֵט וּנְבַגְשׁ הַמַּע תִּנְר לְבַק

Kabel rinat amecha sagvenu taharenu Nora

Accept your people's song, lift us and purify us!

Knot three:

הַמְרָמֵשׁ תִּבְכְּכָה דְדוּחֵי יִשְׂרָאֵל רֹבֵג אָן

Na gibor dorshei yichudecha k'vavat Shamerem

Please, mighty one, we who look to you as our shepherd,

Knot four:

סְלֵמָג דִּימַת־תְּקַדְצָ יִמְחַר מִרְהַט מְכַרְב

Barachem taharem rachamei tzidkatech tamid gamlem

Purify us, the blessing and the mercy of your righteousness is bountiful!

Knot five:

הַתְּדַע לְהַנְדְּבוֹט בּוֹרֵב שׁוֹדֵק וַיִּסָּח

Chasin kadosh b'rov tuvcha nahel adatecha

Powerful and Holy One, in righteousness lead thy flock,

Knot six:

הַתְּשִׂדֵק יִרְכֹּז הַנְּפִי הַמַּעַל הָאֵג דִּיחֵי

Yachid ge'eh l'am'acha p'neh zochrei k'dushatecha

Lord, take pride in your people, we remember your Holiness.

Knot seven:

תּוֹמוֹלְעַת עֲדוּי וּנְתַקְעַע עֲמָשׁוּ לְבַק וּנְתַעֲוֹשׁ

Sha'vatenu kabel ush'ma tza'akatenu yodeha ta'alumot

Accept our cries, and hear our prayers, O knower of mysteries."

—Hebrew, phonetic Hebrew, and English

Appendix 6

The Hamsa

“Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord’s hand: for with his right hand shall he cover them, and with his arm shall he protect them.”

-Wisdom of Solomon 5:16

The hamsa is a amulet in the shape of a palm popular throughout the Middle East and North Africa. It can be found in both jewelry and wall art. In Arabic it is called khamsah, meaning “five” or “the five fingers of the hand.” This symbol can be found in kabbalistic manuscripts and amulets, doubling as the letter shin, the first letter of the divine name Shaddai. The hamsa is depicting as an open right hand, much like the Sign of the Law of Sacrifice. This image has been used and recognized as a sign of protection throughout history.

Many Names, Many Symbols

The eye embedded in the palm of an open hand has used as a symbol in many cultures by many names throughout the ages. When Moses raised his hands the Jews were successful in battle against Amalek (see *Exodus 17:11*). Some believe this is the true origin of the hamsa. Some call it the hand of Miriam, others the hand of hand of Mary, in Islam it is the hand of Fatima, Mohamid’s daughter. Sometimes rendered naturally, as a right hand. Other times, perhaps more commonly today, it is represented symmetrically, with a second thumb replacing the pinky finger.

THE HAMSA

In the Church of Jesus Christ in Christian Fellowship it is the Hand of Miriam, representing Mormon Kabbalah. The Hamsa may also be used to represent the Lower or Levitical Priesthood, the priesthood that prepares the Earth for the coming of Heaven with the arm to the square and is called the Hand of Miriam. It can also be used to represent the High Priesthood as the Hand of Mary, and as the hand of the High Priest. High Priestess pulling the Heavens to the Earth.

We use the open right hand, mirrored just as we find the Tree of Life, with the tree's right being our right, and its left our left. Within the hand we find the Star of David, the Christian Cross, the Sun symbolizing the Celestial Kingdom, a Heart for God's love, and the All Seeing Eye in the palm in the shape of the Christian fish, representing Mary Magdalene to some, Jesus to others, and a Moon for the Terrestrial Kingdom. The Star of David may double as a symbol of the Celestial Kingdom as well.

Around the hand we find words associated with each of the symbols on the fingers:

- **Star:** Faith in His Name (or Faith in Hashem)
- **Cross:** Salvation by His Grace
- **Sun:** Vision in His Light
- **Heart:** Peace by His Love Protection from dark forces and negative energies within

Mormon Kabbalah

In Judaism the hamsa is a kabbalistic symbol literally meaning "fivefold." This is derived

from the word “chamesh,” meaning five. Many Muslims and Jews believe the hamsa may be used to provide defense against ayin hara, “the evil eye” (see *Appendix 5*). Its symbolism is used to remind us of a number of things, including the five books of Torah.

In the Book of Remembrance we are told that “And Adam and Eve did establish a church unto the Almighty God, of sixty, four hundred, and thirty; and the Lord above counted them as five hundred” (*BoR 17:59*). This reminds us that we are of more value to God than we know.

We are told further in the text that “the course of the universe is as five hundred years, let he who has ears hear, for it is treasured by God as the measure of heaven” (*BoR 19:9*). The hamsa may be used to map the human hand over the divine name. In this way, the hamsa creates the effect of bridging the worshiper and God.



Appendix 7

The Mezuzah and the Klaf

“Hear, O Israel: YHVH our Elohim is one YHVH: And thou shalt love YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.”

-Deuteronomy 6:4–9

Many Jews, and now even Christians, will affix a mezuzah to the doorpost of their homes to fulfill the mitzvah to “write the words of God on the gates and doorposts of your house” (Deuteronomy 6:9, 11:20). Some will put a mezuzah in every doorway in their home, except closets, laundry rooms, and bathrooms, etc. as these are not living spaces. But what is a mezuzah?

Doorpost

A mezuzah, Hebrew (הזוזמ) “doorpost,” or (תוזוזמ) mezuzot in the plural, is a decorative case with piece of parchment called a klaf (or qelaf, קלף) inside. The decorative case will likely have the Hebrew letter Shin written upon it, the first letter of one of God’s names, Shaddai (Hebrew: Almighty). The paper, the kalf, is inscribed with specific Hebrew verses from the Torah. These verses consist of the Jewish prayer, Shema Yisrael. This prayer is Deuteronomy 6:4–9 and 11:13-21. Sometimes Numbers 15:38-41 may be

added at the end as well. This is the scripture that asks us to wear the tzitzit. The prayer is inscribed on one side of the parchment. On its reverse side of the paper “Shaddai” is written.

How These are Made

In Judaism, the klaf parchment is prepared by a qualified scribe called a sofer Stam. This is one that has studied the relevant religious laws, and is well practiced in writing. The verses are traditionally written in Hebrew, in black ink with a special quill pen made from a feather or a reed. Once the prayer is written and the ink dried, the parchment is then rolled up and placed inside the case. These, both the mezuzah or the klaf or both together, may be easily found and purchased online.

