

Chapter 1 : Temple Worthiness – Quotes from/about Women from LDS General Conference, Organized

In order to enter the temple, you must be living the Lord's standards and keeping your baptismal covenants. After you certify your worthiness in interviews with priesthood leaders, you may receive a recommend to enter the temple.

Talking to some visitors to her ward, she took a small folded piece of paper from her purse and said reverently, "I am a temple recommend holder. The Lord asks no more. There would be little or no infidelity among us. Divorce would almost entirely disappear. So much of heartache and heartbreak would be avoided. There would be a greater measure of peace and love and happiness in our homes. There would be fewer weeping wives and weeping children. There would be a greater measure of appreciation and of mutual respect among us. And I am confident the Lord would smile with greater favor upon us. Our signature, with theirs, on our temple recommend testifies of our worthiness to enter the temple. How important it is to be completely honest with our bishop. To be less than completely honest with him about our worthiness creates a breach of integrity which compounds the seriousness of concealed sins. When we present our recommend to the attendant at the temple, we reaffirm our worthiness to enter the temple. We are entitled to the help of others not only in assessing our worthiness but also in making the classification of "worthy" available to each of us. As we measure our worthiness, let us no longer put limitations upon ourselves. Rather, let us use those strengths and powers that are available to make us worthy to gain great heights in personal development. Thus we will reap the joy that comes to those who desire to improve and move forward with determination and effectiveness as they practice self-discipline and refuse to judge themselves as unworthy. Serve cheerfully and gratefully in every calling you receive. Live worthy of a temple recommend and enjoy the sweet, sacred spirit that comes from frequent temple attendance. This brings harmony and love in the home between you and your companion and between you and your children. It is daily family prayer. It is teaching your family to understand the gospel of Jesus Christ. It is each family member keeping the commandments of God. It is you and your companion being worthy to receive a temple recommend, all family members receiving the ordinances of exaltation, and your family being sealed together for eternity. It is being free from excessive debt, with family members paying honest tithes and offerings. We live in the fulness of times. So much has been restored through the Prophet Joseph Smith. This places upon us a special relationship to the Lord. We are the beneficiaries, guardians, and caretakers of these responsibilities under the delegation, authority, and direction of President Hinckley, who holds all the keys. As children of the Lord we should strive every day to rise to a higher level of personal righteousness in all of our actions. A clean mind expresses itself in language that is positive and uplifting and in deeds that bring happiness to the heart. Do not permit yourself to be tattooed. If you do, someday you will regret it. Only a painful and costly procedure can remove the tattoo. Sloppy dress leads to sloppy manners. I am not so concerned about what you wear as I am that it be neat and clean. As he was hurrying toward the mansion, he had a little bundle wrapped in a handkerchief. When he bathed himself and opened it, he found that it contained clean clothing. Whenever you administer or pass the sacrament, look your very best. Be sure of your personal cleanliness. Will we not apply His Atonement in order to pay the much smaller price required for personal progress? We certainly cannot enter His kingdom without receiving the restored ordinances and keeping their associated covenants, but neither can we enter His kingdom without having significantly developed our charity and the other cardinal attributes see Ether Yes, we need the essential ordinances, but we also need the essential attributes. Yes, we need to keep our covenants, but we also need to develop our character. Individual worth is intrinsic, it is internal; it is eternal. It is something that cannot be taken from us when the blossom of youth fades, when economic conditions leave us desolate, when sickness or handicaps befall us, or when prominence and visibility are obscured. How can you be sure that your resolve will not be eroded by the pressures around you? Choose good friends, those who have made similar decisions in their lives, those like yourself who are wise enough to live a life of order and restraint. When one gets off track, it is generally because the other kind of friends were chosen. Be surrounded by true friends who accept you the way you are and leave you better because of their association. My mother kissed me goodbye, and as she did so said, "My boy, come home clean. I pray as fervently as you do that the

will of God may be done on the earth as it is in heaven, and that we may be moulded and fashioned in all goodness, after the image of Christ. I have the same faith that you have for the leaders of this people, and I have all the fervency of desire I am capable of, that God will make the people just as pure as they want their leaders to be.

