

## THE MISSING RIB:

### The Forgotten Place of Queens and Priestesses In The Establishment of Zion

by  
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In Mormon theology, priesthood keys are essential for setting up God's true Church on the earth and for administering the ordinances of salvation to mankind. For this reason the restoration of the priesthood has long been viewed as one of the most important events in the establishment of the Church.

Annually, the Church commemorates the coming of John the Baptist in May of 1829 to restore the Aaronic Priesthood and the coming of Peter, James, and John to restore the Melchizedek Priesthood. However, little if anything is ever said about the restoration of the fulness of the Melchizedek priesthood "by the hand of Elijah the prophet," in spite of the recent historical contributions on this subject by such men as Michael Quinn,<sup>1</sup> Andrew Ehat, and David Buerger. It appears that the culminating work of the restoration of the fulness of the priesthood still remains a mystery to the membership of the Church at large, who continue to connect Elijah's mission only with genealogical work, with vicarious ordinances for the dead, and, in some vague sense, with the restoration of sealing keys.

For Joseph Smith, however, Elijah's mission had a much more extensive significance for the Church. Though it may appear that Joseph overlooked the importance of Elijah's mission in the formative period of the Church, it is clear that, after 1836, this subject was more and more on his mind until, by the 1840s,

it seems to have become an obsession with him. This is particularly true during his last two years at Nauvoo.

Significantly, among Joseph's first revelations from Moroni, given in 1823, appears the pronouncement that it would be by Elijah, not John the Baptist or Peter, James, and John, that the Lord would reveal the priesthood. But it was not until April of 1836 that Elijah came. And it was not until May of 1842 that Joseph transmitted to others the keys which Elijah restored -- keys that were essential in the restoration of the fulness of the priesthood.

On 4 May 1842, Joseph "communicated" these keys to nine other men by means of the priesthood endowment. On the following day, 5 May 1842, these same men "communicated " to Joseph these same keys. This pattern of ordination was used from the outset of this dispensation. Since Joseph was the person chosen to restore the gospel and the priesthood, he was the first to administer an ordinance and then, in turn, would receive the same ordinance from those who had received it from him.

After the endowment was first administered, Joseph organized these newly endowed members into a group known by various names: the "holy order," the "quorum of the priesthood," the "quorum of the anointing," the "first quorum," the "council pertaining to the high priesthood," and the "ancient order" are a few of them. Most commonly, however, this group was simply referred to by the shortened title of "the quorum."

For reasons I will not go into here, more than a year passed before any additional members were added to the quorum. Then on the morning of 28 September 1843, five additional men were

initiated into the quorum by receiving their endowments. In the evening of the same day, Joseph Smith

. . . was by common consent & unanimous voice  
chosen president of the Quorum & anointed & ordained to  
the highest order of the priesthood (& Companion --  
d[litt]o.2

For the purpose of this paper the most significant aspect of this very important event is contained in the last two words of this quote, words which were added parenthetically -- "(& Companion -- d[litt]o."

These words mean that Joseph's companion, Emma Smith, was also anointed and ordained to the highest order of the priesthood. She had, previous to this date, received her endowment at the hands of Joseph, making her the first woman to receive these ordinances and to be admitted into the quorum. Thereafter, she was in charge of dispensing these same endowment ordinances to other select women.

We are all familiar with the idea that women receive the endowment and participate in the ordinances of the temple. However, many temple going Mormons may not have considered that these endowments, in and of themselves, confer upon those who receive them, both priesthood power and priesthood keys. Moreover, these ordinances are calculated to culminate in the bestowal, not only upon men but upon women, of the fulness of the priesthood. It was Joseph's intent that all faithful women were to receive what Emma received when she was "anointed and ordained to the highest order of the, priesthood" with her husband.

So women can hold the priesthood after all. But that fact has been obscured and overlooked; it is an idea that has been

subordinated in the same way that Emma's ordination was subordinated in this report --tacked on anonymously in a parenthetical expression. Nevertheless, women are destined to receive the fulness of priesthood. But a woman's route to this calling is slightly different than a man's. Her path does not include the reception of any of the ecclesiastical offices of the Aaronic and Melchizedek priesthoods to which men are ordained in the Church. Rather, she receives the keys of the fulness of the Aaronic and Melchizedek Priesthoods in the temple. To see why this is so, requires an understanding of Joseph Smith's views of priesthood. For after all, it was he who gave women priesthood keys and brought them into the quorum, a course of action that went against the trends of his time and which, some sources indicate, enraged Joseph's Masonic enemies, who supposed he was initiating women into the mysteries of the Masonic Order.<sup>3</sup>

Joseph included women in the highest order of priesthood because he saw priesthood not simply as a status or fraternity, but as a prerequisite to full salvation. This view contradicts the conventional wisdom of the modern Church, which views priesthood almost exclusively in corporate terms. The purpose of priesthood, as most Saints think of it today, is to organize and manage, to keep the worldwide Church running smoothly and efficiently, to correlate and control in order to insure a homogeneous and cost-effective organization. But for Joseph Smith, the purpose of priesthood was spiritual not managerial. No other statement more succinctly captures this view of his than the oftquoted passage of D&C 121:

*I don't think  
most Mormons  
think this*

. . . the rights of the priesthood are inseparably connected with the powers of heaven . . .

For Joseph, priesthood was in essence, raw spiritual power; it was irrevocably tied to the Holy Spirit, the glory of God which permeates all things and by which God governs the universe. Priesthood, he taught, is the authority by which these powers may be handled or controlled.

Joseph Smith taught that the gift of the Holy Ghost brings with it such spiritual gifts as revelations, visions, and tongues. He also taught that the reception of the priesthood is a necessary predicate to a higher level of revelation, including the discernment of spirits, the ministry of angels, the voice of Jehovah, and the visitation of the Father and Son.

The fulness of the priesthood is a channel to greater spiritual gifts. In fact, it itself is a spiritual gift of the same kind but of a higher order as the gift of the Holy Ghost. Where the Holy Ghost is conferred by confirmation, the fulness of the priesthood is conferred by a chrism, an extreme unction, the last anointing set forth in the New Testament which one of the Marys conferred on Jesus. The purpose of this ordinance is to confer greater spiritual power, the power of an endless life.

The anointing to the fulness of the priesthood is among the very last ordinances of salvation on a continuum that begins with faith and ends with the washing of the feet. The purpose of these ordinances is to sanctify an individual, by giving to him or her one degree of spiritual power upon another until he or she is able to bear the full weight of God's glory and come into union with God and with other sanctified individuals. This continuum

*I think Mormons  
think this but  
just imagine  
Moses in Control*

*what an  
expression*

*of resurrection*

does not consist of a list of human achievements. Rather it is a hierarchy of divine works, that is to say divinely appointed rituals, administered by mortals to mortals, but which God Himself completes, first, through the bestowal of his Spirit and, last, by virtue of his own appearing. As Joseph put it:

Here then is Etl. life to know the only wise and true God you have got to learn how to be a God yourself & to be a K. & God Priest to God same as all have done by going from a small copy to anr. from grace to grace until the resn. of. & sit in everlasting power as they who have gone before . . .4

It is by moving from one ordinance to another along the continuum of ordinances that an individual goes from grace to grace until he or she attains a fulness of power, power to stand in the presence of God:

All priesthood is Melchizedek; but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained.5

For Joseph, the main function of the Aaronic and Melchizedek priesthoods in the Church was to administer the ordinances that would lead to the fulness of the priesthood by which individuals could, like Moses, speak face to face with God, who is the source of the spiritual power that animates the priesthood. Joseph taught:

The Savior has the words of Eternal life -- nothing else can profit us -- . . . I advise all to go on to perfection and search deeper and deeper into the mysteries of Godliness -- a man can do nothing for himself unless God direct him in the right way, and the Priesthood is reserved for that purpose.6

For Joseph Smith, religion was, in essence, contact with God. Nothing else would suffice. And the primary purpose of the priesthood, the purpose that overshadowed all others, was to

bring about that contact. Joseph stated:

. . . This is why Abraham blessed his posterity: He wanted to bring them into the presence of God. They looked for a city, &c-- Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. . . .7

For Joseph the "spirit of revelation" and the "priesthood" were inextricably linked. Since contact with God is the essence of religion, then personal revelation is an indispensable ingredient of the religious life. No one can be saved without it:

. . . And any man that does not receive revelation for himself must be damned for the testimony of Jesus is the spirit of prophecy for Christ says ask and you shall receive.8

With each ordinance, a person can receive greater revelation, knowledge, and wisdom. And with the reception of the fulness of the priesthood, a man and woman receive the spirit, power, and calling of Elijah:

Now for Elijah, the spirit power & calling of Elijah is that ye have power to hold the keys of the revelations ordinances, oracles powers & endowments of the fulness of the Melchizedek Priesthood & of the Kingdom of God on Earth & to receive, obtain & perform all the ordinances belonging to the Kingdom of God even unto the sealing of the hearts of the fathers unto the children & the hearts of the children unto the fathers even those who are in heaven.9

Among the keys bestowed with the fulness of the priesthood is the key to commune with God:

. . .thus we behold the Keys of this priesthood consisted in obtaining the voice of Jehovah. . .10

This priesthood opens the "windows of heaven," and upon those who receive it is poured out the "peace of law of endless Life." No person can "attain to the Joint heirship with Jesus Christ without being administered to by one having the same power &

Authority of Melchisedec," in other words, without obtaining the blessings associated with the fulness of the priesthood.

However, receiving the keys of the priesthood communicated through the holy endowment and the last anointing is a means and not an end. For the purpose of this ordinance is not to confer administrative authority or ecclesiastical status, but to give the recipients a proper channel to obtain revelation and be ushered into the presence of God, there to be taught the mysteries of godliness from the Most High, Himself.

Reading the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things, can only be obtained by experience in these things, through the ordinance of God set forth for that purpose.<sup>12</sup>

Knowing one's true relation to God was an important theme in the teachings of Joseph Smith. Obtaining this type of knowledge is one of the primary functions of revelation. Each person who has embraced the new and everlasting covenant must proceed along the path of ordinances, beyond the initial blessing of the gift of the Holy Ghost, until that person's calling and election is made sure, whereupon those who have obtained this blessing, may also enjoy, not merely the Holy Ghost, but the visitation of Christ, who will then initiate the person into the presence of the Father. It is through the ordinances and power of the fulness of the priesthood that these final steps are possible. In Joseph's teachings the concepts of priesthood, revelation, ordinances, sealings, and the doctrine of calling and election were inseparably connected.

*do we know anything about how this occurs?*



. . . for while the spirit of Elias is a forerunner the power of Elijah is sufficient to make our calling & Election sure . . . we must have revelations then & we can see that the doctrine of revelation as far transcends the doctrine of no revelation as knowledge is above ignorance for one truth revealed from heaven is worth all the sectarian notions in existence. . . .13

Since, in Joseph's view, priesthood was essential for full salvation, which involved coming into contact and union with God and receiving a fulness of his power, knowledge, and glory, then it seems inconceivable that he could withhold the fulness of the priesthood from women. And, in fact, he did not.

Though Joseph saw the offices of the Aaronic and Melchizedek priesthood in the Church as necessary appendages to the fulness of the priesthood and as a means to prepare male Church members to receive the final anointing, he did not ordain women to those offices. However, he did have a plan of preparation for the female members of the church. This plan involved the organization of the Female Relief Society of Nauvoo.

This preparatory purpose of the Society is clear from the discourses Joseph gave Relief Society members from 17 March 1842 to 31 August 1842. For in addition to the fact that Joseph anointed women to the fulness of the priesthood and included them in the quorum of the anointed, these talks are possibly our only direct evidence of his views on women's relationship to the priesthood.

