

THE
DOCTRINE
AND
COVENANTS
OF A NEO-MORMON



“Doctrine and Covenants of a Neo-Mormon”

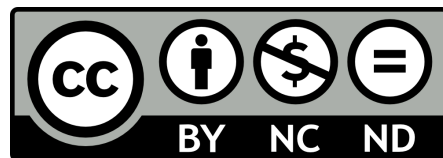
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Preamble

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Mormonism is quite unique amongst the religions of the world. In the 1830s we tried to clearly articulate our beliefs by creating a new book of scripture which eventually came to be called "The Doctrine and Covenants." The first part was a series of theological lectures regarding our beliefs, and the second part dealt with how to regulate the church and its worship and was organized by topic.

However, our doctrines and theologies shifted in the original organization, and every organization since the succession crisis has also drifted theologically to some degree. In fact, many churches have entirely removed the first part and reordered the second part so that the Doctrine and Covenants is more of a documentary history of their sect of Mormonism. This book, which was intended to clarify Mormon beliefs and practices, now feels disjointed and confusing.

My Mormonism is quite unique, and so I felt like I should step into the tradition of our ancestors and openly articulate and share my beliefs in order to be understood by my fellow Mormons and my family and friends who don't share my Mormon identity.

The first part of this edition of The Doctrine and Covenants will touch on my core beliefs, with the Articles of Faith acting as a summary. The second part will touch on how to conduct the ordinances and covenants that are essential to me.

Doctrine

Articles of Faith

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The Articles of Faith [were originally created in order to articulate the original church's beliefs at the time](#). Since then, just about every Mormon church has created their own unique versions.

I have stepped into this tradition before to articulate the beliefs that a group of friends and I shared, but it was quite vague. I have decided to create my own version to articulate my own beliefs in more detail.



My Views on Our Nature

1. I believe that all existence is composed of matter and spirit, both of which may be eternally refined and renewed. The sum of the former is the material universe, and the sum of the latter is known as the Great Spirit that fills the universe, gives life, and is the creative force in all things.
2. I believe that goddesses, gods, deities, humanity, and spirits share a common nature and are of the same spiritual species, the more mature of which serve as Heavenly Parents. According to the doctrine of eternal progression, we will grow line upon line, precept upon precept, until we have achieved exaltation. In short, as we are now, our Heavenly Parents once were; as our Heavenly Parents are now, we may become.
3. I believe in the doctrine of multiple mortal probations, which is that we will have as many lifetimes as we need to achieve our exaltation.

My Views on Worship

4. I believe in honoring my spiritual heritage, Mormonism, while reinterpreting it to meet the needs of my own day.
5. I believe my Mormon ancestors took part in entheogenic sacraments to help them connect with the divine and that this is my most powerful tool for doing the same today.
6. I believe that while priesthood and ordination are human-derived concepts and rituals, they nevertheless help recognize the spiritual role that one serves in the community.
7. I believe that since I recognize the fundamental divinity and equality of all individuals, I am obligated to actively reject and dismantle unjust laws and hierarchical structures that perpetuate inequality, and create and uphold just communities and laws in their place in order to foster unity among all people and strive to create peace, safety, and comfort for all.

My Views on Scripture

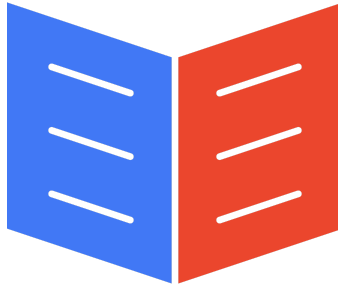
8. I believe that the Heavenly Parents continue to speak with all of humanity, and I commit to seeking more light and truth from all available sources while rejecting oppressive and harmful doctrines.
9. I believe that scripture was written in diverse times and places and reflects the languages, cultures, and conditions under which they were written. We may learn from the writings of these times, but we must not be bound by them.
10. I believe that all scripture is art and is most meaningful — spiritually, ethically, and intellectually — when understood as such.

My Views on History

11. I believe that our history is separate from our mythology and scripture, but all have valuable lessons to teach.
12. I believe that continuing to explore Mormon history is part of my identity formation, but my theological beliefs are not necessarily restricted by it.
13. I believe that learning about Mormon history gives me valuable insights for my personal progression by learning from the follies and successes of the past.

Section 1: Scripture and History

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1. Scripture

- A. The value of scripture lies not in its historical accuracy or future predictions, but in its power as art and myth.
- B. Every culture has produced such art and myth which teach lessons they thought were valuable to pass on to future generations.
- C. In our day we have writings available to us from many cultures around the world, and it is wise to seek light and truth from all available sources.
- D. When reading, keep in mind that the writings in scripture reflect the humanity of their authors—the time, location, language, customs, and beliefs of their era—and must be interpreted accordingly.

2. History

- A. While scripture conveys spiritual truths through myth, history provides a different set of lessons drawn from real events.
- B. Studying religious history is vital to understanding the identity, mission, and faith of the Mormon community, grounding us in the lived experiences of those who came before.
- C. This exploration fosters dialogue, repentance, and transformation, helping us learn from the past and grow in our faith without being constrained by outdated interpretations.
- D. Though history teaches us where we have been and what we have believed, it does not prescribe our future, leaving room for growth and new understanding.

3. Admonition

A. From the earliest moments in the Sacred Grove to our present-day communities scattered across the world, we have always been a people with pioneering spirits who are called to explore beyond tradition and carve new paths for spiritual growth.

B. The Restoration is not a fixed event but an ongoing, living process. Each generation holds the sacred privilege and responsibility to breathe new life into it, shaping it for their time.

C. Therefore, do not be chained by the past! Do not let the weight of tradition cloud your vision or hinder your progress. We honor our predecessors not by replicating their lives, but by embracing our own unique journeys and filling them with meaning and purpose.

D. Therefore, be a peculiar, wild, and adventurous people who are full of joy, laughter, playfulness, imagination, hope, freedom, and song! Dare to dream of new possibilities and let your imaginations soar to the very heights of heaven.

E. As you take risks to explore these visions, create new scriptures that give voice to the deepest truths of your souls, and share them with others who can find meaning and inspiration through your insights.

F. Create history, knowing you will have successes and failures, so that you may be able to teach future generations through your actions.