Chapter 2 : Temple Worthiness - LDS Gospel Discussion - ThirdHour

The possession of a "temple recommend" is an indication that the church member has passed a series of interviews in which worthiness to enter the temple is determined. Having a "temple recommend" does not make a member worthy.

These interviews are usually harmless. Good men interview by asking the required questions. But sometimes the questions are modified and expanded upon. There is often little to no training for leaders before they begin conducting these worthiness interviews. How might the practice of worthiness interviews be changed to be more appropriate with social convention, especially regarding the law of chastity? Are worthiness interviews even necessary? If a person wants to go to the temple or advance in their priesthood office they go through a recommend process which is totally dependent upon their honesty. They know what the questions will be in advance so if they want to prepare false answers they can do so. So in a way the "judge in Israel" or gate-keeper is often acting as a rubber stamp. Those who want to "pass" a worthiness interview can do so easy enough if they are willing to lie. The only benefits I can see to interviews is to What do you think? Are worthiness interviews beneficial? What is the temple recommend really? What is the function of all the interviews in the church? I believe the answers to these questions are very under-appreciated elements of the restored gospel. No other church that I know of has this type of accountability in the form of interviews. One day, whether we like it or not, we will all stand before the great judge- Jesus Christ- and account for our lives. The result of that judgement will determine the state of our existence for eternity. I believe the fundamental purpose behind every interview in the church is to prepare us for the ultimate judgement. It is a merciful gift from God that allows us to review our lives and examine what needs to change. I cannot count the number of times individuals have confessed to sins for which they needed to repent when questioned in a very basic way on the law of chastity. These confessions have always resulted in subsequent visits and full repentance followed by full restoration of temple "worthiness. Do you think God should just simply trust that people will go into the celestial kingdom when they are worthy and not provide a judgement and approval? And they are crazy if they think their child is going to confess sexual sins in their presence. I think the Lord knows what He is doing.

Chapter 3 : LDS (Mormon) Stake Presidents Blog: Are YOU worthy to attend BYU?

If our priesthood leaders find that we are worthy to enter the temple, we will receive a temple recommend. We sign our recommend to confirm our worthiness to enter the temple. Our priesthood leaders also sign our recommend as additional witnesses of our worthiness.

Whether or not you qualify as worthy to attend is a decision made by you, your bishop and your stake president. The bishop and stake president each give you an interview where they ask a series of questions. If they feel you are worthy they will sign a "temple recommend", a credit card sized card that gives you permission to enter the temple for one year, at which point the card expires. After the recommend expires you must return to the bishop and stake president for another set of interviews to get the recommend renewed. Here are the questions you can expect to be asked: Do you have a testimony of the restoration of the gospel in these the latter days? Do you sustain the President of the Church of Jesus Christ of Latter-day Saints as the Prophet, Seer, and Revelator and as the only person on the earth who possesses and is authorized to exercise all priesthood keys? Do you sustain members of the First Presidency and the Quorum of the Twelve Apostles as prophets, seers, and revelators? Do you sustain the other General Authorities and local authorities of the Church? Do you live the law of chastity? Is there anything in your conduct relating to members of your family that is not in harmony with the teachings of the Church? Do you support, affiliate with, or agree with any group or individual whose teachings or practices are contrary to or oppose those accepted by the Church of Jesus Christ of Latter-day Saints? Do you strive to keep the covenants you have made, to attend your sacrament and other meetings, and to keep your life in harmony with the laws and commandments of the gospel? Are you honest in your dealings with your fellowmen? Are you a full-tithe payer? Do you keep the Word of Wisdom? Do you have financial or other obligations to a former spouse or children? If yes, are you current in meeting those obligations? If you have previously received your temple endowment: Do you keep the covenants that you made in the temple? Do you wear the garment both night and day as instructed in the endowment and in accordance with the covenant you made in the temple? Have there been any sins or misdeeds in your life that should have been resolved with priesthood authorities but have not been? The process of temple recommend interviews do not serve the ideal of allowing only the righteous to enter the temple. Some people who are far, far from righteous lie through their teeth in the interviews and attend the temple. Others who are in fact righteous are occasionally denied recommends because of the bad judgment of some bishops and stake presidents. I had a friend who caught her husband committing adultery. At least not on his time table. Her bishop counseled her to forgive him. She said she needed more time. She was bleeding spiritually and wanted to go to the temple. Her bishop would not renew her temple recommend because she was guilty of not forgiving her husband. She felt she was being ostracized from her spiritual home in the time of her life when she needed it the most. When presented with this true scenario, I would guess that defenders of the church would respond by saying that the temple-attending adulterer would be punished for going to the temple unrighteously and the victim of adultery would receive mercy and would be blessed. The temple recommend process divides families into the righteous and the unrighteous factions for temple marriages. The non-member mother is denied the opportunity to see her child get married because even if she is as virtuous as Mother Theresa, her status as a non-Mormon automatically makes her unworthy to enter the temple and witness the marriage ceremony. If you have a question or would like to discuss these topics, I suggest that you go to a Mormon-related bulletin board here are some recommendations.