In the Church of Jesus Christ in Christian Fellowship we do not currently make or sell the mezuzah or the klaf. However, anyone ordained to the priesthood, even a Deacon, may write the klaf, in Hebrew, English, or one’s native language. It is up to each individual or family as to how or where they wish to make or obtain these, if they desire to use them. We recommend that a Priesthood holder write the text as they should do so in a meditation, pushing the power of God, flowing out of them onto the paper..

Why Have Them?

The Christian way of life is a portable faith, we take it with us everywhere we go. Yet as Latter Day Saints our homes are very special. They are our family temples. They are places of faith where we teach and learn from one another.

THE MEZUZAH AND THE KLAF

Placing a mezuzah in our doorways reminds us of our covenants with God every time we enter or leave. In this way, it acts as a protection for us. It also serves as a symbol, like a cross, to everyone that sees it that this is a house in the Covenant, that the people within follow the Torah in our lives, rituals, and beliefs. The mezuzah then is like the key to a portal to the sacred space that is our homes.

Some also see the mezuzah as a talisman meant to ward off evil. In this manner, it is a protective device in addition to being a sign and reminder of the Covenant. Similar to the garments or the red bracelet, the mezuzah can keep us safe from evil, as it reminds us of our connection to God, eliminating our fears. It should be remembered that it is our personal ties to the Lord that truly protect us. These talismans are merely tools reminding us of this protection that comes from our personal relationships with God.

Placing the Mezuzah

When purchasing a mezuzah, be sure to verify that it is made for indoor or outdoor use before putting it on the outer doors of one's home. The mezuzah should be attached to the right side of the door frame as one enters. It should be placed about a third of the way down from the top of the door frame, and at an angle with the top pointing inward. The mezuzah should be secured firmly, as it contains the name and Word of God, and as it will be blessed. For these reasons it is sacred. After it is attached, a Priest or Priestess, or one ordained and Endowed in the Melchizedek or Magdalene Priesthood should, fully dressed in their temple robes, read the

following prayer:

In Hebrew:

רָשָׁא מְלוּעָה דְלָמ וּנְיָהֲלָא , הוּהִי הַתָּא דְוַרְב
הָזוּזְמַ עֲבָקְל וּנְוָצוּ וּלְתוּצְמָב וּנְשִׁדְקַ

Transliteration:

Barukh ata YHVH Eloheinu melekh ha-olam,
asher kiddeshanu be-mitzvotav ve-tzivvanu likboa
mezuzah.

In English:

*Blessed art thou, YHVH our Elohim, the Eter-
nal God, who has sanctified us with His mitzvot,
asking us to affix this mezuzah.*

Ending:

So mote it be; Amen.

After this blessing has been recited, those
present may repeat "Amen," as moved by the
Spirit.

Appendix 8

Prayer of Dedication for the Kirtland Temple

*Prayer at the Dedication of the Lord's House
in Kirtland, Ohio, March 27, 1836,—By Joseph
Smith Jr. President of the Church of the Latter
Day Saints; Kirtland Township, Geauga Co., OH,
27 Mar. 1836*

Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants, who walk uprightly before thee with all their hearts: thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee, holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying—"Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning, even by study, and also by faith.

"Organize yourselves; prepare every needful thing, and establish a house, even a house of

prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: that your incomings may be in the name of the Lord; that your out goings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.”

And now, holy Father, we ask thee to assist us, thy people with thy grace in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelations given unto us: that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord’s house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

And do thou grant, holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said; and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing: and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings, from this house, may be in the name of the

DEDICATION OF THE KIRTLAND TEMPLE

Lord; that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in this thy house.

And we ask thee, holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou has spoken by the mouths of thy prophets concerning the last days.

We ask thee, holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: and if any people shall rise against this people, that thine anger be kindled against them: and if they shall smite this people, thou wilt smite them—thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, holy Father, to confound, and astonish, and bring to shame, and confusion, all those who have spread lying reports abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments, which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people: for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name for which they have suffered these things; therefore we plead before thee for a full and complete deliverance from under this yoke. Break it off O Lord: break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high: let it be fulfilled upon them as upon those on the day of Pentacost: let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgements thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

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And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy,—and until this be accomplished let not thy judgments fall upon that city.

And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee; but thy word must be fulfilled:—help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy prophets, terrible things concerning the wicked, in the last days, that thou wilt pour out thy judgments, without measure: therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction, that has been put upon them. Thou knowest, O Lord, that they have been greatly

oppressed, and afflicted, by wicked men, and our hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bear thine arm O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it can not be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away, both root and branch from under heaven; but in as much as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine annointed.

Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land: may those principles which were so honorably and nobly defended: viz, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; and the churches: all the poor, the needy and the afflicted ones of the earth, that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice,

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and that thou hast sent us, that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles;—But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains; for a long time in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father, and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, to be converted from their wild and savage condition, to the fulness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant Joseph Smith, jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee,

O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will.—Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.—Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel and know that thou art God. Remember, O, Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

Remember all thy church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain and fill the whole earth, that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth.

That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

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O Lord, God Almighty. hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgement, mercy and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house, unto thee, the work of our hands, which we have built unto thy name; and also this church to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs, around thy throne with acclamations of praise, singing hosanna to God and the Lamb: and let these thine annointed ones be clothed with salvation, and thy saints shout aloud for joy: Amen and Amen.

Appendix 9

Bylaws of the Church of Jesus Christ in Christian Fellowship

For the purpose of establishing and maintaining a home for the Saints to worship our God; to provide for Christian fellowship for those of like faith, irrespective of social position or worldly possessions; for the propagation of the Gospel of Jesus Christ both in home and foreign lands. This fellowship shall be governed by the following:

KNOW ALL MEN & WOMEN BY THESE PRESENT:

That, we, the undersigned have this day voluntarily associated ourselves together for the purpose of forming a corporation under the Laws of the State of Ohio, and we hereby certify:

ARTICLE I: THE CHURCH OF JESUS CHRIST IN CHRISTIAN FELLOWSHIP

The name of the corporate church shall be the Church of Jesus Christ in Christian Fellowship.