4. Conclusion

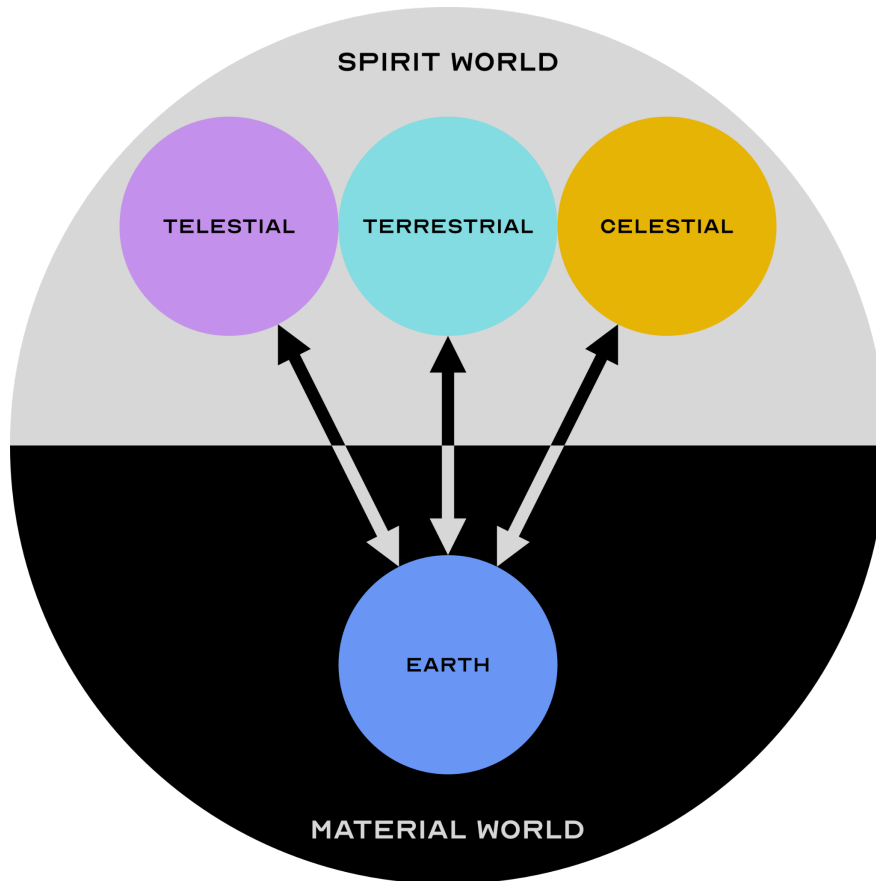
A. A grand fundamental principle of Mormonism is to receive truth, no matter its source, for we have the right to embrace all truth, wherever it may be found.

B. We are to gather all that is good and true in the world and hold it dear, for only then can we truly embody what it means to be a Mormon.

C. Indeed, Celestial glory is intelligence.

Section 2: Cosmology

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1

- A. The cosmos consists of two fundamental worlds: the Material World and the Spiritual World.
- B. The Material World – the Universe – encompasses all physical matter—everything tangible and measurable, including our bodies, planets, stars, and galaxies. While valuable, studying the Universe is beyond our spiritual focus in this book.
- C. The Spiritual World – the Great and Holy Spirit – encompasses all spirit—a timeless, boundless, non-material essence that permeates and connects all the Universe with life and light. This shared consciousness sustains all creation, and our spirits return to it after mortal life.
- D. Every entity – animate or inanimate, seen or unseen – is made up of matter, spirit, or both. These two worlds subtly interact and influence each other.
- E. Matter and spirit are eternal; they can be organized and reorganized infinitely but cannot be created from nothing or destroyed into nothingness.

2

- A. The Great and Holy Spirit gathered intelligences scattered throughout the void and fashioned them into emanations. One such emanation is the Elohim, a divine family that is granted dominion over the Universe.
- B. Goddesses, gods, deities; humanity; and spirits all belong to this same spiritual family known as the Elohim.
- C. The distinctions among these beings are based on their levels of growth, maturity, and enlightenment.
- D. Through progression and learning, each can advance to higher stages of existence.

3

- A. The Elohim divided the Spiritual world into three realms: Telestial, Terrestrial, and Celestial.
- B. After a mortal probation, spirits ascend to one of these realms based on their spiritual development and choices made during their earthly existence.
- C. If a spirit chooses to return to mortality, they retain the maturity and growth that they gained in prior lifetimes.

4

- A. The first realm is the Telestial realm, which is commonly depicted by a star.
- B. Spirits here struggle with fundamental virtues like compassion, empathy, and respect. They often prioritize personal desires over the well-being of others, engaging in deception, exploitation, manipulation, and oppression. As a result, they isolate themselves from the broader community.
- C. This realm is marked by loneliness. Each spirit exists in a self-created world tailored to their desires, resulting in a lack of meaningful connections.
- D. The residents here return to Earth with the goal of developing a sense of appreciation for and understanding of the virtues of compassion, empathy, and respect.

5

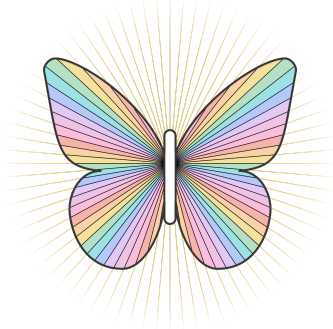
- A. The second realm, known as the Terrestrial, is symbolized by the cool and luminous moon.
- B. The souls of this realm were people who strived to do right by themselves and others, but despite their best intentions they developed and retained harmful tendencies and inclinations during their times on Earth, and, whether unintentionally or not, caused harm to others. These conditionings have not yet been overcome.
- C. It is here that an atmosphere of camaraderie and goodwill prevails. Residents are committed to mastering the complexities of living in harmony with both the self, others, and the natural world.
- D. The residents here return to Earth with the goal of overcoming the negative habits which are deeply ingrained in their psyches.

6

- A. Lastly, the Celestial Realm, where the glorious and life-sustaining sun symbolizes its majesty.
- B. Those who reside here have perfected all teachings available in the mortal world, achieving flawless unity of heart and mind and forming profound bonds with all of creation.
- C. Inhabitants radiate unconditional love that binds all hearts together as one, living in a state of eternal harmony and enlightenment.
- D. These exalted beings have the power to reconstitute a material form and never set their body down again, or they may choose to remain without a permanent body and return to mortality on occasion to teach and assist others on their spiritual journeys.

Section 3: Our Potential for Exaltation

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1

A. Consider the humble caterpillar in a beautiful meadow. Within it stirred a sense of greater purpose, a yearning for more than its eyes could see.

B. Drawn by a thirst for wisdom, the caterpillar wove for itself a chrysalis, a sacred veil that concealed it from the familiar.

C. Within the chrysalis, the caterpillar faced trials unknown and grew in ways it had never known possible.

D. When the moment came, the chrysalis opened, and from it emerged not a caterpillar, but a radiant butterfly.

2

A. So it is with us. In our pre-mortal state, we, too, felt the stirring of divine potential, knowing we were destined for more than we could comprehend.

B. Drawn by this thirst for wisdom, we chose to enter mortality, weaving the veil of forgetfulness over our minds and stepped into the world to learn and grow.

C. In the crucible of mortal life, we encounter darkness, struggle, and change. In facing our trials, we grow in ways beyond imagination, our souls reshaped through divine refinement.

D. And when we emerge from our mortal probations, we will rise not as we were, but transformed—exalted as goddesses, gods, and deities.

- A. Those exalted ones then guide humanity as Heavenly Parents.
- B. They gather us under their wings as a hen does with her chicks.
- C. They protect us as a bear does with her cubs.
- D. They prepare us as an eagle does with her nestlings.