Chapter 4 : LDS mom says she lost temple recommend for breastfeeding at church | KUTV

Temple Recommend Interview and Questions. To enter an LDS temple, a person must be a worthy, tithing-paying member of the LDS Church and they must present a "recommend" (a piece of paper indicating that the bearer is a worthy member) at the door of the temple.

Will something in my past affect my mission worthiness? As a child I was molested by someone really close in age. However, this behavior was mentally damaging and However, it is a really awful mistake and I often feel as though Can a female be a Son of Perdition? The Lord has not given us a lot of information on this subject. I think it would certainly be possible for women to reach that status Can past self harming make me unworthy to enter the temple? I am hoping you may be able to. Does she need to go to her bishop and confess that she has self harmed in the best? Is it a valid sealing if done unworthily? Can I be excommunicated? Let me start by saying that you are not alone in your concern. Can one be a good Latter-day-Saint and support gay marriage and abortion? I told her that I Mar 20, Temples , Worthiness Question Gramps, Can a teenager lose their limited use temple recommend for wearing the smallest gauges there are? As such only the Bishop for the Mar 12, Afterlife , Worthiness Question Gramps, If my parents are sealed to each other and they keep their covenants they made in the temple and remain faithful throughout their lives, can us, as children, still inherit one of the 3 kingdoms of the Celestial kingdom? Even if we break away from the Mar 8, Word of Wisdom , Worthiness Question Gramps, I just want to know your side about members who are selling products against the WOW like tobacco, alcohol, etc. Are they entitled to have a temple recommend? How about a farmer planting tobacco as means of income? Any enlightenment is greatly

Temple Worship and Temple Worthiness. February 28, by Brad. It simply can't be the acts we do that make us worthy to enter the temple, because even if the.