Joseph's first speech to the Relief Society was given on the occasion of its organization on 17 March 1842. Much of the meeting was taken up with choosing and ordaining a presidency and instructions on parliamentary procedure. Joseph suggested that the Society elect a presidency. He said he would ordain them once .

they were chosen. This, of course, was not an ordination to the priesthood (John Taylor who, at the time, actually ordained the presidency, later indicated that such was the case).<sup>14</sup>

However, in the speech Joseph gave on that occasion, he made several comparisons between the Relief Society and the ecclesiastical priesthood of the Church. When he suggested that a presidency be elected, he said that they should "preside over the Society . . . just as [the] presidency preside over the Church . . ." He also said that if the Society needed any additional officers, they should ". . . let them be appointed and set apart, as Deacons, Teachers, &C. are among us." Finally, Joseph said that the new presidency should serve during good behavior or so long as they shall continue to fill the office with dignity, &C, -- like the first Presidency of the Church."<sup>15</sup>

When the Relief Society elected Emma as president, Joseph explained that this was a fulfillment of D&C 25, where Emma is called an "elect lady" because she was "elected to preside." He said that at the time D&C 25 was given, Emma was ordained

. . . to expound the scriptures to all; and to teach the female part of the community; and that not she alone, but others, may attain to the same blessings --<sup>16</sup>

Joseph's comment that Emma was to teach the "female" part of the community constitutes an interpolation of the actual scripture which contains no such limitation:

Thou shalt be ordained under his hand to expound scriptures and to exhort the Church according as it shall be given thee by my spirit. (D&C 25:7)

Elsewhere, however, Joseph expanded woman's sphere of influence by saying to the Relief Society that, although their

administrations should be confined to their close acquaintances,<sup>17</sup>  
their knowledge and preaching could "extend to all the world."

Later in the revelation, Emma is told that

. . . he shall lay his hands upon thee, and thou  
shalt receive the Holy Ghost, and thy time shall be  
given to writing and to learning much. (D&C 25:8)

Moreover, she is enjoined to

. . . lay aside the things of this world, and seek  
for the things of a better . . . (D&C 25:10)

Emma was ordained to this high calling of learning and of  
teaching the church when she was given the gift of the Holy Ghost  
at the time of her baptism and confirmation. In his restatement  
of this scripture, Joseph emphasized the fact that Emma and women  
in general have the calling to learn, write, expound the  
scriptures, and exhort the Church -- or at least the female  
portion thereof -- by virtue of their having received the gift of  
the Holy Ghost. Women are not simply told to stay in the home and  
content themselves with "the things of the world."

Joseph's next speech to the Relief Society was given on 30  
March 1842. This discourse together with his sermon of 28 April  
1842 constitute the crux of his remarks on the relationship of  
women to the priesthood.

Two main themes emerge from the short account of the 30  
March 1842 speech. The first and most important of these themes  
is that women would receive the keys of the priesthood. Joseph  
approached this subject by stating that the Society was to "be  
built up to the Most High in an acceptable manner . . . ," and  
that the Society should be careful about which women were  
admitted as members. He wanted the Society to make "a close

The selection of women to be admitted to the Society was to be done carefully, since sacred ordinances with strict requirements and penalties were the ultimate object. The concern of the Society was to look for a city whose builder and maker was God. Joseph indicated that the ancient order is connected with the building of Zion, for he next told the Relief Society that "he was going to make of this society a kingdom of priests as in <sup>20</sup> Enoch's day -- as in Paul's day . . . "

The original version of this statement was later edited so that the word "society" was changed to "church" to read: "he was going to make this church a kingdom of priests." This was done, perhaps, because it seemed incredible that Joseph would have said that he intended to make Relief Society women into "priests," for "priests" is a masculine form. What Joseph intended, of course, was not to make women into men, but to confer upon them the fulness of the priesthood. Joseph used the masculine form "priest" in the same way Jesus did in the apocryphal Gospel of Thomas, an account which though not scriptural contains many clarifying insights. In that account, Peter objects to the fact that Jesus seems always to be in the company of Mary. Whereupon, Jesus, in answering this, says:

I myself shall lead her in order to make  
her male.<sup>21</sup>

Jesus did not mean that he was going to change Mary's sex, but that he was going to make her one with him, a fact explained elsewhere in the text when he says:

. . . When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the

male not be male nor the female female . . . ; then will you enter [the Kingdom].<sup>22</sup>

When a man and woman become one in God, the outer loses its identity as outer and the inner is no longer inner because they have merged into one eternal entity. The female does not become a male, nor the male a female, but rather both become one; they both become a whole person, a holy person, a divine being, a "Man" of Holiness. The term "man" is used here in the same sense it was used in Genesis: it embraces both the male and the female components. God created man in his image, male and female. This means that man in his true state is male and female, just as God is male and female. Once united, the male and female can no longer be identified by what they were when they were separated. This is not to say that they become androgynous. They become something that includes both individually but not separately, just as the Godhead are separate persons, but yet one--not only in purpose, but in some mystical way: "And the Father and I are One. I am in the Father and the Father in me." (D&C 50:43) What Joseph Smith suggests in applying the masculine term "priests" to the women of the Relief Society is not a mere oversight, not simple male chauvinism, but a short hand expression of an ancient and complex, spiritual teaching.

At the end of this discourse, Joseph once again indicated his intention to give women the fulness of the priesthood:

. . . it is the privilege of each member to live long and enjoy health.<sup>23</sup>

This is another code phrase. "Long life and health" is one of the spiritual blessings associated with the fulness of the priesthood and the powers of heaven connected thereto.

The second theme Joseph sounded in this discourse was a favorite of his with the Relief Society -- charity. He commended them "for their zeal but said sometimes their zeal was not according to knowledge."<sup>24</sup> When trying to root out evil from those around them, the Relief Society should be careful that they were not in reality destroying good. The implication here is that we cannot always judge good and evil by the traditions of our society, which are probably corrupt. God may require certain behaviors that are repugnant to our traditional morals, for example, the practice of polygamy, which was much on Joseph's mind.

One month later, in his 28 April 1842 discourse, Joseph directly addressed the question of woman's relationship to the priesthood. His choice of subject seemed to have been prompted by the fact that some of the women had been giving blessings to each other at previous meetings. The feeling of many Church members was that this practice was simply wrong because these ordinances were to be administered only by male priesthood holders. To this objection, Joseph gave a two-part reply.

The first part of his response was based on the idea that women have the right to administer to the sick because of the ordination and authority they receive by virtue of their obtaining the gift of the Holy Ghost by the laying on of hands. Joseph quoted Mark 16:16-18 and explained that spiritual gifts such as casting out devils, speaking in tongues, laying hands on the sick, etc., are given to all, "whether male or female," who believe and are baptized.

He ask'd the Society if they could not see by this sweeping stroke that wherein they are ordained, it is the privilege of those set apart to administer in that authority which is conferr'd on them -- and if the sisters should have faith to heal the sick, let all hold their tongues and let every thing roll on.<sup>25</sup>

The fact that God honors the administration of women by healing the person blessed, said Joseph, shows that there is no harm in the practice. "It is no sin for anybody to do it that has faith,<sup>26</sup> or if the sick has faith to be healed by the administration.

Joseph, however, did not leave the matter there. He added a second justification by implying that women would soon have an even greater right to administer in spiritual gifts than that given them by virtue of the gift of the Holy Ghost. This greater right was the priesthood which was to be conferred upon them in the temple. Joseph said that, even at the time he was speaking, he was turning the key to them by revelation. He said,

. . . that the time had not been before that these things could be in their proper order -- that the Church is not now organiz'd in its proper order and cannot be until the Temple is completed.<sup>27</sup>

Though all ecclesiastical offices and ordinances had been in order since Kirtland, Joseph did not consider the Church properly organized until the ordinances of the temple were introduced and women were empowered to act in their sacral function as priestesses. Up to this time, the proper channels had not been fully opened for women to function in their priestly and spiritual role, but Joseph was going to "turn the key" to them so that spiritual power might flow down:

I now turn the key to you in the name of God and this Society shall rejoice and Knowledge and intelligence shall flow down from this time -- this is the beginning of better days to this Society<sup>28</sup>

The proper place for this instruction was in the temple, but since Joseph felt premonitions of his death; he felt an urgency to begin his work with the women at this point.

He said as he had this opportunity, he was going to instruct the Society and pour out the way for them to conduct, that they might act according to the will of God . . . He spoke of delivering the keys to this society and to the Church -- that according to his prayers God had appointed him elsewhere.<sup>29</sup>

The keys that Joseph spoke of in these passages are those keys that are revealed in the temple, the keys of the priesthood whereby the heavens are opened so that spiritual power and knowledge may be received as divine messengers ascend and descend on Jacob's ladder to reveal the word of God. These same keys are used to detect spirits and test whether supernatural messengers come from God or the devil. Again and again Joseph used the word "keys" in this context in his sermons in Nauvoo. Here, to the Relief Society, he employed this meaning when he told them "that the Keys of the Kingdom are about to be given to them, that they may be able to detect everything false -- as well as to the  
30  
Elders."

Joseph also indicated that he intended the women of the Relief Society to be the beneficiaries of the priesthood when he told them that they could receive the visitation of angels, a privilege of the fulness of the Levitical or Aaronic priesthood.

If you live up to these principles [charity and virtue] how great and glorious -- if you live up to your privilege the angels cannot be restrain'd from being your associates --<sup>31</sup>

He then told them that they could also be brought into the presence of God, himself, -- a privilege of the fulness of the Melchizedek Priesthood:



Females, if they are pure and innocent, can come into the presence of God, for what is more pleasing to God than innocence; you must be innocent or you cannot come up before God.<sup>32</sup>

In both the preceding passages, Joseph emphasized that righteousness was a prerequisite for women to enjoy the actual blessings connected with the priesthood. This idea is reminiscent of the statement in D&C 121 that the "rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness."

That Joseph was talking about women receiving the priesthood throughout this discourse is further demonstrated by his statement found in the Manuscript History of the Church:

At two o'clock P.M. I met the members of the "female Relief Society" and . . . gave a lecture on Priesthood showing how the sisters would come in possession of the privileges blessings and gifts of the Priesthood and that signs should follow them, such as healing the sick, casting out devils &c and that they might attain unto these blessings by a virtuous life and conversation and diligence in keeping all the commandments.<sup>33</sup>

In this same discourse, Joseph once again spoke at length on the subject of charity and showed its connection to charity, the spiritual gifts and the priesthood. He quoted 1 Corinthians, chapters 12 and 13, where the Apostle Paul wrote that charity is the greatest of the spiritual gifts.

Charity is the greatest of the gifts, not because it outranks the others, but because it encompasses them. It is the greatest in scope, not the greatest in status. It is like a great mantle that covers the whole of the the body of Christ. Without charity, the members of that body could not function, they would

wrangle, and the whole body would malfunction due to jealousy, envy, jarrings, contention, and strife, as each refused to perform its appointed role and sought, in envy, the gifts of others.

Joseph applied the principle of charity to the Relief Society in two ways. First, though the women did not yet have the fulness of the priesthood, they were enjoined to wait and be patient until God called them higher:

. . . it was the nonsense of the human heart for a person to be aspiring to other stations than appointed of God -- that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them come up higher<sup>34</sup>

Second, when the women were actually given a higher position, Joseph warned that they would be tempted with power and ambition much like the "great big Elders." He said:

the same aspiring disposition will be in this Society, and must be guarded against -- that every person should stand and act in the place appointed, and thus sanctify the Society and get it pure.<sup>35</sup>

Finally, Joseph told the women that, although it is "natural for females to have feelings of charity," it is also true that the "female part of community are apt to be contracted in their views." One of the problems, Joseph explained, is that sometimes it may "appear that someone is doing wrong when he is in reality doing the will of God." The devil can make us think that which is right is wrong: "he will so transform things as to make one gape  
<sup>36</sup>  
at those who are doing the will of God." Therefore, the members of the Relief Society should seek for charity, which is an expansive gift. Joseph told the women, "you must enlarge your souls toward others if you [w]ould do like Jesus, and carry your

fellow creatures to Abrams bosom."

let your hearts expand -- let them be enlarged towards others -- you must be longsuffering and bear with the faults and errors of mankind . . . . You must no be contracted but you must be liberal in your feelings.<sup>37</sup>

The Zion society which Joseph envisioned could only be built on unity in Christ, and this unity only comes through true charity.