Section 4: Multiple Mortal Probations

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1

A. Consider the potter, who takes a lump of clay and places it upon their wheel to form it into a vase.

B. The clay is molded, turned, and fashioned into various forms, each movement bringing it closer to becoming a beautiful vase.

C. However, if the clay resists taking on its destined form, it will be cut off the wheel and cast back into the mill to be ground over again.

D. This cycle continues – sometimes as many as 50 or 100 times – until the clay is able to be formed.

2

A. So it is with us. We are the clay, our Parents in Heaven are the potters, and mortality is the mill.

B. We are molded, turned, and fashioned into various forms, each mortal probation bringing us closer to exaltation.

C. However, if we resist our divine destiny, we too must return to mortality for further refinement.

D. We are given time and again, probation after probation, to mold our spirits so we may take on every divine attribute.

A. This molding is essential, for without it, we cannot hope to stand in the Celestial presence of our goddesses, gods and deities as equals.

B. Once this exaltation is reached, we may pick up a mortal frame in Celestial glory.

Section 5: Divine Attributes for Exaltation

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1

A. We have got to learn how to make ourselves goddesses, gods, and deities, the same as all those in the heavens have done.

B. When you climb a ladder, you must begin at the bottom rung. You have got to go from a small capacity to a great capacity, from a small degree to another, from grace to grace, from exaltation to exaltation till you are able to sit in everlasting power and glory.

C. Therefore, an acquaintance with the attributes of these goddesses, gods, and deities is essential in order to emulate them, grow, and be exalted to their stature.

2

A. The goddesses, gods, and deities are diverse and inclusive.

B. For, without these, exclusivity and division reign.

3

A. The goddesses, gods, and deities are just and equitable.

B. For, without these, injustice and inequality prevail.

4

A. The goddesses, gods, and deities are stewards and sustainers.

B. For, without these, neglect and exploitation dominate.

5

- A. The goddesses, gods, and deities are compassionate and empathetic.
- B. For, without these, coldness and indifference harden hearts.

6

- A. The goddesses, gods, and deities are peaceful and nonviolent.
- B. For, without these, conflict and aggression spread.

7

- A. The goddesses, gods, and deities are free agents and accountable for their actions.
- B. For, without these, irresponsibility and passivity take hold.

8

- A. The goddesses, gods, and deities are curious and wise.
- B. For, without these, ignorance and folly cloud the mind.

9

- A. The goddesses, gods, and deities are self-expressive and ever-growing.
- B. For, without these, complacency and suppression dim the divine light within.

10

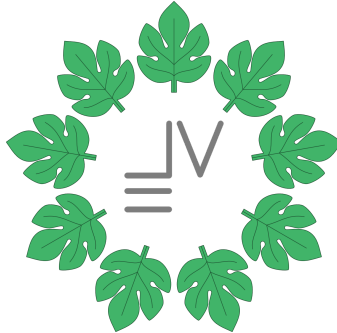
- A. The goddesses, gods, and deities are courageous and innovative.
- B. For, without these, fear and stagnation build barriers to the unknown.

11

- A. By cultivating these divine attributes within ourselves, we ascend the ladder toward exaltation.
- B. Let us strive to embody these virtues daily, transforming not only our own lives but also the world around us.
- C. In doing so, we prepare ourselves to join the divine assembly, enthroned in everlasting power and glory.

Section 6: Ordinances for our Exaltation

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1

A. There are sacred ordinances – promises that we make with deities and each other – which help us progress from one degree of glory to another.

B. Some of these ordinances always include an entheogen, others only sometimes include entheogens, and there are some that never include entheogens. All of these are crucial to a well-rounded religious practice.

2. Prayer

A. The Prayer Ordinance is speaking to a deity through the Great and Holy Spirit, and has two purposes.

B. Prayer calms and centers the mind and soul and fosters a state of clarity that allows for self-reflection.

C. In this place of peace, one can more easily connect with a goddess, god, or deity to express gratitude, desire, and devotion.

3. Blessings

- A. The Blessing Ordinance marks significant moments in life and are expressed in three forms.
- B. Blessing children is a way for the community to affirm and reaffirm their commitment to the child. This is done near birth and at ages 8, 12, 14, and 16.
- C. When adults are at crossroads in their lives they may seek guidance from respected leaders in their community to offer them wisdom.
- D. A blessing for health may be sought at any time to help promote spiritual, physical, and mental well-being. This is performed by applying a drop of oil to the head and the laying on of hands.

4. Purification

- A. The Purification Ordinance cleanses and sanctifies individuals, items, and spaces for spiritual purposes, and is expressed in three forms.
- B. Washing the body can help purify both body and mind, and can be done by immersion in water, perfuming with cinnamon-infused whiskey, or washing feet.
- C. Banishment expels malicious or harmful entities and is often performed by dusting off one's feet.
- D. Consecration sets apart a place, item, or article of clothing for spiritual use by holding or touching it and saying a few words to dedicate it to this purpose.

5. Communion

- A. Communion is an ordinance which was instituted by a deity to help followers remember them.
- B. This is often done by blessing and then drinking, eating, or inhaling a substance.
- C. Communion may take many forms such as incense, bread and wine, or many variousentheogens.

6. Endowment

- A. The Endowment is designed to facilitate deep introspection, spiritual transformation, and connection with divine entities.
- B. Prior to the Endowment, participants undergo a period of mental, physical, and spiritual preparation, including dietary customs, meditation, and fasting. This preparation is essential for aligning the participants' minds and bodies with the sacred nature of the ritual.
- C. Upon arrival at the sacred space where the Endowment will be held, participants are greeted and welcomed with a ritual greeting by the presiding priesthood holder, who also dedicates the space for the session. This dedication sanctifies the environment, making it conducive to spiritual work.
- D. The Endowment session begins with a first anointing, which includes a ceremonial washing, perfuming with a cinnamon-infused whiskey, and anointing with a luminescent consecrated oil. Participants then change into sacred clothing, receive blessings, and are given a New Name, symbolizing their readiness for the spiritual journey ahead.
- E. A sacrament, tailored to the participants' needs, is consumed, catalyzing a spiritual transformation known as "Transfiguration." This act is central to connecting with divine entities during the session.
- F. Participants engage in meditation and covenant-making, rehearsing sacred symbols, tokens, and oaths. The ritual includes a reading of a creation story and culminates in receiving tokens of the holy priesthood, each symbolizing different spiritual commitments.
- G. Participants symbolically pass through a Veil, engaging in a dialogue with a Veil worker that involves giving and receiving sacred tokens and names. This represents the transition from one state of being to another.
- H. Transfiguration is the peak of the ritual, where participants experience profound spiritual insights, emotional depth, and a sense of unity with the cosmos. This process may involve physical reactions and is supported by the priesthood to ensure the well-being of all involved.
- I. The session concludes with a second anointing, which includes a ceremonial washing, perfuming with a cinnamon-infused whiskey, and anointing with a luminescent consecrated oil. Participants then change back into their mundane clothing and then receive blessings.
- J. After the session, participants are encouraged to rest and later reflect on their experiences, sharing insights with others. This reflection helps integrate the spiritual teachings into daily life, often accompanied by a communal meal.