ARTICLE II: PURPOSES AND POWERS

The purposes of this corporation are:

1. To establish a Christian fellowship^a, with a School of the Prophets, and with missionary, literature, educational, and all other resources it may deem useful to propagate and practice

Article II 1a. Fellowship, or association

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the full Gospel of the Lord Jesus Christ and for its service to the community.

2. To earnestly seek and promote the unity of the Saints in the Scriptural manner of Godly love, respect, and faithful voluntary cooperation, with liberty. To that end it shall associate and cooperate freely with churches and with church organizations.
3. To act as Trustee under any trust incidental to the principal objects of the corporation and to receive, hold, administer and expend funds and property subject to such trust.
4. To enter into, make, perform and carry out contracts of every kind for any lawful purpose, without limit as to amount and with any person, firm, association or corporation; to draw, make, accept, endorse, discount, issue and execute promissory notes, warrants and other negotiable or transferable interests.
5. To take, purchase or otherwise acquire, own, hold, occupy, use and enjoy, manage, improve, develop, grant, sell, exchange, let, devise, and otherwise dispose of real estate, buildings; and improvements without limit as to the amount thereof and wheresoever the same may be situated. To contract, enter into agreements and obligations with any person, firm, corporation or association, or any Federal, State or other government for the erection, construction, alteration, repair, renewal, equipment, improvement, development, use, enjoyment, leasing, management or control of any buildings, improvements or structures of any kind wherever the same may be situated.

6. To purchase or otherwise acquire, own, hold, use and enjoy, sell, assign and transfer, exchange or otherwise dispose of personal property of every kind and description without limit as to the amount thereof and wheresoever the same may be situated.
7. To borrow and loan money and give and receive evidence of indebtedness and security thereof; to draw, make accept, endorse, execute, and issue promissory notes, warrants, and other debentures of the corporation, or otherwise to make guarantees of every kind and secure any or all obligations of the corporation by mortgage, trust deed or otherwise.
8. To do all other acts necessary or expedient for the administration of the affairs and attainment of the purposes of the corporation and to have and exercise all the powers now or hereafter conferred by the Laws of the State of Ohio, upon non-profit corporations.

ARTICLE III: A NON-PROFIT CORPORATION

This corporation is organized pursuant to the General Non-Profit Corporation Law of the State of Ohio; the property of this corporation is irrevocably dedicated to religious and charitable purposes, and upon liquidation, dissolution, or abandonment, shall not inure to the benefit of any private person except a fund, foundation, or corporation organized and operated for religious or charitable purposes and as designated in Article XI of these Bylaws.

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ARTICLE IV: ORDINANCES

- A. The ordinance of Baptism by immersion in the Name of the Father, and of the Son, and of the Holy Ghost as commanded in the Scriptures, shall be administered to all those who have believe in the Lord Jesus Christ to the saving of their souls and who give clear evidence of their fruit (*Matthew 28:19, Colossians 2:12, 3 Nephi 5:21-27 [11:21-27]*).
- B. The ordinance of Baptism of Fire, by the Laying on of Hands for the Gift of the Holy Ghost as commanded in the Scriptures, shall be administered to all those who have believe in the Lord Jesus Christ to the saving of their souls after baptism by immersion as described in the Scriptures (*Moroni 2*).
- C. The ordinance of the Lord's Supper shall be observed regularly as a part of public worship, as commanded by the Lord; and as described in the Scriptures (*Luke 22:19, 20; I Corinthians 11:23-26, Moroni 4-5*).
- D. Those entering the ministry shall be washed clean and endowed, as were Adam and Eve. (*Book of Remembrance 10-20*).
- E. Infants and small children may be dedicated to the Lord in the Church of Christ^a upon the request of the parents or guardians (*Mark 10:13-16; Luke 18:15, 16*).
- F. The ministration of laying on of hands accompanied with the anointing with oil, for the healing of the sick, shall be

Article IV Ea. the non-denominational church

granted as a request is made and the need may require (*Mark 16:18; James 5:14*).

- G. Patriarchal and Matriarchal blessings may be given by revelation and to ascertain the tribe or tribes persons belong to or are called or adopted into
- H. Any and all other blessings and ministerial services may be requested and offered

ARTICLE V: MEMBERSHIP

Membership in the Church of Jesus Christ in Christian Fellowship shall be eligible to all who give evidence to their faith in the Lord Jesus Christ and who voluntarily hold to the fundamental doctrines of the Christian faith. When a person chooses to be a part of the Church of Jesus Christ in Christian Fellowship and involve themselves, they are automatically considered a member (*Ephesians 4:16*).

A member is one who attends regularly, serves at and contributes financially to the Church of Jesus Christ in Christian Fellowship and can answer the following question in the affirmative:

1. Do you desire to come into the fold of God, and to be called a member of His Fellowship?
2. Have you confessed your sins to the Lord, and repented of them?
3. Are you obedient to the laws of the land?
4. Are you willing to bear another's burdens, that they may be lightened?
5. Are you willing to mourn with those that

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mourn, and comfort those that stand in need of comfort?

6. Are you willing to stand as a witness of God at all times and in all things, and in all places that you may be in, even until death, that you may be redeemed of God, and be numbered with those of the first resurrection, that you may have eternal life?
7. Are you willing to continue in obedience to the Laws of God and Jesus Christ as you understand them?

Membership, ordinances, callings, and fellowship are open to all regardless of age, race, ethnic background, nationality, gender identity, sexual orientation, family or socioeconomic status, educational background, political affiliation, physical or mental ability, or faith history.

ARTICLE VI: OFFICERS

The officers of the Church of Jesus Christ in Christian Fellowship shall consist of two co-Presidents called the First Elder and the Elect Lady, and a Secretary called the Second Elder; the three consisting a First Presidency. Any of these three may act treasurer by unanimous consent of the First Presidency.

The First Elder and Elect Lady shall be considered the Presidents of the Corporation. These may add a council of no more than seven (7) other persons. There shall not be less than five (5) and no more than nine (9) officers at any time. These shall act as a board of directors (called the Council of Elders) that shall handle the business

of the Fellowship of Christ and therefore should be business minded. They should attend to the spiritual side of all business as well. These should lay hold of the vision given them and see it is implemented, being active members of the Church of Christ^a.

FIRST ELDER & ELECT LADY (CO-PRESIDENTS)

SECTION 1. TERM OF OFFICE:

The First Elder and the Elect Lady are the Presidents of the Corporation. They are also a High Priest and a High Priestess respectively holding the offices of President in the Brotherhood of Christ and the Sisterhood of Christ, respectively. They shall hold this office until death, until they resign, or until they are removed by common consent by the Council of Elders and a majority of the Assembly of Saints. They are given the office by revelation from God and a vote of common consent by the Assembly of Saints, no less than once per year.