In the next two discourses to the Relief Society, Joseph focused entirely on the subject of charity. He warned that the religious zeal of women often causes them to do more harm than good:

As females possess refined feelings and sensitiveness; they are also subject to an over much zeal which must ever prove dangerous, and cause them to be rigid in a religious capacity -- Should be arm'd with mercy not withstanding the iniquity among us.<sup>38</sup>

No doubt, Joseph worried that some of the zeal directed to uproot John C. Bennet's spiritual wifery might be turned upon him:

We must use precaution in bringing sinners to justice lest in exposing their heinous sins, we draw the indignation of a gentile world upon us . . . .<sup>39</sup>

Joseph wanted to establish a pure society. He knew, though, that this could not be achieved by human will power, but only through patience, longsuffering and waiting for God to purify all things:

. . . yet man cannot steady the ark -- my arm cannot do it -- God must steady it. To the iniquitous show yourselves merciful. . . . Repent, reform, but do it in a way to not destroy all around you. I do not want to cloak iniquity -- All things contrary to the will of God, should be cast from us, but don't do more hurt than good with your tongues -- be pure in heart -- Said Jesus ye shall do the work which ye see me do -- Jesus designs to save the people out of their sins. These are the grand keys words of the Society to act upon.<sup>40</sup>

Charity is the root of purity, as it is also the root of unity. If the Kingdom of God was to be built, it would be built on the love of Christ, not on faultfinding and self-righteousness:

The way to keep all the saints together and keep the work rolling is to wait till with all longsuff'ring til God shall bring such character to justice. There should be no license for sin, but mercy should go hand in hand with reproof.<sup>41</sup>

Charity brings unity of feeling, and unity of feeling brings us into union with God:

. . . if one member suffer all feel it by union of feeling we obtain pow'r with God.<sup>42</sup>

Unity of feeling is, of course, an important temple concept. Once again, Joseph --by his extended treatment of the subject of charity-- was preparing the women for the higher ordinances leading to the fulness of the priesthood. Charity is inextricably linked with the highest order of priesthood. It is for this reason that Joseph connected charity or "perfect love" with calling and election, when he stated: "Until we have perfect  
43  
love we are liable to fall . . ."

Joseph was attempting to expand the view the women had of charity and their own priesthood destiny. For though they initially thought of the Relief Society as an organization dedicated to humanitarian service, Joseph Smith saw it as a vehicle for building the City of God, where women could commune with Jesus face to face. He saw women functioning in a priestly role to save souls, not merely to administer to their temporal needs:

Away with self-righteousness. the best measure or principle to bring the poor to repentance is to administer to their wants -- the Society is not only to relieve the poor but to save souls.<sup>44</sup>

The "poor" to which Joseph referred are the "poor in spirit," who need the "bread of life," Jesus Christ.

For Joseph Smith, the Relief Society was not merely a charitable organization, but a training ground for future queens and priestesses. But why couldn't women receive the same preparation as men through the priesthood quorums already functioning in the Church? Why did Joseph create for women a route to the fulness of the priesthood that was different from that charted for the men? There are no clear answers to these questions nor to the question of whether or not this difference will always exist. However, there are a few statements that may help us to understand why women are not ordained to priesthood offices in the Church structure.

One such statement is Joseph's remark that a "woman has no right to found or organize a Church -- God never sent them to do it." <sup>45</sup> This is related to another statement by Joseph:

. . . the Kingdom of God was set upon the earth in all ages from the days of Adam to the present time whenever there was a man on earth who had authority to administer the ordinances of the Gospel . . .<sup>46</sup>

Elsewhere we read that if there is but one king and priest left upon the earth he could reorganize the Church.

In all of these statements, the common idea is that it must be a man who commences the work of the gospel through the administration of ordinances. Through their ecclesiastical offices in the Church, men are the ones who perform the ordinances of rebirth, which bring an individual into the family of Christ as a new member of His Church. In performing these initial ordinances men are, so to speak, like physicians who

deliver the new born babe into Christ's kingdom. Once a person is in the Church, however, he or she is nurtured by men and women equally. Women, as well as men, have the responsibility to teach and exhort the members of the Church, just as Emma was commanded in D&C 25. Women should be just as concerned as men with the salvation of the souls of others. Both men and women in the Church can give blessings, prophesy, and receive revelation. In short, they both can enjoy all the gifts of the spirit on an equal footing, for these gifts are given to both men and women for the edification of the whole body of Christ.

When a person is ready to receive the higher ordinances of the temple, it is, again, the man who initiates. Of course, at the outset of this dispensation, Emma Smith had to receive her endowment from a man, namely her husband Joseph. However, once she had been initiated into her position as a queen and priestess, she could and did initiate other women into the mysteries of the holy endowment. So it appears, that women can perform initiation rites under limited circumstances. Women anoint, wash, and convey the tokens of the priesthood to other women. They wear the garment and robes of the priesthood along with men and participate side by side with men in the prayer circle -- which represents the pinnacle ordinance of the temple, to which all the other ordinances of the endowment are directed. Both men and women receive the keys to approach the veil and commune with God.

And although man administers rites of initiation along the continuum of ordinances, it is important to observe that the last ordinances pertaining to the fulness of the priesthood must be

administered not by men, but by women. The anointing to the fulness of the priesthood is divided into three parts which do not necessarily take place in the order discussed here. First, there is an anointing administered by an officiator who anoints the man to be a king and priest to God and the woman to be a queen and priestess to her husband. The second part consists of the washing of the feet, by which the king and priest is made clean every whit. The third part consists of certain ordinances conferred by the wife upon the husband in which she washes and anoints various parts of his body and last of all his feet. From the Heber C. Kimball account of the last portion of this ceremony, the part performed by his wife Vilate, we learn that this ritual was a re-enactment of the washing and anointing of the body of Jesus done by one of the Marys. Jesus, in the Gospel of John, is recorded as saying that Mary performed this ordinance "against the day of my burying." (John 12:7) Heber C. Kimball connects the ceremony with death by saying that the woman does this so that she might have claim upon her husband in the resurrection.<sup>47</sup> Although this statement may be interpreted to mean that the woman is dependent upon the man for her resurrection, it might also be interpreted to mean that the man looks to the woman for the power to bring the Gospel covenant to fruition and completion, by administering the ordinance which confers the power of an endless life. The woman is the vehicle through which the man obtains the power to come forth from the tomb, even as she is the vehicle by which he is brought forth from the womb. This brings to mind the myth of Osiris, whose resurrection was

dependent on the effort or work of Isis in the Egyptian ceremonies, where, incidentally, a woman had to be present at every "awakening."

There seems to be a rounding out of responsibilities here, especially as these ceremonies are alluded to in the New Testament accounts, where a woman performs the last rites on Jesus to prepare him for his burial, to prepare him that he might have power in himself to come forth from the grave as the first fruits of "them that slept." Thus, though the man is ordained to initiate, the woman is ordained to complete, to bring to fruition. In this we see a mutual dependence, which is symbolized when a man and woman kneel across from each other at the marriage altar. "Neither is the man without the woman nor the woman without the man in the Lord." (I Cor. 11:11)

This mutual interdependence is perhaps best symbolized in the creation of a new human being. New life cannot be created unless the male and female come into union. Thus, in our age, the refusal to bring children into the world, is also, at least, a subconscious rejection of the idea of the union of the sexes, and a rejection of spiritual power. For the quest for equality is not, after all, the same as the quest for balanced spiritual union.

Sometimes it is said that, in the creation of a child, it is the man who gives life to the woman, who then nurtures that life and gives birth to it. But in reality, both the man and the woman contribute a portion of life. The man contributes the sperm and the woman the egg. But the two parts of the whole life must come together to form the zygote, which will become the new



person. In this physical creation, as in the ordinances of the gospel, the man initiates and the woman brings to fruition.

This is not to say that the man is to initiate the sexual act that leads to conception, for this is obviously unrealistic. It means that it is the male life the sperm has that initiates union by finding the egg and penetrating it, whereas the female life, the egg, completes the union by embracing the male life into itself. Then the female life nurtures both in order to bring forth a new, independent life.

In the creative process, the woman is as vital as the man. The old cliché that men have the priesthood and women have motherhood is clearly inappropriate. It makes no sense. Women have motherhood, and men have fatherhood. Men have priesthood, and women have priesthood too. Motherhood and fatherhood have to do with creating physical life, with creating sons and daughters; priesthood has to do with spiritual motherhood and fatherhood, which concerns spiritual begetting, nurturing and birth; it has to do with creating sons and daughters unto God.

Women, then also have a priestly calling, a life giving calling, similar to the man's but not identical to it. There are some ordinances she cannot perform, others that she may perform, and there is the final ordinance which she only can perform. It is clear, however, that the male and female, in their priestly function, must act in union to bring about a fulness and completion of spiritual life.

Without a proper apportionment of the spiritual contributions of both the male and female, there can be no birth,

no enduring rebirth, no inner life, no continuing contact with God, no significant revelation, no balanced manifestation of spiritual gifts, no mature counsel, no triumph over Satan, no equality in which all things are held in common, in short, there can be no City and Kingdom of God. It is into the seamless cup of balanced and spiritually regenerated sexual union that God has promised to pour the fulness of his priesthood, which is the power of an endless life.

In light of the fact that women have an important and co-equal priestly function, it should not be surprising to learn that Joseph Smith began to rely upon women in the governance of the Church in the months just prior to his martyrdom. In September of 1843, Joseph not only gave women the endowment and the fulness of the priesthood, but he also included them in the quorum of the anointed, or the holy order. Although it has been argued that this quorum never functioned as a priesthood quorum in the Church and that it was simply the antecedent to an endowment company in today's temple practice, there is evidence<sup>48</sup> to the contrary.

If Joseph thought of the holy order merely as an endowment company why did he not treat it as an ephemeral body? Why did he meet with them regularly? Why did he continue to instruct them? Why was he chosen as president of the holy order if the quorum itself had no special significance? Why did he allow this quorum to engage in activities beyond instruction in the temple endowment? The quorum conducted prayer circles, not merely for the purpose of instructing the members in the details of the prayer circle, but for the purpose of addressing in prayer problems affecting

the whole Church. The quorum counseled together, partook of the sacrament, discussed the doctrines of the kingdom, heard lectures from Joseph Smith, and looked upon quorum meetings as an occasion for sprititual renewal. The following excerpt from Heber C.

Kimball's journal reflects this of the quroum:

On Sunday Morning at 9 Oclock all of the holy order will assemble fore prair and council. Our wives will come and pertack with us: the Sacarment will be administer[ed] . . . and spend the day in those thing[is] that the spirit shall teach . . .49

Praying, of course, was one of the primary functions of the quorum. Though this may not seem as important as administrative meetings to members of the modern Church, Joseph instilled in the minds of his followers the idea that the true order of prayer was the most effective means of bringing about change. Joseph did not have a managerial view, he had a sacral one. He believed (as perhaps did St. Thomas More) that the kingdom of God could be governed by prayer. For this reason, prayer was not just another private devotional, it was an act of spiritual administration, a way to call upon God to bring about needed changes and needed action. It is therefore compatible to view the holy order as a prayer body and, therefore, as the chief administrative body of the Church. Brigham Young claimed that it was by the true order of prayer that he kept the Church together and the mobs at bay after the martyrdom. On one occasion in Nauvoo, Newel K.

Whitney and Dr. John M. Bernhisel thought the quorum should meet together to pray that the weather might be changed so that sickness would not spread among the Saints. Joseph himself claimed that he had to be careful when he prayed for his enemies

destruction, since the Lord was likely to answer his prayers.