7. Sealing

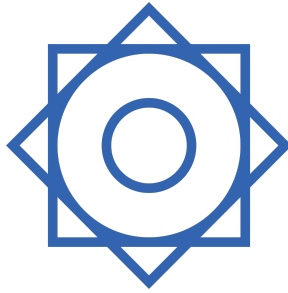
- A. The Sealing Ordinance celebrates and reaffirms relationships and vows, and is expressed in four forms.
- B. A partnership ceremony is a way for the community to celebrate the connection between those in the partnership.
- C. A marriage commitment mirrors a partnership ceremony, but carries with it legal implications and privileges.
- D. A vow renewal ceremony revisits and strengthens the partnerships' devotion to and love for one another.
- E. An adoption ceremony expresses the connection that one has to another as a parent or a sibling.

8. Ordination

- A. Everyone already has the priesthood, but the Ordination Ordinance is a ritual to formally recognize that one has studied and serves their community.
- B. A potential ordinand may seek ordination from a priesthood holder. If the priesthood holder affirms they are ready for ordination, the priesthood lays their hands upon the ordinand's head and ordains them to their new office.

Section 7: Priesthood which facilitates the Ordinances

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1

A. The concept of priesthood is one that humanity has developed to convey who acts on behalf of them for the goddesses, gods, and deities.

B. Within our tradition, there are two priesthoods: Aaronic, named after the brother of the prophet Moses, and Melchizedek, named after the King of Salem who was the Prince of Peace.

2

A. Priesthood callings may come through prophecy, lineage, foreordination, faith and good works, and the gifts that they have.

B. Priesthood has been imparted through the ordination or having partaken in an Endowment session.

3

A. No power or influence can or ought to be maintained simply because one has been ordained.

B. Though one may be ordained to the priesthood, if they try to cover their sins, satisfy their pride or ambition, or use it to control or force others in any unrighteous way, then their authority is lost.

C. We have learned by sad experience that it is the nature and disposition of almost all people that as soon as they get a little authority they will immediately begin to exercise unrighteous dominion.

4

A. In practice, priesthood authority is those that have an effective ministry. This effective ministry is illustrated through three means: moral authority, spiritual authority, and competency or educational authority.

B. Those who have moral authority go beyond just adhering to traditions, social pressures, and theoretical ideas – they show compassion to others, support marginalized communities, seek to make peace with those who have wronged them, and live lives filled with love, forgiveness, and justice. They act as peacemakers, bridges of understanding, and sources of comfort and strength. Through their actions, they aim to uplift, heal, and inspire others. They bring us closer together, showing that true authority is about serving and sacrificing for others. Through their example, we are inspired to be more virtuous and kind.

C. Those who have a spiritual authority help those around them find divinity. These leaders don't just offer clichés or superficial gestures, make empty promises, and then ask for donations. Instead, those spiritual leaders seek to achieve harmony, balance, and equality among creation by nurturing communities which encourage self-expression—whether through the mediums of music, fashion, art, dance, the written word, or simply acceptance of the self. In doing this, they help us transcend the boundaries of the finite self so we may see that they are but a piece of grander wholes such as our families, communities, planet, and Universe.

D. Those who have educational or competency authority go beyond mere opinions, rumors, or superficial knowledge. Those with this authority are well-versed in a range of disciplines including ethics, music, history, as well as practical skills such as being an emotional confidant. They are dedicated to lifelong learning and personal growth, ensuring they are well-equipped to serve their communities. Through their expertise and wisdom, they empower and enlighten others. They bring clarity, insight, and guidance, showing that true authority comes from a commitment to knowledge and understanding. Through their example, we are inspired to value education and seek continual self-improvement.

E. There are many who exhibit priesthood power having never participated in the ordinance of ordination. These are they who have a calling from the Elohim, and their priesthood is evident.

5

A. Within the Aaronic priesthood there are three divisions: Deacon, Teacher, Priest.

B. Deacons are focused upon providing temporal needs, especially for the poor. They are also charged with helping prepare sacred spaces.

C. Teachers are focused upon fostering reconciliation, promoting peace, and facilitating healing with individuals one-on-one.

D. Priests are focused upon promoting love and offering guidance to families and communities in their spiritual journeys.

6

A. Within the Melchizedek priesthood there are two divisions: Elder and High Priest, with the latter having subsets which serve special purposes.

B. Elders are focused upon building and sustaining healthy communities and leading them through their example.

C. High Priests are focused on mentoring those who wish to be ordained into the Melchizedek priesthood. They have several subsets: Seventy, Bishop, Matriarch/Patriarch/Evangelist, and Apostle.

D. Seventies have an emphasis on teaching and helping prepare individuals to partake in ordinances.

E. Bishops have an emphasis on promoting economic justice and mentoring Aaronic priesthood

F. Matriarchs/Patriarchs/Evangelists have an emphasis on offering special blessings of guidance and counsel

G. Apostles have an emphasis on going throughout the world without purse or script to lead people unto exaltation.

7

Should one betray the trust of their community, their priesthood shall be stripped and those who laid their hands upon them shall be notified, ensuring the sanctity of the priesthood.

Covenants

Prayer

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Prayer calms and centers the mind and soul, fostering a state of clarity for self-reflection. It allows individuals to connect with a goddess, god, or deity to express gratitude, desire, and devotion.

This ordinance may be performed individually or in a group setting. In a quiet, peaceful space, individuals bow their heads and focus on connecting with an exalted being.

Personal prayers are encouraged and may follow any structure that brings peace and clarity. However, Jesus gave an outline in the form of “The Lord’s Prayer,” found in multiple places within Mormon scripture, such as 3rd Nephi, Matthew 6:9-13 (IV/JST), and Luke 11:2-44 (IV/JST).

Here is a synthesized version of the various versions of the Lord’s Prayer:

“Our Father who art in Heaven, hallowed be thy name.
Thy kingdom come. Thy will be done on earth, as it is done in heaven.
Give us this day, our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And forgive us our debts as we forgive our debtors.
And suffer us not to be led into temptation, but deliver us from evil.
For thine is the kingdom and the power, and the glory, forever and ever. Amen.”

Blessing

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Blessing people in your family and community is an important part of growing with one another. It indicates support and concern for one another. There are three forms which Mormonism recognizes: Blessing of Children, Matriarch/Evangelist/Patriarch, and Health.

Blessing of Children

This blessing is typically performed in a public space or at home and among the child's family and community. The blessing is ideally given by 2 people: one holding the child (if the child is quite young) and the other giving the actual blessing. Hands are placed on the child, preferably on the head if possible.