SECTION 2. VACANCY WITHIN THE FIRST PRESIDENCY:

The vacancy shall be filled by the appointment of a new First Elder or Elect Lady by the revelation from God to the departing member of the First Presidency or the Council of Elders when the departing president is not available to do so. In some cases, a Search Committee may be selected who will search for candidates and submit them to the departing member of the

Article VI a. Church of Christ denotes Christianity in general and is not referencing any particular earthly church, sect, or denomination.

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presidency and/or Council of Elders for final approval. In most cases, when possible, it is best to follow the examples set forth in scripture of the person called by God (First Elder, Elect Lady, or other member of the Council of Elders) to pass the mantle on to the one God has chosen and shown them (*Joshua 1, 1 Kings 19:19-21, 2 Kings 2:1-14*), imparting the anointing and call of God to one who has already proven themselves to be faithful (*2 Timothy 2:2, Luke 16:12*).

SECTION 3. DUTIES OF THE FIRST ELDER AND ELECT LADY:

The First Elder and Elect Lady shall be considered the spiritual overseer of the Church of Jesus Christ in Christian Fellowship and shall direct all the Fellowship activities. They shall preside over all business meetings of the Fellowship of Christ and shall be the ex-officio members of all committees and departments.

SECTION 4. SUPPORT OF THE FIRST ELDER AND ELECT LADY:

The First Elder and Elect Lady shall be supported according to their needs, either by free-will offerings or by a stated allowance as shall be decided upon by the Council of Elders in its regular business sessions.

SECOND ELDER

The Second Elder is the Secretary of the Corporation^a and shall be appointed by the First

Article VI 4a The Secretary of the Corporation is a senior member of the organization, equal in the First Presidency though not a member of the Council of Elders.

Elder and Elect Lady and ratified first by the Council of Elders before taking office and second by common consent from the Assembly of Saints within one year of the appointment. A secretary or administrative assistant may be utilized in the day-to-day record keeping and/or accounts receivable and payable, as is necessary.

COUNCIL OF ELDERS

The Council of Elders shall be appointed by the First Presidency. They shall include the First Elder and Elect Lady as co-presidents (2), and as councilors the co-presidents of the Quorum of Twelve Apostles (2), the co-presidents of the Quorum of Seventy (2), The Fellowship Patriarch (1) and Fellowship Matriarch (1), and one (1) other person to represent the General Assembly of Saints.

There shall not be less than five (5) and no more than nine (9) including the two (2) members of the First Presidency. They are to be called upon to fill the pulpit, to pray for the sick, visit newcomers, shut-ins, absentees, hospital visitation, and all other duties meeting the needs of the Church of Christ^b. They shall also, along with the First Presidency, seek God's direction for the Church of Jesus Christ in Christian Fellowship, and support the First Presidency in the vision given them by God, in the Fellowship of Christ's present and future ministry. Members of the Council of Elders shall remain so until they resign or are deemed unfit.

Article VI 4b. Church of Christ denotes Christianity in general and is not referencing any particular earthly church, sect, or denomination.

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MEETINGS OF THE OFFICERS AND THE COUNCIL OF ELDERS

a. The Council will set a schedule for regular meetings at its first meeting. The first meeting and special meetings may be called by the Presidents with thirty (30) days written notice provided by e-mail or the USPS. A special meeting may be called by a majority of the members of the Council by providing notification of the date in writing as required for other special meetings.

b. A quorum for a meeting of the Council of Elders shall consist of two-thirds (2/3) of the membership of Council.

c. All decisions shall be made by a majority vote of the members present.

d. The Council of Elders may agree to additional rules for the conduct of its meetings.

OTHER BOARDS

There may be boards of Deacons, Teachers, Priests and Priestesses, and Elders, High Priests and High Priestesses, Bishops, Evangelists, Patriarchs and Matriarchs, of Fifty, of Seventy, of Apostles, and any other boards as may be decided as needed and appointed by the authority of the First Presidency.

VACANCY OF OFFICES

The First Presidency shall have the authority to declare any office vacant. Grounds for such action shall be:

a. Expired time limit of the role/calling (where applicable).

- b. God calling someone new to the role.
- c. Failure to cooperate with the Fellowship's program and ministry.
- d. Unscriptural conduct.
- e. Doctrinal departure from the tenets of faith.
- f. For any good and sufficient cause (*Mosiah 11:129-141 [26:22-32]*).

Any incumbent whose office is declared vacant shall have opportunity for a fair and impartial hearing before meeting of the Council of Elders. The Council's decision shall be considered final and the incumbent may have no further recourse.

ARTICLE VII: MEETINGS FOR WORSHIP

This article has been moved to Amendment One.

ARTICLE VIII: MEETINGS

SECTION 1. ANNUAL BUSINESS MEETING:

There shall be an Annual Business Meeting of the Church of Jesus Christ in Christian Fellowship. This business meeting shall be held at the most, quarterly, at the least at the end of the fiscal year. This meeting shall be conducted online or within a temple of the Church of Jesus Christ in Christian Fellowship. New Officers, Elders and Deacons, etc. shall be installed and all reports shall be read at Conference to be held on or around April Six (6) of each year.

SECTION 2. SPECIAL BUSINESS MEETINGS:

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Special business meetings of the members may be called by the First Presidency or by written petition of three-fourths (3/4) of the legal membership.

SECTION 3. NOTICE OF BUSINESS MEETINGS:

Written notice of the date and place of the Annual Business Meeting and of any special business meetings shall be sent by email or regular mail to all members at least ten (10) days and not more than thirty days prior to such meeting. In addition, the First Elder and/or Elect Lady shall announce such meeting at the worship services of the Church of Jesus Christ in Christian Fellowship at least ten (10) days prior to such meeting.

SECTION 4. QUORUM:

No special or regular business meetings of the Church of Jesus Christ in Christian Fellowship may be conducted unless one-half (1/2) or more of the members of the Council of Elders are present to constitute a quorum.

SECTION 5. ORDER OF BUSINESS:

The regular order of business for the Annual Business Meeting of the Church of Jesus Christ in Christian Fellowship shall be as follows:

1. Devotional
2. Reading of previous minutes
3. Report of the treasurer

4. Report of committees
5. Unfinished business
6. Installation of officers
7. New business
8. Adjournment

This order of business may be altered or suspended at any meeting by a majority vote of the members present. The usual parliamentary rules as laid down in "Robert's Rules of Order" shall govern all debates when not in conflict with this Constitution.