His story is a complicated one. About a year ago, Tyler came out of the closet. First to himself, then to immediate family members and a few close friends. He did not tell his bishop or any of his fellow ward members. Instead, he moved out of his ward and eventually stopped attending Church altogether. He also began to date in an effort to get into a serious relationship with another man. So while he had spent most of his life as a model Mormon, coming out and embracing his sexual identity led him into a period of general non-engagement with the Church. He occasionally drank though did not abuse alcohol, and generally his lifestyle reflected a shifting and distinctively less LDS perspective on morality and right and wrong. He also began attending the Episcopal Church, which he enjoyed in part because it was new and different but still Christ-centric, but also very much because he fell in love with the richness of the liturgy. Jake is a very liberal Mormon, and well outside of the Mormon mainstream on LGBT issues including his unequivocal support of gay marriage. In his email to Tyler he strongly encouraged him to return to church activity, reach out to his new ward, quit drinking, and hold himself to behavioral standards in his dating life consistent with the Law of Chastity no sexual relations outside of marriage. It was a gutsy email for Jake to write, and he knew that it had the potential to harm his friendship with Tyler. He would have simply dismissed it out of hand coming from most of the Mormons he knows. Attending the Episcopal Church, particularly during the holiday season, rekindled within Tyler a sense of how deeply religious his own personal nature was. But it also reminded him that he had lost something valuable in his absence from Mormonism. He resolved to try and return to his Mormon roots, not just by going back to his ward but by returning to the temple. He still had an active temple recommend, and had already made the lifestyle changes back into conformity with temple worthiness standards. During his first three weeks of renewed Church activity, he attended the temple three times. He had hoped that he would rediscover something like the deep connection to our high liturgy that he had experienced at the Episcopal Church, but found that he was disappointed on that front. By comparison to the spiritual invigoration of the Episcopal liturgy, the endowment ceremony was rote, formulaic, even uninspiring. And while he did feel the spirit in the temple, he did not feel it as strongly as he had during the Episcopal worship services. This was especially true his first two times at the temple after returning. His third time was notably different. Unlike the first two, this time Tyler felt a measure of guilt. He really questioned whether or not he was worthy to be there at all. This feeling of unworthiness, of not belonging, persisted throughout the ceremony. Until he reached the celestial room. The contrast could not have been starker. He felt accepted, embraced, wholly worthy to be there. And whereas for most of his time there he had wanted to leave as quickly as possible when the ceremony was over, he now desired to stay. The strangeness and unexpectedness of it. How almost shocking it was to see so many members of my extended family participating in this weird, esoteric ritual seemingly without a second thought, as though it were the most natural thing in the world for us to be doing. But the memory that stands out most is the initiatory, the moment I received the garment. The initiatory rites have changed over the years, so many of you will not identify directly with my experience. Back then, you passed through the different stages of ritual blessing, washing, and anointing wearing only a tunic-like shield, nothing underneath. It covered you, but only barely. I felt exposed, and that raw, vulnerable exposedness was compounded by the intimacy of the rites. By the time I reached the final stage, I longed to be covered. When the ordinance worker ritually clothed me in the garment they actually did this in a very dignified and comfortable way, the sense of relief was palpable. Where I had felt exposed and vulnerable and uncomfortable, the garment now made me feel covered and protected. I recognize that there are valid reasons for changing the initiatory rites. Now initiates begin the ceremony already wearing the garment, beneath a significantly more protective tunic. There is less discomfort with the ritual now, especially for first-time initiates. We are required to be worthy to be in the temple, to receive and renew our endowment covenants. Yet in a very real sense, the endowment makes us even less worthy. We turn, by covenant, high standards into

minimum requirements. And the ceremony itself frames just how impossibly high the stakes are. We place ourselves in a double bind by acknowledging the necessity of our worthiness and ensuring our unworthiness at the very same time and through the very same means. I think that more Mormons should experience the endowment the way Tyler did. The bulk of the ceremony should serve as a progressively unnerving reminder of how inadequate we are, how miserably we fail to live up to our sacred commitments, what a fallen world this is and what fallen and vulnerable and exposed creatures we are. And then we should experience the spiritual relief wash over us as God, on the basis of only tokens of our effort and of our having even accepted the impossible commitments in the first place, accepts us, embraces us, lets us into His presence, gives us a place of rest, considers us worthy. The failures of our lives, ritually reenacted in the temple by our acceptance of obligations we know we cannot and will not and do not live up to, inevitably propel us toward an encounter with God in which our unworthiness to stand in His presence is manifest and inescapable, a state of unimaginable vulnerability. And yet we are taken in, and once in His presence, despite our unworthiness, we desire to stay.

Chapter 6 : Ask A Mormon: Who Can Enter Mormon Temples? - SpokaneFÄ•VS

A temple recommend is an identification card which entitles the bearer to enter a Mormon temple. It is issued only to Mormons who have met these and other conditions. While the LDS Church demands its followers to be "worthy" in order to participate in its temples, the Bible gives a clear picture that a sense of unworthiness was much more.

