

The Church of Jesus Christ of Latter-day Saints



The Church of Jesus Christ of Latter-day Saints, informally known as the **LDS Church** or **Mormon Church**, is a restorationist, nontrinitarian Christian denomination that is the largest denomination in the Latter Day Saint movement. The church is headquartered in the United States in Salt Lake City, Utah and has established congregations and built temples worldwide. According to the church, it has over 17 million members and over 72,000 full-time volunteer missionaries.^{[3][4]} The church was the fourth-largest Christian denomination in the United States as of 2012,^[11] and reported over 6.8 million US members as of 2022.^[12]

The church was founded as the Church of Christ in western New York, in 1830 by Joseph Smith during the Second Great Awakening. Under Smith's leadership, the church's headquarters moved successively to Ohio, Missouri, and Illinois. After Smith's 1844 death and a resultant succession crisis, the majority of his followers sided with Brigham Young, who led the church to its current headquarters in Salt Lake City. Young and his successors continued the church's growth, first throughout the Intermountain West, and more recently as a national and international organization.

Church theology includes the Christian doctrine of salvation through Jesus Christ, and his substitutionary atonement on behalf of mankind.^[13] The church has an open canon of four scriptural texts: the Bible, the Book of Mormon, the Doctrine and Covenants (D&C), and the Pearl of Great Price. Other than the Bible, the majority of the church canon consists of material the church's members believe to have been revealed by God to Joseph Smith, including commentary and exegesis about the Bible, texts described as lost parts of the Bible, and other works believed to be written by

The Church of Jesus Christ of Latter-day Saints



Official logo since 2020 featuring the *Christus* statue

Classification	Restorationist
Orientation	Latter Day Saint movement
Scripture	Bible Book of Mormon Doctrine and Covenants Pearl of Great Price
Theology	Nontrinitarian • Mormonism
Polity	Hierarchical
President ^[a]	Russell M. Nelson
Headquarters	Salt Lake City, Utah, United States
Founder	Joseph Smith ^[1]
Origin	April 6, 1830 ^[2] as Church of Christ Fayette, New York, United States
Separations	LDS denominations
Congregations	31,330 (2022) ^[3]
Members	17,002,461 (2022) ^[3]
Missionaries	72,000 (2023) ^[4]

ancient prophets, including the Book of Mormon. Because of doctrinal differences, many Christian groups consider the church to be distinct and separate from mainstream Christianity.^[14]

Members of the church, known as Latter-day Saints or Mormons, believe that the church president is a modern-day "prophet, seer, and revelator" and that Jesus Christ, under the direction of God the Father, leads the church by revealing his will and delegating his priesthood keys to its president. The president heads a hierarchical structure descending from areas to stakes and wards. The church has a volunteer clergy at the local and regional levels; wards are led by bishops, who are drawn from the membership of the wards themselves. Male members may be ordained to the priesthood, provided they are living the standards of the church. Women are not ordained to the priesthood, but occupy leadership roles in some church organizations.^[2]

Both men and women may serve as missionaries. The church maintains a large missionary program that proselytizes and conducts humanitarian services worldwide. The church also funds and participates in humanitarian projects independent of its missionary efforts.^[15] Members adhere to church laws of sexual purity, health, fasting, and Sabbath observance, and contribute ten percent of their income to the church in tithing. The church teaches ordinances through which adherents make covenants with God, including baptism, confirmation, the sacrament, priesthood ordination, endowment and celestial marriage.^[16]

The church has been criticized throughout its history. Modern criticisms include disputes over the church's historical claims, treatment of minorities, and finances. The church's practice of polygamy (plural marriage) was controversial until it was curtailed in 1890 and officially rescinded in 1904.

History

The history of the church can be divided into three broad time periods: (1) the early history during the lifetime of Joseph Smith, which is in common with all churches associated with the Latter Day Saint movement, (2) a pioneer era under the leadership of Brigham Young and his 19th-century successors, and (3) a modern era beginning around the turn of the 20th century as Utah achieved statehood.^[2]

Beginnings

Joseph Smith formally organized the church as the Church of Christ, on April 6, 1830, in western New York;^[b] the church's name was later changed to the Church of Jesus Christ of Latter Day Saints.^{[17]:627 n. 73} Initial converts were drawn to the church in part because of the newly published Book of Mormon, a self-described chronicle of indigenous American prophets that Smith said he had translated from golden plates.^{[21][22][23]:57,72,90}

Aid organization	<u>Philanthropies</u>
Tertiary institutions	<u>4</u> ^[5] :154 ^[6] :206
Other name(s)	LDS Church, ^[7] Mormon Church, ^{[8][9]} Church of Jesus Christ, Restored Church of Jesus Christ ^[10]
Official website	<u>churchofjesuschrist.org</u> (<u>http://ChurchofJesusChrist.org</u>)



Joseph Smith, first president of the Church of Christ

Smith intended to establish the New Jerusalem in North America, called Zion.^{[17]:122[24][25]} In 1831, the church moved to Kirtland, Ohio,^{[c][27]:97} and began establishing an outpost in Jackson County, Missouri,^{[17]:162[27]:109} where Smith planned to eventually move the church headquarters.^[d] However, in 1833, Missouri settlers violently expelled the Latter Day Saints from Jackson County.^{[17]:222–227[e]} The church attempted to recover the land through a paramilitary expedition, but did not succeed.^{[27]:141,146–159[17]:322} Nevertheless, the church flourished in Kirtland as Smith published new revelations and the church built the Kirtland Temple,^{[f][29][30][27]:101[31]} culminating in a dedication of the building similar to the day of Pentecost.^{[17]:310–319[27]:178} The Kirtland era ended in 1838, after a financial scandal rocked the church and caused widespread defections.^{[17]:328–338[32]} Smith regrouped with the remaining church in Far West, Missouri,^[g] but tensions soon escalated into violent conflicts with the old Missouri settlers.^{[17]:357–364[27]:227–230[34][35]:97–98} Believing the Latter Day Saints to be in insurrection, the Missouri governor ordered that they be "exterminated or driven from the State".^[h] In 1839, the Latter Day Saints converted a swampland on the banks of the Mississippi River into Nauvoo, Illinois, which became the church's new headquarters.^{[17]:383–384}



Carthage Jail, where Joseph Smith was killed in 1844

Nauvoo grew rapidly as missionaries sent to Europe and elsewhere gained new converts who then flooded into Nauvoo.^{[17]:409[27]:258,264–65} Meanwhile, Smith introduced polygamy to his closest associates.^{[27]:334–336[17]:437} He also established ceremonies, which he stated the Lord had revealed to him, to allow righteous people to become gods in the afterlife,^[i] and a secular institution to govern the Millennial kingdom.^{[35]:120–122[j]} He also introduced the church to a full accounting of his First Vision, in which he claimed that two heavenly "personages" appeared to him at age 14.^[k] This vision would come to be regarded by the LDS Church as the most important event in human history since the resurrection of Jesus.^[42]

On June 27, 1844, Smith and his brother, Hyrum, were killed by a mob in Carthage, Illinois,^{[27]:393–394[17]} while being held on charges of treason.^[43] Because Hyrum was Joseph's designated successor, their deaths caused a succession crisis,^{[35]:143[27]:398} and Brigham Young assumed leadership over a majority of the church's membership.^{[17]:556–557} Young had been a close associate of Smith's and was the president of the Quorum of the Twelve Apostles in Smith's church.

Other splinter groups followed other leaders around this time. These groups have no affiliation with the LDS Church,^{[35]:198–211} however they share a common heritage in their early church history. Collectively, they are called the Latter Day Saint movement. The largest of these smaller groups is the Community of Christ, based in Independence, Missouri, followed by the Church of Jesus Christ, based in Monongahela, Pennsylvania. Like the LDS Church, these faiths believe in Joseph Smith as a prophet and founder of their religion. They also accept the Book of Mormon, and most accept at least some version of the Doctrine and Covenants. However, they tend to disagree to varying degrees with the LDS Church concerning doctrine and church leadership.^{[44][45]}

Pioneer era

For two years after Smith's death, conflicts escalated between Mormons and other Illinois residents. Brigham Young led his followers, later called the Mormon pioneers, westward to Nebraska and then in 1847 on to what later became the Utah Territory,^[46] which at the time had been part of the indigenous lands of the Ute, Goshute, and Shoshone nations, and claimed by Mexico until 1848.^{[47]:28,249–250,365[48]} Around 80,000 settlers arrived between 1847 and 1869,^[49] who then branched out and colonized a large

region now known as the Mormon Corridor. Meanwhile, efforts to globalize the church began in earnest around this time, with missionaries being sent off to the Sandwich Islands (present-day Hawaii), India, Chile, Australia, China, South Africa, and all over Europe.^[50]

Young incorporated the LDS Church as a legal entity, and initially governed both the church and the state as a theocratic leader. He also publicized the practice of plural marriage in 1852. Modern research suggests that around 20 percent of Mormon families may have participated in the practice.^[2]



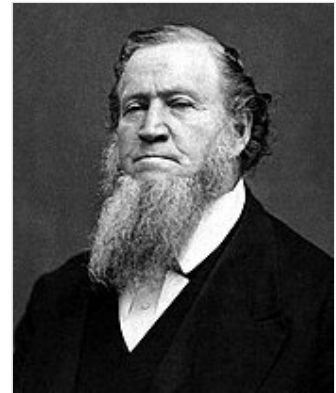
19th century painting of Mormon pioneers crossing the plains of Nebraska

By 1857, tensions had again escalated between Mormons and other Americans, largely as a result of accusations involving polygamy and the theocratic rule of the Utah Territory by Young.^[51] The Utah Mormon War ensued from 1857 to 1858, which resulted in the relatively peaceful invasion of Utah by the United States Army. The most notable instance of violence during this conflict was the Mountain Meadows massacre, in which leaders of a local Mormon militia ordered the massacre of a civilian emigrant party who was traveling through Utah during the escalating military tensions.^{[6]:120–123} After the massacre was discovered, the church

became the target of significant media criticism for it.^[52]

After the Army withdrew, Young agreed to step down from power and be replaced by a non-Mormon territorial governor, Alfred Cumming. Nevertheless, the LDS Church still wielded significant political power in the Utah Territory.^[53] Coterminously, tensions between Mormon settlers and indigenous tribes continued to escalate as settlers began colonizing a growing area of tribal lands. While Mormons and indigenous peoples made attempts at peaceful coexistence, skirmishes ensued from about 1849 to 1873 culminating in the armed conflicts of Walkara's War, the Bear River Massacre, and the Black Hawk War.

After Young's death in 1877, he was followed in the church presidency by John Taylor and Wilford Woodruff successively, who resisted efforts by the United States Congress to outlaw Mormon polygamous marriages. In 1878, the United States Supreme Court, in Reynolds v. United States, decreed that "religious duty" to engage in plural marriage was not a valid defense to prosecutions for violating state laws against polygamy. Conflict between Mormons and the U.S. government escalated to the point that, in 1890, Congress disincorporated the LDS Church and seized most of its assets. Soon thereafter, Woodruff issued a manifesto that officially suspended the performance of new polygamous marriages in the United States.^[54] Relations with the United States markedly improved after 1890, such that Utah was admitted as a U.S. state in 1896. Relations further improved after 1904, when church president Joseph F. Smith again disavowed polygamy before the United States Congress and issued a "Second Manifesto", calling for all plural marriages in the church to cease. Eventually, the church adopted a policy of excommunicating its members found practicing polygamy.^[55] Some fundamentalist groups with relatively small memberships have broken off and continue to practice polygamy, but the Church distances itself from them.^{[56][57]}



Brigham Young led the LDS Church from 1844 until his death in 1877.

Modern times



The Washington D.C. Temple, completed in 1974, was the first built in the eastern half of the United States since 1846.

During the 20th century, the church grew substantially and became an international organization. In 2000, the church reported over 60,000 missionaries and global church membership stood at just over 11 million.^[58] Nominal worldwide membership surpassed 16 million in 2018. Slightly under half of church membership lives within the United States.^[59]

The church has become a strong proponent of the nuclear family and at times played a prominent role in political matters, including opposition to MX Peacekeeper missile bases in Utah and Nevada,^[60] the Equal Rights Amendment,^[60] legalized gambling,^[61] same-sex marriage,^{[62]:2} and physician-assisted death.^[63]

A number of official changes have taken place to the organization during the modern era. In 1978, the church reversed its previous policy of excluding black men of African descent from the priesthood, which had been in place since 1852;^{[64]:70} members of all races can now be ordained to the priesthood. Also, since the early 1900s, the church has instituted a Priesthood Correlation Program to centralize church operations and bring them under a hierarchy of priesthood leaders. During the Great Depression, the church also began operating a church welfare system, and it has conducted humanitarian efforts in cooperation with other religious organizations such as Catholic Relief Services, as well as secular organizations like Care International.^{[65][66]}

During the second half of the 20th century and beginnings of the 21st, the church has responded to various challenges to its doctrine and authority. Challenges have included rising secularization,^{[67][68]} challenges to the correctness of the translation of the Book of Abraham,^{[69][70]} and primary documents forged by Mark Hofmann purporting to contradict important aspects of official early church history.^[71] The church's positions regarding homosexuality, women, and black people have all been publicly criticized during this timeframe.

For over 100 years, the church was a major sponsor of Scouting programs for boys, particularly in the United States. The LDS Church was the largest chartered organization in the Boy Scouts of America, having joined the Boy Scouts of America as its first charter organization in 1913.^[72] In 2020, the church ended its relationship with the BSA and began an alternate, religion-centered youth program, which replaced all other youth programs.^[73] Prior to leaving the Scouting program, LDS Scouts made up nearly 20 percent of all enrolled Boy Scouts,^[74] more than any other church.^[75]

Beliefs

Nature of God

LDS Church theology includes the belief in a Godhead composed of God the Father, his son, Jesus Christ, and the Holy Ghost as three separate persons who share a unity of purpose or will; however, they are viewed as three distinct beings. This is in contrast with the predominant Christian view, which holds that God is a Trinity of three distinct persons in one essence. The Latter-day Saint conception of the Godhead is similar to what contemporary Christian theologians call social trinitarianism.^[76] The church also believes that God the Father and his son, Jesus Christ, are separate beings with bodies of flesh and bone, while the Holy Ghost lacks such a physical body.^[77]

According to statements by church leaders, God sits at the head of the human family and is married to a Heavenly Mother, who is the mother of human spirits.^[78] However, church leaders have also categorically discouraged prayers to her and counseled against speculation regarding her.^[79]



Latter-day Saints believe in the resurrection of Jesus, as depicted in this replica of Bertel Thorvaldsen's Christus statue located in the North Visitors' Center on Temple Square in Salt Lake City.

Jesus Christ

Church members believe in Jesus Christ as the literal Son of God and Messiah, his crucifixion as a conclusion of a sin offering, and his subsequent resurrection.^{[80][81]:171–172} However, Latter-day Saints reject the ecumenical creeds and the definition of the Trinity.^[82] Jesus is also seen as the elder brother of all who live in this world.^{[81]:155} The church teaches that Jesus performed a substitutionary atonement; in contrast with other Christian denominations, the church teaches this atonement began in the garden of Gethsemane and continued to his crucifixion (rather than the orthodox belief that the crucifixion alone was the physical atonement).^{[81]:178,291} The church also teaches that Christ appeared to other peoples after his death, including spirits of the dead in the spirit world,^{[80][81]:211} and indigenous Americans.^{[82][80][83]}

The church also teaches that Jesus is the true founder and leader of the church itself.^[84] The physical establishment of the church by Smith in 1830 is seen as simply the reestablishment of the same primitive church that existed under Jesus and his Apostles.^{[85]:37} Similarly, the church teaches that Jesus leads the church presently through its apostles and prophets,^[86] especially its current president.^{[85]:38}

Comparison with Nicene Christianity

The LDS Church shares various teachings with other branches of Christianity. These include a belief in the Bible,^[87] the divinity of Jesus, and his atonement and resurrection. LDS theology also includes belief in the doctrine of salvation through Jesus alone, restorationism, millennialism, continuationism, conditional substitutionary atonement^[13] or penal substitution,^[88] and a form of apostolic succession.^[1]

Nevertheless, the LDS Church differs from other churches within contemporary Christianity in other ways. Differences between the LDS Church and most of traditional Christianity include disagreement about the nature of God, belief in a theory of human salvation that includes three heavens, a doctrine of exaltation which includes the ability of humans to become gods and goddesses in the afterlife,^{[92][93]} a belief in continuing revelation and an open scriptural canon, and unique ceremonies performed privately in temples, such as the endowment and sealing ceremonies. A number of major Christian denominations view the LDS Church as standing apart from creedal Christianity.^{[m][14]} However, church members self-identify as Christians.^[99]

The faith itself views other modern Christian faiths as having departed from true Christianity by way of a general apostasy and maintains that it is a restoration of 1st-century Christianity and the only true and authorized Christian church. Church leaders assert it is the only true church and that other churches do not have the authority to act in Jesus' name.^[n]

Cosmology and plan of salvation



A couple after their marriage in the Manti Utah Temple. The church teaches that marriages, or sealings, performed in their temples may continue after death.

The church's cosmology and plan of salvation include the doctrines of a pre-existence, an earthly mortal existence, three degrees of heaven and exaltation.

According to these doctrines, every human spirit is a spiritual child of a Heavenly Father and each has the potential to continue to learn, grow, and progress in the eternities, eventually achieving eternal life, which is to become one with God in the same way that Jesus Christ is one with the Father, thus allowing the children of God to become divine beings—that is, gods—themselves.^{[102]:74} This view on the doctrine of theosis is also referred to as becoming a "joint-heir with Christ".^[92] The process by which this is accomplished is called exaltation, a doctrine which includes the reunification of the mortal family after the resurrection and the ability to have spirit children in the afterlife and inherit a portion of God's kingdom.^{[92][103]} To obtain this state of godhood, the church teaches that one must have faith in Jesus Christ, repent of his or her sins, strive to keep the commandments faithfully, and participate in ordinances.