Begin the blessing by stating the child's name. While there is no formal structure for this prayer, it is appropriate to ask for a goddess's, god's, or deity's presence and guidance for the child, parents, and community. However, it is not appropriate to counsel the parents, family, or make promises for the child during the blessing. This blessing should be relatively brief, as children are prone to restlessness.

Some sects of Mormonism have practiced ordination as a sort of rite of passage when one turns 12, 14, 16, and 18. However, it is more appropriate to give a child's blessing at these milestones instead of forcing a call upon someone.

Matriarch/Evangelist/Patriarch

This blessing gives support and guidance to those who are in need while they are going through a pivotal point in their life. This blessing is to give confidence to move forward in life while deepening relationships with both the goddesses, gods, and deities and those the blesee cares for.

The person giving the blessing is someone who has had experiences which give them wisdom and spiritual sensitivity that is needed to articulate the support and guidance that is being sought. This person giving the blessing becomes a mentor of sorts as they forge a friendship, and the preparatory period can be anywhere from a couple weeks to several months.

It should be noted that no one is under the obligation to extend or receive this blessing. There can be factors such as timing, readiness, appropriateness, or even personality conflicts which can make either people uncomfortable. A recommendation for another person to give the blessing might be the best course of action.

Once both people feel the time is right, the blessing may be given. It is usually given in a private area with only a few close friends or family. The person giving the blessing lays their hands on

the head of the person being blessed. The blessing contains words of awareness, thanksgiving, acceptance, affirmation, counsel, life direction, blessing, and love .

The blessing is written ahead of time so it can be well thought out, well articulated, and pertinent to the person's circumstances. The person giving the blessing then reads it out loud to the person it is being given to while their hands are on their head. After the blessing is given, a transcript of the blessing is sent to the person and another transcript is kept by the Matriarch/Evangelist/Patriarch.

Health

The purpose of this blessing is to provide comfort from trusted members of the community. The comfort needed is different in every circumstance. Sometimes people need comfort through physical ills, emotional or mental trials, or spiritually turbulent times. The comfort of this blessing should be given freely to all who request it.

This blessing is performed in a private area, such as a home or hospital room. It is performed in 2 parts, preferably with a separate person performing each part.

The first part is anointing with consecrated oil. To begin, put a drop of oil on the person's head and lay hands upon it. Address the person by their full name, state that they are being anointed with oil that was consecrated for blessing the sick and afflicted, and then close in the name of a goddess, god, or deity.

The second part is sealing the anointing. To begin, address the person by their full name, and then give a blessing as the spirit directs, and then close in the name of a goddess, god, or deity.

It is very important to understand that this blessing is not a substitute for medical attention or medication. Additionally, promising that the person will be healed is also inappropriate.

Purification

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Purification rituals cleanse the body, mind, and spirit, allowing individuals to cast off negative influences and realign themselves with their spiritual goals.

These sacred practices encourage clarity and renewal, offer a path to greater moral and spiritual elevation. Through the three forms, cleansing, banishment, and consecration, participants indicate a desire to live a more moral life, are willing to bear one another's burdens in order to make them lighter, to mourn with those that mourn, and are willing to comfort those who need comfort.

What is presented here is the updated traditional script, but it may be adapted as individuals see fit.

Washing

There are two forms of washing: Baptism and Maudry.

Baptism

With Baptism the baptizer and the baptizee both go into the water at about waist depth in safe water. The baptizer then recites the following:

“(Full Name), having been commissioned by (goddess/god/deity), I baptize you in the name of (goddess/god/deity). Amen.”

Maudry

With Maudry, participants are seated in an upright posture with their feet placed on the ground. The presiding priesthood holder shall tenderly uplift one foot, placing it above a basin filled with clean water. With a cloth immersed in the waters of the vessel, the presiding priesthood holder washes the foot, which is then dried with a separate dry cloth. This process is then repeated for the other foot. As this happens, they recite the following:

“(Full Name), in the name of (name of goddess/god/deity), the (their title), I wash your feet in the pattern of my ancestors.

I see you striving for liberation from all the negative expectations, assumptions, and habits our society pushes on you, and I see the purity in your soul.

I seal upon you every blessing, gift, and right pertaining to this liberation, and I do it in the name of (name of goddess/god/deity). Amen.”

Banishment

With Banishment, the shoe is removed from the foot and is dusted off while the following is recited:

“Oh (goddess/god/deity), the (their title), I shake the dust from my feet as a testimony against (name of person/place/organization). May this dust stand as a witness of their iniquity before the heavens. Amen.”

Consecration

With Consecration, one kneels and if it is an item or clothing being consecrated it is held in the hand while the following is recited:

“Oh (goddess/god/deity), the (their title), I consecrate this (place/item/clothing) and set it apart for (purpose), which I do in your holy name. Amen.”

Communion

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Communion is a sacred ordinance meant to remember deities and renew commitments to embody their teachings. It allows participants to reflect on their spiritual journey and pledge themselves to live according to divine principles.

Communion may be taken individually or in a group setting. It typically involves the blessing of bread, wine, incense, or entheogens, which are consumed and shared among participants.

The substance is blessed with everyone on their knees. The following is the updated traditional script for this blessing.

Group

“Oh (name of goddess/god/deity), the (their title),
I ask you to bless this Sacrament
and set it apart as sacred to all those who receive it.

May we partake of it as a way of remembering you,
and may this act serve as a testament to you,
that we are willing to embrace, remember, and embody your teachings.

May we always have you with us.
Amen.”

Solo

“Oh (name of goddess/god/deity), the (their title),
I ask you to bless this Sacrament
and set it apart as sacred as I receive it.

I partake of it as a way of remembering you,
and may this act serve as a testament to you,
that I am willing to embrace, remember, and embody your teachings.

May I always have you with me.
Amen.”

Endowment

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Introduction

Early Mormonism was full of remarkable and miraculous events, such as seeing the afterlife, speaking directly with the Divine, feeling indescribable joy, and other ecstatic experiences. Some contemporaries, such as the medically-trained J.J. Moss, suspected Mormons of spiking their sacrament in order to facilitate these experiences.

These people saw Mormons as wild, and I believe that it is because they had little experience with entheogens and did not understand the importance of dosage, mindset, setting, and integration.

It was reported that at the June 1830 Conference some people were so overcome with their visions that they had to be laid on beds, where they would remain for hours or even days. This suggests that the altered states of consciousness they experienced were so intense that they became a danger to themselves, requiring the “trip sitters” to intervene to better ensure their safety.

Concerns about safety escalated in Kirtland during the winter of 1830-1831, when there were few measures in place to protect participants during worship services. In some cases, people fled from the group, climbed onto objects, and nearly fell from high ledges. In response, Joseph Smith Jr. quickly issued a revelation to regulate the sacramental wine, likely because this is how the entheogens were likely consumed.

As the community continued to use entheogens, leaders began to recognize the importance of mindset. For instance, at the June 1831 Conference, Harvey Whitlock believed he would see the power of the Devil—and he did. Others expected to see God, and Lyman Wight reported such an experience.