When Worthiness is Weaponized: She is also a talk producer at the community radio station WORT In , the Salt Lake Tribune broke the story wide open with a Pulitzer Prize-winning series of articles revealing the punitive measures taken against sexual assault victims at Brigham Young University in Provo. The issue was that students' most of them women' coming forward to report sexual assaults were often probed and then disciplined for additional information pertaining to their assault that could be deemed honor code violations. This might include dress and grooming standards, alcohol or drug use, curfew violations, etc. They are revictimized and ultimately punished for reporting what happened to them, which discourages future reporting and leaves BYU students especially vulnerable to continued abuse. While the veracity of some aspects of this story are in the midst of being confirmed, the details provided are illustrative of widespread problems regarding ecclesiastical endorsements at Church schools. The bishop then informed Maria that her ecclesiastical endorsement was at risk. In addition to abiding by the honor code, students at Church schools are required to receive an ecclesiastical endorsement from their religious leader each year in order to remain in good standing with the university. The endorsement is essentially a way to ensure compliance with the honor code, including levels of church attendance and activity. The experience of receiving an ecclesiastical endorsement runs the gamut from being an obnoxious formality to something that could seriously rattle your faith or upend your educational pursuits. Imagine not being on good terms with your bishop for one reason or another: Your assigned bishop may not know you well because you travel extensively or attend another ward in your area which is somewhat discouraged in the church but certainly not a serious offense. Yet, for reasons altogether unrelated to your worthiness, you might find that your bishop reports you as inactive and ineligible for a renewed endorsement. More seriously, you may wish to disclose something deeply personal to your bishop. In either case, disclosure runs the risk of outsized consequences to your educational or professional life. The local leadership roulette that is a problem for many Church members is exacerbated when you need an ecclesiastical endorsement for school or work. Further, imagine if that disclosure is made to the bishop by a fellow ward member or a roommate. Outing one another is considered by some an important duty of being an honor code'keeper. Some see it as an act of love. Even in cases of garden-variety confession of sin, Church-school students and employees may find themselves hesitant to share with or receive counsel from their bishop. Normally, bishops prompt confessors to make amends or briefly refrain from taking the sacrament. But at Church schools, confessing students may lose their student status, their job, or their housing. Even though the assailant is guilty of sexual assault'as in, he is an accused criminal answerable to the law of the land, to say nothing of the honor code'his bishop was more than happy to get him back on the right track ASAP. One month to repent of sexual assault and enter the holiest place known to Mormons to participate in the holiest ordinance known to Mormons. He, too, was ultimately suspended with his endorsement revoked, although the Trib did not report the length of his suspension or if any further discipline was being undertaken by the Church. This says two things to me. First, in the case of sexual assault, it seems that male worthiness is much easier to reclaim. All a man has to do is be or act sufficiently remorseful, and heaven and earth will combine to secure his spot in the kingdom. This is textbook revictimization, and it can alienate survivors from virtually all sources of community support. Yet he was not worthy enough to attend classes. None of my friends were dismissed from school during my time there though several elected to leave or transfer due to the oppressive culture , nor did I have a candid conversation with anyone who was contacted by the Honor Code Office regarding a serious violation. What I can attest to is the often small but perceptible ways that the pharisaical cult of worthiness affected all of us. It permeated the air we breathed. All of us were at risk in some way or another: Ecclesiastical endorsements, because they often go above-and-beyond the community standards for full church participation or even temple attendance, make education and work

especially precarious for Mormons who are at a Church-affiliated institution. My point here is not to complain about strict curfews and beard cards absurd as those things are , but to invite us to consider the real costs of the ecclesiastical endorsement. These are tens of thousands of Mormon students who, during the formative years of their adulthood, are learning that their fellow saints and priesthood leaders cannot be entrusted with the details of their spiritual welfare lest they lose their housing, job, or degree. They are being monitored and infantilized in ways virtually unknown to other adults in the Church. This erodes trust in friends and community members, to say nothing of their faith in leaders and the Church as an institution. The current practice of ecclesiastical endorsement stymies personal spiritual growth and robs students of the opportunity to receive meaningful pastoral care in tandem with their education.

Chapter 7 : Temple Recommend Interview Questions

Question. Gramps, A friend of mine used to self harm and asked me if she was still worthy to enter the temple. I wasn't able to answer her. I am hoping you may be able to.