According to LDS Church theology, men and women may be sealed to one another so that their marital bond continues into the eternities.^[6] Children may also be sealed to their biological or adoptive parents to form permanent familial bonds, thus allowing all immediate and extended family relations to endure past death.^{[p][109][110]} The most significant LDS ordinances may be performed via proxy in behalf of those who have died, such as baptism for the dead. The church teaches that all will have the opportunity to hear and accept or reject the gospel of Jesus Christ, either in this life or the next.^{[111][112]}

Within church cosmology, the fall of Adam and Eve is seen positively. The church teaches that it was essential to allow humankind to experience separation from God, to exercise full agency in making decisions for their own happiness.^{[113][114][115]}

Restorationism

The LDS Church teaches that, subsequent to the death of Jesus and his original apostles, his church, along with the authority to act in Jesus Christ's name and the church's attendant spiritual gifts, were lost, due to a combination of external persecutions and internal heresies.^{[85]:33} The restoration—as represented by the church began by Joseph Smith—refers to a return of the authentic priesthood power, spiritual gifts, ordinances, living prophets and revelation of the primitive Church of Christ.^{[116][117]} This restoration is associated with a number of events which are understood to have been necessary to re-establish the early Christian church found in the New Testament, and to prepare the earth for the Second Coming of Jesus.^[118] In particular, Latter-day Saints believe that angels appeared to Joseph Smith and a limited number of his associates, and bestowed various priesthood authorities on them.

Leadership

The church is led by a president, who is considered a "prophet, seer, and revelator." Within the church, he is referred to as "the Prophet" or the "President of the Church." He is considered the only person who is authorized to receive revelation from God on behalf of the whole world or entire church. As such, the church teaches that he is essentially infallible when speaking on behalf of God—although the exact circumstances when his pronouncements should be considered authoritative are debated within the

church.^{[119][120]} In any case, modern declarations with broad doctrinal implications are often issued by joint statement of the First Presidency; they may be joined by the Quorum of the Twelve Apostles as well.^{[121][122]} Church members believe Joseph Smith was the first modern-day prophet.^[123]

Normally, the Prophet and two other ordained apostles he chooses as counselors form the First Presidency, the presiding body of the church; twelve other apostles form the Quorum of the Twelve Apostles.^[124] When a president dies, his successor is chosen from the remaining apostles, and is invariably the longest-tenured of the group.^[125] Apostles are chosen by the church president after the death of an existing apostle.^[126] Following the death of church president Thomas S. Monson on January 2, 2018,^[127] senior apostle Russell M. Nelson was announced as president on January 16.^[128]

Home and family

The church and its members consider marriage and family highly important, with emphasis placed on large, nuclear families.^[2] In 1995, the church's First Presidency and Quorum of the Twelve issued "The Family: A Proclamation to the World", which asserts the importance of a heterosexual, nuclear family. The proclamation defined marriage as a union between one man and one woman and stated that the family unit is "central to the Creator's plan for the eternal destiny of His children." The document further says that "gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose," that the father and mother have differing roles as "equal partners" (with the father presiding) in raising children, and that successful marriages and families, founded upon the teachings of Jesus Christ, can last eternally.^{[129][62]:52–54[130]} The proclamation also promotes specific roles essential to maintaining the strength of the family unit—the roles of a husband and father as the family's breadwinner and spiritual leader and those of a wife and mother as a nurturing caregiver. Both parents are charged with the duties of childrearing.^[2] Senior church leaders have continued to emphasize conservative teachings on marriage and gender to the present time.^[131]

LDS Church members are encouraged to set aside one evening each week, typically Monday, to spend together in "Family Home Evening" (FHE), which typically consists of gathering as a family to study the faith's gospel principles, and other family activities. Daily family prayer is also encouraged.^[2]

Sources of doctrine

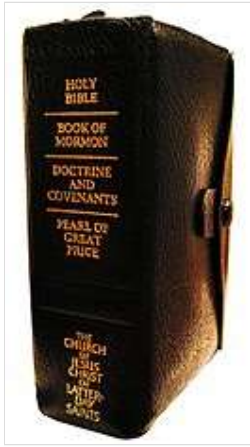
The theology of the LDS Church consists of a combination of biblical doctrines with modern revelations and other commentary by LDS leaders, particularly Joseph Smith. The most authoritative sources of theology are the faith's canon of four religious texts, called the "standard works". Included in the standard works are the Bible, the Book of Mormon, the D&C and the Pearl of Great Price.^[132]



Adherents believe that Joseph Smith was called to be a modern-day prophet through a visitation from God the Father and Jesus Christ.



A Vietnamese family in Cambodia having a Family Home Evening with LDS missionaries



The written canon of the LDS Church is referred to as its *standard works*

The Book of Mormon is a foundational sacred book for the church; the terms "Mormon" and "Mormonism" come from the book itself. The LDS Church teaches that the Angel Moroni told Smith about golden plates containing the record, guided him to find them buried in the Hill Cumorah, and provided him the means of translating them from Reformed Egyptian. It claims to give a history of the inhabitants from a now-extinct society living on the American continent and their distinct Judeo-Christian teachings. The Book of Mormon is very important to modern Latter-day Saints, who consider it the world's most perfect text.^[133]

The Bible, also part of the church's canon, is believed to be the word of God—subject to an acknowledgment that its translation may be incorrect, or that authoritative sections may have been lost over the centuries. Most often, the church uses the Authorized King James Version.^[87] Two extended portions of the Joseph Smith Translation of the Bible have been canonized and are thus considered authoritative.^[9] Additionally, over 600^[134] of the more doctrinally significant verses from the translation are included as excerpts in the current LDS Church edition of the Bible.^[135] Other revelations from Smith are found in the D&C, and in the Pearl of Great Price.^[2] Another source of authoritative doctrine is the pronouncements of the current Apostles and members of the First

Presidency. The church teaches that the First Presidency and the Quorum of Twelve Apostles are prophets^[136] and that they are therefore authorized teachers of God's word.^[137]

In addition to doctrine given by the church as a whole, individual members of the church believe that they can also receive personal revelation from God in conducting their lives,^[138] and in revealing truth to them, especially about spiritual matters. Generally, this is said to occur through thoughts and feelings from the Holy Ghost, in response to prayer.^[139] Similarly, the church teaches its members may receive individual guidance and counsel from God through blessings from priesthood holders. In particular, patriarchal blessings are considered special blessings that are received only once in the recipient's life, which are recorded, transcribed, and archived.^{[140]:239}

Practices

Rituals

In the church, an ordinance is a sacred rite or ceremony that has spiritual and symbolic meanings, and acts as a means of conveying divine grace. Ordinances are physical acts which signify or symbolize an underlying spiritual act; for some ordinances, the spiritual act is the finalization of a covenant between the ordinance recipient and God. Ordinances are generally performed under priesthood authority.

The ordinance of baptism is believed to bind its participant to Jesus Christ, who saves them in their imperfection if they continually keep their promises to him.^[141] Baptism is performed by immersion, and is typically administered to children starting at age eight.

Church members believe that through the ordinances of temple sealing and temple endowment, anyone can reach the highest level of salvation in the celestial kingdom and eternally live in God's presence, continue as families, become gods, create worlds, and make spirit children over whom they will govern.^{[103][92][93]}



Baptism by immersion is considered highly important in the LDS Church. This depiction from circa 1850 shows the all-white clothing used in the ordinance.

Other ordinances performed in the church include confirmation, the sacrament (analogous to the Eucharist or holy communion), and priesthood ordination.

Diet and health

The LDS Church asks its members to adhere to a dietary code called the Word of Wisdom, in which they abstain from the consumption of alcohol, coffee, tea, tobacco, and illicit or harmful substances.^[142] The Word of Wisdom also encourages the consumption of herbs and grains along with the moderate consumption of meat.^[2]

When Joseph Smith published the Word of Wisdom in 1833, it was considered only advice; violation did not restrict church membership. During the 1890s, though, church leaders started emphasizing the Word of Wisdom more. In 1921, church president Heber J. Grant made obeying the Word of Wisdom a requirement to engage in worship inside of the faith's temples.

From that time, church leadership has emphasized the forbidding of coffee, tea, tobacco, and alcohol, but not the other guidelines concerning meat, grains, and herbs.^[2] In 2019, the church further clarified through its *New Era* magazine that the usage of marijuana and opioids is prohibited except as prescribed by a competent physician for medical purposes.^[143]

Sexuality

Church members are expected to follow a moral code called the law of chastity, which prohibits adultery, homosexual behavior, and sexual relations before or outside of marriage.^{[87]:1} As part of the law of chastity, the church strongly opposes pornography, and considers masturbation an immoral act.^[144] Law of chastity violations can be grounds for church discipline; resulting penalties may include having access to the temple and sacrament revoked.^[145] Dating is forbidden until the age of 16.^[146]

Tithing and other donations



Tithing forms and envelopes in an LDS church building

Church members are expected to donate one-tenth of their income to support the operations of the church (e.g. temple and meetinghouse operation and construction, etc.). After initially relying on a communal lifestyle known as the law of consecration throughout most of the 1830s, the church created the law of tithing in July 1838 when the membership was concentrated in Missouri.^[147] Back in those days, members frequently tithed by giving ten percent of their livestock and produce; nowadays donations are generally done with money.^[147]

Annual donations were estimated to total \$7 billion^{[148][149]} to \$33 billion^[150] USD donated in 2012 (equivalent to \$8.9 billion to \$42.1 billion in 2022^[151]). In order to qualify for participation in temple ordinances (which Latter-day Saints believe are necessary for their salvation), paying a full tithing is a requirement, regardless of one's temporal circumstances.^{[152][153][154][155]} Members are also encouraged to

fast (abstain from food and drink) on the first Sunday of each month for two consecutive meals. They donate at least the cost of the two skipped meals of the fast as a "fast offering", which the church uses to assist people in need and expand its humanitarian efforts.^[156]

Local leadership is not paid, and is expected to tithe as well. Full-time missionaries, however, are not expected to pay tithing as they are usually paying to be a missionary.^[157]

Missionary service

Starting in the late 1960s, serving a two-year, full-time proselytizing mission became expected for all able-bodied LDS young men.^{[158][159][160]} Missionaries do not choose where they serve or the language in which they will proselytize, and are expected to fund their missions themselves or with the aid of their families.^[2] Prospective male missionaries must be at least 18 years old and no older than 25, and have completed secondary school.^[161] Missionary service is not compulsory, nor is it required for young men to retain their church membership.^[162]

Unmarried women 19 years and older may also serve as missionaries,^[158] generally for a term of 18 months. There is no maximum age for missionary service for women.^[158]

Retired couples are also encouraged to serve missions, and may serve from 6–23 months terms.^[163] Unlike younger missionaries, these senior missionaries may serve in non-proselytizing capacities such as humanitarian aid workers or family history specialists.^[163] Other men and women who desire to serve a mission, but may not be able to perform full-time service in another state or country due to health issues, may serve in a non-proselytizing mission. They might assist at Temple Square in Salt Lake City or aid in the seminary system in schools.^[164]

All proselytizing missionaries are organized geographically into administrative areas called missions. The efforts in each mission are directed by an older adult male mission president. As of July 2020, there were 407 missions of the church.^[165]

Sabbath day observance

Church members are expected to set aside Sundays as a day of rest and worship. Typically, weekly worship meetings occur solely on Sundays. Shopping and recreation are discouraged on Sundays as well.^{[5]:456}

Worship and meetings

Weekly meetings

Meetings for worship and study are held at meetinghouses, which are typically utilitarian in character.^[2] The main focus of Sunday worship is the Sacrament meeting, where the sacrament is passed to church members; sacrament meetings also include prayers, the singing of hymns by the congregation or choir, and



Missionaries typically commit to 18–24 months of full-time service.

impromptu or planned sermons by church members. Also included in weekly meetings are times for Sunday School, or separate instructional meetings based on age and gender, including the Relief Society for women.

Church congregations are organized geographically.^{[5]:150} Members are generally expected to attend the congregation with their assigned geographical area; however, some geographical areas also provide separate congregations for young single adults, older single adults, or for speakers of alternate languages.^{[5]:151} For Sunday services, the church is grouped into either larger congregations known as wards, or smaller congregations known as branches.^{[5]:152} Regional church organizations, encompassing multiple congregations, include stakes,^{[5]:175} missions, districts and areas.^[166]

The church's Young Men and Young Women organizations meet at the meetinghouse once a week, on a day other than Sunday, where the youth participate in activities.



Interior view of a typical weekly Sunday sacrament meeting in Provo, Utah

Temple worship

In LDS theology, a temple is considered to be a holy building, dedicated as a "House of the Lord" and held as more sacred than a typical meetinghouse or chapel. In temples, church members participate in ceremonies that are considered the most sacred in the church, including marriage, and an endowment ceremony that includes a washing and anointing, receiving a temple garment, and making covenants with God. Baptisms for the dead—as well as other temple ordinances on behalf of the dead^[2]—are performed in the temples as well.

Temples are considered by church members to be the most sacred structures on earth, and as such, operating temples are not open to the public. Upon being built, temples typically have an "open house" period, whereby interior tours are available to the public.^[167] Then after the temple is dedicated, permission to enter is reserved only for church members who pass periodic interviews with ecclesiastical leaders and receive a special recommendation card, called a temple recommend, that they present upon entry.^[2] Church members are instructed not to share details about temple ordinances with non-members or even converse about them outside the temple itself.^[2] As of May 2023, there are 177 operating temples worldwide.^[168]



The Salt Lake Temple

In order to perform ordinances in temples on behalf of deceased family members, the church emphasizes genealogical research, and encourages its lay members to participate in genealogy.^[169] It operates FamilySearch, the largest genealogical organization in the world.^[170]

Conferences

Twice each year (the first weekend of April and October), general authorities address the worldwide church through general conference. General conference sessions are translated into as many as 80 languages and are broadcast from the 21,000-seat^[171] Conference Center in Salt Lake City. During this conference,

church members formally acknowledge, or "sustain", the First Presidency and Quorum of the Twelve Apostles as prophets, seers, and revelators.^[172]



Interior of the Conference Center where the church holds its General Conferences twice a year.

Individual stakes also hold formal conferences within their own boundaries biannually; wards hold conferences annually.^[173]

Organization and structure

Name and legal entities

The church teaches that it is a continuation of the Church of Christ established in 1830 by Joseph Smith. This original church underwent several name changes during the 1830s, being called the Church of Christ and the Church of Jesus Christ;^[10] in 1834, the name was officially changed to the Church of the Latter Day Saints.^[174] In April 1838, the name was officially changed to "The Church of Jesus Christ of Latter Day Saints".^{[174][18]:160} After Smith died, Brigham Young and the largest body of Smith's followers incorporated the LDS Church in 1851 by legislation of the State of Deseret under the name "The Church of Jesus Christ of Latter-day Saints",^[r] which included a hyphenated "Latter-day" and a British-style lower-case *d*.^[175]

Common informal names for the church include the LDS Church, the Latter-day Saints, and the Mormons. The term *Mormon Church* is in common use.^[178] The church requests that the official name be used when possible or, if necessary, shortened to "the Church", "the Church of Jesus Christ",^[10] or "Latter-day Saints".^[10] In August 2018, church president Russell M. Nelson asked members of the church and others to cease using the terms "LDS", "Mormon" and "Mormonism" to refer to the church, its membership, or its belief system and instead to call the church by its full and official name.^{[179][180][s]} Subsequent to this announcement, the church's premier vocal ensemble, the Mormon Tabernacle Choir, was officially renamed and became the "Tabernacle Choir at Temple Square".^[182] Reaction to the name change policy has been mixed.^[183]

Legally, the church currently functions as a corporation sole, incorporated in Utah.^[184]

Intellectual Reserve is a nonprofit corporation wholly owned by the church, which holds the church's intellectual property, such as copyrights, trademarks, and other media.^[185]

Priesthood hierarchy and church service



Russell M. Nelson,
President of the LDS Church
since 2018.

The LDS Church is organized in a hierarchical priesthood structure administered by its male members. Members of the church-wide leadership are called general authorities.^[1] They exercise both ecclesiastical and administrative leadership over the church and direct the efforts of regional leaders down to the local level. General authorities and mission presidents work full-time for the church, and typically receive stipends from church funds or investments.^[186] As well as speaking in general conference, general authorities speak to church members in local congregations throughout the world; they also speak to youth^[187] and young adults^[188] in broadcasts and at the Church Educational System (CES) schools, such as Brigham Young University (BYU).^[189] Local congregations are typically led by bishops, who perform similar functions to pastors in the Protestant tradition, or parish priests in the Roman Catholic Church.^[190]

All males who are living the standards of the church are generally considered for the priesthood and are ordained to the priesthood as early as age 11.^[191] Ordination occurs by a ceremony where hands are laid on the head of the one ordained. The priesthood is divided into an order for young men aged 11 years and older (called the Aaronic priesthood) and an order for men 18 years of age and older (called the Melchizedek priesthood).^{[2][5]:26} Additional authorities within the priesthood – called priesthood keys – are extended to holders of certain church leadership callings.