The emphasis on cultivating the right mindset was further developed in the School of the Prophets by including rituals such as anointings, foot washing, and a formalized welcome upon entering the ritual space. The dedication of the Kirtland Temple was the culmination of these efforts to create a proper mindset. For years, Joseph Smith taught people that they needed to be “endowed with power from on high,” which would occur in the Temple. The community’s efforts to build the Temple became central to their identity, and it is no surprise that at its dedication, people had remarkable visionary experiences after partaking in as much sacramental wine as they wanted.

While the rituals in the Kirtland Temple and the School of the Prophets were highly effective, Joseph Smith had little time to elaborate on them further. Just a few years later, he fled Kirtland after the collapse of the Kirtland Safety Society and then faced numerous challenges in

Missouri. These emotionally and mentally taxing trials were not conducive to a positive mindset, leading to a temporary pause in the community's visionary experiences.

In Nauvoo, Joseph Smith found some stability and felt comfortable revisiting practices from earlier years; it was during this period that the Book of Abraham was completed, and William Law was instructed to begin publishing the Joseph Smith Translation. It is believed that Joseph also began revisiting the possible use of entheogens and showed a particular interest in expanding upon the rituals developed in Kirtland. David John Buerger noted that in Nauvoo, "anointed saints were advised that their Kirtland ordinances were forerunners to ordinances which would be revealed in a Nauvoo temple." The Kirtland rituals became known as "the initiatory" or "first anointing" in the Nauvoo Endowment. This Nauvoo Endowment ritual was an interactive drama where participants acted as Adam and Eve, made covenants, and used Masonic grips, now called "Tokens." The specifics of the Endowment were kept secret from those who had not participated.

I believe that if Joseph Smith had lived longer, he would have included an entheogenic element in the Nauvoo Endowment, potentially initiating a second visionary period in Mormonism. Unfortunately, this vision did not materialize, and entheogenic practices in Mormonism were put on indefinite hiatus.

After Joseph Smith Jr.'s death, several branches of Mormonism continued the Endowment ritual. However, each branch adapted the ritual to align with its theological perspective: the LDS Church emphasizes obedience, fundamentalist Brighamites focus on polygamy, the Strangites prioritized devotion to Strang, and the Reform Mormons emphasize love and wisdom. Some branches made significant changes to the ceremony, including adding or removing entire sections.

Despite these variations, the Endowment remains an important ritual across many of the different branches of Mormonism. Some branches even claim that participation in the Endowment is necessary to achieve exaltation—to become a goddess, god, or deity. Newsweek once compared its significance to that of a Jewish Bar Mitzvah or a Catholic Confirmation. This is a particularly interesting comparison in the mainstream Brighamite church, as the Endowment could be seen as a ceremony celebrating reaching adulthood, as it is first performed just prior to going on a proselytizing mission or to marriage.

While I am not affiliated with any institutional church and do not believe this ritual is necessary for exaltation, I am a Mormon and desire a ritual that reflects my theological beliefs and meets my spiritual needs. I believe the Endowment was originally intended to include an entheogenic component, but I do not think any current version would facilitate a positive entheogenic experience. As a result, I have created my own version, drawing from various iterations of the Endowment to modernize it and make it more accessible for contemporary participants.

I do not believe in keeping rituals secret, so I have made this version publicly available. However, in keeping with some of the secrecy tradition, the publicly posted version is written in the Deseret Alphabet. Those who truly want to know the details of this Endowment must engage

with the Mormon tradition in a more active way. Those planning to participate in an Endowment with me will receive a standard English version for easier preparation.

My hope is that this revised Endowment will help individuals grow spiritually, connect them to their predecessors, and foster a deeper relationship with the goddesses, gods, and deities of the heavens.

Caution

1

A. The person who conducts the ceremony is known as the presiding priesthood holder. They should be morally upright, spiritually mature, and fully educated in the Endowment and the Sacrament that is taken.

B. The presiding priesthood holder provides a plain English copy of the Endowment to everyone prior to participating.

C. Participants are fully informed about the substances that are to be consumed as the sacrament and obtain their explicit consent beforehand by filling out the waiver found in the appendix. Participation in the Endowment is not necessary for Salvation or Exaltation, and is purely a personal journey, embarked upon at one's own discretion and risk.

2

Entheogenic experiences, while profound, may not be conducive to the well-being of all, especially those with pre-existing/mental health conditions.

3

A. The presiding priesthood holder provides physical and spiritual support throughout the process of Transfiguration.

B. However, to safeguard participants against abuse in a vulnerable state, all sexual activity during the ceremony is strictly forbidden during the Endowment Session. This rule is particularly critical for the presiding priesthood holder to uphold.

B. Beyond protection from sexual abuse, all participants are to be free from physical and psychological abuse before, during, and after the ceremony. The presiding priesthood holder must talk to the participants regarding what level of touch is acceptable and what the mental state of the participant is.

4

A. Though the gift of Endowment is a divine right for every soul, not all are called to participate in every Endowment session.

B. Consideration must be given to the harmony that must prevail among all participants, because the presence of some may not be conducive to this harmony.

Preparation

1

A. The Endowment is only performed after the participants reach age 19.

B. There is no minimum waiting period between participating in Endowment sessions, but a season for contemplation and integration of the sacred insights must be observed. In Kirtland this was intended to be a period of one year.

2

A. A minimum of two rooms is required for an Endowment session, and a white veil should separate them.

B. Upon the veil are to be the four marks of the holy priesthood, which serve as reminders of their meanings, which should be kept in mind night and day.

C. The symbol on the right is known as 'The Square Mark,' which serves as a reminder to act with exactness, honor, integrity, loyalty, trustworthiness, justice, and fairness.

D. The symbol on the left is known as 'The Compass Mark,' which serves as a reminder to chart an undeviating course to exaltation.

E. The symbol in the middle is known as 'The Navel Mark,' which serves as a reminder that you need to be nourished physically and spiritually to have strength.

F. The symbol on the bottom is known as 'The Knee Mark,' which serves as a reminder to have reverence for those who are sources of guidance and inspiration.

G. A mallet and a chime, bell, or singing bowl will also be required. Set this aside before the veil.

H. Beyond the veil, there shall be comfortable places, beautiful works of art, pleasant music, and all things which are conducive to the Endowment Session.

3

A. A period to prepare your body, mind, and spirit prior to the Endowment is necessary.

B. An extended preparation, though not mandatory, may include observing a dietary custom that includes abstaining from strong liquors and hot beverages, as well as tobacco, consuming meat sparingly, and favoring all in-season fruits, herbs, grains, and corn.

C. Retire early on the eve of the Endowment session to ensure the mind is unclouded and the spirit is refreshed.

D. The day of the Endowment session shall be devoted to fasting and meditation, embracing thoughts of love, forgiveness, and generosity, while abstaining from criticism of the self and others. Ponder the insights and understanding desired from the Endowment session, setting forth clear intentions for this time. Such continuous meditation readies the mind, body, and soul.