Biblical references[edit] Latter Day Saints cite various Old Testament references to temple ordinances such as those found in Exodus Kirtland ordinances included washings and anointings differing in many ways from the modern portion and the washing of the feet ordinance. In contrast, the grand edifice known as the Nauvoo Temple was in operation for only two months before the Latter Day Saints left Illinois for the West. The walls of the second level of the Red Brick Store were painted with garden-themed murals, the rooms fitted with carpets, potted plants, and a veil hung from the ceiling. While he and the rest of the Quorum of the Twelve made contingency plans for abandoning the city, he may have hoped that it would not prove necessary. For example, in early , Young convened a conference at the Norwegian colony at Norway, Illinois , and announced a plan to build a Latter-day Saint town there with a temple for the use of the Norwegian Latter Day Saints. By the end of , the building was sufficiently finished to allow temple ordinances to be performed. Ordinances continued to be performed in early as the Mormons were forced to abandon the city. A small crew remained in the city and continued to work on the temple until April 30, , when it was formally dedicated in a private ceremony [7] by Joseph Young ,[citation needed] the senior of the Seven Presidents of the Seventy. It was used for three months, then abandoned in late summer The completed temple was eventually destroyed by fire, and the remaining structure was later demolished by a whirlwind. Salt Lake City , St. George , Manti , and Logan George Temple was the first to be completed in , followed by Logan and Manti The Salt Lake Temple took 40 years to complete because of various setbacks and delays. It was dedicated in Latter-day Saint temple building halted until the presidency of Joseph F. Smith , who announced two additional temples: Cardston became the first Latter-day Saint temple dedicated outside of the United States. Smith broke with the previous tradition established since Kirtland of building temples with upper and lower courts. Temples previously had been ever larger, but the Laie Hawaii Temple was smaller than the Nauvoo Temple had been. Both Cardston and Laie were dedicated under church president Heber J. Grant , as was a temple in Mesa, Arizona. McKay dedicated five additional temples including one in Bern, Switzerland “which was the first temple dedicated in Europe and the first temple to use film recording of the endowment rather than live actors. Lee dedicated its twin in Provo, Utah. Kimball began a plan to build many more smaller temples according to standardized plans. This trend has continued. Nine additional temples were dedicated in the presidency of Ezra Taft Benson and two in the brief presidency of Howard W. Under church president Gordon B. Hinckley , the church dedicated 77 temples. In , Hinckley introduced a standardized, smaller temple plan designed to bring temple services to smaller or remote congregations at a reduced cost. The first of this new generation of temples was completed in with the Monticello Utah Temple. Subsequent revisions to the standard design further increased the size and complexity of the temples. Monson , dedicated 26 temples during his time as church president. There are operating temples which includes 10 previously dedicated, but closed for renovation , 11 under construction, and 30 announced not yet under construction. Purposes[edit] Temples have a different purpose from LDS meetinghouses. Ezra Taft Benson , a former church president, taught: When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways. Symbolism in the temple[edit].

Chapter 8 : Being Worthy to Enter the Temple - ensign

When Mormons talk about "worthiness" in terms of "temple worthiness," we're really talking about temple "preparation." While sins like adultery can keep people out of the temple, often times people cannot yet visit the temple simply because they're not yet ready, not yet prepared.