Some church leaders and scholars have spoken of women holding or exercising priesthood power.^[192] However, women are not formally ordained to the priesthood, and they do not participate in public functions administered by the priesthood—such as passing the Sacrament, giving priesthood blessings, or holding leadership positions over congregations as a whole. Since 2013, the Ordain Women organization has sought formal priesthood ordination for women.^[193] In 2019, LDS women received the right to serve as witnesses for baptism, a role previously reserved for male priesthood holders.^[194]

Each active church member is expected to receive a calling, or position of assigned responsibility within the church. Church members are expected to neither ask for specific callings, nor decline callings that are extended to them by their leaders. Leadership positions in the church's various congregations are filled through the calling system, and the vast majority of callings are filled on a volunteer basis.^{[u][v]} Members volunteer general custodial work for local church facilities.^[198]

Programs and organizations

Under the leadership of the priesthood hierarchy are five organizations that fill various roles in the church: Relief Society, the Young Men and Young Women organizations, Primary, and Sunday School.^[2] Women serve as presidents and counselors in the presidencies of the Relief Society, Young Women, and Primary, while men serve as presidents and counselors of the Young Men and Sunday School.^[199] The church also operates several programs and organizations in the fields of proselytizing, education, and church welfare such as LDS Humanitarian Services. Many of these organizations and programs are coordinated by the Priesthood Correlation Program, which is designed to provide a systematic approach to maintain worldwide consistency, orthodoxy, and



The campus of Brigham Young University, in Provo, Utah, one of several educational institutions sponsored by the church

control of the church's ordinances, doctrines, organizations, meetings, materials, and other programs and activities.^{[200][6]:184–215}

The church operates CES, which includes BYU, BYU–Idaho, BYU–Hawaii, and Ensign College. The church also operates Institutes of Religion near the campuses of many colleges and universities. For high-school aged youth, the church operates a four-year Seminary program, which provides religious classes for students to supplement their secular education.^[2] The church also sponsors a low-interest educational loan program known as the Perpetual Education Fund, which provides educational opportunities to students from developing nations.^{[201][202]}

The church's welfare system, initiated in 1930 during the Great Depression, provides aid to the poor. Leaders ask members to fast once a month and donate the money they would have spent on those meals to help the needy, in what is called a fast offering.^[2] Money from the program is used to operate Bishop's storehouses, which package and store food at low cost. Distribution of funds and food is administered by local bishops. The church also distributes money through its Philanthropies division to disaster victims worldwide.^[203]



The church's Family History Library is the world's largest library dedicated to genealogical research

Other church programs and departments include Family Services, which provides adoption resource referrals, marital and family counseling, psychotherapy, and addiction counseling;^[204] the LDS Church History Department, which collects church history and records; and the Family History Department, which administers the church's large family history efforts, including FamilySearch, the world's largest family history library and organization.^{[170][205]} Other facilities owned and operated by the church include Temple Square, the Church Office Building, the Church Administration Building, the Church History Library and the Granite Mountain Records Vault.

Finances

Since 1941, the church has been classified by the IRS as a 501(c)(3) organization and is therefore tax-exempt. Donations are tax-deductible in the United States.^[206] The church has not released church-wide financial statements since 1959.^[207] In the absence of official statements, people interested in knowing the church's financial status and behavior, including both members of the church and people outside the church, have attempted to estimate or guess.^[208]

In 1997, Time magazine called the LDS Church one of the world's wealthiest churches per capita.^[209] The church has stated that its for-profit, non-profit, and educational subsidiary entities are all audited by professionals independent from other church entities.^[210]

The church receives significant funds from tithes and fast offerings. It has been estimated that during the 2010s its net worth increased by about \$15 billion per year (\$18.5 billion in 2022^[151]),^[150] and by \$22 billion during the COVID-19 pandemic.^[211] According to a 2020 estimate by The Wall Street Journal, the LDS Church's investment fund had a net worth of around \$100 billion.^{[212][213]}

The church's assets are held in a variety of holding companies, subsidiary corporations, and for-profit companies including: Bonneville International, KSL, Deseret Book Company, and holding companies for cattle ranches and farms in at least 12 U.S. States, Canada, New Zealand, and Argentina. Also included are banks and insurance companies, hotels and restaurants, real estate development, forestry and mining operations, and transportation and railway companies.^{[214][215]} Investigative journalism from the Truth &



Deseret Book Company
headquarters in Salt Lake City

Transparency Foundation in 2022 suggests the church may be the owner of the most valuable real estate portfolio in the United States, with a minimum market value of \$15.7 billion.^[214] The church has also invested in for-profit business and real estate ventures such as City Creek Center.^[215] The Church-owned investment firm Ensign Peak Advisors publicly reports management of \$37.8 billion of financial securities, as of 2020.^[184]

Culture

Due to the differences in lifestyle promoted by church doctrine and history, members of the church have developed a distinct culture. It is primarily concentrated in the Intermountain West.^[216]

Many of the church's more distinctive practices follow from their adherence to the Word of Wisdom—which includes abstinence from tobacco, alcohol, coffee, and tea—and their observance of Sabbath-day restrictions on recreation and shopping. Common, distinctive cuisine includes funeral potatoes and Jello salad.^[217]

Cultural taboos exist on piercings^[w] and tattoos^[140] and the church counsels against the use of crosses as symbols of worship.^[218]

Media and arts

LDS-themed media includes cinema, fiction, websites, and graphical art such as photography and paintings. The church owns a chain of bookstores called Deseret Book, which provide a channel through which publications are sold; church leaders have authored books and sold them through the publishing arm of the bookstore. BYU TV, the church-sponsored television station, also airs on several networks. The church also produces several pageants annually depicting various events of the primitive and modern-day church. Its Easter pageant *Jesus the Christ* has been identified as the "largest annual outdoor Easter pageant in the world".^[219] The church encourages entertainment without violence, sexual content, or vulgar language; many church members specifically avoid rated-R movies.^[220]



The Church-sponsored Tabernacle Choir at Temple Square has received various awards and travelled extensively since its inception.

The church's official choir, the Tabernacle Choir at Temple Square, was formed in the mid-19th century and performs in the Salt Lake Tabernacle. They have travelled to more than 28 countries,^[221] and are considered one of the most famous choirs in the world.^[222] The choir has received a Grammy Award, four Emmy Awards,^[223] two Peabody Awards,^[224] and the National Medal of Arts.^[225]

Political involvement

The LDS Church states it generally takes no partisan role in politics,^[226] but encourages its members to play an active role as responsible citizens in their communities, including becoming informed about issues and voting.^[227] The church maintains that the faith's values can be found among many political



Mitt Romney, an LDS politician who was runner-up in the 2012 United States presidential election

parties.^{[227][226]} It also generally does not take sides in global conflicts.^[228]

A 2012 Pew Center on Religion and Public Life survey indicates that 74 percent of U.S. members lean towards the Republican Party.^[229] Some liberal members say they feel that they have to defend their worthiness due to political differences.^[230] Democrats and those who lean Democrat made up 18% of church members surveyed in the 2014 Pew Research Center's Religious Landscape Survey.^{[231][232]}

The official church stance on staying out of politics does not include if there are instances of what church leaders deem to be moral issues, or issues the church believes "directly affect [its] mission, teachings or operations."^[226] It has



Church president Thomas S. Monson (left) and apostle Dallin H. Oaks (right) presenting U.S. president Barack Obama with his genealogy at the Oval Office in July 2009

previously opposed same-sex marriage in California Prop 8,^[233] supported a gay rights bill in Salt Lake City which bans discrimination against homosexual persons in housing and employment,^{[234][235]} opposed gambling,^[61] opposed storage of nuclear waste in Utah,^[236] and supported an approach to U.S. immigration policy as outlined in the Utah Compact.^[237] It also opposed a ballot initiative legalizing medicinal marijuana in Utah,^[238] but supported a possible alternative to it.^[239] In 2019 and 2021, the church stated its opposition to the Equality Act, which would prohibit discrimination in the United States on the basis of sexual orientation and gender identity, but supports alternate legislation that it says would protect both LGBTQ rights and religious freedom.^[240] In 2022, the church stated its support for the Respect for Marriage Act—which codified same-sex marriage as legal in the United States—due to the "protections for religious freedom" it includes.^[241]

In the 117th United States Congress, there are nine LDS Church members, including all six members of Utah's congressional delegation, all of whom are Republicans.^[242] Utah's current governor, Spencer Cox, is also a church member,^[243] as are supermajorities in both houses of the Utah State Legislature.^[244] Church member and current U.S. Senator Mitt Romney was the Republican Party's nominee in the U.S. 2012 presidential election.^[245]

Demographics

The church reports a worldwide membership of 17 million.^{[3][247]} The church's definition of "membership" includes all persons who were ever baptized, or whose parents were members while the person was under the age of eight (called "members of record"),^{[248]:145–146} who have neither been excommunicated nor asked to have their names removed

Pew 2014 U.S. Religious Landscape Study ^[246]	LDS (U.S.)	U.S. Avg.
Married	66%	49%
Divorced or separated	7%	11%
Have children under 18	41%	31%
Attendance at religious services (weekly or more)	77%	40%

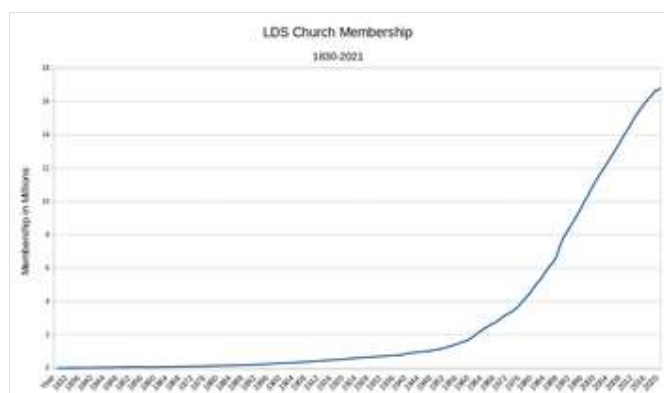
from church records.^{[248]:116,148–149} As of December 2011, approximately 8.3 million members reside outside the United States.^{[x][247]}

According to its statistics, the church is the fourth largest religious body in the United States.^{[251][252]}

Although the church does not publish attendance figures, researchers estimate that attendance at weekly LDS worship services globally is around 4 million.^[253] Members living in the U.S. and Canada constitute 46 percent of membership, Latin America 38 percent, and members in the rest of the world 16 percent.^[247] The 2012 Pew Forum on Religion & Public Life survey, conducted by Princeton Survey Research Associates International, found that approximately 2 percent of the U.S. adult population self-identified as Mormon.^[246]

Pew Research Center 2014 Survey: Ethnicity ^[249]	LDS (U.S.)	U.S. (2020) ^[250]
White	85%	62%
Black	1%	12%
Latino	8%	12%
Asian	1%	6%
Other/Multiracial	5%	21%

Membership is concentrated geographically in the Intermountain West, in a specific region sometimes known as the *Mormon corridor*.^[254] Church members and some others from the United States colonized this region in the mid-to-late 1800s, dispossessing several indigenous tribes in the process.^{[47]:28,249–250,365}^[48]



The church saw prodigious numerical growth in the latter half of the 20th century, but the growth has since leveled off.

The church experienced rapid numerical growth in the 20th century, especially in the 1980s and 1990s.^{[255]:1} In the 21st century, however, church membership growth has slowed.^{[256][257]} In 2022, eight of the top ten nations with the highest LDS membership growth rate were in Africa,^[258] and Latino people are one of the fastest growing ethnic groups with millions of LDS adherents in Latin American countries.^[259]

In the United States, church members tend to be more highly educated than the general population.^[260] The racial and ethnic composition of membership in the United States is one of the least diverse in the country.

Church membership is predominantly white;^[261] the membership of blacks is significantly lower than the general U.S. population.^[249]

The LDS Church does not release official statistics on church activity, but it is likely that only approximately 40 percent of its recorded membership in the United States and 30 percent worldwide regularly attend weekly Sunday worship services.^{[262][y]} A 2016 survey found a majority (54%) of millennials raised in the church had disaffiliated.^[264] Activity rates vary with age, and disengagement occurs most frequently between age 16 and 25. Young single adults are more likely to become inactive than their married counterparts,^[265] and women tend to be more active than men.^{[102]:55}

Humanitarian services

The LDS Church is widely known for providing worldwide humanitarian service.^{[266][267][203]} The church's welfare and humanitarian efforts are coordinated by Philanthropies, a church department under the direction of the Presiding Bishopric.^[203] Welfare efforts, originally initiated during the Great Depression, provide aid for the poor, financed by donations from church members. Philanthropies is also responsible for philanthropic (that is, not tithing or fast offering) donations to the LDS Church and other affiliated charities, such as the Church History Library, the Church Educational System (and its subsidiary organizations), the Tabernacle Choir at Temple Square and funds for LDS missionaries.^{[268][269]} Donations are also used to operate bishop's storehouses, which package and store food for lower-income people at low cost, and provide other local services.^[270] In 2016, the church reported that it had spent a total of \$1.2 billion on humanitarian aid over the previous 30 years.^[203]



U.S. Navy sailors moving LDS Church-donated humanitarian supplies to Beirut, Lebanon, in 2006

Church humanitarian aid includes organizing food security, clean water, mobility, and healthcare initiatives, operating thrift stores, maintaining a service project website, and directly funding or partnering with other organizations. The church reports that the value of all charitable donations in 2021 was \$906 million.^[15] Independent reporting has found that the Church's charity organization, LDS Charities, gave a total of \$177 million from 2008 to 2020.^[271]

The church also distributes money and aid to disaster victims worldwide.^[272] In 2017, the church partnered with Catholic Relief Services and other organizations to provide aid to several African and Middle Eastern nations.^[65] In 2010, it partnered with Islamic Relief to help victims of flooding in Pakistan.^[273] Latter-day Saint Charities (a branch of the church's welfare department) increased food production during the COVID-19 pandemic and donated healthcare supplies to 16 countries affected by the crisis.^{[274][275][276]} The church has donated \$4 million to aid refugees fleeing from the 2022 Russian invasion of Ukraine.^[277] In 2022, the church gave \$32 million to the United Nations World Food Programme, in its largest one-time donation to a humanitarian organization to that point.^[278]

Criticism and controversy

The LDS Church has been subject to criticism and the subject of controversy since its early years in New York and Pennsylvania.

Modern criticism of the church includes disputed claims, allegations of historical revisionism by the church,^[279] child sexual abuse, anti-gay teachings,^{[62]:4,288–301[280]} racism,^{[281][282][283]} and sexism.^{[284][285]} Notable 20th-century critics include Jerald and Sandra Tanner^[286] and historian Fawn Brodie.^[287]

Child sexual abuse

The church has been criticized for a number of alleged abuses perpetrated by local church leadership. In other cases, church leaders have been criticized for allegedly failing to properly report abuse to law enforcement,^[288] failing to keep records of sexual abuse claims which were reported through its Helpline phone number, and for citing clergy-penitent privilege laws when they do not testify in court or divulge information obtained through spiritual confessions.^[289]

Scriptures

In the late 1820s, criticism centered on the claim by Joseph Smith to have been led to a set of gold plates from which the Book of Mormon was reputedly translated.^{[17]:116–118[27]:80–82,87}

Mainstream archaeological, historical, and scientific communities have discovered little to support the existence of the civilizations described in the Book of Mormon, and do not consider it to be an actual record of historical events.^[290] Scholars have pointed out a number of anachronisms within the text. They argue that no evidence of a reformed Egyptian language has ever been discovered;^{[291]:91[z]} the Book of Mormon explicitly claims to have been written in reformed Egyptian,^[293] and so the non-existence of this language would challenge the book's claims about its own origin. Also, general archaeological and genetic evidence has not supported the book's statements about any known indigenous peoples of the Americas.^{[294][295]}

Since its publication in 1842, the Book of Abraham (currently published as part of the canonical Pearl of Great Price) has also been a major source of controversy. Numerous non-Mormon Egyptologists, beginning in the late 19th century,^{[296]:61} have disagreed with Joseph Smith's explanations of the book's facsimiles. Translations of the original papyri—by both Mormon and non-Mormon Egyptologists—do not match the text of the Book of Abraham as purportedly translated by Joseph Smith.^{[297]:61} Indeed, the transliterated text from the recovered papyri and facsimiles published in the Book of Abraham contain no direct references to Abraham.^{[298]:269[299][296]:66} Scholars have also asserted that damaged portions of the papyri were reconstructed incorrectly by Smith or his associates.^{[297]:25}

Polygamy

Polygamy (called plural marriage within the church) was practiced by church leaders for more than half of the 19th century,^[300] and practiced publicly from 1852 to 1890 by between 20 and 30 percent of Latter-day Saint families.^{[301][55]} It was instituted privately in the 1830s by founder Joseph Smith and announced publicly in 1852 at the direction of Brigham Young.^[55]

For over 60 years, the church and the United States were at odds over the issue: at one point, the Republican platform referenced "the twin relics of barbarism—polygamy and slavery."^[302] The church defended the practice as a matter of religious freedom, while the federal government aggressively sought to eradicate it; in 1862, the United States Congress passed the Morrill Anti-Bigamy Act, which prohibited plural marriage in the territories.^[55]

In 1890, church president Wilford Woodruff issued a Manifesto that officially terminated the practice in the United States,^[54] though it did not dissolve existing polygamous marriages of any couples, some of which continued to cohabit into the 1950s.^[300] Some church members continued to enter into polygamous marriages in Canada and Mexico, but these eventually stopped in 1904 when church president Joseph F.