Joseph Smith also taught the quorum that the true order of prayer was a means by which messengers and revelations could be tested, devils detected, and spirits discerned. Since, for Joseph, true religion always involved revelation and contact with the supernatural, the ability to discern the source of the contact was absolutely essential. According to George A. Smith, "there was no point upon which the prophet Joseph dwelt more than<sup>53</sup> the discerning of Spirits." Joseph instructed the quorum that, since they had the keys to test revelations, they were to test the revelations of anyone claiming to have received one for the Church. At the trial of Sidney Rigdon in August of 1844, two different members of the quorum used this argument to show that Sidney Rigdon's revelations were false. Orson Hyde said that Elder Rigdon should have called the quorum together to have his revelation tested. Later, in the same trial William Marks tried to defend Rigdon by saying that he did not know about this procedure:

As respects his [Rigdon's] not presenting his vision or revelation before the first quorum I can say that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should first present it to that quorum, and then if it passed the first quorum, it should be presented to the Church. But Brother Rigdon did know this, for he was only just brought into the quorum before he left to go to Pittsburg.<sup>54</sup>

From this quote, it is clear that it was the quorum of the anointed to which Hyde and Marks referred. It is also clear that the quorum had real, if not supreme, priesthood authority in the Church, for this quorum, which William Marks referred to as the

"first quorum" could pass upon the validity of revelations for the Church. This same view of the quorum was emphasized by others at Rigdon's trial. Heber C. Kimball, for example, indicated that although Sidney Rigdon had held high Church office, he did not have as much authority as others who held the fulness of the priesthood and participated in the "council pertaining to the High Priesthood":

[Sidney Rigdon] has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the the High Priesthood until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has.<sup>55</sup>

Obviously, in Heber C. Kimball's mind, to have the fulness of the priesthood and to participate fully in the "first quorum" was equated with having the highest authority in the Church. This view of the quorum is further substantiated by the fact that Joseph Smith, at least on one occasion, conducted important Church business in a meeting of the "first quorum." In the meeting of 1 October 1843, Joseph anointed William Law and Amasa Lyman as counselors in the First Presidency of the Church, in spite of the fact that Sidney Rigdon had not yet been officially released from his position in the Presidency according to Church procedure. When questioned about the possible irregularity of these ordinations, Joseph answered cryptically: "Why, (said he) by the same rule that Samuel anointed David to be King over Israel while Saul was yet crowned."<sup>56</sup>

It appears that from the time Joseph organized the quorum until his death, he relied more and more upon the quorum to test

out his doctrinal innovations and to disclose his most important  
57  
decisions. Joseph's focus on the quorum of the anointed, made up  
of couples who had received the fulness of the priesthood,  
corresponds with his views on the importance of priesthood power  
for the full redemption of the individual and of society at  
large. Though, for Joseph, the spiritual was material and vice  
versa, still the spiritual realm had precedence over the  
temporal. For it was by acquiring spiritual power that the  
temporal was redeemed. The outer City of God could not be built,  
until the inner temple in each man and woman was constructed to  
the capstone. It was by the last anointing to the fulness of the  
priesthood and by the acquisition of the powers of heaven, the  
power of an endless life, that each man and woman was brought to  
this place. That Joseph saw this as his culminating work is seen  
in the phrase he used when he referred to this dispensation not  
just as the "dispensation of the fulness of times," but as the  
58  
"dispensation of the fulness of the priesthood." This was part  
of the restoration of all things; the priesthood that was in the  
beginning of the world had to be restored in the end of the  
world. This is the fulness of the priesthood which is conferred  
on men and women jointly, thus making a fulness, a completeness,  
a wholeness -- this is the Holy Priesthood.

However, Joseph's vision of priesthood faded quickly after  
his death. And as it faded, so did the importance of the quorum,  
the place of women in it, and the role of women as priestesses  
in Zion. Ironically, though the Twelve Apostles succeeded to  
Joseph's place because of their anointing to the fulness of the  
priesthood, once they assumed leadership, they shifted the

preeminent authority away from the quorum of the anointed. An apostolic dispensation quickly replaced the dispensation of the fulness of the priesthood. Whether Brigham Young did this consciously because he believed that the time for Zion was not yet, or whether he did it because necessity simply dictated this course of action is not clear. It is clear, however, that it was under the administration of Brigham Young that the anointed quorum and the concept of woman's role in the priesthood simultaneously received quick death blows.<sup>59</sup>

Just after the apostles assumed the leadership of the Church as the First Presidency they "conversed about [the Quorum and] voted no women [sic] [the word women is then added above in short hand] to be admitted in the Quorum -- till times will permit."<sup>60</sup> Though the ostensible reason for this action was the fear the Twelve had that the mob would try to take the lives of all the members of the anointed quorum, still the exclusion of women in this particular instance, taken with other actions, seems to indicate a pattern of closing doors to women. In all fairness to Brigham Young and the other leaders, I should add that, during the period from the death of Joseph to the completion of the Nauvoo temple, even the entire body of male members of the anointed quorum seldom met together. Instead, they met in smaller groups for prayer circles. Also, individual women were occasionally admitted to receive the fulness of the priesthood with their husbands. However, even when the male members of the quorum began meeting again regularly in the Nauvoo temple, they did not include their wives at their first few

meetings. That the women felt a sense of loss during their period of exclusion is reflected in Heber C. Kimball's statement that Brigham Young's decision to include the women once again in the 7 December 1845 meeting of the anointed quorum, "gave great joy to our wimmen."<sup>61</sup> The quorum of the anointed met on a few more occasion in that December of 1845, with an ever increasing number of new members as more and more of the Saints began to receive their endowments. Then; at the end of that month, the quorum ceased its separate meetings.

Perhaps Brigham Young felt no need to continue meetings of the anointed quorum since the temple was completed and the endowment was being administered there and because important Church business could be taken care of in the meetings of the Twelve. By early December of 1845, Brigham Young was already phasing out the quorum of the anointed by ceasing to pray about or discuss important Church business in quorum meetings. For example, on 11 December 1845 the anointed quorum met in the Nauvoo temple for a prayer circle. After they were finished, Brigham Young called some of the men out of the group for a private meeting in which they discussed some information relevant to the Saints' going west. Then this smaller group prayed again<sup>62</sup> in the true order about these concerns. This procedure contrasts with the way the anointed quorum was conducted by Joseph, who trusted its members with confidential matters.

With the disbanding of the anointed quorum, women were no longer included in prayer circles, except at that point in the endowment ceremony when instruction on prayer circles is given. Men, however, continued to participate in prayer circles not only,



as Church leaders, but also as nonleaders who were invited to be members of specially constituted prayer circles. But, according to Michael Quinn, "the available records of the special and ecclesiastical prayer circles from the 1850s to the 1950s describe only one instance in which women met with their husbands in prayer circle meetings."<sup>63</sup> In a meeting in 1896, the First Presidency and Quorum of the Twelve discussed whether the sisters should be allowed to hold their own prayer circles and also whether they should be permitted to join their husbands in prayer circles. These leaders decided both questions in the negative.

The subject of permission to the sisters to meet in prayer circles was discussed, as the question had been asked whether it would be right or whether they could be permitted to meet with their husbands in a prayer circle, seeing that sisters had been admitted to prayer circles in the Nauvoo Temple. It was shown, however, that on such occasions it was for the purpose of teaching the order of prayer as it is now the custom in the Temples. It was decided that if the sisters desired to meet for prayer they could do so as members and officers of Relief Societies in their regular places of meeting, but that it would not be advisable for them to meet at circles or to participate in prayer circle meetings.<sup>64</sup>

If, as these men reasoned on this occasion, the only purpose of the prayer circles in Nauvoo was to give instruction in the true order of prayer, then the instruction itself becomes meaningless since it leads to nothing outside itself. What good is it to receive the keys to ask and get an answer, if a person is never allowed to exercise those keys and ask. Obviously, these Church leaders in 1896 felt that men could and should engage in the true order of prayer since prayer circles for Church leaders and for other male Church members abounded at this time. But, these same leaders saw no need for women to utilize these same

keys, which they also had received. The implication is that the concerns of women are too trivial to be addressed in the true order of prayer. This 1896 decision is also a statement against the necessity of the union of the sexes. One of the purposes of the true order of prayer is to promote unity of feeling and belief, and yet it has not been considered important to include women in prayer circles from 1846 to the present.

Besides the disbanding of the anointed quorum and the exclusion of women from prayer circles, Brigham Young decided to "defer the operations" of the Relief Society in 1844. This decision also shut doors for women and tended to cut off at least official channels through which they could operate in their priestly role. The apparent reason for this action by Brigham Young, at least according to John Taylor, was that Emma Smith was using the Relief Society as a forum to oppose Brigham Young and the doctrine of plural marriage. In fact, she may have preached against polygamy to the sisters even while Joseph Smith was alive. So Brigham Young felt that a spirit of dissension was operating in the Society, which needed to be curtailed. However, as John Taylor remarked about the situation, other women had done much good "and should not be deprived of their rights and<sup>65</sup> privileges because others have done wrong."

It was not until 1867 that Brigham Young officially reorganized the Relief Society on a Church-wide basis although, during the interim, there had been local Relief Societies in Utah, which functioned as charitable institutions, such as the Indian Relief Societies made up of white women whose business it

was to see that the Indians of Southern Utah went about properly clad, an enterprise which, paranthetically, was doomed to failure because the Mormon work ethic would not allow these clothes to be given to the Indians as an outright gift without some return effort on the part of the recipients; therefore, most of the clothes wound up in the hands of white settlers, while the Indians, we may suppose, continued in their unclad pagan ways. 66

With the reorganization of the Relief Society in 1867, the focus of the Society was much more temporal than spiritual. The ever-practical Brigham Young felt he needed the services and the truly remarkable resources which Church women could offer in order to stabilize the economic and social structure of the Mormon Kingdom and to stave-off the encroaching Gentiles with their unwanted wordly influence.

Though the purpose of the reorgnization of the Relief Society coincides with the purpose the women of Nauvoo originally had in first organizing the Society (namely, to act as a charitable institution and to fortify community morals), this purpose falls short of the vision Joseph Smith had for the Society. He wanted to make the women into a "kingdom of priests."

Joseph's attitude toward the role of women as queens and priestesses and his view of the function and place of the anointed quorum were expansive and tended to widen women's spiritual horizon. Those leaders coming after him, however, were quick to delimit women's sphere of action in the Church with clear, bright lines. Heber C. Kimball's journal contains an entry that exemplifies this point. The entry is a record of a 21 December 1845 meeting in the Nauvoo Temple. Seventy-five persons

were present, and Heber C. Kimball presided in the place of Brigham Young, who was absent from Nauvoo. On this occasion, instructions and explanations about the endowment were given and the women present were told by George A. Smith that they "ought to be in subjection" to their husbands, and by Amasa Lyman that "the man . . . has covenanted to obey the law of God, and the woman to obey her husband," and by Heber C. Kimball that women should be

. . . in subjection to their husbands, [for] the man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply and replenish the earth without woman; and He made one and gave her to him. He did not make the man for the woman but the woman for the man.<sup>67</sup>

I do not cite these remarks to take issue with the temple covenant that women make to "obey their husbands in righteousness," rather my purpose here is to show the fundamentally negative and restrictive interpretation that these men gave to the endowment as it touched upon the role of women. Instead of seeing that women were now being given priesthood power and a proper channel in which to function in spiritual matters, they could only speak of women in terms of subjection to men. It is as if these remarks were motivated by a fear that the women might take liberties with their newly acquired keys and, therefore, had to be reminded to stay in their proper place. There is little if anything left here of the tone of Joseph's discourses to the Relief Society in which he tried to enlarge the women's view of their own spiritual and priestly destiny in Zion. Joseph had told them that he was "turning the key to them," in other words, he was opening up doors. Instead, by December of

1845 we see the doors already beginning to close.

All the examples I have given of the exclusion of women from participating directly in the spiritual affairs of the Church took place immediately upon the death of the Prophet Joseph. But in spite of these limitations, the women of the 19th Century Church continued to express their religious devotion by holding prayer circles among themselves, by anointing and healing the sick, by speaking in and interpreting tongues, and by prophesying. Those who had participated in the anointed quorum and the Relief Society of Nauvoo believed that they had the right to do these things by virtue of their anointings as queens and priestesses.<sup>68</sup> It is ironic that we look back at these women and their enjoyment of the spiritual gifts almost as though they lived in a golden age, when in reality they lived and served under restrictive conditions and within a framework that had greatly narrowed from that which had been first envisioned by Joseph Smith.

Indeed, from our perspective, these women did live in favored times, for by the outset of the 20th Century, the enjoyment of spiritual gifts had nearly ceased among the women of the Church --and, sadly, among the men as well. By this time, women had ceased to think of themselves as having a rightful and equal claim upon the fulness of the priesthood. Perhaps one reason for this change in viewpoint is that the ordinance of the holy anointing, the last anointing, to the highest and holiest order of the priesthood was falling into disuse; and with the discontinuance of this ordinance, there was also lost the idea

that this priesthood and these ceremonies were indispensable to full salvation.<sup>69</sup> We today do not think of the temple as a place to receive the keys of the priesthood and an anointing to the power of an endless life so that we can stand in the presence of the God and be transformed by his power into his glorious image, rather, we think of the temple as a place to be sealed as families, a rite which serves as a necessary prerequisite to a successful life.

Where does all this lead? Is there a paradise to regain? If there is, and I believe there is, that paradise was never realized in this dispensation, even during the lifetime of Joseph Smith. In short, in this dispensation there was never a golden age. Though Joseph may have had the vision of a Zion society, a society of the fulness of the Priesthood, where men and women were united together and held "all things in common," he certainly did not bring such a society into being. He is, as Isaiah prophesied, a "rod" that bore no fruit. What of all our buildings, programs, and manuals? Are not these the fruits of Joseph's mission? Whenever we are tempted to think so, we should remember Malachi's prophecy that without the coming of Elijah to restore the fulness of the priesthood by the holy anointing so that the dispensation of the fulness of the priesthood could be inaugurated and a fulness of the priesthood society could be built, then the "whole earth would be utterly wasted" at the coming of the Lord. I realize that this is a somewhat novel interpretation of a prophecy that most Mormons take as an admonition to do their genealogy. But, as we've seen, for Joseph, Elijah's mission was to reveal that order of priesthood necessary,

to bring this people to Mount Zion to talk with their God.