They are, literally, houses of the Lord where the crowning blessings of the gospel of Jesus Christ are available. These unique and wonderful buildings, and the ordinances administered therein, represent the ultimate in our worship. These ordinances become the most profound expressions of our theology. Mormon temples are different from meetinghouses. In local meetinghouses, Sunday worship services are conducted, and the gospel of Jesus Christ is taught to people of all ages. After understanding is achieved, we can enter into covenants with Him to be obedient to His will and, in turn, receive His promised blessings as a result of our faithfulness. We have templesâ€”they now dot the maps of nationsâ€”here the worthy can enter, worship, be taught, and make covenants to serve God and abide by His law. The ordinances and work of the temple are at the heart of what Latter-day Saints do. Every activity, every lesson, all we do in the Church, point to the Lord and His holy house. Our efforts to proclaim the gospel, perfect the Saints, and redeem the dead all lead to the temple. Each holy temple stands as a symbol of our membership in the Church, as a sign of our faith in life after death, and as a sacred step toward eternal glory for us and our families. Mormon Temples Provide Ordinances for the Living Ad Much of the instruction and teaching in the temple is done in sacred rituals, called ordinances, where individuals make covenants with God. The primary purpose of the temple is to provide the ordinances necessary for our exaltation in the celestial kingdom. In other words, to obtain the highest degree of glory in the afterlife, we must first partake of the saving ordinances of the gospel of Jesus Christ. Of the holy temple, President Boyd K. There members of the Church who make themselves eligible can participate in the most exalted and sacred of the redeeming ordinances that have been revealed to mankind. There we may be washed and anointed and instructed and endowed and sealed. And when we have received these blessings for ourselves, we may officiate for those who have died without having had the same opportunity. These ordinances are most sacred to Latter-day Saints, and are spoken of outside the temple in general, not specific, terms. The ordinances of washing and anointing are referred to often in the temple as initiatory ordinances. It will be sufficient for our purposes to say only the following: Associated with the endowment are washings and anointingsâ€”mostly symbolic in nature, but promising definite, immediate blessings as well as future blessings. The next ordinance is called an endowment. Temples are the greatest university of learning known to man, giving us knowledge and wisdom about the Creation of the world. Endowment instructions give guidance as to how we should conduct our lives here in mortality. And, finally, is the sealing ordinance. The sealing ordinance is that ordinance which binds families eternally. Temple marriage is a sealing ordinance. Children born to couples sealed in the temple are born in the covenant. When a couple has been married in a civil ceremony and then sealed in the temple a year or more later, children not born in the covenant are sealed to the couple in a brief and sacred ordinance. These ordinances are available only with the proper authority, or priesthood keys. I have always been impressed that the ordinances of the temple are reverently and carefully administered. They are not complicated or extravagant but are typical of the simplicity of the principles of the gospel. In the Church we hold sufficient authority to perform all of the ordinances necessary to redeem and to exalt the whole human family. And because we have the keys to the sealing power, what we bind in proper order here will be bound in heaven. Those keysâ€”the keys to seal and bind on earth and have it bound in heavenâ€”represent the consummate gift from our God. With that authority we can baptize and bless, we can endow and seal, and the Lord will honor our commitments. Latter-day Saints believe that only those who have received the saving ordinancesâ€”which include baptism, receiving the gift of the Holy Ghost and the ordinances received in the templeâ€”can receive the highest blessings in the kingdom of God. Ordinances and covenants become our credentials for admission into His presence. To worthily receive them is the quest of a lifetime; to keep them thereafter is the challenge of mortality. The question then becomes, what happens to those who die without the opportunity to partake of these ordinances and make these covenants with God?

That individual would then accept or reject the baptism in the spirit world, according to his own desire. Latter-day Saints believe that they are presenting opportunities for those who are deceased to accept or reject the ordinances performed by proxy in their behalf. As President Packer taught: Those who have been to the temple have been taught an ideal: Someday every living soul and every soul who has ever lived shall have the opportunity to hear the gospel and to accept or reject what the temple offers. If this opportunity is rejected, the rejection must be on the part of the individual himself. The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. The teachings of the temple help to answer the fundamental questions of our mortal existence. A unique feature of The Church of Jesus Christ of Latter-day Saints is its teaching concerning temples and the eternal significance of all that occurs within them. Much of the instruction in the Mormon temple is symbolic. The temple is a house of learning. Much of the instruction imparted in the temple is symbolic and learned by the Spirit. This means we are taught from on high. Temple covenants and ordinances are a powerful symbol of Christ and His Atonement. We all receive the same instruction, but our understanding of the meaning of the ordinances and covenants will increase as we return to the temple often with the attitude of learning and contemplating the eternal truths taught. Through the ordinances and covenants we make in the temple, we also learn how to conduct our lives to as to qualify ourselves to return to the presence of God. The opportunity to enter the temple and to take upon ourselves the sacred covenants therein is one of the greatest blessings available to us in mortality. Then, after we take upon us those covenants, our obedience in living them daily stands as a demonstration of our faith, love, devotion, and spiritual commitment to honor our Heavenly Father and His Son, Jesus Christ. Our obedience also prepares us to live with Them in the eternities. This is the reason that temple blessings are so important to Latter-day Saints and why they seek to provide the same opportunities for their deceased ancestors. The blessings and ordinances of the temple have had a certain aura of mystique for many years, in large part because Latter-day Saints do not discuss them openly. But rather than being secret, they are sacred. A careful reading of the scriptures reveals that the Lord did not tell all things to all people. There were some qualifications set that were prerequisite to receiving sacred information. Temple ceremonies fall within this category. We do not discuss the temple ordinances outside the temples. They are kept confidential lest they be given to those who are unprepared. Preparation requires effort on the part of the individual. Curiosity is not a preparation. Deep interest itself is not a preparation. Preparation for the ordinances includes preliminary steps: But sacred does not mean secret, nor does it mean that the blessings of the temple are only intended for a chosen few. It was never intended that knowledge of these temple ceremonies would be limited to a select few who would be obliged to ensure that others never learn of them. It is quite the opposite, in fact. With great effort we urge every soul to qualify and prepare for the temple experience. Full preparation for the temple is important. To enter the temple is a tremendous blessing. But first we must be worthy. We should not be rushed. We cannot cut corners of preparation and risk the breaking of covenants we were not prepared to make. That would be worse than not making them at all. In the temples, Latter-day Saints make sacred covenants with God. These covenants are two-way promises between a person or persons and God, and God sets the terms. The violation of these covenants brings serious consequences. Those who are not fully prepared to abide by their covenants should not make them. Thus, full preparation is essential. Preparing to Enter the Temple The ordinances of the temple are available to all baptized, worthy members of The Church of Jesus Christ who are sufficiently prepared. Youth ages 12 and older are eligible to participate in the ordinances of proxy baptisms for the dead. There is no specific age limit for the other temple ordinances, but a person must have been a baptized member of The Church of Jesus Christ for at least a year. Often, young adults receive their temple endowments in preparation for serving a proselytizing mission for The Church of Jesus Christ or just before a temple marriage. If single, adults receive their endowments at a mature time in life. The true measure is spiritual maturity, and that is a decision made between the person and his or her ecclesiastical leader in a temple recommend interview. The interview for a temple recommend is conducted privately between the bishop and the Church member concerned. Here the member is asked searching questions about his personal conduct and worthiness and about his loyalty to the Church and its officers. The person must certify that he is morally clean and is keeping the Word of Wisdom , paying a full