Mormon polygamists in prison at the Utah Penitentiary, c. 1889

Smith disavowed polygamy before Congress and issued a "Second Manifesto," calling for all plural marriages in the church to cease. Several small fundamentalist groups, seeking to continue the practice, split from the LDS Church, but the mainline church now excommunicates members found practicing polygamy and distances itself from those fundamentalist groups.^{[102]:91[303]}

Minorities

Black people



Green Flake, an enslaved Black man reported to have driven the first wagon of LDS pioneers to the Salt Lake Valley in 1847.^[304]

The teachings, attitudes, and practices of top LDS Church leaders towards Black people have changed significantly from its founding years to the modern times, and the church has faced criticism and controversy on these topics.^{[305]:1–5[306]:5–7[307]} Joseph Smith allowed several black men to be ordained as priests during his presidency, but also taught that the dark skin of people of Black African ancestry was a sign of a curse from God.^{[308]:213[309]:27} Both Smith and Brigham Young taught that Black people were subject to the Biblical curse of Ham,^{[310]:126[311]} and curse of Cain.^{[309][310]:256} Both made statements in support of Black enslavement,^{[305]:22} and Young legalized Black slavery while acting as Utah territory's governor.^{[312][313]:69[314]:34}

From 1844 to 1978, the church barred Black women and men from participating in temple ordinances necessary for the highest level of salvation,^{[315][316][317]} prevented most men of Black African descent from being ordained to the church's lay, all-male priesthood;^{[318]:64} supported racial segregation in its communities and schools,^{[305]:67,78[319]} taught that righteous Black people would be made White after death,^{[281][320][321]:148} and opposed interracial marriage.^{[322][64]:89} Leaders taught on many occasions during this time that Black people were less righteous in the pre-existence.^{[323]:27[305]:56,66[64]:221} The temple and priesthood racial restrictions were lifted by top leaders in 1978^{[305]:106–107[324]} following public pressure during the United States' civil rights movement.^[aa] In 2013 the church directly disavowed its previous teachings on race for the first time.^{[281][327]} In 2018, the Church formed an alliance with the NAACP in an effort to improve race relations.^[328]

Native American people

Over the past two centuries, the relationship between Native American people and the LDS Church has included friendly ties, displacement, battles, slavery, education placement programs, official and unofficial discrimination, and criticism.^{[329][330]} Church leadership and publications taught that Native Americans are descendants of Lamanites, a dark-skinned and cursed people from the Book of Mormon.^{[331]:196[330]} More recently, LDS researchers and publications generally favor a smaller geographic footprint of Lamanite descendants.^{[ab][333]} There is no direct support amongst mainstream historians and archaeologists for the historicity of the Book of Mormon or Middle Eastern origins for any Native American peoples.^{[334][22][23]:259–267}



Artistic depiction of Joseph Smith preaching to Native Americans in Illinois

Soon after Mormons colonized the Salt Lake Valley in 1847, Native American child slaves became a vital source of their labor, and were exchanged as gifts.^{[335][336]:273–274} The settlers initially had some peaceful relations, but because resources were scarce in the desert, hostilities broke out with the local Native Americans.^[337] According to LDS Church Historian Marlin K. Jensen as more LDS immigrants arrived and took over the land of Native nations, "Resources the Indians had relied on for generations diminished, and in time they felt forced to resist and fight for their own survival ... the land and cultural birthright Indians once possessed in the Great Basin were largely taken from them."^[337] Within 50 years of Mormon settlement, the population of Utah's Native Americans was reduced by almost 90%.^{[336]:273}

The church ran an Indian Placement Program between the 1950s and the 1990s, wherein indigenous children were adopted by white church members. Criticism resulted during and after the program, including claims of improper assimilation and even abuse.^{[338][281]} However, many of the involved students and families praised the program.^{[339]:194–195} Church leaders taught for decades that Native Americans' darker skin would be made lighter due to their righteousness.^{[340][319][308]:64}

LGBT people

The church's policies and treatment of sexual minorities and gender minorities have long been the subject of external criticism,^{[341][342][343]} as well as internal controversy and disaffection by members.^{[344][345][346]} Because of its ban against same-sex sexual activity and same-sex marriage, the LDS church taught for decades that any adherents attracted to the same sex could and should change that through sexual orientation change efforts and righteous striving.^{[62]:25–30,89–101} The church provided therapy and programs for attempting to change sexual orientation.^[347]



Protesters in front of the Newport Beach California Temple voicing their opposition to the church's support of Prop 8

Current teachings and policies leave homosexual members with the options of: attempts to change their sexual orientation, entering a mixed-orientation opposite-sex marriage, or lifelong celibacy.^{[348][349][350]:20–21} Some have argued that church teachings against homosexuality and the treatment of LGBT members by other adherents and leaders have contributed to their elevated rates of PTSD and depression,^{[351][352][353]} as well as suicide and teen homelessness.^{[62]:4,288–301[354][355]} The church's decades-long, political involvement opposing US same-sex marriage laws has further garnered criticism and protests.^{[62]:2–3,162–163[356]}

Baptismal candidates considering gender-affirming surgery are not allowed to be baptized, and those who have already had one need special clearance from the First Presidency through the local full-time mission president before baptism.^{[357][358]:145} Undergoing a "trans-sexual [*sic*] operation" (including gender-affirming surgery like chest surgery (i.e. top surgery))^[359] may imperil the membership of a current church member.^{[360][361]} Ordinances after baptism such as receiving the priesthood and temple endowments are only done according to birth sex.^[362] Members that gender express through clothing or a pronoun change differing from the sex assigned at their birth will receive membership restrictions and a notation on their membership records.^[362]

Criticism of Joseph Smith

In the 1830s, the church was heavily criticized for Smith's handling of a banking failure in Kirtland, Ohio.^{[27]:195–196[17]:328,330,334} After the Mormons migrated west, there was fear and suspicion about the LDS Church's political and military power in Missouri,^[ac] culminating in the 1838 Mormon War and the

Mormon Extermination Order (Missouri Executive Order 44) by Governor Lilburn Boggs. In the 1840s, criticism of the church included its theocratic aspirations in Nauvoo, Illinois. Criticism of the practice of plural marriage and other doctrines Smith taught were published in the Nauvoo Expositor in 1844.^{[17]:539[ad]} After Smith took a leading role in having the paper's printing press destroyed, he was charged with treason and jailed. While he awaited trial, an angry mob stormed the jailhouse and shot him fatally.^[363]

In modern popular opinion, non-Mormons in the U.S. generally consider Smith a "charlatan, scoundrel, and heretic."^[364] *The Book of Mormon* musical relentlessly mocks his account of the golden plates.^[365] In 2007, Christopher Hitchens, writing in Slate magazine, lambasted Smith as a mountebank, charlatan, and fraud (and the church itself as a "ridiculous cult" and a "racket" that became a religion).^[366]

Financial controversy

The church's failure to make its finances public has drawn criticism from commentators who consider its practices too secretive.^{[367][368][291]:516–528[369]}

In December 2019, a whistleblower alleged the church held over \$100 billion in investment funds through its investment management company, Ensign Peak Advisors (EP); that it failed to use the funds for charitable purposes and instead used them in for-profit ventures; and that it misled contributors and the public about the usage and extent of those funds.^{[370][371]} In response, the church's First Presidency stated that "the Church complies with all applicable law governing our donations, investments, taxes, and reserves," and that "a portion" of funds received by the church are "methodically safeguarded through wise financial management and the building of a prudent reserve for the future".^[372] The church has not directly addressed the fund's size to the public, but third parties have treated the disclosures as legitimate.^{[212][213]} The disclosure of Ensign Peak has led to criticism that the church's wealth may be excessive.^[373]

The church has transferred more than 1 billion dollars of tithing collected in Canada, tax-free, to church universities over a 15-year period.^[374] In October 2022, *The Sydney Morning Herald* announced that while the church publicly claimed to have donated US\$1.35 billion to charity between 2008 and 2020, its private financial reports showed that it donated only US\$0.177 billion.^{[375][ae]}

In February 2023, the U.S. Securities and Exchange Commission (SEC) issued a \$5 million penalty to the church and its investment company, EP. The SEC alleged that the church concealed its investments and their management in multiple shell companies from 1997 to 2019; the SEC believes these shell companies were approved by senior church leadership to avoid public transparency.^[377] The church released a statement that in 2000 EP "received and relied upon legal counsel regarding how to comply with its reporting obligations while attempting to maintain the privacy of the portfolio." After initial SEC concern in June 2019, the church stated that EP "adjusted its approach and began filing a single aggregated report."^[378]

See also



- Anti-Mormonism
- Christianity in the United States
- Index of articles related to the LDS Church

- [List of attacks against Latter-day Saint churches](#)
- [List of missions of the LDS Church](#)
- [Mormon \(word\)](#)
- [Mormonism and Islam](#)
- [Mormonism and Judaism](#)
- [List of new religious movements](#)
- [List of temples of the Church of Jesus Christ of Latter-day Saints](#)

Notes

- a. The church president is often referred to as "the Prophet".
- b. Scholars and eyewitnesses disagree whether the church was organized in [Manchester, New York](#) at the Smith log home, or in [Fayette](#) at the home of [Peter Whitmer](#).^{[17]:109} Marquardt states that organization in Manchester is most consistent with eye-witness statements.^{[18]:223}^[19] The LDS Church officially favors organization in Fayette.^[20]
- c. In 1834, Smith designated Kirtland as one of the "[stakes](#)" of Zion, referring to the tent–stakes metaphor of [Isaiah](#).^{[5]:175}^[26]
- d. Smith said in 1831 that God intended the Mormons to "retain a strong hold in the land of Kirtland, for the space of five years".^[28]
- e. Brodie stated that the brutality of the Jackson Countians aroused sympathy for the Mormons and was almost universally deplored by the media.^{[27]:137}
- f. By summer of 1835, there were 1500 to 2000 Saints in Kirtland, and from 1831 to 1838, church membership grew from 680 to 17,881.
- g. Smith referred to the Far West church as the "church in Zion".^{[33]:24} His statement calling Far West "Zion" had the effect of "implying that Far West was to take the place of Independence".^{[17]:345}
- h. Boggs' executive order stated that the Mormon community had "made war upon the people of this State" and that "the Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary for the public peace".^{[17]:367} In 1976, [Missouri](#) issued a formal apology for this unconstitutional order.^{[17]:398}
- i. The [second anointing](#) ordinance provides a guarantee that recipients will be exalted.^{[36]:189,191}^[37]^[38] Authors have stated that Smith's words were similar to those of Paul that faithful saints may become co-heirs with Jesus.^[39]^[40]^{[33]:502–503}
- j. Bushman described the Council of Fifty noting that Smith prophesied "the entire overthrow of this nation in a few years", at which time the Kingdom of God would be prepared to lead.^{[17]:519–521}
- k. In this account, the personages in question are inferred—though never expressly stated—to be [God the Father](#) and his Son, [Jesus Christ](#).^[41]
- l. However, the [Catholic Church](#) considers doctrinal differences between the two groups to be so great that it will not accept a prior LDS baptism as evidence of Christian initiation, as it will baptism by other Christian groups, such as the [Eastern Orthodox](#) and [Protestant](#) churches.^[89]^[90] The LDS Church, in its turn, does not accept baptisms performed in any other churches, as it teaches that baptism is only valid when it is conducted through proper priesthood authority.^[91]^{[36]:41}
- m. Examples include the [US Presbyterian Church](#),^[94] [US Evangelical Lutheran Church](#),^[95] [Catholic Church](#),^[89]^[96] [US Episcopal Church](#),^[97] and [Eastern Orthodox Church](#).^[98]

- n. According to Joseph Smith, Jesus told him that the other churches claiming to be Christian creeds "were an abomination in the Lords sight; that those professors [of religion] were all corrupt".^{[100][101]}
- o. A man may be sealed to more than one wife if his previous wives are either dead or legally divorced from him; a living woman, however, may only be sealed to one husband.^{[104][105]} Thus, there is a common view within the LDS Church that though prohibited by the LDS Church in mortality, polygamy or "plural marriage" will exist in the afterlife.^{[104][106][105]} "In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another by the same divine law, each wife will come forth in her order and enter with him into his glory."^[106] Joseph Fielding Smith, then an apostle, stated in 1939 "my wives will be mine in eternity" in reference to his two deceased and one living partners.^{[105][107]}
- p. Children born to biological parents who have been sealed to each other are considered "born in the covenant" and need not be sealed to their parents.^[108]
- q. Joseph Smith–Matthew and the Book of Moses, containing translations and revelatory expansions of Matthew 24 and Genesis 1–7, respectively, are contained in the Pearl of Great Price.
- r. The initial incorporation by the non-existent State of Deseret was not legally valid,^[175] but was soon ratified by the Utah Territory in 1851^[176] and 1855.^[177]
- s. During the Church's October 2018 General Conference, Nelson declared that the use of nicknames such as *Mormon* represented "a major victory for Satan."^{[181][10]}
- t. General authorities consist of the First Presidency, Quorum of the Twelve Apostles, first two Quorums of Seventy and the Presiding Bishopric.
- u. The only paid positions in the Church are general authorities and mission presidents.^{[186][195]}
- v. For a time, the church had a paid local clergy (e.g. stake presidents, bishops, patriarchs). However, that practice was discontinued in the early 1900s.^{[196][197]}
- w. Leaders state women should only have a maximum of one piercing in each ear, and men should not have any.^[140]
- x. Subtracting U.S. membership of 6,144,582 (December 31, 2011) from total worldwide membership (December 31, 2011) of 14,441,346, results in 8,296,764 (rounded to 8.3 million) members outside the United States of America.
- y. Reporting on a presentation given by the church's chief information officer, a *Deseret News* article indicated that one of Maxfield's statistics was that "about 36% [of church members] attend weekly sacrament meetings". The article was retracted with following disclaimer: "some of the statistics originally reported in this article have been removed because they have not been verified by the LDS Church. The information was removed at the request of the speaker."^[263]
- z. Standard language references such as Peter T. Daniels and William Bright, eds., *The World's Writing Systems* (New York: Oxford University Press, 1996) (990 pages); David Crystal, *The Cambridge Encyclopedia of Language* (Cambridge University Press, 1997); and Roger D. Woodard, ed., *The Cambridge Encyclopedia of the World's Ancient Languages* (Cambridge University Press, 2004) (1162 pages) contain no reference to "reformed Egyptian." "Reformed Egyptian" is also ignored in Andrew Robinson, *Lost Languages: The Enigma of the World's Undeciphered Scripts* (New York: McGraw Hill, 2002). Smith's discussion of it is mentioned in *Fantastic Archaeology*.^[292]

aa. Examples of public pressure include:

- In 1963, Hugh B. Brown made a statement on civil rights during General Conference in order to avert a planned protest of the conference by the NAACP.^[325]
- During the late 1960s and 1970s, black athletes at some universities refused to compete against teams from church owned Brigham Young University as a form of protest.^[326]
- A protest in 1974 was in response to the exclusion of black scouts to become leaders in church sponsored Boy Scout troops.^{[313]: 185}

ab. Prior to 2006, the introduction to church-published editions of the Book of Mormon stated Lamanites form the "principal ancestors of the American Indians." Since the 2006 edition, the same passage now reads they are "among the ancestors of the American Indians." ^{[332][21]}

ac. Bushman noted that in Daviess County, Missouri, non-Mormons "watched local government fall into the hands of people they saw as deluded fanatics" ^{[17]: 357}

ad. Historian Fawn Brodie argued that given its authors' intentions to reform the church, the paper was "extraordinarily restrained" given the explosive allegations it could have raised.^{[27]: 374} A prospectus for the newspaper was published on May 10, and referred to Smith as a "self-constituted monarch" ^{[35]: 138}

ae. The Widow's Mite Report, an anonymous 3rd-party focused on analysis of church finances, evaluated SMH's claims and concluded they "offer only a partial picture" of the church's humanitarian giving during the period in question.^[376]

References

1. "American Prophet: Joseph Smith" (<https://www.pbs.org/americanprophet/joseph-smith.html>). PBS Utah. Archived (<https://web.archive.org/web/20210503231302/https://www.pbs.org/americanprophet/joseph-smith.html>) from the original on May 3, 2021. Retrieved May 26, 2021. "On April 6, 1830, Joseph Smith organized The Church of Jesus Christ of Latter-day Saints and became its first president."
2. "Mormons" (<https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant-denominations/mormons>). Encyclopedia.com. June 8, 2018. Archived (<https://web.archive.org/web/20230307052950/https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant-denominations/mormons>) from the original on March 7, 2023. Retrieved June 22, 2023.
3. Noyce, David (April 1, 2023). "Global LDS membership reaches a new high. See how it got a post-COVID boost" (<https://www.sltrib.com/religion/2023/04/01/global-lds-membership-reaches-new/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
4. Taylor, Scott (November 1, 2023). "With full-time missionary numbers exceeding 72,000, Church to create 36 new missions worldwide" (<https://www.thechurchnews.com/global/2023/11/1/23941779/full-time-missionaries-exceeding-72000-church-creates-36-new-missions>). *Church News*. Retrieved December 4, 2023.
5. Riess, Jana; Bigelow, Christopher Kimball (March 4, 2011). *Mormonism For Dummies* (<https://books.google.com/books?id=Al2-XsN1HdUC&pg=PT456>). John Wiley & Sons. p. 456. ISBN 978-1-118-05427-7.
6. Bowman, Matthew (2012). *The Mormon People: The Making of an American Faith* (https://archive.org/details/mormonpeoples00bowm_0/). New York: Random House. ISBN 978-0-679-64490-3 – via [Internet Archive](https://archive.org/).

7. "Church of Jesus Christ of Latter-day Saints | Description, History, & Beliefs" (<https://www.britannica.com/topic/Church-of-Jesus-Christ-of-Latter-day-Saints>). *Encyclopedia Britannica*. Archived (<https://web.archive.org/web/20210420065109/https://www.britannica.com/topic/Church-of-Jesus-Christ-of-Latter-day-Saints>) from the original on April 20, 2021. Retrieved June 2, 2021.
8. Goodwin, K. Shane. "The History of the Name of the Savior's Church" (<https://byustudies.byu.edu/article/the-history-of-the-name-of-the-saviors-church-a-collaborative-and-revelatory-process/>). BYU Studies. Retrieved December 15, 2023. "The origin of the commonly referenced name 'Mormon Church' is difficult to pinpoint with accuracy."
9. Why the 'Mormon' church changed its name. (It's about revelation, not rebranding.). CNN. March 24, 2019. Accessed December 15, 2023. (<https://www.cnn.com/2019/03/22/us/mormon-lds-name-change-revelation/index.html>)
10. Fletcher Stack, Peggy (August 16, 2018). "LDS Church wants everyone to stop calling it the LDS Church and drop the word 'Mormons' – but some members doubt it will happen" (<https://www.sltrib.com/news/2018/08/16/lds-church-wants-everyone/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230420203816/https://www.sltrib.com/news/2018/08/16/lds-church-wants-everyone/>) from the original on April 20, 2023. Retrieved June 23, 2023 – via Internet Archive.
11. "25 Largest Christian Denominations in the United States, 2012" (<https://www.uua.org/re/tapestry/youth/bridges/workshop12/187545.shtml>). Unitarian Universalist Association. Archived (<https://web.archive.org/web/20210929030718/https://www.uua.org/re/tapestry/youth/bridges/workshop12/187545.shtml>) from the original on September 29, 2021. Retrieved September 29, 2021.
12. Noyce, David; Fletcher Stack, Peggy (April 20, 2023). "'Mormon Land': How, where and why LDS membership is booming in some places and shrinking in others" (<https://www.sltrib.com/religion/2022/05/18/mormon-land-how-where-why/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230530025522/https://www.sltrib.com/religion/2022/05/18/mormon-land-how-where-why/>) from the original on May 30, 2023. Retrieved June 25, 2023.
13. "Salvation and Atonement" (https://www.bbc.co.uk/religion/religions/mormon/beliefs/salvation_1.shtml). BBC News Online. October 5, 2009. Archived (https://web.archive.org/web/20210422202351/http://www.bbc.co.uk/religion/religions/mormon/beliefs/salvation_1.shtml) from the original on April 22, 2021. Retrieved April 23, 2021.
14. Kennedy, John W. (February 2004). "Winning them softly" (<https://www.christianitytoday.com/ct/2004/february/14.18.html>). *Christianity Today*. Vol. 48, no. 2. Archived (<https://web.archive.org/web/20061014024052/http://www.christianitytoday.com/ct/2004/february/14.18.html>) from the original on October 14, 2006. Retrieved October 7, 2006.
15. Noyce, David. "What in the world is the LDS Church doing to help those in need?" (<https://www.sltrib.com/religion/2022/05/18/what-world-is-lds-church/>). *The Salt Lake Tribune*. Retrieved May 21, 2022.
16. Van Beek, Wouter (1992). "Covenants" (<https://eom.byu.edu/index.php/Covenants>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20210501192114/https://eom.byu.edu/index.php/Covenants>) from the original on May 1, 2021.
17. Bushman, Richard Lyman (2005). *Joseph Smith: Rough Stone Rolling* (<https://books.google.com/books?id=Mz3tpz4eRBQC>). New York: Knopf. ISBN 978-1-4000-4270-8 – via Google Books.
18. Marquardt, H. Michael; Walters, Wesley P., eds. (1994). *Inventing Mormonism: Tradition and the Historical Record* (<https://books.google.com/books?id=IXRAAAAACAAJ>). Salt Lake City: Signature Books. ISBN 978-1-56085-108-0 – via Google Books.