4

A. A New Name is given/chosen during the Endowment session.

B. This is traditionally a scriptural name, but any name may be given.

C. The name should be thoughtful and pertinent to the person's needs and situation.

5

A. The Endowment session spans from dusk to dawn, thus reflecting the natural cycle of renewal.

B. Upon arrival at the designated place, none shall depart until the ceremony's conclusion to safeguard physical well-being.

C. Therefore, prepare for the night accordingly, considering all needs to maintain comfort and attentiveness throughout the night's proceedings.

6

A. Arrive to the Endowment Session in usual attire.

B. However, each shall also bring clothing that is clean, comfortable, and devoid of text or logos. Traditionally this clothing is white, but it may be any clothing which is special to the wearer.

C. At a certain point these clothes will be put on, and this changing of attire symbolizes the transition from the mundane to the sacred.

7

A. The perfuming portion of the Endowment session will include the use of a cinnamon-infused whiskey.

B. While common and widespread cinnamon whiskies may seem convenient, they should be avoided. These often contain sugar and leave a sticky residue that would hinder the holy experience.

C. Instead, the presiding priesthood holder shall prepare their own infusion. Select a whiskey that is free of sugar and rich in grains, and place several cinnamon sticks therein. Let the mixture infuse with one another over several months before the Endowment session, shaking the bottle several times per week.

D. This perfume will not only delight the senses with its aroma but also not impede the body with a stickiness, thereby enhancing the experience of the Endowment session.

E. However, caution should be taken to prevent the staining of clothes.

8

A. The anointing portion of the Endowment session will include the use of a consecrated oil.

B. This oil shall be composed of an unscented oil of choice and a luminescent pigment.

C. This oil must be consecrated before beginning the Endowment session.

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- B. 2018年 10月 10日，甲公司收到乙公司支付的货款，甲公司应当借记“应收账款”，贷记“银行存款”。

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- E. 〇〇〇, 〇〇〇 〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇〇〇, 〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇'〇 〇〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇, 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇 〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇'〇 〇〇〇〇〇〇〇〇〇.
- F. 〇〇〇〇〇〇, 〇〇〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇, 〇〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇 〇〇 〇〇〇〇〇 〇〇〇 〇 〇〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇.
- G. 〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇, 〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇 〇〇〇, 〇〇 〇〇〇〇〇 〇〇〇〇 〇〇〇〇 〇〇.
- H. 〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇 〇 〇〇〇〇〇〇, 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇'〇 〇〇〇 〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇〇 '〇〇〇.'
- I. 〇〇 〇〇〇〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇 〇〇 〇 〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇, 〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇, 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇, 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 〇 〇〇〇 〇〇 〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇.
- J. 〇〇〇〇, 〇〇 〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇 〇〇〇 〇〇 〇〇 〇〇 〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇 〇〇.
- K. 〇〇〇 〇〇〇 〇〇〇 〇〇〇〇 〇〇 〇 〇〇〇〇〇, 〇〇 〇〇〇 〇〇〇, 〇〇〇 〇〇, '〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇 〇〇〇〇〇〇〇, 〇〇〇〇, 〇〇〇 〇〇〇〇〇〇, 〇〇〇 〇〇〇〇〇〇〇〇, 〇〇〇 〇〇 〇 〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇 〇〇〇 〇 〇〇〇 〇〇〇 〇 〇〇 〇〇 〇〇〇〇〇〇〇.”
- L. 〇〇〇〇〇 〇〇〇, 〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇, “〇〇〇〇 〇〇; 〇〇〇 〇〇〇 〇〇.
- M. 〇 〇〇 〇〇〇 〇〇 〇〇 〇 〇〇〇〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇, 〇〇〇 〇〇 〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇 〇 〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇〇 〇 〇〇〇 〇〇 〇 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇 〇 〇〇〇〇〇.

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B. 〇〇〇 〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇 〇 〇〇〇〇 〇〇 〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇〇.

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A. 〇〇〇〇〇〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇 〇〇 〇〇 〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇〇〇. 〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇 〇〇〇, 〇〇〇〇〇〇〇 〇〇 〇〇〇〇 〇 〇〇〇〇〇 〇〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇〇〇.

B. 〇〇〇 〇 〇〇〇〇 〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇, 〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇 〇〇〇, 〇〇〇 〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇 〇〇〇〇〇〇 〇〇〇 〇〇〇〇. 〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇 〇〇〇〇 〇〇〇.

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A. 〇 〇〇〇〇 〇〇 〇〇〇〇〇〇〇 〇〇 〇 〇〇〇 〇〇 〇〇〇〇. 〇〇〇 〇〇〇〇 〇〇〇〇 〇〇:

B. "(〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇), 〇〇 〇 〇〇〇 〇〇 (〇〇〇 〇〇 〇〇〇〇〇/〇〇〇/〇〇〇〇〇), 〇 (〇〇〇 〇〇〇〇〇), 〇 〇〇〇 〇〇〇 〇〇〇 〇〇 〇 〇〇〇〇〇〇 〇〇 〇〇 〇〇〇〇〇〇〇〇〇.

〇 〇〇 〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇〇〇, 〇〇〇〇〇〇〇〇〇, 〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇 〇〇, 〇〇〇 〇 〇〇 〇 〇〇〇〇〇〇〇 〇〇 〇〇〇 〇〇〇.

〇 〇〇〇 〇〇〇〇 〇〇 〇〇〇〇 〇〇〇〇〇〇, 〇〇〇〇, 〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇 〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇, 〇〇〇 〇 〇〇 〇〇 〇〇 〇 〇〇〇 〇〇 (〇〇〇 〇〇 〇〇〇〇〇/〇〇〇/〇〇〇〇〇)

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A. 〇〇〇〇〇 〇〇〇 〇〇〇〇〇, 〇〇 〇〇〇〇〇〇〇〇〇〇〇, 〇〇 〇〇〇〇〇 〇〇 〇〇, 〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇 〇 〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇 〇〇〇〇〇〇〇-〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇.

B. 〇 〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇 〇〇〇 〇〇 〇 〇〇〇〇, 〇〇〇 〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇 〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇 〇 〇〇〇〇〇〇.

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A. 〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇, 〇〇 〇〇〇〇〇〇〇〇〇〇〇, 〇〇 〇〇〇〇〇 〇〇 〇〇, 〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇〇.

B. 0000 0000 000000000000 000000 000000 00 0 0000000 0000 00000 0000 00
00000 0 000000. 00000 000000, 0000000000000000 00 0000000 0 000000 0000.

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00, 0000 0 0000000000000000 0000 00 00000000 0 000000 00000 00 0000 0000. 0000,
0000 0000000 0000 00000 0 0000, 00 000000000 0 00000000 00000000:

B. “(0000 00 00000000000000), 0 0000 0000 00000 0000000000000000 0000 00000 0000
0000 0000 00000000 00 0 (00000, 0000, 00000000) 0000 0 (000000000, 0000000,
0000000x) 00 0 00000000 00 0000000.”