tite, living in harmony with the teachings of the Church, and not maintaining any affiliation or sympathy with apostate groups. The bishop is instructed that confidentiality in handling these matters with each interviewee is of the utmost importance.

Chapter 9 : Temple Worship and Temple Worthiness – By Common Consent, a Mormon Blog

To enter the temple, an individual must be baptized, and after one year, may seek a temple recommend. The individual is interviewed by his/her bishop, during which the candidate is asked a series of questions to determine worthiness to enter the temple.

Who Can Enter Mormon Temples? Small Mormon temple located in Columbus, Ohio. Wikipedia photo by Ricardo Ask A Mormon: By Samantha Briggs Who can enter Mormon temples? After announcing our engagement, we were a little apprehensive about telling our non-LDS family members that they would not be able to attend our wedding ceremony because it would be held in an LDS temple. For members of the Church of Jesus Christ of Latter-day Saints, temples are our most sacred spaces of worship. Much of our religion revolves around the ordinances that take place there and the covenants we make with God while in the temple. Regular Sunday worship services do not take place in temples—in fact, temples are only open Monday through Saturday. Sunday church services, as well as various activities throughout the week, are held in meetinghouses, and the invitation is always open to any and all who would like to come. After a new LDS temple is built, several weeks are set aside for a public open house. All are welcome to come and take a guided tour of the temple. When the open house period is over, the temple is closed to the public, and during a special meeting, the building is dedicated to the Lord. As stated before, temples are a more sacred space of worship for LDS members, and therefore there are guidelines for who can enter the temple. A common misconception is that all baptized members of the LDS church may enter the temple. Although there are some ordinances that youth over the age of 12 can participate in, most LDS members fully participate in temple worship for the first time between the ages of 18 and 21. The questions asked in this interview determine if the member has a testimony of the Church, keeps the commandments, supports Church leaders, obeys the Word of Wisdom, pays tithing, and is honest. Details of temple worship and proceedings are not discussed outside the temple not because they are secret but because they are sacred. There were some qualifications set that were prerequisite to receiving sacred information. Temple ceremonies fall within this category. For me, maintaining high standards of conduct and improving my personal spirituality and righteousness is a daily commitment to ensure that I am always worthy to enter the temple and partake of the peace, comfort, and inspiration that I feel when I am there.