19. Marquardt, H. Michael (2013). "Manchester as the Site of the Organization of the Church on April 6, 1830". *The John Whitmer Historical Association Journal*. **33** (1): 152–153. ISSN 0739-7852 (<https://www.worldcat.org/issn/0739-7852>). JSTOR 43200317 (<https://www.jstor.org/stable/43200317>).
20. Ayala, Leonor (July 13, 2004). "Mormon conversions surge in Latin America" (<https://www.nbcnews.com/id/wbna5378318>). *NBC News*. Retrieved June 30, 2023.
21. Fletcher Stack, Peggy (November 9, 2007). "The Book of Mormon: Minor edit stirs major ruckus" (<https://archive.sltrib.com/article.php?id=&itype=NGPSID>). *The Salt Lake Tribune*. Retrieved June 26, 2023.
22. Southerton, Simon G (2004). *Losing a Lost Tribe: Native Americans, DNA and the Mormon Church* (<https://www.signaturebooks.com/books/p/losing-a-lost-tribe>). Salt Lake City: Signature Books. ISBN 1-56085-181-3.
23. Persuitt, David (2000). "'The Book of Mormon' and Ancient America". *Joseph Smith and the Origins of the Book of Mormon* (<https://books.google.com/books?id=hrR7DwAAQBAJ>) (2nd ed.). Jefferson, North Carolina: McFarland & Company. ISBN 978-0-7864-0826-9 – via Google Books.
24. D&C 57:1–3
25. D&C 84:4 "[T]he city New Jerusalem shall be built by the gathering of the saints, beginning at [Jackson County, Missouri], even the place of the temple, which temple shall be reared in this generation".
26. "Stake Conference held for The Church of Jesus Christ of Latter-day Saints" (<https://news.yahoo.com/stake-conference-held-church-jesus-181600805.html>). *News-Topic*. Lenoir, North Carolina. April 11, 2023. Retrieved June 25, 2023 – via Yahoo! News.
27. Brodie, Fawn M. (1971). *No Man Knows My History: The Life of Joseph Smith* (<https://books.google.com/books?id=nbBMEAAAQBAJ>) (2nd ed.). New York: Knopf. ISBN 978-0-394-46967-6.
28. D&C 64:21
29. Waterman, Bryan (1999). *The Prophet Puzzle: Interpretive Essays on Joseph Smith* (<https://books.google.com/books?id=GZ7tAAAAMAAJ>). Signature Books. p. 120. ISBN 978-1-56085-121-9.
30. *Desert Morning News 2008 Church Almanac*. Deseret News. p. 655.
31. Arrington, Leonard J.; Bitton, Davis (1992). *The Mormon Experience: A History of the Latter-Day Saints* (<https://books.google.com/books?id=oMQgrBcl998C>). University of Illinois Press. p. 21. ISBN 978-0-252-06236-0.
32. Brooke, John L. (1994). *The Refiner's Fire: The Making of Mormon Cosmology, 1644–1844* (https://books.google.com/books?id=eyvftt-1F_kC). Cambridge University Press. p. 221. ISBN 978-0-521-56564-6. "Ultimately, the rituals and visions dedicating the Kirtland temple were not sufficient to hold the church together in the face of a mounting series of internal disputes"
33. Roberts, B. H. (1905). *History of The Church of Jesus Christ of Latter-day Saints* (<https://books.google.com/books?id=m2bEVgSvbS8C>). Vol. 3. Deseret News. Archived (<https://web.archive.org/web/20201102121407/https://books.google.com/books?id=m2bEVgSvbS8C>) from the original on November 2, 2020. Retrieved September 27, 2020 – via Google Books.
34. Remini, Robert Vincent (2002). *Joseph Smith* (<https://books.google.com/books?id=u3nzkkbb2ha8C>). Penguin Books. p. 134. ISBN 978-0-670-03083-5.
35. Quinn, D. Michael (1994). *The Mormon Hierarchy: Origins of Power* (<https://books.google.com/books?id=AnfZAAAAMAAJ>). Salt Lake City: Signature Books. ISBN 978-1-56085-056-4.

36. Prince, Greg (August 15, 1995). "Ordinances: The Second Anointing" (<https://web.archive.org/web/20220817204045/http://signaturebookslibrary.org/power-from-on-high-06/>). *Power from on High: The Development of Mormon Priesthood*. Salt Lake City: Signature Books. ISBN 978-1-56085-071-7. Archived from the original (<http://signaturebookslibrary.org/power-from-on-high-06/>) on August 17, 2022 – via Internet Archive.
37. Buerger, David John (1983). "'The Fulness of the Priesthood': The Second Anointing in Latter-day Saint Theology and Practice" (https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V16N01_12.pdf) (PDF). *Dialogue*. **16** (1): 21, 36–37. doi:10.2307/45225125 (<https://doi.org/10.2307%2F45225125>). JSTOR 45225125 (<https://www.jstor.org/stable/45225125>). "Godhood was therefore the meaning of this higher ordinance, or second anointing ... Most of the earliest nineteenth-century comments ... clearly imply that the ordinance was then held to be unconditional. ... The unconditional promise of exaltation in the highest degree of the celestial kingdom as gods and goddesses inherent in this priesthood sealing ordinance of Elijah was weighty indeed"
38. Buerger, David J. (2002). "Joseph Smith's Ritual". *The Mysteries of Godliness: A History of Mormon Temple Worship* (<https://books.google.com/books?id=P08mAQAIAAJ>). Signature Books, p. 89. ISBN 978-1-56085-176-9. "Brother Brigham Young, I [Heber Kimball] pour this holy consecrated oil upon your head and anoint thee a king and a priest of the most high God ... And I seal thee up unto eternal life, that thou shalt ... attain unto the eternal Godhead and receive a fulness of joy, and glory, and power; and that thou mayest do all things ... even if it be to create worlds and redeem them."
39. Romans 8:17
40. Widmer, Kurt (2000). *Mormonism and the Nature of God: A Theological Evolution, 1830–1915* (<https://books.google.com/books?id=TYHZAAAAMAAJ>). McFarland Publishing. p. 119. ISBN 978-0-7864-0776-7.
41. Lambert, Neal E.; Cracroft, Richard H. (1980). "Literary Form and Historical Understanding: Joseph Smith's First Vision". *Journal of Mormon History*. **7**: 38. ISSN 0094-7342 (<https://www.worldcat.org/issn/0094-7342>). JSTOR 23285961 (<https://www.jstor.org/stable/23285961>).
42. Allen, James B. (1966), "The Significance of Joseph Smith's First Vision in Mormon Thought", *Dialogue: A Journal of Mormon Thought*, **1** (3): 29, doi:10.2307/45223817 (<https://doi.org/10.2307%2F45223817>), JSTOR 45223817 (<https://www.jstor.org/stable/45223817>), S2CID 222223353 (<https://api.semanticscholar.org/CorpusID:222223353>)
43. Bentley, Joseph I. (1992). "Smith, Joseph: Legal Trials of Joseph Smith" (<http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/4208>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 1346–1348. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20141115202830/http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/4208>) from the original on November 15, 2014. Retrieved September 23, 2014.
44. "Community of Christ" (<https://www.encyclopedia.com/reference/encyclopedias-almanacs-transcripts-and-maps/community-christ>). *The Columbia Encyclopedia* (6th ed.). Columbia University Press. Archived (<https://web.archive.org/web/20210604051911/https://www.encyclopedia.com/reference/encyclopedias-almanacs-transcripts-and-maps/community-christ>) from the original on June 4, 2021. Retrieved July 3, 2021. "The doctrines of the church are derived from the Bible, the Book of Mormon, and the Doctrine and Covenants (recognized revelations to church leaders). Brigham Young and his position on polygamy are rejected; there are other beliefs and practices they do not share with the Mormons, including the ordination of women."

45. "Other Mormons" (<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/other-mormons>). *Encyclopedia of American Religions*. Archived (<https://web.archive.org/web/20210604051909/https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/other-mormons>) from the original on June 4, 2021. Retrieved June 3, 2021.
46. "Mormon Pioneer National Historic Trail: History & Culture" (<https://home.nps.gov/mopi/learn/historyculture/>). U.S. National Park Service. Retrieved June 23, 2023. "The great Mormon migration of 1846–1847 was but one step in the LDS' quest for religious freedom and growth."
47. Farmer, Jared (2008). *On Zion's Mount: Mormons, Indians, and the American Landscape* (<https://books.google.com/books?id=eoMI5YWu1gsC>). Cambridge, MA: Belknap Press of Harvard University Press. ISBN 978-0-674-03671-0 – via Google Books.
48. Defa, Dennis R. (1994). "Goshute Indians" (https://www.uen.org/utah_history_encyclopedia/g/GOSHUTE_INDIANS.shtml). In Powell, Allen Kent (ed.). *Utah History Encyclopedia*. Salt Lake City: University of Utah Press.
49. *Encyclopedia Britannica*. Church of Jesus Christ of Latter-day Saints. Retrieved 7-3-2023. (<https://www.britannica.com/topic/Church-of-Jesus-Christ-of-Latter-day-Saints>)
50. A. Gary Shepherd, R. Gordon Shepherd, Ryan T. Cragun, ed. (November 12, 2020). *The Palgrave Handbook of Global Mormonism* (<https://books.google.com/books?id=YbwIEAAQBAJ>). Springer International Publishing. pp. 5–6. ISBN 9783030526160.
51. Tullidge, Edward W. (1886). *History of Salt Lake City* (<https://books.google.com/books?id=fNkBAAAAMAAJ>). Salt Lake City, Utah: Star Printing Company. pp. 132–135.
52. "The Mormons" (<https://www.encyclopedia.com/history/news-wires-white-papers-and-books/mormons>). *American Eras*. Archived (<https://web.archive.org/web/20210624195425/https://www.encyclopedia.com/history/news-wires-white-papers-and-books/mormons>) from the original on June 24, 2021. Retrieved June 15, 2021.
53. Firmage, Edwin Brown; Mangrum, Richard Collin (2002). *Zion in the Courts: A Legal History of The Church of Jesus Christ of Latter-day Saints. 1830–1900* (<https://books.google.com/books?id=9AimifP2a-4C&pg=PR7>). University of Illinois Press. p. 140. ISBN 0-252-06980-3. Archived (<https://web.archive.org/web/20211024045953/https://books.google.com/books?id=9AimifP2a-4C&pg=PR7>) from the original on October 24, 2021. Retrieved September 27, 2020 – via Google Books.
54. Official Declaration — 1
55. Embry, Jessie L. (1994). "Polygamy" (https://www.uen.org/utah_history_encyclopedia/p/POLYGAMY.shtml). In Powell, Allan Kent (ed.). *Utah History Encyclopedia*. Salt Lake City: University of Utah Press. ISBN 0-87480-425-6. OCLC 30473917 (<https://www.worldcat.org/oclc/30473917>). Archived (https://web.archive.org/web/20230405015726/https://www.uen.org/utah_history_encyclopedia/p/POLYGAMY.shtml) from the original on April 5, 2023. Retrieved June 11, 2022.
56. Anderson, J. Max (1992). "Fundamentalists" (<https://eom.byu.edu/index.php/%22Fundamentalists%22>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20210604053452/https://eom.byu.edu/index.php/%22Fundamentalists%22>) from the original on June 4, 2021. Retrieved June 3, 2021.
57. "Polygamy-Practicing" (<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/polygamy-practicing-0>). *Melton's Encyclopedia of American Religions*. Archived (<https://web.archive.org/web/20210604053442/https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/polygamy-practicing-0>) from the original on June 4, 2021. Retrieved June 3, 2021.

58. Bailey, Michael (March 23, 2001). "God's Army: Mormon Missionaries" (<https://www.pbs.org/wnet/religionandethics/2001/08/03/august-3-2001-gods-army-mormon-missionaries/12527/>). PBS. Retrieved June 25, 2023.
59. Fletcher Stack, Peggy (September 14, 2010). "LDS Church ramps up on global stage" (<http://www.sltrib.com/sltrib/home/50253113-76/church-lds-says-news.html.csp>). *The Salt Lake Tribune*. Archived (<https://web.archive.org/web/20110629054321/http://www.sltrib.com/sltrib/home/50253113-76/church-lds-says-news.html.csp>) from the original on June 29, 2011. Retrieved March 15, 2011.
60. "Mormon Political Clout" (<https://berkeleycenter.georgetown.edu/responses/mormon-political-clout>). Washington, D.C.: Berkley Center for Religion, Peace, and World Affairs. Georgetown University. August 14, 2018. Archived (<https://web.archive.org/web/20210609165317/https://berkeleycenter.georgetown.edu/responses/mormon-political-clout>) from the original on June 9, 2021. Retrieved June 9, 2021.
61. "Utah's Gambling Referendum Sparks Emotional Debate in Mormon 'Zion' " (<https://www.washingtonpost.com/archive/politics/1992/08/19/utahs-gambling-referendum-sparks-emotional-debate-in-mormon-zion/739ae2ad-acf5-4436-a89e-40b714d1bae8/>). *The Washington Post*. August 19, 1992.
62. Prince, Gregory A. (2019). *Gay Rights and the Mormon Church: Intended Actions, Unintended Consequences* (<https://books.google.com/books?id=XfnQuQEACAAJ>). Salt Lake City: University of Utah Press. ISBN 978-1-60781-663-8 – via Google Books.
63. "Religious Groups' Views on End-of-Life Issues" (<https://www.pewresearch.org/religion/2013/11/21/religious-groups-views-on-end-of-life-issues/>). Pew Research Center. November 21, 2013.
64. Bush, Lester E. Jr.; Mauss, Armand L., eds. (1984). *Neither White Nor Black: Mormon Scholars Confront the Race Issue in a Universal Church* (<https://web.archive.org/web/20221001163611/http://signaturebookslibrary.org/neither-white-nor-black/>). Salt Lake City, Utah: Signature Books. ISBN 0-941214-22-2. Archived from the original (<http://signaturebookslibrary.org/neither-white-nor-black/>) on October 1, 2022 – via Internet Archive.
65. Mims, Bob (September 27, 2017). "Mormon church adds \$11M to famine relief in Africa, Middle East" (<https://www.sltrib.com/news/2017/09/27/mormon-church-adds-11m-to-famine-relief-in-africa-middle-east/>). *Salt Lake Tribune*. Retrieved June 30, 2023.
66. "Catholic Relief Services recognizes Church of Jesus Christ of Latter-day Saints with Deus Caritas Est Award" (<http://www.icatholic.org/article/catholic-relief-services-recognizes-church-of-jesus-5673287>). *Intermountain Catholic*. Roman Catholic Diocese of Salt Lake City. June 15, 2007. Archived (<https://web.archive.org/web/20210609172831/http://www.icatholic.org/article/catholic-relief-services-recognizes-church-of-jesus-5673287>) from the original on June 9, 2021. Retrieved June 9, 2021.
67. "The Secular Transition: The Worldwide Growth of Mormons, Jehovah's Witnesses, and Seventh-day Adventists" (<https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1024.4345&rep=rep1&type=pdf>). *Sociology of Religion*. Oxford University Press. April 9, 2010. CiteSeerX 10.1.1.1024.4345 (<https://citeseerx.ist.psu.edu/viewdoc/summary?doi=10.1.1.1024.4345>). Archived (<https://web.archive.org/web/20210624200752/https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1024.4345&rep=rep1&type=pdf>) from the original on June 24, 2021. Retrieved June 18, 2021.
68. Zuckerman, Phil (May 6, 2019). "Secularization Hits the Mormons" (<https://www.psychologytoday.com/us/blog/the-secular-life/201905/secularization-hits-the-mormons>). *Psychology Today*. Archived (<https://wayback.archive-it.org/all/20190924012644/https://www.psychologytoday.com/us/blog/the%2Dsecular%2Dlife/201905/secularization%2Dhits%2Dthe%2Dmormons>) from the original on September 24, 2019. Retrieved June 18, 2021.