ARTICLE IX: FINANCES

Finances for the Church of Jesus Christ in Christian Fellowship shall be handled as follows:

All funds needed for the maintenance of the Church of Jesus Christ in Christian Fellowship shall be provided by voluntary contributions, tithes and offerings. Every member shall decide before God what he or she can cheerfully give to the support of the Lord's work at home and in the foreign field (Mosiah 2:28-45 [4:16-27], Malachi 3:10, 3 Nephi 11:13 [24:10], 1 Corinthians 16:1-2; Romans 12:8).

1. All offerings shall be counted by at least two members.
2. Deposits must be made by the Church of Jesus Christ in Christian Fellowship promptly in a local bank in its own account.
3. There will be no co-mingling of Fellowship funds with those of any

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person or any other organization.

4. Annual reports of revenues and expenditures will be compiled and furnished to the officers and made available online to the membership.
5. Checks will require the signatures of two officers to be valid.
6. The treasurer must be a member of the Council of Elders. However, a secretary or administrative assistant may be utilized in the day-to-day record keeping.
7. Financial records, without exception, are to be kept in the Fellowship office, identified as such by the Presidents or the Council.
8. The Council of Elders shall act as overseer of all financial activities.

ARTICLE X: DEPARTMENTS AND COMMITTEES

The Church of Jesus Christ in Christian Fellowship may provide for the establishment of a School of the Prophets, Sunday School, young people's work, relief committees, home and foreign missionary committees, and any other departments or committees as the needs of the work may require. These committees and departments shall be subordinate to the Fellowship and shall contribute to the harmony and development of the whole. They shall be under the general supervision of the Council of Elders. The First Elder and Elect Lady shall be an ex-official member of all committees or departments and shall determine when the need for such committees and departments must be

organized.

ARTICLE XI: ORGANIZATION

Said organization is organized exclusively for charitable, religious and educational purposes, including the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code.

ARTICLE XII: CONDUCT OF THE ORGANIZATION

This organization is organized exclusively for charitable, religious and educational purposes, including the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

No part of the net earnings of the organization shall inure to the benefit of, or be distributed to its members, trustees, officers, or other private persons, except that the organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the purpose clause above.

No substantial part of the activities of the organization shall be the conduct of propaganda, or otherwise attempting to influence legislation, and the organization shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of

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any candidate for public office. Notwithstanding any other provision of this document, the organization shall not carry on any other activities not permitted to be carried on by an organization exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code; or the corresponding section of any future federal tax code, nor by an organization, contributions to which are deductible under section 170(c)(2) of the Internal Revenue Code, or corresponding section of any future federal tax code.

ARTICLE XIII: DISSOLUTION

Upon the dissolution of the organization, assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not disposed of shall be disposed of by the Court of common pleas of the county in which the principal office of the organization is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine.

ARTICLE XIV: AMENDMENT

These By-Laws may be amended or changed by a two thirds (2/3) vote of the Council of Elders at any regular or special meeting called for that purpose, provided written notice of such proposed change(s) shall have been made e-mail or sent by USPS at least ten(10) days before the meeting.

AMENDMENT ONE

MEETINGS FOR WORSHIP

The following is a list of suggestions and recommendations for worship services or worship-related meetings. Meetings for public worship may be held on each Sabbath (Saturday) or the Lord's Day (Sunday) and during the week as may be provided for under the direction of the First Presidency, or elected leaders online or within homes or temples of synagogues or congregations.

Worship services may be organized as the Spirit direct and may include but not necessarily be limited to::

- a. An invitation to worship, including a passage of scripture
- b. And opening hymn
- c. And opening prayer
- d. Announcements, as necessary
- e. Opportunity for offerings from members
- f. The Sacrament of Communion no less than once per calendar month
- g. The Sacrament of Baptism (or re-Baptism) no less than once per calendar year
- h. Time for mediation
- i. Messages on the written Word and/or testimonies from the Saints
- j. A prayer or reading for the promotion of peace and/or unity
- k. Sending forth of the Saints
- l. A closing Hymn

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m. A closing prayer

AMENDMENT TWO

ORGANIZING WITHOUT A COUNCIL OF ELDERS

At times when there are not enough members to create or constitute a Council of Elders, the Fellowship may be organized by the two co-presidents (the First Elder and the Elect Lady) and a third person of their choosing by the vote of consent of the membership of the Council of Fifty, as organized by the co-presidents. Members of the Church of Jesus Christ in Christian Fellowship shall be given the opportunity to accept or reject this leadership council and the Council of Fifty by vote at a minimum of once yearly.

Appendix 10

Fundamental Truths

All members, Home Branches, Synagogues, Congregations, Stakes, and other bodies of membership and lay clergy have accepted and adopted the following Statement of Fundamental Truths. We shall seek, by the grace of God, to teach and propagate the idea contained in the Statement of Fundamental Truths, also known as The Seven Principles of Mormon Kabbalah.

1. God is real

(Alma 16:54-55a [30:44c-d])

To study Mormon Kabbalah (the Book of Mormon+Kabbalah), one must first recognize there is a God. We all see God differently, and this is okay. God meets us where we are. To know God, we must understand that God is not an abstract idea. God is real and is the source of our eternal happiness.

(Truth)

2. God is love

(1 John 4:7)

Once we realize God is real, we must acknowledge that God is good. Why study and develop a relationship with a God we see as evil? Our God is all bestowing and all loving, opposite of man—God's fallen creation. Bad things don't happen to good people because God is unjust, but because the creation is not completed.

(Love)

3. We are Created to be saved

(John 3:16-17)

Now that we know God is real and is love, one will ask, why are we here? The knowledge that God is love brings with it the understanding that God did not place us here to fail, but to perfect us. He doesn't doom us to Hell, but sent Christ to save us from ourselves. When the creation is complete, all will be perfected in Christ to our true states of being—be they good or evil.

(Hope)

4. We have the Freedom of Choice

(Enoch 37:22-23)

Once we know the first keys of reality, we must make a choice of what we will do with this knowledge. God doesn't make us good, the devil doesn't make us evil; we have access to both and choose for ourselves. We are tempted by Ego to take for ourselves, but true joy only comes when we give of ourselves. We have partaken of the fruit of the tree, now we must choose good from evil.