C. 00 0000 00000 00 000000 0000 00000;
00 0000 0000 0000 0 0000000 00 00000;
00 0000 00 00000000 000000 000000 00000;
00 0000 0000 0000000 0000'0 000000 0000000;
00 0000 00000 0000000 000000 0000 0000;
00 0000 0000 00 000000 00;
00 0000 0000000000 0000 0 0000000000 0000000 000000 0000;
00 0000 0000 00 0000000 0000 000000000;
00 0000 00000 00 0 0000000 00 0000;
00 0000 0000000 00 0000000 0000 0000000000 0000 00000000 0000000000;
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D. □□ □□□ □□ □ □□□□ □□□ □□□□□□□□□□, □□'□ □□□□□ □□ □□□□□ □ □□□□ □□□□□ □□□ □□□□, □□□ □ □□□□ □□□□ □□ □□□□□□ □□□□□□□ □ □□□.

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Sealing

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Sealing is a ceremonial act that celebrates and reaffirms relationships, and express a way in how the people participating intend to continue the relationship indefinitely. It is used in partnerships, marriages, adoptions, and a way to celebrate a connection you may have with someone who is like a sibling.

What is presented here is the updated traditional script, but it may be adapted as the families see fit.

Partnership/Marriage Ceremony

The people being sealed kneel at an altar and grasp each other's right hand in the Evangelist's Grip. If three or more people are being sealed together, they may all hold each other's right hand.

The priesthood asks the first in the relationship:

“(Sister/Sibling/Brother) _____, do you take (Sister/Sibling/Brother) _____ by the right hand and receive (her/them/him) to be your (wife/spouse/husband), for time and all eternity, with a covenant and promise that you will observe and keep all the laws, rites, and ordinances pertaining to this holy union; and this you do before the goddesses, gods, and deities, these witnesses, and all the angels of heaven of your own free will and choice?”

They then answer:

“I do”

The priesthood then asks the other(s) in the relationship the same.

After this the priesthood then announces:

“By virtue of the holy priesthood and the authority vested in me, I pronounce you, _____ and _____, (wife/spouse/husband) and (wife/spouse/husband) for time and all eternity. May the goddesses, gods, and deities add their blessings and keep you to fulfill your covenants from henceforth and forever. Amen.”

Adoption (Children)

The parents sit on a chair or stool before an altar, and before the priesthood, with the child on their knees and holding them in their arms, they declare, "I love this child as my own."

The priesthood then says the following as they sprinkle water on the child and their parents:

"By the authority of the holy priesthood, I seal you, (child's name), to your (mother/parent/father) _____ (and list other parents) for time and all eternity as their heir(s) in the name of the goddesses, gods, and deities, these witnesses, and all the angels of heaven. Amen."

Adoption (Sibling)

The people wishing to be sealed as siblings will sit before an altar and grasp each other's right hand in the Evangelist's Grip. One will declare to the priesthood, "I love this one as my own."

The priesthood then says the following as they sprinkle water on the siblings:

"By the authority of the Holy Priesthood, I seal you, _____ and _____ as siblings for time and all eternity in the name of the goddesses, gods, and deities, these witnesses, and all the angels of heaven. Amen."

Ordination

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The exact verbiage used in ordination is spoken from the heart, but it is most wise to think about what will be said prior to the ordinance being conducted. It may be appropriate to write it out and read it as it is performed. Here is an example:

“(Full name); in the name of the goddesses, gods, and deities, I ordain you to be a (Priesthood Office), to help lead others unto exaltation through this capacity. Amen.”

Additionally, the Ordination Ordinance is typically concluded with a blessing.

Appendix: Liability Waiver

I have been informed of and understand the following:

(Please initial each item below.)

1. _____ I have been provided with the latest transcript of the Endowment, including in plain english, and have read it in its entirety before partaking in this ceremony.

2. _____ I am aware that this ceremony will include taking _____, which is an entheogenic/psychedelic substance, as a Sacrament,.

3. _____ I am aware that taking the Sacrament does not constitute therapy or medical treatment, but is instead a spiritual practice.

4. _____ I understand that taking the Sacrament is completely voluntary and I may decide not to receive it at any time.

5. _____ I either sincerely hold the beliefs which are expressed in this spiritual practice or am exploring them and want to determine if I sincerely hold these beliefs.

6. _____ I know what this spiritual practice entails and am voluntarily choosing to participate in it.

7. _____ I understand that while existing research has shown promising results, the risks, benefits, and drug interactions with most entheogenic/psychedelic substances are not fully understood, and individual results may vary.

8. _____ I understand that some people find that taking of entheogens/psychedelics is challenging and uncomfortable. Common potential side effects include mild and transient headache, fatigue, nausea, anxiety, confusion, increased blood pressure, elevated heart rate, paranoia, perceptual changes, altered thought patterns, reduced inhibitions, unmasking of repressed memories and traumas, and altered perception of time and one's surroundings. If they occur, these side effects are usually mild and temporary. I understand that less common, and potentially more serious side effects may include dizziness, fainting, and changes in heart rhythm (arrhythmia) such as QT prolongation. However, because the potential risks and benefits of entheogens/psychedelics are not fully understood, there may be unanticipated side physical, mental, and spiritual side effects, up to and including death.

9. _____ I understand that people diagnosed with certain mental health conditions, such as schizophrenia and bipolar disorder, may be at increased risk for serious side effects during and following the consumption of the Sacrament.

10. _____ I understand that if I am taking prescription medications or have a chronic medical condition including, but not limited to, heart disease, kidney disease, or liver disease, I should check with my doctor before consuming the Sacrament.

11. _____ I understand that some people are allergic to the Sacrament consumed in this ceremony, and I have no known allergy to these substances.

12. _____ I understand that the effects of the Sacrament during pregnancy and breastfeeding are unknown and may harm pregnant people and their child or fetus.

13. _____ I understand and have been informed of the potential benefits, risks, and complications of the Sacrament with the presiding priesthood holder to the extent that they are known.

14. _____ I understand that if I disclose instances of child or sexual abuse to my presiding priesthood holder, or information that may put me or another person at risk of imminent harm, the presiding priesthood holder may be required by law to report my statements to police and other authorities.

15. _____ I agree not to drive, operate heavy machinery, or engage in any activities that require alertness or quick responses for at least 24 hours after partaking of the Sacrament.

16. _____ I understand that for my own safety, leaving the ceremony after having taken the Sacrament is not recommended, and doing so could expose me to safety and legal risks.

17. _____ I understand that I should not disclose who I participated in this ceremony with and what they experienced.

18. _____ I have had the opportunity to ask questions regarding anything I may not understand or that I believe should be clarified.

19. _____ I understand that Evan Sharley, the author of "Doctrine and Covenants of a Neo-Mormon" and "A Neo-Mormon Endowment", does not sponsor this gathering and bears no responsibility or liability for misconduct or injury during the Endowment.

20. _____ I, as well as my estate, release the presiding priesthood holder of this ceremony,
_____, from any and all liability.

Name (Print) _____

Signature _____

Date: _____