When I first started this paper, I told a male friend of mine that I had entitled it "The Missing Rib: The Forgotten Place of Queens and Priestesses in the Establishment of Zion." And when he heard it, he said caustically, "What about the forgotten place of kings and priests? " I laughed because, of course, he was right. We women in the Church today are not like our 19th Century counterparts who were struggling for the right to exercise spiritual gifts and priestly powers, for we live in a day and age when spiritual powers are on the wane. Who, today, really cares about spiritual gifts? Who cares today about the establishment of Zion? Isn't it already here? Do we not, as Nibley has acerbically pointed out, have Zion's Bank? Are we not recognized as a world wide Church? Here, of course, is the problem we face -- if indeed you see it as a problem as I do: in order for women to take their rightful places as queens and priestesses, the Church must first accept the primacy of spiritual power over temporal power, the primacy of the unseen over the seen, the primacy of the sacral over the secular. If we women simply demand ordination to the ecclesiastical offices of the priesthood as a means of seizing power in the ecclesiastical structure, then we have missed the point of Joseph's vision, and are questing after the wrong objective, we are fighting the wrong battle -- the battle of the sexes, which is a struggle for power in this world, for the whip handle, for the number one spot, for the management of the corporation.

But the priesthood does not bring with it the right to this kind of coercive power. This is unrighteous dominion. The use of this power always involves taking life to get gain. It is what Nibley called the Master Mahan principle. True power, the power of the holy priesthood, is the power of God, the power of life, the power of divine love, the power that restores, unites, harmonizes, and balances extremes. The fulness of the priesthood is the power of eternal life, endless life, and endless lives. This is the power we are enjoined to seek. It does not come by male or female chauvinism or by militancy. It comes by waiting upon the Lord.

Ultimately, I suppose, my position on women's place in the Church and Kingdom of God is not that of a political or social activist, but that of a mystic. And though I feel strongly that the Church will never be organized properly until women are acknowledged as joint holders of the holy priesthood and are brought into the leading councils of the Church, I feel even more strongly that to demand these things will only make matters worse and lead to greater disarray.

So what is my answer to the problem?

Charity.

Joseph Smith spoke prophetically when he told the Relief Society, in every speech he ever gave to them, that it was essential for them to have charity -- not that brand of charity that manifests itself as petty demonstrations of humanitarian service, but the real thing, the pure and sacrificial love of Christ, that is not puffed up, seeks not its own, loves the truth, and endures all things.



And what will happen if the women of the Church endure  
patiently the deprivation of their priesthood rights in charity?

In Joseph's words, "God shall say to them, come up higher."<sup>70</sup>  
It is God, finally, who must bring Zion. It is with His hands  
that the City of God is built. It is not in our hands anymore.  
"Man cannot steady the ark," said Joseph Smith, "my arm cannot do  
it -- God must steady it."<sup>71</sup>

And when at last these blessings come, they shall come,  
*gloria solius Dei*, by the glory of God alone.

## NOTES

1

See D. Michael Quinn, "Latter-day Saint Prayer Circles," BYU Studies 19 (Fall, 1978):79-105; Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question" (M.A. Thesis, Brigham Young University, 1982); and David John Buerger, "The Fulness of the Priesthood: The Second Anointing in Latter-day Theology and Practice," Dialogue 16 (Spring, 1983):10-44; also see unpublished paper by Paul James Toscano, "The Oath and Covenant of the Melchizedek Priesthood: An Exegesis," in the Law and the Prophets Papers, J. Reuben Clark Law School Library (Fall, 1977).

2

Joseph Smith Journal, 28 September 1843; "Meetings of the Anointed Quorum," 28 September 1843; Manuscript History of the Church, 28 September 1843, Church Historical Department, quoted in Quinn, p. 85.

3

See Ehat, M.A. Thesis, p. 186.

4

Andrew F. Ehat and Lyndon W. Cook, comps. and eds., The Words of Joseph Smith (Provo Utah: BYU Religious Studies Center, 1980), p. 350 (hereinafter abbreviated WJS).

5

WJS, p. 59.

6

WJS, p. 365-66.

7

WJS, p. 9.

8

WJS, p. 230.

9

WJS, p. 329.

10

WJS, p. 42.

11

WJS, p. 245.

12

WJS, p. 253.

13

WJS, p. 330.

14

Woman's Exponent 9 (1 September 1880):55.

15

WJS, p. 104.

16

WJS, p. 105.

17

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WJS, p. 110.

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21

James N. Robinson, ed., Nag Hammadi Library (San Francisco, Ca.: Harper & Row, 1977), p. 130.

22

Ibid, p. 121.

23

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WJS, p. 110.

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WJS, p. 115.

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WJS, p. 116.

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WJS, p. 115.

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WJS, p. 118.

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WJS, p. 116.

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WJS, p. 117.

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WJS, p. 117.

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WJS, p. 117.

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WJS, p. 119.

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WJS, p. 115.

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WJS, p. 116.

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WJS, p. 117.

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WJS, p. 118.

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WJS, p. 120.

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WJS, p. 121.

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WJS, p. 124.

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WJS, p. 123.

43

Joseph Fielding Smith, Jr., ed., Teachings of the Prophet Joseph Smith (Salt Lake City, Utah: Deseret Book, 1938), p. 9 (hereinafter abbreviated TPJS).

44

WJS, p. 124.

45

TPJS, p. 212.

46

WJS, p. 155.

47

Heber C. Kimball Journal, "Strange Events."

48

Quinn, p. 89.

49

Heber C. Kimball Journal quoted in Quinn, p. 93.

50

Brigham Young's statement is reported by William Clayton as cited in James B. Allen, "One Man's Nauvoo: William Clayton's Experience in Mormon Illinois," Journal of Mormon History 6 (1979), p. 48n; also see Heber C. Kimball's statement in "Holy Order Minutes," from his Journal, Sunday, December 21, 1845; for Joseph Smith's view see History of the Church, 5:45.

51

Quinn, p. 104.

52

WJS, p. 331.

53

Ehat, M.A. Thesis, p. 33.

54

Times and Seasons 5:664.

55

Times and Seasons 5:663.

56

Jedediah M. Grant, A Collection of Facts Relative to the Course Taken by Elder Sidney Rigdon, in the State of Ohio, Missouri, Illinois and Pennsylvania (Philadelphia, Brown, Bicking, and Guilbert, Printer, 1844) p. 15, as quoted in Ehat, M.A. Thesis, p. 119.

57

See Farley P. Pratt's statement as cited in Ehat, M.A. Thesis, p. 41.

58

This is a phrase used by Joseph to the Relief Society as recorded in History of the Church 5:140.

59

For a good discussion of Brigham Young's attitudes toward women, see Jill Mulvay Derr, "Woman's Place in Brigham Young's World," BYU Studies 18 (Spring, 1978):377-395.

60

Willard Richard's Diary, 9 August 1844, as cited in Ehat, M.A. Thesis, p.206.

61

Quinn, p. 93.

62

Heber C. Kimball Journal, discussed in Quinn, pp. 89-90, who uses this evidence to show the "Quorum" had no real ecclesiastical power. The important point, however, is that this meeting took place after Joseph's death when the "Quorum" was already in decline.

63

Quinn, p. 95.

64

Quinn, p. 95.

65

Woman's Exponent, 11:54. .

66

See Richard L. Jensen, "Forgotten Relief Societies, 1844-67," Dialogue 16 (Spring, 1983):105-125.

67

Woman's Exponent, 12:26, 34.

68

See Carol Cornwall Madsen, "Mormon Women and the Struggle for Definition: The Nineteenth Century Church," Sunstone 6 (November-December 1981):7-11; and Linda King Newell, "A Gift Given a Gift Taken," Sunstone 6 (September-October 1981):16-25.

69

For a good discussion of the decline in the administration of these ordinances, see Buerger's article.

70

WJS, p. 116.

71

WJS, p. 121.

## THE MISSING RIB REVISITED

by  
Margaret M. Toscano

As many of you know, I presented at the last Sunstone Theological Symposium a paper entitled: "The Missing Rib: The Forgotten Place of Queens and Priestesses in the Establishment of Zion." I began that paper with the statement that, although the Lord makes the scriptural promise to reveal the priesthood by the hand of Elijah the prophet, little attention is given in the Church to the fulness of the priesthood which Elijah restored.

In light of this, it seems logical to address first the nature of the fulness of the priesthood. Is it a different priesthood from the Aaronic and Melchizedek priesthoods we are familiar with in the Church today? The answer to this question is no. Joseph Smith stated:

All priesthood is Melchizedek; but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. (WJS 59.)

At another time, Joseph explained that there were three grand principles or orders of priesthood" (WJS 245):

1st Levitical which was never able to administer a Blessing but only to bind heavy burdens which neither they nor their father[s were] able to bear

2 Abrahams Patriarchal power which is the greatest yet experienced in this church [27 August 1843]

3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & Law of endless Life to man & no man can attain to the Joint heirship with Jesus Christ without being administered to by one having the same power & Authority of Melchisedec . . . (WJS 245)

Joseph also explained in another discourse that there were three spirits or powers connected with the priesthood:

. . . the spirit of Elias is first Elijah second, and Masiah last. Elias is a fore runner to prepare the way, & the spirit & power of Elijah is to come after holding the keys of power building the Temple to the Capstone, placing the seals of the Melchizedek priesthood up on the house of Israel & making all things ready then Mesiah comes to his Temple which is last of all. Mesiah is above the spirit & power of Elijah, for he made the world & was the spiritual rock unto Moses in the wilderness. (WJS 331-32.)

The idea that emerges from these statements is that in a certain sense the division of priesthood into various levels is not absolute nor definitive. The priesthood is essentially one. It has a single underlying nature, though it may be divided into portions or degrees. The question is not, which priesthood a person holds, for all priesthood is the same. The question is, what portion of the one priesthood does one possess.

In The Missing Rib, I discussed at some length the nature and purpose of the priesthood. I said there that Joseph Smith connected priesthood with the powers of heaven, which are the glory, spirit, and power of God and which center in the person of Jesus Christ and emanate from his presence to fill the universe. That power is the divine will. It is a supernatural light that gives life and order to all of God's creation. This is the law by which all things are governed. (See generally, D&C 88 and 93.) It is the "perfect law of theocracy" (TPJS 322, WJS 244.) It is the essence of the priesthood. And because the power of God is the heart of the priesthood, it is no exaggeration to say that Jesus Christ himself is the priesthood.

The suffix -hood, which is related to the suffix -head, has two different meanings, both of which apply to the term priesthood. The first meaning denotes a condition, nature, or state of being. In this sense "priesthood" is the state or condition of being a priest, just as "godhood" or "godhead" both refer to the state of being a god. In its second sense, the suffix -hood refers to a body of persons of a particular class or character or profession.

The term "priest" is derived from the Greek word presbyter, meaning elder or old man, suggesting someone wise in the counsels of God.

Let me digress for a moment (my first digression of the day). The suffix -hood is very likely related to the word "hood," derived from the word "hat" and referring to a covering for the head. People did and do sometimes wear a hood or hat as part of a uniform to show membership in a certain profession. In such garb an individual becomes a new person and, thus, attains a different status as a member of a distinct order. The author of the Epistle to the Hebrews speaks of Jesus as the High Priest of our profession. So, to receive the priesthood is both to become a priest, a godly counsellor, and also to enter into an order of priests.

And this leads me back to Joseph Smith's statement that all priesthood is Melchizedek, but that there are different degrees or portions of it. Let me draw your attention to D&C 107, where the Lord explains that the Melchizedek priesthood is called such because Melchizedek was such a great high priest.



Before his day it was called the Holy Priesthood,  
after the Order of the Son of God.

Ironically, though this change was made out of respect for Christ, the effect has been to denigrate his role as head of the priesthood order. We are apt to forget that it is to his order, rank, or society that we are called. In short, we are called to the "fulness of the stature of the measure of Christ," in other words we are called to take upon ourselves his image.