(Choice)

5. We Love and Serve God

(Matthew 22:36-40, Moroni 7:11 [7:13])

Once we choose Christ we may begin to study Mormon Kabbalah by obeying the two great commandments key to Kabbalistic understanding. The first great commandment is to love God. How do we show love for God? We study His ways, the life of Christ, and emulate Him: we serve others.

(The Creator)

6. We Love Our Neighbors

(Leviticus 19:18, Matthew 22:36-40)

We cannot be obedient to the first great commandment if we are not obedient to the second: Love thy neighbor as thy self. We are all Adam and Eve, regardless of gender. All of creation is one, even as Jesus and the Father are one. The only way to do this is through love; love abandons Ego for altruism.
(The Creation)

Appendix II

Statement of Inclusion

The Fellowship of Christ is a community of Christians worshipping God, loving all, and fostering a welcoming, safe space where all of God's children can grow a personal relationship with their Creator in a community that values:

- Diversity of people and perspectives
- Equity in policy and practice
- Inclusion of all voices and visions

All are welcome to grow in faith with us, without exception. We seek to create a community of unified backgrounds and beliefs, drawn together through the love of Jesus Christ. We believe that diversity is one of the greatest gifts to come from God's creation. Through this unity in diversity we gain greater opportunities to experience humanity and see a greater expression of rights and God-given gifts, both in our churches and in society.

The Lord has told us:

*“As to thy call, my Fellowship, to unite my people, I say: accept those that all others reject with hope, joy, and happiness.” -Doctrines of the Saints
125:33*

We seek to be a diverse people of faith,

sharing in our differences in perspectives on theologies, understandings, and interpretation of scripture. We covenant to accept, respect, and love one another throughout our faith journeys. Membership, ordinances, callings, and fellowship are open to all regardless of age, race, ethnic background, nationality, gender identity, sexual orientation, family or socioeconomic status, educational background, political affiliation, physical or mental ability, or faith history.

David Ferriman (Co-president)

Kristine Ferriman (Co-president)

Allen J. Broadus (Head Evangelist)

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Endowments Performed

The following is a play-by-play script for this Endowment. While the washings, anointings, and signs and tokens should be performed as instructed, the verbiage does not need to be exact, and the scripture references may be exchanged for other scriptural references as moved by the Holy Spirit.

Pre-Endowment Initiatories Performed

A dramatized version of the Initiatories.

WASHING OF THE FEET

READER 1

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

—John 13:14-15

OFFICIATOR 1

Washes of the feet of the person being ordained with water or oil, as Jesus washed the feet of his disciples, will be performed (*John 13: 4-5*).

WASHING

OFFICIATOR 1

To begin the Initiatory, holy water is placed upon the head, and the person is “washed” by a High Priest or High Priestess. If done remotely, the tallit will be placed gently upon the individual’s head.

OFFICIATOR 1

“(State the person’s full name), having authority to act in the name of Jesus Christ, I wash you preparatory to your receiving your anointings, that you may become clean from the blood and sins of this generation.

INITIATORIES PREFORMED

“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 the glory of God;

“your nose, that you may smell the offerings of the Lord;

“your mouth, that you may speak forth His praise;

“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 perform their proper functions;

“your arms, that you may be strong to perform His work;

“your 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 might have joy in your “posterity;

“your legs, that you might run and not be weary, and walk and not faint;

“your feet, that they might be swift in the paths of righteousness and truth.”

OFFICIATOR 2

With hands or the tallit on the initiate's head, the second officiator seals the washing as follows:

“(Brother/Sister), (state the person's full name); having authority, we lay our hands upon your head 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. So mote it be; Amen.”

ANOINTING

OFFICIATOR 2

After washing, consecrated oil and is placed upon the head, and the individual is anointed by the officiator, as follows:

*“(Brother/Sister) (state their full name);
having authority to act in the name of Jesus
Christ, I pour this holy anointing oil upon your
head and anoint you preparatory to your becoming
a (Priest/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 the glory of God;

*“your nose, that you may smell of the sweet
fragrance offered unto the Lord;*

*“your mouth, that you may speak forth His
praise;*

*“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 perform their proper functions;*

*“your arms, that you may be strong to perform
His work;*

*“your 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
might have joy in your “posterity;*

“your legs, that you might run and not be

INITIATORIES PREFORMED

*wear, and walk and not faint;
“your feet, that they might be swift in the paths
of righteousness and truth.”*

OFFICIATOR 1

With the tallit on the initiate's head, with the first officiator, and confirm and seals the anointing:

“Brother/Sister (name); having authority to act in the name of Jesus Christ, we lay our hands upon your head and confirm upon you this anointing, wherewith you have been anointed in the temple of our Lord and our God, Jesus Christ; preparatory to becoming a (king/queen) and a (Priest/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. So mote it be, Amen.”

GARMENTS OF THE HOLY PRIESTHOOD

OFFICIATOR 1

Hands the garments, tallit, and sash to recipient, facing eastward at the altar, and given the tallit and the sash, they will put on the Garments of the Holy Priesthood. The following blessing is given:

Brother/Sister (name), having authority on behalf of Jesus Christ, I place this garment upon you, which you are to wear in service to the Lord throughout your life. It represents the garment given to Adam and Eve when they were 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 upon the earth.

“With this garment, I give you a new name, which you should always remember, and which you must keep sacred hereafter.

“The name is (name).

(A general blessing may follow, as moved by the Holy Spirit of prophecy.)

“We leave this blessing with you, in the Spirit of prophecy, and in the name of our Lord and Savior, even Jesus Christ; So Mote It Be, Amen.

READER 2

“And this shall ye say unto the world when they receive these things: Turn thee away from sin as thy father and mother, Adam and Eve, and walk the path of righteousness; behold, this is the secret mystery of the reverence of the Lord. Those who are worthy, these shall go directly to the secret, for unto them the mystery has been revealed; and I say unto these, look and see, for only unto those filled with the Spirit of God shall be revealed the secret of God. Thus I say unto thee: Proclaim peace; praise God, the ruler above, in my name; yea preach repentance in my name; and the chosen shall create heaven on earth; the beauty of Israel shall even blossom from their bosoms: for prayers proclaim the glory; by prayer shalt thou stay upon the path of the Lord; therefore, give praise that thou may grow in grace that the world shall see my perfection in thee.”