69. Sandberg, Karl C. (Winter 1989). "Knowing Brother Joseph Again: The Book of Abraham, and Joseph Smith as Translator" (<https://doi.org/10.2307%2F45228258>). *Dialogue*. **22** (4): 17–37. doi:10.2307/45228258 (<https://doi.org/10.2307%2F45228258>). JSTOR 45228258 (<https://www.jstor.org/stable/45228258>). S2CID 254389117 (<https://api.semanticscholar.org/CorpusID:254389117>).
70. "Dialogue Topic Pages #5: The Book of Abraham" (<https://web.archive.org/web/20210624200242/https://www.dialoguejournal.com/podcasts/dialogue-topic-pages-5-the-book-of-abraham/>). *Dialogue*. Archived from the original (<https://www.dialoguejournal.com/podcasts/dialogue-topic-pages-5-the-book-of-abraham/>) on June 24, 2021.
71. Lindsey, Robert (1988). *A Gathering of Saints: A True Story of Money, Murder, and Deceit* (<https://archive.org/details/gatheringofsai00lind>). Simon & Schuster. ISBN 0-671-65112-9 – via Internet Archive.
72. Eckholm, Erik (October 18, 2012). "As Partners, Mormons and Scouts Turn Boys Into Men" (<https://www.nytimes.com/2012/10/18/us/mormons-and-scouts-act-as-partners-in-molding-boys.html>). *The New York Times*. ISSN 0362-4331 (<https://www.worldcat.org/issn/0362-4331>). Archived (<https://web.archive.org/web/20221124025336/http://www.nytimes.com/2012/10/18/us/mormons-and-scouts-act-as-partners-in-molding-boys.html>) from the original on November 24, 2022. Retrieved June 25, 2023 – via Internet Archive.
73. Harkens, Paighen (May 8, 2018). "Mormon church to cut ties with Boy Scouts and start its own gospel-driven youth program" (<https://www.sltrib.com/news/2018/05/09/mormon-church-to-cut-ties-with-boy-scouts-and-start-its-own-gospel-driven-youth-program/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230307202414/https://www.sltrib.com/news/2018/05/09/mormon-church-to-cut-ties-with-boy-scouts-and-start-its-own-gospel-driven-youth-program/>) from the original on March 7, 2023. Retrieved June 25, 2023 – via Internet Archive.
74. "Mormon Church breaks all ties with Boy Scouts, ending 100-year relationship" (<https://www.washingtonpost.com/news/morning-mix/wp/2018/05/09/mormon-church-breaks-all-ties-with-boy-scouts-ending-100-year-relationship/>). *The Washington Post*. Archived (<https://web.archive.org/web/20200109223112/https://www.washingtonpost.com/news/morning-mix/wp/2018/05/09/mormon-church-breaks-all-ties-with-boy-scouts-ending-100-year-relationship/>) from the original on January 9, 2020. Retrieved January 8, 2020.
75. "Chartered Organizations and the Boy Scouts of America" (<https://filestore.scouting.org/filestore/pdf/210-807.pdf>) (PDF). Boy Scouts of America. March 2014. Retrieved June 23, 2023.
76. Paulsen, David L.; Boyd, Hal R. (2015). "The Nature of God in Mormon Thought" (<https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199778362.001.0001/oxfordhb-9780199778362-e-18>). In Givens, Terryl L.; Barlow, Philip L. (eds.). *The Oxford Handbook of Mormonism* (<https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199778362.001.0001/oxfordhb-9780199778362>). New York: Oxford University Press. p. 253. doi:10.1093/oxfordhb/9780199778362.001.0001 (<https://doi.org/10.1093%2Foxfordhb%2F9780199778362.001.0001>). ISBN 978-0-19-977836-2. "Therefore, the Mormon conception of the Godhead is more akin to what contemporary Christian theologians call Social Trinitarianism"
77. Dahl, Paul E. (1992). "Godhead" (<https://eom.byu.edu/index.php/Godhead>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 552–553. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>).
78. Wilcox, Linda (1992). "The Mormon Concept of a Mother in Heaven" (<https://books.google.com/books?id=T6bHN1Ka12cC&pg=PA64>). *Sisters in Spirit: Mormon Women in Historical and Cultural Perspective*. Champaign, IL: University of Illinois Press. pp. 64–66. ISBN 0-252-06296-5 – via Google Books.

79. Fletcher Stack, Peggy (March 26, 2022). "I wish we knew more' – As LDS leaders warn against praying to Heavenly Mother, questions persist" (<https://www.sltrib.com/religion/2022/03/26/i-wish-we-knew-more-lds/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230322195413/https://www.sltrib.com/religion/2022/03/26/i-wish-we-knew-more-lds/>) from the original on March 22, 2023. Retrieved June 25, 2023 – via Internet Archive.
80. "God: An explanation of Mormon beliefs about God" (https://www.bbc.co.uk/religion/religion/s/mormon/beliefs/god_1.shtml#h3). *BBC*. October 2, 2009. Retrieved June 25, 2023.
81. Turner, John G. (2016). *The Mormon Jesus: A Biography* (<https://books.google.com/books?id=GZK-CwAAQBAJ>). Harvard University Press. ISBN 978-0-674-73743-3.
82. Willingham, A. J. (April 29, 2023). "What do Mormons believe?" (<https://www.cnn.com/2023/04/29/us/mormon-beliefs-explained-cec/index.html>). *CNN*. Retrieved June 25, 2023.
83. Harris, Dan (August 22, 2012). "What Do Mormons Believe?" (<https://abcnews.go.com/US/mormons/-story?id=17057679>). *ABC News*. Retrieved June 25, 2023.
84. "Today members preach that the Lord has indeed restored His Church with living apostles and prophets, starting with the founding prophet of The Church of Jesus Christ of Latter-day Saints, Joseph Smith." *Latter-day Saints 101: What Church Members Believe*. Newsroom, The Church of Jesus Christ of Latter-day Saints. N.d. Accessed July 29, 2023. (<https://newsroom.churchofjesuschrist.org/article/latter-day-saints-101>)
85. *Preach My Gospel: A Guide to Missionary Service* (https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/36617_eng.pdf) (PDF). The Church of Jesus Christ of Latter-day Saints. Archived (https://web.archive.org/web/20210310070216/https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/36617_eng.pdf) (PDF) from the original on March 10, 2021. Retrieved May 14, 2021.
86. *The Lord Leads His Church through Prophets and Apostles*. (<https://www.churchofjesuschrist.org/study/ensign/2020/03/the-lord-leads-his-church-through-prophets-and-apostles?lang=eng>) Dallin H. Oaks. *Ensign*, March 2020.
87. Mason, Patrick Q. (2015). "Mormonism". *Oxford Research Encyclopedia of Religion*. Oxford Research Encyclopedias. Oxford: Oxford University Press. doi:10.1093/acrefore/9780199340378.013.75 (<https://doi.org/10.1093/acrefore/9780199340378.013.75>). ISBN 978-0-19-934037-8.
88. Wetzel, David Scott (August 9, 2012). *Book of Mormon Atonement Doctrine Examined in Context of Atonement Theology in the Environment of its Publication* (<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=4296&context=etd>) (MA thesis). Brigham Young University. hdl:1877/etd5620 (<https://hdl.handle.net/1877/etd5620>). Archived (<https://web.archive.org/web/20210423232412/https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=4296&context=etd>) from the original on April 23, 2021. Retrieved April 23, 2021.
89. Stammer, Larry B. (July 20, 2001). "Vatican Will Not Accept Mormon Baptisms" (<https://www.latimes.com/archives/la-xpm-2001-jul-20-mn-24451-story.html>). *Los Angeles Times*. Retrieved June 23, 2023.
90. Ladaria, Luis. "The Question of the Validity of Baptism Conferred in The Church of Jesus Christ of Latter-Day Saints" (<https://www.ewtn.com/catholicism/library/question-of-validity-of-baptism-conferred-in-church-of-jesus-christ-of-latterday-saints-10098>). EWTN. Archived (<https://web.archive.org/web/20220706222609/https://www.ewtn.com/catholicism/library/question-of-validity-of-baptism-conferred-in-church-of-jesus-christ-of-latterday-saints-10098>) from the original on July 6, 2022. Retrieved June 23, 2023.
91. MacKay, Michael Hubbard (2020). *Prophetic Authority: Democratic Hierarchy and the Mormon Priesthood* (<https://books.google.com/books?id=T9fTDwAAQBAJ>). University of Illinois Press. pp. 32–34. ISBN 978-0-252-05187-6.

92. Carter, K. Codell (1992). "Godhood" (<https://contentdm.lib.byu.edu/digital/collection/EoM/id/3734>). In Ludlow, Daniel H. (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 553, 555. ISBN 978-0-02-904040-9 – via BYU. "They [resurrected and perfected mortals] will dwell again with God the Father, and live and act like him in endless worlds of happiness ... above all they will have the power of procreating endless lives. ... Those who become like him will likewise contribute to this eternal process by adding further spirit offspring to the eternal family."
93. *Gospel Fundamentals* (https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/31129_eng.pdf#page=210) (PDF) (2002 ed.). Salt Lake City: LDS Church. p. 201. "They [the people who will live in the celestial kingdom] will receive everything our Father in Heaven has and will become like Him. They will even be able to have spirit children and make new worlds for them to live on, and do all the things our Father in Heaven has done."
94. Ankerberg, John; Weldon, John (2003). *Fast Facts on Mormonism* (<https://books.google.com/books?id=tNHK6NkTk8IC>). Harvest House Publishers. p. 90. ISBN 978-0-7369-3579-1 – via Google Books. "Mormonism is a new and emerging religious tradition distinct from the historic apostolic tradition of the Christian Church"
95. "Do Lutherans re-baptize former Mormons who are joining the congregation?" (https://download.elca.org/ELCA%20Resource%20Repository/Do_Lutherans_rebaptize_former_Mormons_who_are_joining_the_congregation.pdf) (PDF). Evangelical Lutheran Church in America. Archived (https://web.archive.org/web/20230620042936/https://download.elca.org/ELCA%20Resource%20Repository/Do_Lutherans_rebaptize_former_Mormons_who_are_joining_the_congregation.pdf) (PDF) from the original on June 20, 2023. Retrieved June 23, 2023. "[LDS doctrine on the Trinity is] substantially different from that of orthodox, creedal Christianity"
96. Ratzinger, Joseph (June 5, 2001). ""Response to a 'dubium' on the validity of baptism conferred by 'The Church of Jesus Christ of Latter-day Saints', called 'Mormons'"" (https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20010605_battesimo_mormoni_en.html). Dicastery for the Doctrine of the Faith. Archived (https://web.archive.org/web/20060814140809/http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20010605_battesimo_mormoni_en.html) from the original on August 14, 2006. Retrieved August 15, 2006.
97. LeBlanc, Douglas (June 13, 2005). "Latter-day politics" (<http://www.getreligion.org/?p=847>). *GetReligion*. Terry Mattingly. Archived (<https://web.archive.org/web/20070928222845/http://www.getreligion.org/?p=847>) from the original on September 28, 2007. Retrieved November 22, 2008.
98. Young, Alexey (March–April 1996). "Cults Within & Without" (<http://www.orthodoxinfo.com/praxis/cultswithinwithout.aspx>). *Orthodox America*. Archived (<https://web.archive.org/web/20100929151046/http://orthodoxinfo.com/praxis/cultswithinwithout.aspx>) from the original on September 29, 2010. Retrieved June 19, 2010.
99. "Mormons in America: Certain in Their Beliefs, Uncertain of Their Place in Society" (<https://www.pewresearch.org/religion/2012/01/12/mormons-in-america-executive-summary/>). Pew Research Center. September 24, 2015. p. 10. Archived (<https://web.archive.org/web/20230521004033/https://www.pewresearch.org/religion/2012/01/12/mormons-in-america-executive-summary/>) from the original on May 21, 2023. "Mormons are nearly unanimous in describing Mormonism as a Christian religion, with 97% expressing this point of view."
100. O'Hehir, Andrew (December 6, 2007). "This is not Romney's Kennedy moment" (https://www.salon.com/2007/12/06/romney_ohahir/). *Salon.com*.

101. Wright, Lawrence (January 22, 2002). "Mormonism's Troubled Legacy" (<https://www.newyorker.com/magazine/2002/01/21/lives-of-the-saints>). *The New Yorker*. ISSN 0028-792X (<https://www.worldcat.org/issn/0028-792X>). Archived (<https://web.archive.org/web/20230409054004/https://www.newyorker.com/magazine/2002/01/21/lives-of-the-saints>) from the original on April 9, 2023 – via Internet Archive.
102. Bushman, Richard (2008). *Mormonism: A Very Short Introduction* (<https://books.google.com/books?id=6m059IR04IoC>). Very Short Introductions. Oxford University Press. ISBN 978-0-19-531030-6.
103. Hales, Brian (Fall 2012). " 'A Continuation of the Seeds': Joseph Smith and Spirit Birth". *Journal of Mormon History*. University of Illinois Press. 38 (4): 105–130. doi:10.2307/23292634 (<https://doi.org/10.2307/23292634>). JSTOR 23292634 (<https://www.jstor.org/stable/23292634>). S2CID 254493140 (<https://api.semanticscholar.org/CorpusID:254493140>). "Today, an accepted doctrine of the [LDS Church] interprets verses in Doctrine and Covenants 132 as references to the birth of spirit offspring by exalted married couples in the celestial kingdom"
104. Fletcher Stack, Peggy (November 24, 2019). "Polygamy lives on in LDS temples, spurring agony, angst and a key question: Who will be married to whom in heaven?" (<https://www.sltrib.com/religion/2019/11/24/polygamy-lives-lds/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230321042757/https://www.sltrib.com/religion/2019/11/24/polygamy-lives-lds/>) from the original on March 21, 2023. Retrieved June 25, 2023 – via Internet Archive.
105. Munn, Marion Allison (May 2014). *Religious Freedom Versus Children's Rights: Challenging Media Framing of Short Creek, 1953* (<https://collections.lib.utah.edu/details?id=196456>) (Master of Communication thesis). University of Utah. p. 74.
106. Burge, Charles Ormsby (1909). *The Adventures of a Civil Engineer: Fifty Years on Five Continents* (<https://books.google.com/books?id=YfEDAAAAMAAJ>). Alston Rivers. pp. 235–236 – via Google Books.
107. "Celestial Marriage – A Preparation for Eternity". *Aaronic Priesthood: Manual 3* (https://www.churchofjesuschrist.org/bc/content/shared/content/english/pdf/language-materials/34822_eng.pdf?lang=eng) (PDF). LDS Church. 1995. p. 138.
108. Cottrell, Ralph L. (1992). "Born in the Covenant" (<http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/5557>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. p. 218. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20160314031732/http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/5557>) from the original on March 14, 2016. Retrieved January 20, 2016.
109. Hyer, Paul V. (1992). "Sealing: Temple Sealings" (<http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/4177>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 1289–1290. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20160418185507/http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/4177>) from the original on April 18, 2016. Retrieved January 20, 2016.
110. Thomas, Ryan L. (1992). "Adoption of Children" (<http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/5451>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 20–21. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20160418130020/http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/5451>) from the original on April 18, 2016. Retrieved January 20, 2016.
111. "Baptism for the Dead" (<https://www.bbc.co.uk/religion/religions/mormon/ritesrituals/baptismdead.shtml>). BBC. October 8, 2009.

112. Jackson, Andrew (2012). *The Mormon Faith of Mitt Romney: What Latter-Day Saints Teach and Practice* (<https://books.google.com/books?id=pIMACOruWRoC&pg=PA189>). Kudu Publishing. pp. 189–190. ISBN 978-0-9849294-1-2.
113. Givens, Terryl L. (2014). "Wrestling the Angel" (<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199794928.001.0001/acprof-9780199794928>). *The Foundations of Mormon Thought: Cosmos, God, Humanity*. Oxford University Press. p. 176. doi:10.1093/acprof:oso/9780199794928.003.0018 (<https://doi.org/10.1093%2Facprof%3Aoso%2F9780199794928.003.0018>). ISBN 978-0-19-979492-8.
114. Morgan, Jacob (April 1, 2006). "The Divine-Infusion Theory: Rethinking the Atonement" (http://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V39N01_65.pdf) (PDF). *Dialogue*. 39 (1): 76. doi:10.2307/45227309 (<https://doi.org/10.2307%2F45227309>). ISSN 0012-2157 (<https://www.worldcat.org/issn/0012-2157>). JSTOR 45227309 (<https://www.jstor.org/stable/45227309>). S2CID 254388672 (<https://api.semanticscholar.org/CorpusID:254388672>).
115. Warner, C. Terry (1992). "Agency" (<https://contentdm.lib.byu.edu/digital/collection/EoM/id/5455>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 26–27. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20141115202830/http://contentdm.lib.byu.edu/cdm/ref/collection/EoM/id/4208>) from the original on November 15, 2014. Retrieved September 23, 2014 – via BYU.
116. "American Prophet, The Church: Beliefs and Doctrines" (<https://www.pbs.org/americanprophet/core-beliefs.html>). PBS. Retrieved June 30, 2023.
117. Shipps, Jan (1988). Hughes, Richard T. (ed.). "The Reality of the Restoration and the Restoration Ideal in the Mormon Tradition" (<https://www.press.uillinois.edu/books/catalog/76agz7nq9780252060298.html>). *The American Quest for the Primitive Church*. Champaign, Illinois: University of Illinois Press. pp. 181–195. ISBN 978-0-252-06029-8. Archived (<https://web.archive.org/web/20210416192825/https://www.press.uillinois.edu/books/catalog/76agz7nq9780252060298.html>) from the original on April 16, 2021. Retrieved April 16, 2021.
118. Russell, Thomas A. (2010). "Joseph Smith, Jr. and Mormon Restorationism". *Comparative Christianity: A Student's Guide to a Religion and Its Diverse Traditions* (<https://books.google.com/books?id=FmMarHDbglgC>). Irvine, California: Universal Publishers. p. 151. ISBN 978-1-59942-877-2 – via Google Books. "Mormon Restorationism is the largest indigenous religious movement found in North America. Among its member churches are the approximately 100 or so groups that trace their roots"
119. "Infallible? Mormons told to 'follow the prophet' " (<https://archive.sltrib.com/article.php?id=51489143&itype=CMSID>). *The Salt Lake Tribune*. Archived (<https://web.archive.org/web/20210604063323/https://archive.sltrib.com/article.php?id=51489143&itype=CMSID>) from the original on June 4, 2021. Retrieved June 4, 2021.
120. Welker, Holly (March 24, 2014). "The Mormon Version of Infallibility" (<https://religiondispatches.org/the-mormon-version-of-infallibility/>). *Religion Dispatches*. Archived (<https://web.archive.org/web/20210604063332/https://religiondispatches.org/the-mormon-version-of-infallibility/>) from the original on June 4, 2021. Retrieved June 4, 2021.
121. Bergera, Gary James, ed. (1989). *Line Upon Line: Essays on Mormon Doctrine* (<https://archive.org/details/lineuponlineessa0000unse/page/n8/mode/1up>). Signature Books. pp. vii–ix. ISBN 978-0-941214-69-8 – via Internet Archive.