Joseph's statement that all priesthood is Melchizedek could be reworded to state that all priesthood is Messianic or Christological. To receive the fulness of the priesthood ultimately means to become saviors on Mount Zion, joint-heirs with Jesus Christ, to obtain all that the father has in joint tenancy with his Son. Joseph defined the "Spirit of Messiah" as "all power in Heaven and in Earth [for he is] Enthroned in the Heavens as King of Kings and Lord of Lords" (WJS 336). This is the priesthood of God. All degrees thereof are appendages or portions of it. This means that all the degrees of priesthood extant on earth are derivatives of the fulness of the priesthood. In fact, even what we call the fulness of the priesthood here on earth is still but a portion of the fulness of Christ, though it carries with it the promise of Christ's fulness. For it is an earnest of the final promised inheritance of joint-heirship with Christ.

Let me digress again. The various levels or portions of the priesthood have been named after noted priests of Gods order. When we think of the Aaronic priesthood, we think of Aaron or John the Baptist, both of whom functioned in the spirit and

calling of Elias, which is a forerunner to gather converts into the House of Israel. We think of Abraham in terms of the patriarchal priesthood. And Melchizedek, Elijah, and Elisha as wielding supernatural powers of an even greater degree of priesthood. It should be noted, however, that though these men are associated with one or more degrees of priesthood they in all probability possessed the fulness of the priesthood. Their names are labels for the degrees of priesthood associated with their primary missions, not with the priesthood they actually possessed.

To return to my main point, when we begin to view priesthood in holistic terms, we can see why Joseph Smith connected the priesthood so closely with the gift and power of the Holy Ghost. The purpose of both is to put an individual into contact with the Spirit of God which can transform that individual into a spiritual creation and remake him or her in the image of God, as Adam and Eve were before the fall, so that she or he is prepared to receive all that the Father has.

Here then is eternal life -- to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. (TFJS 346-47.)

The steps of the process of the ordination to the office of king and priest (for men) and queen and priestess (for women) are as follows:

Step 1: An individual must be born again into the family of Jesus Christ and by faith in him and by his grace must overcome all opposition.

Step 2: A man must receive the Aaronic and Melchizedek priesthoods available in the Church, and both men and women must be endowed and sealed in marriage in the new and everlasting covenant;

Step 3: The married individuals must be washed "clean every whit" and anointed respectively a king and priest and a queen and priestess; and certain final ministrations must be conferred by the woman on the man;

Step 4: The couple must be sanctified by the Spirit unto the renewing of their bodies, thereby becoming the "sons" of Moses, of Aaron, the seed of Abraham, the church, the kingdom, and the elect of God;

Step 5: The couple may then receive the visitation of angels, but must eventually obtain the visitation of the Savior (the "second comforter" spoken of in the Gospel of John 14:12-27);

Step 6: The couple must, through the Savior, be presented to the Father:

Step 7: They must receive from the Father the promise or covenant of all the Father hath, and this promise the Father must seal by his own oath out of the heavens;

Step 8: They must receive the fulfillment of the promise of the Father by actually obtaining God's glory, by which they acquire power over nature; and must, finally, receive their appointed kingdom in the celestial world.

In the event any of these steps are not realized in mortality, they may be realized in the afterlife, for the necessary ordinances by which men and women are ordained kings and priests and queens and priestesses may be done by proxy for the dead in certain of the temples.

Obviously, these steps cannot be taken suddenly.

It is clear that the fulness of the priesthood is received by going from one small degree to another, by going from grace to grace.

This leads me to another digression. The root of the word "grace" means "gift." The process of receiving the fulness of the priesthood is one of freely accepting the gifts of God: the gift of faith, the gift of repentance, the gift of the remission of sins through baptism, the gift of the Holy Ghost, the gifts we call the temple endowment, the gift of the last anointings and washings. The whole of salvation and exaltation is a gift from God, a bequest, a testament. We earn only death ("the wages of sin is death"), but eternal life comes from God as a free gift to all those willing to receive it by freely accepting the gospel of his Son.

The fact that salvation and full salvation is free does not mean that it does not entail works. But the works involved are the works of God: his covenant of salvation, his condescension, life, suffering, crucifixion, death, resurrection, ascension, return, and final judgment of mankind. These are the works that save. We must work, too, by faith in Christ, by repentance of our sins and the forgiveness of the sins of others, and then by

enduring in Christ to the end, feasting upon his word, and following his spirit. We follow him by ritually repeating the works he did for us. We repeat his incarnation and resurrection into mortality in baptism and confirmation. We repeat his mediation and atonement in taking upon us his wounds in the endowment. We rise as he did to the veil, and are there judged by God, not on the basis of our own works, but on the basis of Christ's works. We are admitted into the kingdom because we are covered with his blood rather than the blood of our generation. We are the saved, not because of our self-righteousness, but because the righteousness of Christ was imputed to us, just as our sins were imputed to him and he was judged for them as if they were his own. I say all this to emphasize that the fulness of the priesthood, as part of the mechanism of salvation, like salvation itself, comes by the gift of God.

End of digression. One of the great contributions of Joseph Smith was his reassertion that the ordinances are essential to the plan of salvation. In his theology, ordinances are points of contact with the divine. They also constitute or, at least, memorialize those moments in which the powers of heaven may be transferred to an individual. In addition, they are also symbolic and mythic re-enactings of divine works that serve as patterns revealing the nature of God.

D&C 128 gives the example of the baptismal font, which must be constructed in the "similitude of the grave" under the ground "that all things may have their likeness, and that they may accord one with another -- that which is earthly conforming to that which is heavenly . . . " (D&C 128:13).

Another digression. The words "order," "ordain," and "ordinance" all come from the same root. God established order in his kingdom by ordaining certain ordinances by which men and women are ordained to enter into the order of the Holy Priesthood, after the order of the Son of God.

This digression leads to the observation that the fulness of the priesthood, whenever it is the subject of discussion or contemplation, is thought of in terms of the ordinances referred to collectively as the second anointing, which I described in part in my other paper. Though it is true that those ordinances are essential to the reception of the fulness of the priesthood, it is equally true that they can be but empty forms if they are not accompanied by the powers of heaven which can be obtained only "through the principles of righteousness" which are the principles of the gospel by which the righteousness of Christ is imputed to us and our unrighteousness is imputed to him.

Joseph Smith declared, in this vein, that you might as well baptize a bag of sand as baptize a person who has no faith, has not repented, and has not received the power of the Holy Ghost. (See TPJS 314). The outer and the inner must be brought into oneness. If the ordinance of the second anointing is emphasized as an end in itself or as the final destination, the result will be to create of it a badge of ecclesiastical status or corporate worthiness rather than a means to enjoy a richer outpouring of the spirit. I think this began to happen in the Church at the end of the 19th century when the higher blessings, as they were often called, were given frequently, and the knowledge of them

was widespread. It is only too natural that people would want to receive these ordinances so that they could feel secure in their Church standing and feel that they had "made it to the Celestial Kingdom," if you will forgive my use of that very vulgar phrase.

We, unfortunately, do the same disservice to the concept of temple marriage. We make it an end rather than a means, thus giving young people in the Church the false impression that if they have a temple marriage life will be rosy and sweet and devoid of pain and strife.

Similarly, the second anointing, though essential to full salvation, is not sufficient in itself to obtain full salvation. It was not intended to be a status or a final resting place. It was intended to be a channel through which couples might be brought into greater and fuller union with God. In the words of Joseph Smith:

The Savior has the words of Eternal life -- nothing else can profit us -- . . . I advise all to go on to perfection and search deeper and deeper into the mysteries of Godliness -- a man can do nothing for himself unless God direct him in the right way, and the Priesthood is reserved for that purpose. (WJS 365-66.)

In one sense, the second anointing does confer status, but it is not to create an elite group, but rather to put individuals into a right relationship with God, in the same way as do the first ordinances of the gospel, but on a higher level. Where the first ordinances represent the passage of the recipient out of the grip of divine justice and into the protection of divine mercy or grace, the final ordinances represent the passage of the recipients out of divine grace and into union with God. The first ordinances bring about an individual's justification before God,

the exchange of human sin for divine righteousness I have talked about today, so that the individual may enjoy the companionship of God's grace and spirit, by which he or she will be spiritually mature and eventually sanctified. While one is in a state of grace, the spirit will strive with him, even though a sinner, so long as he is truly penitent and sincerely seeking God. Of course, a person may fall from grace, that is why enduring to the end in faith in Jesus Christ is stressed as essential in the process of purification.

The final ordinances bring the individuals who receive them in faith to a point of sanctification and spiritual maturity where they can no longer fall from grace or reject the love of God, except by committing the blasphemy against the Holy Ghost which is described as the shedding of innocent blood done as a Satanic and ritual re-enactment of the crucifixion of Jesus Christ. It is important to note that the final ordinances do not necessarily mark the point at which the recipients are finally sanctified, or where the tests of mortality cease, or where the recipients become morally or spiritually or intellectually superior to others. Rather, the final ordinances signal that point where the recipients are given to know that they are no longer spiritual babes, but spiritual adults in Jesus Christ.

Unfortunately, in our fallen world it is difficult to think of the recipients of the second anointing in any terms other than an elite group. And this brings me to a crucial question: Since most Church members will likely never receive the second anointing, why bother talking about women's priesthood rights in terms of the fulness of the priesthood? Wouldn't it be more



practical to aim for some more attainable goal in the present ecclesiastical structure and then work up from there?

Well, apart from the fact that I have never been very practical, I think there are some very important reasons why our focus should be on the fulness of the priesthood.

First, there is the historical precedent set by Joseph Smith. For those of us who feel that women have a priestly calling, it is vital to keep in mind that Joseph Smith actually ordained women to the fulness of the priesthood. Though I am aware that those ordinations can be explained away by those whose minds are fired with a desire to pervert, the historical evidence demonstrating the reality of these ordinations is really quite strong when brought together. Moreover, the more I read the words of Joseph Smith on priesthood, the more convinced I become that the temple endowment, and not the second anointing, confers the keys and powers of the fulness of the priesthood necessary to bring the holy order into being. And, although it is true that women could be given the priesthood by means of a new revelation, as were the blacks, such a revelation seems redundant given the fact that Joseph Smith indicated that the Church would not be completely organized nor would the restitution of all things be complete until women were accorded their proper place in the priesthood order.

At this point, I wish to make it clear that my position is not simply a demand that the second anointing ordinances be made available on a wider basis. This would make no difference without a concomitant spiritual renaissance to bring these forms to life.

Many are receiving these ordinances now, but without any knowledge of their significance, importance, or purpose. They are viewed simply as a reward for church service rendered. What good is a gift if there is no comprehension of its value or purpose?

No, the most important reason for my focusing on the fulness of the priesthood is to encourage anyone willing to listen, to jettison their old views of priesthood and adopt a new concept of it, a new paradigm. My hope is that the Latter-day Saints will view priesthood from a new perspective -- one that will give meaning to much in Mormonism that no longer has meaning to the modern Church.

In "The Missing Rib," I said that if women simply demand ordination to the ecclesiastical offices of the priesthood, they are questing after the wrong objective. Why do I say this? Especially when I also said that women should be brought into the leading councils of the Church? Is this a contradiction?

No. At least not in my mind. Let me explain. The scriptures, particularly the Book of Mormon, teach that there are ultimately only two ways: the way of death and destruction and the way of life and salvation.

The way of death is characterized by killing to get gain: the Master Mahan principle. The way of life is characterized by love and sacrifice. A person must continually choose between these two ways, either giving up his or her life in sacrifice or else taking life to avoid sacrifice. We can either be oppressed or oppressors. There is no middle ground. Of course, most of us are both oppressors and oppressed at the same time. We have all been wronged, and we have all wronged.

In societal terms, the doctrine of the two ways is expressed in terms of Zion and Babylon. The society we live in is built on the pattern of Babylon, the way of death. Consider the idea that there are many ways to kill and get gain besides outright slaying of another person's body. Killing for gain usually takes place in more subtle forms. Death is rarely administered in one blow; the modern world prefers the less visible method of death by a thousand humiliations, the most common form of which is competition. When we compete we are attempting to get gain by winning. But in order to win, someone else must lose. The achievements of winners are purchased at the price of the failures of the losers. The thrill of one person's success is bought with someone else's despair. Power, achievement, success, acquisition -- all the values which our world prizes so highly feed on the poor and the downtrodden.

Sadly, the corporate Church is built after the pattern of Babylon. It encourages competition and achievement. It does this in both what it calls temporal matters, which refers to economic and business concerns, and in what it calls spiritual matters, which means Church programs. In the Church as elsewhere a person is taught to gauge his or her worth by his achievements in the world, his net worth, his standing in the Church, and his advancements in the hierarchy. I have talked to men who really believe that their spirituality is directly related to their Church or priesthood callings.