—Book of Remembrance 12:15-26

Endowment 1

The Law of Sacrifice Performed

A dramatized version of this Endowment.

WITNESSES

“We testify that (name) has been washed, anointed, and clothed in the garment of the holy priesthood.”

RECIPIENT

Standing at the altar, facing the east, wearing the garments of the Priesthood:

“My new name is: (name).”

OFFICIATOR 1

Standing the altar, fully dressed in the Robes of the Priesthood, facing the individual (facing west):

“The Endowments are to prepare you for service in the Church of Christ and exaltation in the Celestial kingdom and should not be seen as a requirement for salvation in the kingdoms of God. The Endowment is given as one dedicates themselves to a life of service to the Lord. The full Endowment is an invitation to join the Church of the Firstborn. This invitation is extended to all present, as (name) has invited to witness.

“Understand that if you proceed and receive your full endowment, you will be required to take upon yourself sacred obligations in your service to our Lord and Savior, Jesus Christ; the violation of which will bring upon you the judgments of God, for God will not be mocked. If you desire to withdraw rather than accept these obligations of

your own free will and choice, you may now make it known.”

Pause to give the individual an opportunity to continue or end the endowment before it begins.

THE ENDOWMENT

The recipient is presented with a green apron and a Gartel, a sash, if they were not already given.

OFFICIATOR 1

“Please remove your shoes and gartel, and fasten the apron about your waste, over the Garment of the Priesthood. Tie your gartel about the waste, over the apron, with the bow to the right. Then, if you wish, you may return your shoes to your feet.

“This apron represents the Holy Priesthood that you have been ordained to, and the oaths you have made at baptism.”

READER 1

“And thus I gave unto them that apron of cloth, spun from leaves, that they should remember to repent of their sins before me and the priesthood and oaths that I did impart unto them in the Garden. And behold, I did teach them by the means of the holy emblems I didst placed I upon them; and I made them garments of the skins, made holy unto me by the emblems placed I upon them: The square for the justice of Elohim, and the compass for my mercy; for behold in my atonement are both ends met; and the symbol of my Holy Spirit and also a sign unto them and to all generations that every knee shall bow and every tongue confess

THE LAW OF SACRIFICE PERFORMED

that I, even Jesus, am the Christ: Son of the Living God. And this I shall give unto all that shall serve me that thy may remember that from the beginning they might be saved in me by my name if they are faithful...

“For behold, this I did give them that they might worship me and through me the Father in spirit and in truth, and that through me they might return to the presence of God.”

-Book of Remembrance 14:26-31, 43

TOKEN OF THE LAW OF SACRIFICE OFFICIATOR 1

“You are to be give the token of the Law of Sacrifice with its accompanying name, and sign at the altar. I desire to impress upon your mind the sacred character of the token of the Law of Sacrifice, and its sign. Remember your covenants at baptism; to observe and keep the Law of Sacrifice, as contained in the Old and New Testaments. This is not a sacrifice of animals, but rather this Law of Sacrifice refers to the call as a Christian to pick up one’s cross and follow the Savior, thus giving our lives to Him, as you have chosen to do as a member of this Fellowship, and a Minister of Christ in this royal Priesthood.

(Gives the token and the sign of the Law of Sacrifice across the altar by clasping their right hand with the right hand of the receiver, placing the joint of the thumb directly over the first knuckle of one another’s hand.)

“The name of this token is the new name received with one’s garments. When the token is given, the new name is given, like so:

(Squeeze the hand in the token)

(New name)

RECIEVER

“(New name)”

SIGN OF THE LAW OF SACRIFICE

OFFICIATOR 1

(Gives the sign.)

“This 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. This sign is also used when sustaining members in the Fellowship, in voting, and at other times as instructed.”

RECIEVER

Gives the orator the token and the sign of the Law of Sacrifice at the altar.

“(New name)”

OFFICIATOR 1

That is correct.

This concludes this Endowment.

Endowment 2

The Law of the Gospel Performed

A dramatized version of this Endowment.

WITNESSES

*“We testify that (Name) has been washed,
anointed, and clothed in the garment of the holy
priesthood.”*

RECIPIENT

Standing at the altar, facing eastward, gives the officiator the token and sign of the Law of Sacrifice at the altar:

“My new name is: (name).”

OFFICIATOR 1

Standing the altar, fully dressed in the Robes of the Priesthood, facing the individual (facing west), returns the token and sign of the Law of Sacrifice at the altar.

THE ENDOWMENT

The recipient is presented with the robe and miznefet.

OFFICIATOR 1

*“Please remove your shoes, apron, and gartel.
To wear the robes of the Levitical Priesthood,
place the robe on over the left shoulder, over the
garments. Place the cap on the head, leaving the*

ears uncovered. The apron is then put back on, over the robes, the gartel tied with the bow on the right. The shoes may then be returned to the feet."

READER 1

"Thus saith the Lord: Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do even that shall ye do; therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day."

-3 Nephi 12:34-35 [27:21-22]

TOKEN OF THE LAW OF THE GOSPEL OFFICIATOR 1

"I shall now give unto you the Law of the Gospel, as contained in the Holy Scriptures; to give unto you, also, a charge to avoid all light mindedness, scornful laughter, evil speaking of your brothers and sisters, or of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice.

I desire to impress upon your mind the sacred character of the token of the Law of Sacrifice, and its sign; and to remind you of your baptismal covenants to observe and keep the Law of the Gospel and this charge, as it has been explained."

(Gives the token and the sign of the Law of the Gospel across the altar by clasping their right hand placing the joint of the thumb between the first and second knuckles of one other's hands.)

"The name of this token is the new name received with one's garments. When the token is given, the new name is given, like so:

(Squeeze the hand in the token)

THE LAW OF THE GOSPEL PERFORMED

(First given name)

RECIEVER

(First given name)

SIGN OF THE LAW OF THE GOSPEL

OFFICIATOR 1

(Gives the sign.)

“This sign is made by bringing the right hand in front, with the hand, palm up, in cupping shape, the right arm forming a square; the left arm is raised to the square, the palm of the hand to the front, the fingers close together, and the thumb extended.”

RECIEVER

Gives the orator the token and the sign of the Law of the Gospel at the altar.

OFFICIATOR 1

That is correct.

This concludes this Endowment.

Endowment 3

The Law of Christ Performed

A dramatized version of this Endowment.