122. Matthews, Robert J. (1992). "Proclamations of the First Presidency and the Quorum of the Twelve Apostles" (https://eom.byu.edu/index.php/Proclamations_of_the_First_Presidency_and_the_Quorum_of_the_Twelve_Apostles). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (https://web.archive.org/web/20210604061553/https://eom.byu.edu/index.php/Proclamations_of_the_First_Presidency_and_the_Quorum_of_the_Twelve_Apostles) from the original on June 4, 2021. Retrieved June 4, 2021.
123. Lyon, Stephanie J. (2013). "Psychotherapy and the Mormon Faith" (<https://link.springer.com/article/10.1007/s10943-013-9677-2>). *Journal of Religion & Health*. Berlin: Springer Science+Business Media. 52 (2): 622–630. doi:10.1007/s10943-013-9677-2 (<https://doi.org/10.1007%2Fs10943-013-9677-2>). ISSN 0022-4197 (<https://www.worldcat.org/issn/0022-4197>). PMID 23337975 (<https://pubmed.ncbi.nlm.nih.gov/23337975>). S2CID 29536957 (<https://api.semanticscholar.org/CorpusID:29536957>).
124. "Mormon: Leadership" (<https://www.bbc.co.uk/religion/religions/mormon/organisation/org.shtml>). *BBC*. November 10, 2009. Retrieved June 26, 2023.
125. "For Mormons, Succession Drama is Against their Religion" (<https://www.nytimes.com/2018/01/03/us/for-mormons-succession-monson.html>). *The New York Times*. January 3, 2018. Archived (<https://web.archive.org/web/20210604070833/https://www.nytimes.com/2018/01/03/us/for-mormons-succession-monson.html>) from the original on June 4, 2021. Retrieved June 4, 2021.
126. "How a new Mormon apostle is chosen" (<https://www.sltrib.com/religion/local/2017/10/01/how-a-new-mormon-apostle-is-chosen/>). *Salt Lake Tribune*. October 1, 2017. Retrieved December 27, 2023.
127. McFadden, Robert D. (January 3, 2018). "Thomas Monson, President of the Mormon Church, Dies at 90" (<https://www.nytimes.com/2018/01/03/obituaries/thomas-monson-dies.html>). *The New York Times*. Archived (<https://web.archive.org/web/20190614202751/https://www.nytimes.com/2018/01/03/obituaries/thomas-monson-dies.html>) from the original on June 14, 2019. Retrieved June 4, 2021.
128. "Mormon Church Names Russell M. Nelson As New Leader" (<https://www.npr.org/sections/thetwo-way/2018/01/16/578311260/mormon-church-names-russell-m-nelson-as-new-leader>). *NPR*. January 16, 2018. Archived (<https://web.archive.org/web/20210604070249/https://www.npr.org/sections/thetwo-way/2018/01/16/578311260/mormon-church-names-russell-m-nelson-as-new-leader>) from the original on June 4, 2021. Retrieved June 4, 2021.
129. Petrey, Taylor G.; Hoyt, Amy (April 30, 2020). *The Routledge Handbook of Mormonism and Gender* (<https://books.google.com/books?id=e6XgDwAAQBAJ>). Routledge. pp. 11, 61, 435. ISBN 978-1-351-18158-7.
130. Fletcher Stack, Peggy (October 14, 2015). "After 20 years, Mormonism's family proclamation is quoted, praised, parsed and politicked" (<https://www.sltrib.com/news/mormon/2015/10/14/after-20-years-mormonisms-family-proclamation-is-quoted-praised-parsed-and-politicked/>). *Salt Lake Tribune*. Retrieved June 26, 2023.
131. Mormon leaders double down on gender and marriage. *Axios Salt Lake City*. October 2, 2023. Accessed October 5, 2023. (<https://www.axios.com/local/salt-lake-city/2023/10/02/mormon-general-conference-gender-marriage-eternity>)
132. Williams, Clyde J. (1992). "Standard Works" (https://eom.byu.edu/index.php/Standard_Works). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (https://web.archive.org/web/20210624203822/https://eom.byu.edu/index.php/Standard_Works) from the original on June 24, 2021. Retrieved June 18, 2021.

133. Riess, Jana. *Book of Mormon* (<https://www.encyclopedia.com/religion/legal-and-political-magazines/book-mormon>). Contemporary American Religion. Archived (<https://web.archive.org/web/20210426014056/https://www.encyclopedia.com/religion/legal-and-political-magazines/book-mormon>) from the original on April 26, 2021. Retrieved April 25, 2021.
134. Faulring, Scott H.; Jackson, Kent P.; Matthews, Robert J. (2004). *Joseph Smith's New Translation of the Bible: Original Manuscripts* (<https://books.google.com/books?id=u2RCAQAAIAAJ>). Provo, Utah: Religious Studies Center at BYU. p. 39. ISBN 978-1-59038-328-5.
135. Wayment, Thomas A. (2020). "Joseph Smith, Adam Clarke, and the Making of a Bible Revision". *Journal of Mormon History*. **46** (3): 1–22. doi:10.5406/jmormhist.46.3.0001 (<https://doi.org/10.5406%2Fjmormhist.46.3.0001>). ISSN 0094-7342 (<https://www.worldcat.org/issn/0094-7342>). JSTOR 10.5406/jmormhist.46.3.0001 (<https://www.jstor.org/stable/10.5406/jmormhist.46.3.0001>). S2CID 219813091 (<https://api.semanticscholar.org/CorpusID:219813091>).
136. Roberts, Brent (March 18, 2022). "The Word — The foundation of apostles and prophets" (<https://www.farmvilleherald.com/2022/03/the-word-the-foundation-of-apostles-and-prophets/>). *The Farmville Herald*. Farmville, Virginia. Retrieved June 26, 2023.
137. John A. Widtsoe, (1960). *Evidences and Reconciliations*, Salt Lake City: Bookcraft, 256–58.
138. Riddle, Chauncey C. (1992). "Revelation" (<https://contentdm.lib.byu.edu/digital/collection/EOMid/4134>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. pp. 1226–1227. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Retrieved June 23, 2023.
139. Mould, Tom (2009). "Narratives of Personal Revelation Among Latter-day Saints". *Western Folklore*. **68** (4): 435–439. ISSN 0043-373X (<https://www.worldcat.org/issn/0043-373X>). JSTOR 25735256 (<https://www.jstor.org/stable/25735256>).
140. Williams, Drew (2003). *The Complete Idiot's Guide to Understanding Mormonism* (<https://books.google.com/books?id=c-EEvHH-EFIC>). Penguin Books. p. 198. ISBN 978-0-02-864491-2.
141. "Mormon: Baptism" (<https://www.bbc.co.uk/religion/religions/mormon/ritesrituals/baptism.shtml>). BBC News Online. Retrieved November 12, 2021.
142. Forgie, Adam (August 14, 2019). "LDS Church clarifies 'Word of Wisdom' on vaping, green tea, coffee, marijuana, opioids" (<https://kutv.com/news/local/lDs-church-clarifies-word-of-wisdom-on-vaping-green-tea-coffee-marijuana-opioids>). KUTV. Archived (<https://web.archive.org/web/20210609225451/https://kutv.com/news/local/lDs-church-clarifies-word-of-wisdom-on-vaping-green-tea-coffee-marijuana-opioids>) from the original on June 9, 2021. Retrieved June 10, 2021.
143. Williams, Carter (August 15, 2019). "Latter-day Saint magazine clarifies Word of Wisdom on coffee, tea, vaping and medical marijuana" (<https://www.ksl.com/article/46618755/latter-day-saint-magazine-clarifies-word-of-wisdom-on-coffee-tea-vaping-and-medical-marijuana>). *KSL-TV*. Salt Lake City. Retrieved January 30, 2024.
144. "Latter-day Saint sex therapist faces excommunication over views on sexuality" (<https://www.fox13now.com/news/local-news/latter-day-saint-sex-therapist-faces-excommunication-over-controversial-views>). KSTU. April 16, 2021. Archived (<https://web.archive.org/web/20210420051328/https://www.fox13now.com/news/local-news/latter-day-saint-sex-therapist-faces-excommunication-over-controversial-views>) from the original on April 20, 2021. Retrieved April 20, 2021.
145. Riess, Jana (February 2019). "Chapter 4: Single Mormons in a Married Church – Sex and the Single Mormon". *The Next Mormons: How Millennials Are Changing the LDS Church* (<https://books.google.com/books?id=BPiFDwAAQBAJ>). Oxford University Press. ISBN 9780190885229.

146. Hoyt, Amy; Petrey, Taylor G. (April 30, 2020). *The Routledge Handbook of Mormonism and Gender* (<https://books.google.com/books?id=e6XgDwAAQBAJ>). Taylor & Francis. ISBN 9781351181587.
147. Givens, Terryl (August 5, 2020). *Mormonism: What Everyone Needs to Know* (<https://books.google.com/books?id=-RP0DwAAQBAJ>). Oxford University Press. p. 170. ISBN 9780190885113.
148. Henderson, Peter (August 13, 2012). "Mormon church earns \$7 billion a year from tithing, analysis indicates" (<http://www.nbcnews.com/news/investigations/mormon-church-earns-7-billion-year-tithing-analysis-indicates-flna939844>). *NBC News*. Retrieved June 26, 2023.
149. Curtis, Larry D. (December 20, 2019). "LDS Church releases explanation of its use of tithes, donations after \$100B fund revealed" (<https://kutv.com/news/local/llds-church-releases-explanation-of-its-use-of-tithes-donations-after-100b-fund-revealed>). *KUTV*. Retrieved June 26, 2023.
150. Fletcher Stack, Peggy. "Historian digs into the hidden world of Mormon finances, shows how church went from losing money to making money – lots of it" (<http://www.sltrib.com/religion/local/2017/10/14/historian-digs-into-the-hidden-world-of-mormon-finances-shows-how-church-went-from-losing-money-to-making-money-lots-of-it/>). *The Salt Lake Tribune*. Archived (<http://web.archive.org/web/20171016012000/http://www.sltrib.com/religion/local/2017/10/14/historian-digs-into-the-hidden-world-of-mormon-finances-shows-how-church-went-from-losing-money-to-making-money-lots-of-it/>) from the original on October 16, 2017. Retrieved October 16, 2017.
151. 1634–1699: McCusker, J. J. (1997). *How Much Is That in Real Money? A Historical Price Index for Use as a Deflator of Money Values in the Economy of the United States: Addenda et Corrigenda* (<https://www.americanantiquarian.org/proceedings/44525121.pdf>) (PDF). American Antiquarian Society. 1700–1799: McCusker, J. J. (1992). *How Much Is That in Real Money? A Historical Price Index for Use as a Deflator of Money Values in the Economy of the United States* (<https://www.americanantiquarian.org/proceedings/44517778.pdf>) (PDF). American Antiquarian Society. 1800–present: Federal Reserve Bank of Minneapolis. "Consumer Price Index (estimate) 1800–" (<https://www.minneapolisfed.org/about-us/monetary-policy/inflation-calculator/consumer-price-index-1800->). Retrieved May 28, 2023.
152. Fletcher Stack, Peggy (March 26, 2018). "Does tithing requirement for entry into LDS temples amount to Mormons buying their way into heaven?" (<https://www.sltrib.com/religion/2018/03/26/does-tithing-requirement-for-entry-into-llds-temples-amount-to-mormons-buying-their-way-into-heaven/>). *Salt Lake Tribune*. Retrieved June 27, 2023.
153. West, Aaron L. (December 2012). "Sacred Transformations" (<https://www.churchofjesuschrist.org/study/eng/ensign/2012/12/sacred-transformations>). *Ensign*. LDS Church.
154. Shields, Steven L. (1986). *Latter Day Saint Beliefs: A Comparison Between the RLDS Church and the LDS Church* (<https://archive.org/details/latterdaysaintbe0000shie/page/90/mode/1up>). Herald Publishing House. p. 90. ISBN 978-0-8309-0437-2 – via Internet Archive.
155. Ronquillo, John C. (May 8, 2015). "Op-ed: There's another option besides online LDS tithing: confidential payments" (<https://www.sltrib.com/opinion/commentary/2015/05/08/op-ed-theres-another-option-besides-online-llds-tithing-confidential-payments/>). *Salt Lake Tribune*. Retrieved June 27, 2023.
156. "Mormon: Fasting" (<https://www.bbc.co.uk/religion/religions/mormon/customs/fasting.shtml>). *BBC*. October 5, 2009. Retrieved June 27, 2023.
157. Stephenson, Kathy (June 27, 2019). "Serving a mission for the LDS Church will cost more in 2020" (<https://www.sltrib.com/religion/2019/06/27/serving-mission-llds/>). *Salt Lake Tribune*. Retrieved June 26, 2023.
158. Brooks, Joanna; Steenblik, Rachel Hunt; Wheelwright, Hannah (2016). *Mormon Feminism: Essential Writings* (<https://books.google.com/books?id=3lgvCgAAQBAJ&pg=PA298>). Oxford University Press. p. 298. ISBN 978-0-19-024803-1 – via Google Books.

159. Mason, Patrick Q. (March 27, 2017). *What is Mormonism?: A Student's Introduction* (<https://books.google.com/books?id=zDaEDgAAQBAJ&pg=PT311>). Routledge. p. 131. ISBN 978-1-317-63825-4.
160. Carter, Stephen (May 4, 2022). "The LDS Proselytizing Mission as Hazing" (<https://sunstone.org/mission-as-hazing/>). *Sunstone*.
161. Newlin, David Self (October 6, 2012). "LDS Church announces historic changes to missionary age requirements" (<https://www.ksl.com/article/22445486/lDs-church-announces-historic-changes-to-missionary-age-requirements>). *ksl.com*.
162. "Missionary Program" (<http://newsroom.churchofjesuschrist.org/topic/missionary-program>). *newsroom.churchofjesuschrist.org*. August 24, 2021.
163. Merrill, Ray M.; Baker, Randy K.; Gren, Lisa H.; Lyon, Joseph L. (2009). "Health and Missionary Service Among Senior Couples in the Church of Jesus Christ of Latter-Day Saints". *Review of Religious Research*, Religious Research Association. **51** (2): 157–158. ISSN 0034-673X (<https://www.worldcat.org/issn/0034-673X>). JSTOR 20697331 (<https://www.jstor.org/stable/20697331>).
164. "LDS missionaries with autism helping to hasten church's work" (<https://www.heraldextra.com/special-section/2016/apr/04/lDs-missionaries-with-autism-helping-to-hasten-churchs-work/>). *Daily Herald*. Provo, Utah. Retrieved June 27, 2023.
165. Noyce, David (November 21, 2019). "LDS Church to open 8 new missions, stretching from Texas to Tanzania" (<https://www.sltrib.com/religion/2019/11/21/lDs-church-open-new/>). *Salt Lake Tribune*. Retrieved June 27, 2023.
166. *Religious Bodies, 1936: Volume 2, Part 2, Denominations K to Z* (<https://books.google.com/books?id=3O13M5NiZkUC>). U.S. Government Printing Office. 1941. p. 812 – via [Google Books](https://books.google.com/).
167. Grubiak, Margaret M. (February 11, 2020). *Monumental Jesus: Landscapes of Faith and Doubt in Modern America* (<https://books.google.com/books?id=ohm1DwAAQBAJ>). University of Virginia Press. ISBN 9780813943756.
168. Green, Thad (March 21, 2023). "New Richmond Virginia Temple to serve 34,000" (https://richmond.com/lifestyles/faith-and-values/richmond-virginia-temple-church-of-jesus-christ-of-latter-day-saints-glen-allen/article_08d119b0-be9a-11ed-9f12-43916f5fd918.html). *Richmond Times-Dispatch*. Retrieved June 27, 2023.
169. "Genealogy and Mormon Archives" (<https://www.pbs.org/mormons/etc/genealogy.html>). *PBS*. Archived (<https://web.archive.org/web/20210906195957/http://www.pbs.org/mormons/etc/genealogy.html>) from the original on September 6, 2021. Retrieved October 13, 2021.
170. Noyce, David (August 3, 2017). "Mormon genealogy library unveils a fun new way to discover your roots" (<https://www.sltrib.com/news/mormon/2017/03/02/mormon-genealogy-library-unveils-a-fun-new-way-to-discover-your-roots/>). *Salt Lake Tribune*. Retrieved June 26, 2019.
171. Nelson, Rett (March 31, 2018). "LDS church expected to announce two new apostles this weekend" (<https://www.eastidahonews.com/2018/03/lDs-church-expected-to-announce-two-new-apostles-this-weekend/>). *East Idaho News*. Retrieved June 24, 2023.
172. Pugmire, Genelle (March 30, 2018). "The covenant nature of solemn assemblies in the LDS Church" (<https://www.heraldextra.com/special-section/2018/mar/30/the-covenant-nature-of-solemn-assemblies-in-the-lDs-church/>). *Daily Herald*. Provo, Utah. Retrieved June 26, 2023.
173. Ludlow, Daniel H, ed. (1992). "Conferences" (<https://eom.byu.edu/index.php/Conferences>). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived (<https://web.archive.org/web/20210930143115/https://eom.byu.edu/index.php/Conferences>) from the original on September 30, 2021. Retrieved September 30, 2021.