Obviously, in this paradigm women are perpetual second class citizens. They are reduced to being just another credit on a

man's spiritual resume. They are a necessary achievement in his climb toward godhood. I refer to this mentality as the "M'lovely wife syndrome." And although women are the more visible victims of this outlook, men are also destroyed by it whether or not they succeed in the system. And, in all fairness, I should add that women often view men in the same way -- as a stepping stone to their own exaltation. We might call this the "I'm-so-grateful-to-have-the-priesthood-in-my-home syndrome."

And this leads me to another digression. Historically, the war between the sexes is part of the "kill to get gain" approach. The question is: Who is going to be in control and who is going to be controlled?

All the ancient mythologies paint a clear picture of this age old struggle, and it is not a very pretty picture. I use myth to illustrate this point because, in my view, myth is not a false story, but a symbolic story that contains keys to universal truths.

The Greek succession myth shows the typical pattern the sex battle takes. Gaia, or Mother Earth existed first. She created Ouranos or Father Sky. (There's food for thought.) Together they created many children. After a time, Father Sky feared that one of his children might be a usurper, so he kept them imprisoned inside Gaia. (More food for thought.) Eventually, her burden became too great and Gaia devised a violent plan to get even. Her justification: he was the first to use force. With the aid of her son Kronos, Gaia castrated her husband. Kronos then ruled in his father's place. But soon a conflict arose between Kronos and his wife Rhea. The unpleasant details I will skip, but once again the

children are used as weapons by the parents in their struggle for power. Rhea finally prevails through her son Zeus, who then takes his father's place as head of the gods. But Zeus' rule is made rocky by his marriage problems, in particular his relationship with Hera, who is also his sister. The two are depicted as the typical bickering couple, both wanting the last say.

And so it goes on and on. And that's the end of my digression.

What we see in the myths is a revenge cycle between the sexes. Each side feels justified in hurting the other because after all the other side started it. Where will it end? Is there a solution?

I think there is. But not as long as we cling to our pathological obsession with achievement, success, and competition.

The solution is Jesus Christ and the pattern of life and sacrifice he revealed. This pattern is the foundation of the society of Zion about which the scriptures speak with such rapture. For in Christ and in his Zion all things are held in common. There are no "rich and poor, bond and free" but all are made "free, and partakers of the heavenly gift." (4 Nephi 1:3.)

In Christ and in Zion every man seeks "the interest of his neighbor, . . . doing all things with an eye single to the glory of God" (D&C 82:19).

The fulness of the priesthood, which is held by men and women jointly, is part of this heavenly system. It is but one of the many gifts which must be "held in common." In fact, it is

only when the fulness of the priesthood is fully operative that the purposes of Christ are fulfilled in us and the society and system of his Zion come within reach. There is a curious little passage of scripture to this effect: D&C 113: 7-8:

Question by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion -- and what people had Isaiah reference to?

He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

It seems very significant to me that Zion is a "she." She has a right to priesthood by lineage. She is called to return to that power which she had lost. We are reminded in scripture that the same priesthood that was in the beginning of the world shall be in the end of the world also. (See Moses 6:7.) That priesthood is the priesthood of the ancient order, the fulness of the priesthood held by Adam and Eve.

When Isaiah spoke of Zion's putting on her strength, he had reference to those individuals, both men and women, "who should hold the power of priesthood to bring again Zion." Zion is a "she" because she is the bride of Christ, who is called to the wedding feast to be married or united with him. But Zion is made up of spiritually mature males and females who must first be brought together in one so that they may be made one with Christ.

It's a love feast after all.

Viewing priesthood in terms of the fulness of the priesthood means seeing ultimate priesthood power not as an individual achievement, but as a gift of life that flows without compulsory

means when the male and female are united in Christ. This union is brought about by love and sacrifice, as symbolized in the myth of Abraham and Sarah. The sacrifice cannot just go one way. There must be giving and receiving on both parts, just as true union is characterized by both independence and dependence. In fact, dependence depends on independence. If two individuals do not have some independent spheres of action, then they will have no need to depend on each other for what each cannot provide for himself or herself. Sarah, which means princess (Princess of Peace?), also had a right to the priesthood by lineage. This is one of the reasons, if not the main reason, why the Pharaoh wanted her for a wife. He thought to obtain the priesthood for his posterity in this way. This story of the sacrifice, not of Abraham, but of Sarah illustrates the principles of mutual giving and taking that takes place through role reversals. Though at times she looks to him for salvation, at other times he looks to the her.

There is an apocryphal story about Abraham and Sarah. It takes place before their sojourn into Egypt, Abraham had a dream in which he saw a pine tree that would have been chopped down and used for firewood if it had not been for a palm tree that in some way spared its life. Abraham was told that he was the pine tree and Sarah the palm. It would be because of Sarah that his life would be spared. This came to pass when the Pharaoh gave honor to Abraham as the cousin of Sarah, the Pharaoh's intended spouse. For Abraham, at the command of God, had disclosed to Pharaoh only his relation to Sarah as a cousin, hiding from him his

relationship as husband. Though Abraham was spared by this device, Sarah was put to the test: her virtue was placed on the line, rather, I should say, on the lion couch, the sacrificial bed. She was willing to give up her virtue to save her husband's life. Her sacrifice, like her husband's, was arrested. For every time the Pharaoh approached her sexually, he was stricken with a disease. Eventually, he learned the truth, and after chastising Abraham for the whole scheme, he counted himself lucky not to have angered their god and let them both go.

Sarah, by her sacrifice, not only saved Abraham, but provided us with a symbol of the truth that both the male and the female may serve as priest, both may be called to make sacrifice, which is the chief priestly function; both have power to confer life on the other, both are necessary to salvation. As the apostle Paul put it, "neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God" (II Cor. 11:11-12). The New English Bible translation of this passage is instructive:

And yet, in Christ's fellowship woman is as essential to man as man to woman. If woman was made out of man, it is through woman that man now comes to be; and God is the source of all.

The union of male and female is not only a real and essential component of the fulness of the priesthood, but is also symbolic of another important union: the union of the spiritual and the temporal.

Those couples who hold the fulness of the Melchizedek priesthood hold the keys over both spiritual and temporal



matters. Thus, the office of the fulness of the priesthood consists of the office of king and priest and queen and priestess, signifying a joint stewardship over the spiritual and the temporal: queen and king being connected with the temporal sphere, while priest and priestess are connected with the spiritual. More importantly, perhaps, is the concept that those who possess these keys hold the authority to bring together, into one, the spiritual and the temporal domains.

Joseph Smith taught that in this world only are the spiritual and temporal separated. To God "all things . . . are spiritual." (D&C 29:34.) The temporal and the spiritual are points on the same continuum of material reality. The temporal and the spiritual worlds are both composed of matter, but "spirit matter is more fine and pure" (D&C 131:7-8) and cannot be controlled in the mechanistic way in which physical matter is controlled.

The purpose of the fulness of the priesthood is to put a male and a female into possession of the powers of heaven, to be used according to the will of God to redeem the earthly sphere and bring it into harmony with the heavenly. The resurrection of the body, which is brought to pass by the power of the fulness of the priesthood, is the prime example of the sealing together of the temporal and spiritual components of an individual's nature. This sealing or union brings with it a "fulness of joy." (D&C 93:33.)

My assertion that, in order to obtain the highest blessings of the gospel, we must first accept the primacy of the spiritual over the temporal is not the re-assertion of neo-platonic

dualism, in which all things spiritual are seen as good and all things material (including the body, sex, and women) are seen as bad. Rather, what we must accept is that the temporal reality must be sanctified and brought into union with the spiritual reality. This proposition is derived from Joseph Smith's rejection of the neo-platonic view and the assertion of the doctrine that both the temporal and spiritual realms are material and that matter is neither a product of the fall of Adam nor is it inherently evil.

However, this concept that matter is neither good nor evil has, unfortunately, been distorted at times. From this proposition, it is easy to jump to the unwarranted conclusion that the physical world is inherently good in its present condition and that perfection is merely a matter of reform. Such a view fails to consider the consequences of the fall of Adam, by which the whole of mortality was brought into being, complete with human finitude, egocentricity, and pride, all of which lie beyond any human remedy.

In the scriptures the words "temporal" and "spiritual" can be used to refer either (1) to the physical realm and the spiritual realm as two differing spheres of action or (2) to the fallen, carnal and unholy as opposed to the redeemed and sanctified. An example of the first usage appears in the following scripture:

. . . they did walk uprightly before God,  
imparting to one another both temporally and  
spiritually according to their needs and wants. (Mosiah  
18:29.)

An example of the second usage appears in the following scripture:

. . . I would not that ye think that I know of myself -- not of the temporal but of the spiritual, not of the carnal mind but of God. (Alma 36:4.)

Though the temporal-material world is not evil, it has become corruptible through the fall of Adam. It is out of harmony with heaven and must be made again in the image of that which is above. Zion below must be united with Zion above. This is a symbol of the work of redemption which is accomplished through the power of the priesthood in Jesus Christ. He is the "great high priest of our profession" (Hebrews 3:2), and those who hold the fulness of the priesthood are kings and priests and queens and priestesses like him, that is, after the order of the Son of God.

The purpose of the fulness of the priesthood and the purpose of the mission of Jesus Christ are the same: to sacralize the secular, to redeem the fallen, to raise the dead.

For Joseph Smith, the priesthood was "sacral" not "secular." Joseph saw that all departments of life (political, social, domestic, economic, etc.) had to be remodeled after the order of God's kingdom in heaven, a literal acceptance of the phrase of the Lord's prayer "thy kingdom come, thy will be done on earth as it is in heaven." All things on earth must be spiritualized. This does not mean that they are to be "spiritualized" out of existence, but rather they are to be made pure even as Christ is pure, holy even as Christ is holy. This is what it means to come to the measure of the stature of the fulness of Christ. It is to put all things into a right relationship to God and remake all

things according to his will. The concept of the redemption, the concept of the resurrection, and the concept of the establishment of Zion are different applications of one single concept: the sacralization of every aspect of life. It is the work of God to transform the temporal into the eternal. The priesthood of God is the primary instrument in bringing this about.

A continuing temptation of the modern Church is to see priesthood mainly in terms of management, control, advancement, reward, and achievement. This view emphasizes the secular dimension of the priesthood at the expense of the sacral. To see priesthood mainly in terms of the secular is to emphasize the more obvious and more trivial temporalities of the ministry, while overlooking the more subtle, spiritual, and important purpose of the priesthood which is to part the veil that separates the temporal from the spiritual. The work of the priesthood is that of spiritual transformation, rather than temporal reformation. The work of the ministry is essentially mystical not moral. It is not to impose order, but to reveal eternal life and to usher people into the eternal realm. Where the secular view of priesthood emphasizes the here and now, the sacral view focuses on the divine. Where the secular priesthood is primarily concerned with rearranging human relationships, the sacral priesthood is primarily concerned with bringing individuals into contact with God. I do not want to overstate my point. None of this is to say that the here and now is not important. Nor do I wish to suggest that human relationships are trivial. They are not. In fact, all of the temporal world should

be of concern to us. I find it difficult to trust individuals who refuse to deal realistically with the everyday problems of life. On the other hand, I also mistrust those who do not see the temporal world in its relation to the divine world: The eternal encompasses the temporal; the love of God includes human love. But the opposite proposition is not necessarily true.

And having made this final point, I come at last to the conclusion of my prepared remarks.

It is my belief that the fulness of the priesthood is not just another historical tid bit. It isn't just another little mystery to be whispered about in the corridors of our chapels. It is a pillar of Mormonism. It is one of the cornerstones of the temple of our religion. It stands along with such teachings as the creation, the fall of Adam, the atonement of Christ, and the universal judgment.

The bestowal of the fulness of the priesthood is but the fulfillment of the promise of God that he would reveal in us the image and countenance of Jesus Christ. St. John said that though we do not know what Christ is like, we do know that when he comes we shall be like him. And whosoever shall forsake the world and seek the face of Christ shall find it and be made like the Son of God, abiding priests and priestesses forever.

Thank you very much.