WITNESSES

*“We testify that (Name) has been washed,
anointed, and clothed in the garment of the holy
priesthood.”*

RECIPIENT

Standing at the altar, facing eastward, properly dressed in the Robes of the Priesthood gives the officiator the token and sign of the Law of Sacrifice and the Law of the Gospel at the altar:

*“(New name)”
“(Given name)”*

OFFICIATOR 1

Standing the altar, fully dressed in the Robes of the Priesthood, facing the individual (facing west), returns the tokens and signs of the Law of Sacrifice and the Law of the Gospel at the altar.

THE ENDOWMENT

The receiver is given a miter.

OFFICIATOR 1

*“You will now be instructed how to wear the
robes as an officer of the High Priesthood. Please*

THE LAW OF CHRIST PERFORMED

remove your shoes, apron, sash, robe and miznefet. Your robe is now to be worn on the right shoulder, over the garments. Place your miter on your head, without covering your face or ears. Tie your apron and gartel on over the robes, tying the bow of the gartel on the right. Your shoes may be returned to your feet."

READER 1

"And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

-John 19: 16-19

TOKEN OF THE LAW OF CHRIST

OFFICIATOR 1

"I shall now give unto you the Sign of the Nail, in preparation to receive the Law of Consecration; to give unto you also a charge to avoid all unholy and impure thoughts and practices. I am required to remind you of your baptismal covenants to observe and keep the law of the gospel and this charge, as it has been explained.

I desire to impress upon your mind the sacred character of the token of the Sign of the Nail, and its sign; and to remind you of your baptismal covenants to observe and keep your covenants and this charge, as it has been explained.

Please give me your right hand, vertical, with your fingers close together and the thumb extended."

(Gives the token placing the tip of the forefinger of the right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it.)

“This token represents the nails in Jesus’ palm when he was crucified for us. The name of this token is “the Son,” as in Jesus Christ, the Son of God, the Son of Man. When the token is given, the new name is given, like so:

(Squeeze the hand in the token)

“The Son.”

RECIEVER

“The Son.”

SIGN OF THE SON

OFFICIATOR 1

(Gives the sign.)

“The sign of the Son is made by bringing the left hand in front, with the hand in cupping shape, the left arm forming a square. This is in reverence to the bitter cup from which Jesus drank. The right hand is then brought forward, with the palm facing down, the fingers close together, the thumb extended, placed over the left hip. This is in reverence of the wound in his side, which was pierced by a spear, that his bones not be broken.”

RECIEVER

Gives the orator the token and the sign of the Law of Christ at the altar.

“The Son.”

OFFICIATOR 1

That is correct.

This concludes this Endowment.

Endowment 4

The Law of Consecration Performed

A dramatized version of this Endowment.

WITNESSES

*“We testify that (Name) has been washed,
anointed, and clothed in the garment of the holy
priesthood.”*

RECIPIENT

Standing at the altar, facing eastward, fully dressed in the Robes of the Priesthood, gives the officiator the token and sign of the Law of Sacrifice, the Law of the Gospel, and the Son at the altar:

*“(New name)”
“(Given name)”
“The Son.”*

OFFICIATOR 1

Standing the altar, fully dressed in the Robes of the Priesthood, facing the individual (facing west), returns the tokens and signs of the Law of Sacrifice, the Law of the Gospel, and the Son at the altar:

*“(New name)”
“(Given name)”
“The Son.”*

THE LAW OF CONSECRATION PERFORMED

THE ENDOWMENT

The receiver is given a tallit.

READER 1

“And it came to pass that Adam and his wife, Eve, did leave the Garden and the presence of the Lord; and they were faithful unto the commands I gave them in the Garden. For behold, I did teach them to keep sacred that which they had learned in the Garden before being cast out; and we commanded them that they should not sell them at any price nor give them unto those that know not the Lord. And this they did; and they called unto me oft saying: Pe le-El, asking God to hear the words of their mouths.”

-Book of Remembrance 16:2-5

TOKEN OF THE LAW OF SIGN OF THE NAIL

OFFICIATOR 1

“I shall now give unto you the Law of Consecration as contained in the scriptures, in connection with the Law of Sacrifice and the Law of the Gospel which you have already received and remind you of your baptismal covenant; that you are Christ’s and that you are Christs.

At that time, you consecrated yourself; your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the service of and discipleship to Jesus Christ. And, as a High Priestess in Zion, you have further dedicated your services to the building up of the kingdom of God on the earth, and for the establishment of Zion. The Law of Consecration is represented in the token of the Sure Sign of the Nail.

This token has reference to the crucifixion of our Lord and Savior, Jesus Christ. When He was

placed upon the cross, those that crucified him drove nails through the palms of his hands; then, that the weight of his body would not cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence in the palm is the Sign of the Nail, and in the wrist is the Sure Sign of the Nail, or the Nail in the Sure Place.”

(Gives the token by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, keeping the thumbs parallel with the fingers.)

“The name of this 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. When the token is given, the new name is given, like so:

(Squeeze the hand in 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.”

RECIEVER

“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.”

SIGN OF THE LAW OF CONSECRATION

OFFICIATOR 1

(Gives the sign.)

THE LAW OF CONSECRATION PERFORMED

“The sign of the Law of Consecration is made by raising both hands high above the head, and while lowering the hands three times repeating aloud the words: Pe le-El; Pe le-El; Pe le-El, each time, with the motion of the hands. The hands should be lowered in three movements, as each word is spoken. Pe: hands above head, le: the arms are dropped to the square, El: the hands lowered to the height of one’s chest.”

RECIEVER & OFFICIATOR

Offer and share together the token and the sign of the Law of Consecration at the altar.

“Pe le-El; Pe le-El; Pe le-El.”

OFFICIATOR 1

That is correct.

This concludes this Endowment.

Post-Endowment The Second Anointing Performed

A dramatized version of the Second Anointing.

WASHING OF THE FEET

READER 1

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

—John 13:14-15

OFFICIATOR 1

Washes of the feet of the person being ordained with water or oil, as Jesus washed the feet of his disciples (*John 13: 4-5*).

ANOINTING

OFFICIATOR 1

Places consecrated oil upon the head.

“Brother/Sister (Name): having authority to act in the name of Jesus Christ, I pour this holy anointing oil upon your head and anoint you a ruler and High Priestess of the Most High God, to rule and reign in the House of Israel forever.

(Prophetic blessing, as moved by the Holy Spirit.)

In the name of Jesus Christ; So mote it be, Amen.”

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