A SCORE OR MORE  
OF MORMON HYMNS  
Adapted to Modern Times

by A. Laman Himner

Dedicated to the Proposition That the Practice of the Church  
Constitutes the Interpretation  
Of Doctrine

A MIGHTY BUTRESS  
(A Mighty Fortress, Hymn 3)

A mighty butress are my goals  
A tower of power ne'er failing.  
If I can only reach my goals,  
My life will be clear sailing.  
To hell with Adam's fall.  
I can accomplish all.  
My power is innate.  
I know I can be great  
If I will not procrastinate.

MORE CONFIDENCE GIVE ME  
(More Holiness Give Me, Hymn 114)

More confidence give me,  
More trust in myself,  
More positive thinking,  
More honors and wealth,  
More fit for the boardroom,  
More praised would I be,  
More true to my nature,  
More simply like Me.

WE THANK THEE O GOD FOR OUR LEADERS  
(We Thank Thee O God For A Prophet, Hymn 196)

We thank thee O God for our leaders.  
To guide us in these latter days.  
With them we don't need to learn the gospel  
Or lighten our minds with its rays.  
We do what our leaders command us.  
We obey them by day and by night.  
We know we can trust all they tell us.  
For they say what they tell us is right.

GLORIOUS THINGS WE HEAR OF UTAH  
(Glorious Things Are Sung of Zion, Hymn 243)

Glorious things we hear of Utah,  
Mormon country in the west.  
For no matter what is done there,  
Those who do it, do it best.  
There is education better.  
There the kids more well-behaved.  
There the air is surely cleaner.  
And the roads are better paved.

There the skiing is delightful.  
There the snow is clean and pure.  
There the cities have no litter.  
There the farms have no manure.  
There they have the best employers.  
There the unions don't exist.  
There the folks are patriotic,  
Happy, calm, and quite possessed.

There the people are more decent.  
There is not a hint of sin.  
There the women more contented.  
There the men more masculine.  
There's no porn and no massages.  
There's <sup>no</sup> liquor by the drink.  
We're so glad to be in Utah,  
Where the do-do doesn't stink.

ALL CREATURES OF OUR MOM AND DAD  
(All Creatures Of Our God And King, Hymn 4)

All creatures of our mom and dad:  
Lift up your voices and be glad,  
We are Special!  
We are Special!  
You early risers now rejoice,  
You evening joggers find a voice,  
We are Special!  
You are Special!  
I am Special!  
O praise Me!  
I am Special!

I'M WONDROUS AND GREAT  
(How Wondrous and Great, Hymn 146)

I'm wondrous and great.  
My works do I praise.  
Efficient, sincere,  
And successful my ways.  
O who cannot love me?  
I've earned all my fame,  
For I am a winner  
And true to my name.

WE ARE SPENDING  
(We Are Sowing, Hymn 192)

We are spending, daily spending  
Countless dollars of the Saints.  
We accept their contributions,  
But we won't take their complaints.  
Bring your millions and we'll praise you,  
And call buildings in your name.  
If the poor would make more money,  
We would love them just the same.



SHALL THE YOUTH OF ZION FALTER?  
(Shall The Youth Of Zion Falter, Hymn 157)

Shall the youth of Zion falter  
In mistaking truth and right?  
While the enemy assaileth  
Shall they ever find the fight?  
No!  
Blind to the faith that all Christians  
have cherished,  
Blind to the truth for which martyrs  
have perished,  
Dead to the light,  
Deaf to the fight,  
Certain of nothing,  
except that they are right.

HOW NUMEROUS THE COMMANDS  
(How Gentle God's Commands, Hymn 67)

How numerous the commands  
And rules we've multiplied,  
And when these burdens bear you down,  
Try lengthening your stride.

YE ELDERS OF ISRAEL  
(Ye Elders Of Israel, Hymn 344)

Ye Elders of Israel  
Come join now with me,  
We'll seek out investors  
Where e'er they may be.  
In desert, on mountain,  
On land or on sea,  
We'll broker their money,  
And earn a fat fee.  
O Babylon, O Babylon,  
O joy to behold,  
We'll sell you our souls,  
In exchange for your gold.

TO CLIMB CLEAR TO THE TOP  
(High On A Mountain Top, Hymn 62)

To climb clear to the top  
Don't ever speak your mind,  
And always stay in step  
Or you'll be left behind.  
To nose out all the rest,  
Be prudent and prepare,  
With luck, you're sure to earn  
A big, red chair.

PRAISE US FROM WHOM ALL BLESSINGS FLOW  
(Praise God From Whom All Blessings Flow, Hymn 214)

Praise us from whom all blessings flow  
Bless us, your favorites, here below  
Praise us above the heavenly host.  
We are the ones you love the most.

SUMMON ALL THOSE MEMBERS  
(Count Your Blessings, Hymn 202)

Summon all those members who have done research  
Of the doctrines and the history of the Church  
Who've collected journals or whose thoughts seem odd,  
Mentioned plural marriage or taught Adam-God.  
(Chorus)

Where state courts are all bound to act by rule of law  
Church, tribunals are constrained by no such flaw.  
On a baseless rumor or some hearsay facts,  
They've been known to give some poor damned soul the axe.  
(Chorus)

You can see a Church court function at its height,  
When it is deciding if your doctrine's right.  
Should it find you wrong, recant; for you can still,  
Come hell or high council, believe what your will.

#### CHORUS

Excommunicate them one by one.  
Or disfellowship them. It's such fun.  
Church tribunals,  
Given from above.  
Even when in error  
They are courts of love.

LET US ALL PRESS ON  
(Let Us All Press On, Hymn 98)

Let us all press on even though we may be bored,  
Even though the sermon is one that we have heard,  
Even though the lesson is empty as a word.  
It's simpler than the truth.  
Three cheers for those correlation boys!  
They are the source of all our joys.  
We will heed not what the angels may say.  
For those boys (those boys who correlate) alone we will obey.

THERE IS A GREEN HILL FAR AWAY  
(There Is A Green Hill Far Away, Hymn 201)

There is a green hill far away  
They wouldn't let us buy.  
We finally leased it for a sum,  
Unconscionably high.

We may not know, they will not tell  
The price we had to pay  
Was it about a million bucks?  
No one is going to say.

And so we built a monument  
On it, for all to see.  
We named it after Orson Hyde.  
What great publicity!!

O dearly, dearly have we paid!!  
Was it a big mistake,  
To lease a lot that's doomed to be  
Divided in a quake?

LET US ALL BE FAITH-PROMOTING  
(Lord Accept Our True Devotion, Hymn 101)

Let us all be faith-promoting.  
Let us all work as a team.  
Let's not probe and let's not question.  
Lest we stray from the mainstream.

(Chorus)    Pretty pictures,  
              Lovely stories,  
              Charming smiles,  
              And flowing tears,  
              Sweetness, light, and  
              Whitewashed history,  
              Chase away all  
              Doubts and fears.

Let's be gentle and soft-spoken.  
Let's be calm, let's be serene.  
Let's be humble and submissive.  
Let our minds be neat and clean.

(Chorus)

Let our thoughts be pure and simple.  
And uplifting be our quotes.  
Whited sepulchres of Zion,  
Full of pleasant anecdotes.

LET THE BOMBS COME DOWN

(I Have Work Enough To Do, Hymn 71)

Since we Mormons are prepared,  
Let the bombs come down.  
We have no need to be scared,  
When the bombs comes down.  
We have tins of wheat in storage,  
So we will not have to forage,  
We'll make do on bread and porridge,  
When the bombs come down.

We are waiting for the day,  
When the bombs come down.  
We'll have groceries stashed away,  
When the bombs come down.  
While God's judgment o'er us passes,  
Fall-out, germs, and poison gasses  
Will miss us and hit the masses,  
When the bombs come down.

We'll be happy as can be,  
When the bombs come down.  
For at last we shall be free,  
When the bombs come down.  
No more heathens, Jews, or Christians  
No more evil politicians,  
Just us Mormons and the Russians,  
When the bombs come down.

I HAVE DONE SO MUCH GOOD IN THE WORLD TODAY  
(Have I Done Any Good In The World Today?, Hymn 58)

I have done so much good in the world today.  
I was up in the morning at five.  
Then I jogged for a mile,  
Not forgetting to smile  
And say, "It's great being alive."  
I ate a good breakfast, and straightened the bed.  
I studied the scriptures and prayed,  
Then did genealogical work for the dead,  
To the neighbors took bread that I'd made.

Chorus: With good deeds, as everyone knows,  
The highway to heaven is paved.  
These good works are expected  
Or we'll be rejected.  
Through our works, not God's grace,  
We're saved.

Then I took the noon shift at the cannery,  
Cutting corn kernels off of the cob.  
I worked there until three,  
So its easy to see  
Why I don't have time for my job.  
I cooked a big meal for the lady next door--  
A duty that I could not shirk.  
But sometimes I do wonder, "How others are saved,  
If I'm always doing their work?"

In the evening I met with some others at church,  
Where our good works we humbly confessed.  
We like deeds of the sort  
We can count and report;  
In this way we're sure to be blest.  
A life based on service to others is neat  
For service has merit alone.  
Should you tire of working, then just stop and think:  
Only queen bees have use for the drone.

MY, HOW THE WOMEN ARE RAGING  
(Master, The Tempest Is Raging, Hymn 106)

My, how the women are raging.  
We can't keep them in their place.  
They'll soon be demanding the Priesthood,  
Addressing us face to face.  
We can no longer command them.  
They want their equal rights.  
Without good humble women beneath us,  
How can we ascend the heights?

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Your clamoring yammering can't go on!  
Please, be still!  
We've given you children to raise for us,  
And freedom to utter your praises for us,  
And when your unsatisfied sexually,  
We tell you we don't like polygamy.  
We counsel you with propriety  
To repent  
And content  
Yourselves with Relief Society.  
AND TO BE STILL!

WE MUST CONFESS  
(Do What Is Right, Hymn 27)

Though we despise all Catholic traditions,  
One Roman ritual we've now acquired.  
That's the confession we make to the Bishop.  
To regain purity, it is required.

We must lay all at the feet of the Bishop.  
He's the confessor for our little Ward.  
To him we tell all our major transgressions,  
Leaving the minor sins to tell the Lord.

OUR IMAGE WE INSPIRE  
(The Spirit Of God Like A Fire, Hymn 213)

Our Image was poor,  
And not really respectable.  
But thanks to our advertisements,  
It's really become rich.  
Now no one suspects  
There is anything spiritual  
Concealed deep beneath  
All of our sentimental kitch.

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The image we give to the world must be a pleasing one.  
So Huzzah and Huzzah and Huzzah for P.R.!  
We make ourselves look good, so we won't loose credibility.  
That's how we cultivate the praises of the world and of men.

WHO'S ON THE LORD'S SIDE?  
(Who's On The Lord's Side?, Hymn 175)

Who's on the Lord's side who?  
There is a way to tell.  
We righteous don't wear beards,  
We don't say "damn" or "hell."  
We all wear three-piece suits.  
We all avoid loud ties.  
We speak in lowered tones  
And have such lovely wives.  
We're on the Lord's side we,  
The truth we must confess:  
Just righteous men like us  
Are blessed with such success.

LET US ALL SPEAK KIND WORDS  
(Let Us Oft Speak Kind Words, Hymn 94)

Let us all speak kind words of our leaders  
To them let us always be true,  
Let us follow them all without question,  
No matter what they say or do.

The reason we do this is simple,  
As plain as the nose on your face,  
We all want this self-same devotion,  
When called to take our leader's place.

For the reason we're kind  
To the faults we might find  
In our leaders is not just a fluke.  
We bear patiently now  
So, as leaders,  
We, too, may live free from rebuke.

BEHOLD! OUR GREAT STATISTICS  
(Behold! A Royal Army, Hymn 7)

Behold our great statistics!  
What do we have to fear?  
We're clearly now in better shape  
Than we were just last year.  
Just look at all our converts  
Who've joined the growing throng.  
We've baptized O so many,  
Our methods can't be wrong.  
Counting sheep,  
Counting sheep,  
We look so good statistically.  
Counting sheep,  
Counting sheep,  
It's nothing to condemn.  
Counting sheep,  
Is so much  
Easier  
Than feeding all of them.

O MY FAMILY  
(O My Father, Hymn 139)

We love to dwell on the pre-existence.  
Of all our doctrines, we like it best.  
Since no one knows one hard fact about it,  
One's guess is just as good as the rest.  
It provides grist for bad Mormon fiction,  
And it gives comfort to that great clan  
Who think we're saved by Family connections,  
Rather than by the gospel plan.



THE MISSING RIB REVISITED

by

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