174. Black, Susan Easton (1992). "Name of the Church" (https://eom.byu.edu/index.php/Name_of_the_Church). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. p. 979. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Retrieved September 23, 2014.
175. "State of Deseret: An Ordinance, incorporating the Church of Jesus Christ of Latter-day Saints" (<https://collections.lib.utah.edu/details?id=718227>). *Laws and Ordinances of the State of Deseret: Compilation 1851*. Salt Lake City: Shepard Book Company. February 4, 1851. p. 66. Archived (<https://web.archive.org/web/20230623010831/https://collections.lib.utah.edu/file?id=718262>) from the original on June 23, 2023. Retrieved June 22, 2023 – via University of Utah.
176. "(1851) Acts Resolutions and Memorials Passed by the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah, 1851" (<http://content.lib.utah.edu/cdm4/document.php?CISOROOT=%2Futhisstat&CISOPTR=448&REC=3&CISOBOX=Church+of+jesus+christ+of+latter-day+saints>). Archived (<https://web.archive.org/web/20080522165624/http://content.lib.utah.edu/cdm4/document.php?CISOROOT=%2Futhisstat&CISOPTR=448&REC=3&CISOBOX=church+of+jesus+christ+of+latter-day+saints>) from the original on May 22, 2008. Retrieved August 19, 2008 – via University of Utah.
177. *Late Corporation of the [LDS Church] v. US* (US Supreme Court 1890), Text (<https://tile.loc.gov/storage-services/service/ll/usrep/usrep136/usrep136001/usrep136001.pdf>).
178. Noyce, David (March 8, 2019). "AP changes its style on The Church of Jesus Christ of Latter-day Saints, but 'Mormon' is not entirely out" (<https://www.sltrib.com/religion/2019/03/08/ap-changes-its-style/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230325173628/https://www.sltrib.com/religion/2019/03/08/ap-changes-its-style/>) from the original on March 25, 2023. Retrieved June 25, 2023 – via Internet Archive.
179. "Don't use 'Mormon' or 'LDS' as church name, president says" (<https://www.nbcnews.com/news/us-news/don-t-use-mormon-or-lds-church-name-president-says-n901491>). *NBC News*. August 16, 2018. Archived (<https://web.archive.org/web/20200915210811/https://www.nbcnews.com/news/us-news/don-t-use-mormon-or-lds-church-name-president-says-n901491>) from the original on September 15, 2020. Retrieved July 27, 2020.
180. "Stop calling the Mormon Church 'Mormon,' says church leader. 'LDS' is out, too" (<https://www.washingtonpost.com/news/morning-mix/wp/2018/08/17/stop-calling-the-mormon-church-mormon-says-church-leader-lds-is-out-too/>). *Washington Post*. August 17, 2018. Archived (<https://web.archive.org/web/20200728135750/https://www.washingtonpost.com/news/morning-mix/wp/2018/08/17/stop-calling-the-mormon-church-mormon-says-church-leader-lds-is-out-too/>) from the original on July 28, 2020. Retrieved July 27, 2020.
181. Fletcher Stack, Peggy; Pierce, Scott D.; Noyce, David (October 7, 2018). "Members 'offend' Jesus and please the devil when they use the term 'Mormon,' President Nelson says" (<https://www.sltrib.com/religion/2018/10/07/members-offend-jesus/>). *The Salt Lake Tribune*. Retrieved October 9, 2018.
182. "Mormon Tabernacle Choir renamed in church shift" (<https://www.pbs.org/newshour/nation/mormon-tabernacle-choir-renamed-in-church-shift>). *PBS*. October 5, 2018. Archived (<https://web.archive.org/web/20200728025252/https://www.pbs.org/newshour/nation/mormon-tabernacle-choir-renamed-in-church-shift>) from the original on July 28, 2020. Retrieved July 28, 2020.
183. Riess, Jana (August 20, 2019). "A year later, how successful is the war on the word 'Mormon'?" (<https://www.sltrib.com/religion/2019/08/20/jana-riess-year-later-how/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20200728015841/https://www.sltrib.com/religion/2019/08/20/jana-riess-year-later-how/>) from the original on July 28, 2020. Retrieved July 28, 2020.
184. Countryman, Vanessa A. (February 21, 2023). "Administrative Proceeding, File No. 3-21306" (<https://www.sec.gov/litigation/admin/2023/34-96951.pdf>) (PDF). *U.S. Securities and Exchange Commission*. Retrieved February 23, 2023.

185. Ranieri, Vera (February 9, 2016). "Not Mormon®, But Still Mormon" (<https://www.eff.org/deep-links/2016/02/not-mormonr-still-mormon>). Electronic Frontier Foundation.
186. Fletcher Stack, Peggy (August 3, 2017). "How much do top Mormon leaders make? Leaked pay stubs may surprise you" (<https://www.sltrib.com/news/mormon/2017/02/02/how-much-do-top-mormon-leaders-make-leaked-pay-stubs-may-surprise-you/>). *Salt Lake Tribune*. Retrieved June 23, 2023.
187. "Face to Face with President and Sister Nelson" (<https://www.churchofjesuschrist.org/broadcasts/face-to-face/nelson?lang=eng>). *www.churchofjesuschrist.org*. Archived (<https://web.archive.org/web/20190717034624/https://www.churchofjesuschrist.org/broadcasts/face-to-face/nelson?lang=eng>) from the original on July 17, 2019. Retrieved March 13, 2018.
188. "Worldwide Devotional for Young Adults" (<https://www.churchofjesuschrist.org/broadcasts/worldwide-devotional-for-young-adults?lang=eng>). *www.churchofjesuschrist.org*. Archived (<https://web.archive.org/web/20190606070525/https://www.churchofjesuschrist.org/broadcasts/worldwide-devotional-for-young-adults?lang=eng>) from the original on June 6, 2019. Retrieved March 13, 2018.
189. "Most Popular General Authority Speeches Through the Decades" (<https://speeches.byu.edu/posts/popular-general-authorities-speeches-decades/>). BYU.
190. "A bishop is the leader of a local congregation (known as a ward) with duties similar to those of a pastor, priest or rabbi." Bishop. Newsroom, The Church of Jesus Christ of Latter-day Saints. N.d. Accessed July 29, 2023. (<https://newsroom.churchofjesuschrist.org/article/bishop>)
191. Hanson, Kurt; Pugmire, Genelle (December 14, 2018). "LDS Church announces age changes for youth progression and ordination" (<https://www.heraldextra.com/news/2018/dec/14/lds-church-announces-age-changes-for-youth-progression-and-ordination/>). *Daily Herald (Utah)*. Retrieved June 27, 2023.
192. Quinn, D. Michael (1992). "Mormon Women Have Had the Priesthood Since 1843" (<https://web.archive.org/web/20220209011516/http://signaturebookslibrary.org/women-and-authority-17/>). In Hanks, Maxine (ed.). *Women and Authority: Re-emerging Mormon Feminism* (<https://books.google.com/books?id=W2vZAAAAMAAJ>). Salt Lake City: Signature Books. p. 377. ISBN 1-56085-014-0. Archived from the original (<http://signaturebookslibrary.org/women-and-authority-17/>) on February 9, 2022 – via Internet Archive. "Currently some women have received this 'fullness of the priesthood' with their husbands. In the Salt Lake temple, the second anointing still occurs in the 'Holy of Holies' room which James E. Talmage wrote 'is reserved for the higher ordinances in the Priesthood...'"
193. Little, Jane (August 26, 2014). "Push to ordain Mormon women leads to excommunication" (<https://www.bbc.co.uk/news/magazine-28890069>). BBC News Online. Retrieved June 2, 2023.
194. Noyce, David; Stack, Peggy Fletcher (October 2, 2019). "In a major change, LDS Church to allow women to be witnesses at baptisms and temple sealings, functions previously reserved for males" (<https://www.sltrib.com/religion/2019/10/02/major-change-latter-day/>). *The Salt Lake Tribune*. Retrieved January 30, 2024.
195. Pitcher, Brian L. (1992). "Callings" (<https://web.archive.org/web/20211002055316/https://eom.byu.edu/index.php/Callings>). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Archived from the original (<https://eom.byu.edu/index.php/Callings>) on October 2, 2021.
196. Quinn, D. Michael (June 1996). "LDS Church Finances from the 1830s to the 1990s" (<https://sunstone.org/wp-content/uploads/sbi/articles/102-17-29.pdf>) (PDF). *Sunstone*. p. 21. Retrieved June 23, 2023.

197. Quinn, D. Michael (1997). "Church Finances". *Mormon Hierarchy: Extensions of Power* (<https://books.google.com/books?id=VnbZAAAAMAAJ>). Salt Lake City: Signature Books. p. 207. ISBN 978-1-56085-060-1 – via Google Books.
198. "LDS congregation members still clean own meetinghouses" (https://www.standard.net/lifestyle/faith/lds-congregation-members-still-clean-own-meetinghouses/article_ef1665c3-919c-53eb-bae7-69fba3d1a913.html). *Ogden Standard-Examiner*. February 14, 2015. Archived (https://web.archive.org/web/20201115004125/https://www.standard.net/lifestyle/faith/lds-congregation-members-still-clean-own-meetinghouses/article_ef1665c3-919c-53eb-bae7-69fba3d1a913.html) from the original on November 15, 2020. Retrieved March 28, 2021.
199. "Organization How the Church Is Organized" (<http://www.churchofjesuschrist.org/topics/church-organization/how-the-church-is-organized>). *churchofjesuschrist.org*. The Church of Jesus Christ of Latter-day Saints. Retrieved September 23, 2014.
200. May Jr., Frank O. (1992). "Correlation of the Church Administration" (https://eom.byu.edu/index.php/Correlation_of_the_Church_Administration). In Ludlow, Daniel H (ed.). *Encyclopedia of Mormonism*. New York: Macmillan Publishers. p. 323. ISBN 0-02-879602-0. OCLC 24502140 (<https://www.worldcat.org/oclc/24502140>). Retrieved September 23, 2014.
201. "LDS Perpetual Education Fund" (<https://www.philanthropyroundtable.org/almanac/lds-perpetual-education-fund/>). *Philanthropy Roundtable*. 2001. Retrieved June 27, 2023.
202. Newton, Michael R. (2011). "The Perpetual Education Fund: A Model for Educational Microfinance?" (<http://www.ssrn.com/abstract=1822669>). *SSRN Electronic Journal*. Social Science Research Network: 1. doi:10.2139/ssrn.1822669 (<https://doi.org/10.2139%2Fssrn.1822669>). ISSN 1556-5068 (<https://www.worldcat.org/issn/1556-5068>). S2CID 153356848 (<https://api.semanticscholar.org/CorpusID:153356848>).
203. "LDS Church has Spent 1.2 Billion on Welfare and Humanitarian Efforts" (<https://www.worldreligionnews.com/religion-news/lds-church-has-spent-1-2-billion-on-welfare-and-humanitarian-efforts>). *World Religion News*. July 18, 2016. Archived (<https://web.archive.org/web/20210416160538/https://www.worldreligionnews.com/religion-news/lds-church-has-spent-1-2-billion-on-welfare-and-humanitarian-efforts>) from the original on April 16, 2021. Retrieved July 14, 2020.
204. Swedin, Eric G. (2003). *Healing Souls: Psychotherapy in the Latter-day Saint Community* (<https://books.google.com/books?id=kPu6ngqY9R0C>) (1 ed.). University of Illinois Press. pp. 164–165. ISBN 0-252-02864-3. Retrieved November 14, 2016 – via Google Books.
205. Dobner, Jennifer (June 11, 2010). "'Genealogy tourists' flock to Salt Lake City" (<https://www.nbcnews.com/id/wbna37556270>). NBC News. Retrieved June 24, 2023.
206. "Church of Jesus Christ of Latter Day Saints" (<https://www.charitynavigator.org/ein/870234341>). Charity Navigator.
207. Fletcher Stack, Peggy (July 13, 2007). "Order to release financial data has LDS Church, courts on collision course" (<https://archive.sltrib.com/article.php?id=6364841&itype=NGPSID>). *Salt Lake Tribune*. Retrieved July 13, 2007.

208. Brunson, Samuel (Spring 2015). "The Present, Past, and Future of LDS Financial Transparency" (https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/4804_taxdaysb.pdf) (PDF). *Dialogue*. 8 (1): 1–44. doi:10.5406/dialjmormthou.48.1.0001 (<https://doi.org/10.5406%2Fdialogmormthou.48.1.0001>). S2CID 181493367 (<https://api.semanticscholar.org/CorpusID:181493367>). Archived (https://web.archive.org/web/20210604054822/https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/4804_taxdaysb.pdf) (PDF) from the original on June 4, 2021. "In 1915, though, and continuing until 1959, the church made an annual public disclosure of its finances. As part of the annual April General Conference, somebody—often the president of the LDS Church or one of his counselors—would inform the assembled congregation of how much money the Church had spent in a variety of categories. In 1959, in the wake of significant deficit spending by the Church and of massive investment losses, the Church ended its detailed public financial disclosure, and instead limited its financial disclosure to the Auditing Department report. As a result of its silence about the details of its finances, members, critics, and the interested public have been left to guess at the Church's wealth and the scope of its charitable spending, among other things."
209. Van Biema, David (August 4, 1997). "Kingdom Come" (<https://content.time.com/time/subscriber/article/0,33009,986794,00.html>). *Time*. Archived (<https://web.archive.org/web/20230525113937/https://content.time.com/time/subscriber/article/0,33009,986794,00.html>) from the original on May 25, 2023. Retrieved June 23, 2023.
210. Noyce, David (April 1, 2023). "LDS Church's auditing report makes no mention of SEC fine, offers no dollar figures" (<https://www.sltrib.com/religion/2023/04/01/lds-churchs-auditing-report-makes/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230526060646/https://www.sltrib.com/religion/2023/04/01/lds-churchs-auditing-report-makes/>) from the original on May 26, 2023. Retrieved June 25, 2023 – via [Internet Archive](#). "Jared B. Larson, managing director of the church's Auditing Department ... also reported Saturday, as has been the practice in the past, that church auditing 'consists of credentialed professionals and is independent of all other church departments and entities'"
211. Semerad, Tony (February 15, 2022). "How the LDS Church made \$22B during the pandemic" (<https://www.sltrib.com/religion/2022/02/15/see-how-lds-church-stock/>). *Salt Lake Tribune*. Retrieved June 27, 2023.
212. "The Mormon Church Amassed \$100 Billion. It Was the Best-Kept Secret in the Investment World" (<https://www.wsj.com/articles/the-mormon-church-amassed-100-billion-it-was-the-best-kept-secret-in-the-investment-world-11581138011>). *The Wall Street Journal*. Archived (<https://web.archive.org/web/20210215012430/https://www.wsj.com/articles/the-mormon-church-amassed-100-billion-it-was-the-best-kept-secret-in-the-investment-world-11581138011>) from the original on February 15, 2021. Retrieved June 27, 2023 – via [Internet Archive](#).
213. "LDS Church kept the lid on its \$100B fund for fear tithing receipts would fall, account boss tells The Wall Street Journal" (<https://www.sltrib.com/news/2020/02/08/lds-church-kept-lid-its-b/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20210930135817/https://www.sltrib.com/news/2020/02/08/lds-church-kept-lid-its-b/>) from the original on September 30, 2021. Retrieved September 30, 2021 – via [Internet Archive](#).
214. Semerad, Tony (April 5, 2022). "New database gives widest look ever at LDS Church landholdings. See what it owns and where" (<https://www.sltrib.com/religion/2022/04/05/new-database-gives-widest/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230528135002/https://www.sltrib.com/religion/2022/04/05/new-database-gives-widest/>) from the original on May 28, 2023. Retrieved June 24, 2023 – via [Internet Archive](#).
215. Winter, Caroline (July 10, 2012). "How the Mormons Make Money" (<https://www.bloomberg.com/news/articles/2012-07-18/how-the-mormons-make-money>). *Bloomberg Businessweek*. Archived (<https://web.archive.org/web/20150113080029/http://www.businessweek.com/articles/2012-07-10/how-the-mormons-make-money>) from the original on January 13, 2015. Retrieved June 23, 2023.

216. Meinig, D. W. (June 1965). "The Mormon Culture Region: Strategies and Patterns in the Geography of the American West, 1847–1964". *Annals of the Association of American Geographers*. American Association of Geographers. **55** (2): 191–220. doi:10.1111/j.1467-8306.1965.tb00515.x (<https://doi.org/10.1111%2Fj.1467-8306.1965.tb00515.x>). JSTOR 2561754 (<https://www.jstor.org/stable/2561754>).
217. Moskin, Julia (January 24, 2012). "Not Just for Sundays After Church: A New Generation Redefines Mormon Cuisine" (https://www.nytimes.com/2012/01/25/dining/a-new-generation-redefines-mormon-cuisine.html?_r=0). *The New York Times*. "The basic dinner was meat in cream-of-something soup on mashed something... No one comes to Utah for the food... 'Mormon food' should be seen as part of a larger Western tradition of hearty meals, seasonal eating and food preservation that is in keeping with modern farm-to-table ideals As the church becomes more international, that Utah Mormon food is no longer the standard... Mormon home cooks are unusually adept in the kitchen by modern standards In the 1960s, Mormon women (like most Americans) enthusiastically embraced inexpensive convenience foods like canned fruit, instant potatoes and, of course, Jell-O. For some reason, the Utah Mormons took longer to come out of that phase... Powdered milk and eggs; dried beans; canned vegetables, fruit, and even canned meat and cheese are staples of many kitchens. (This may have something to do with the stereotypical blandness of traditional Mormon food.) ... For most Mormons over 40, two standard dishes sum up the tradition: green Jell-O and funeral potatoes."
218. Reed, Michael (2012). *Banishing the Cross: The Emergence of a Mormon Taboo* (<https://books.google.com/books?id=NE3LygAACAAJ>). Independence, Missouri: John Whitmer Books. pp. 67–122. ISBN 978-1-934901-35-9. OCLC 844370293 (<https://www.worldcat.org/oclc/844370293>) – via Google Books.
219. Griffiths, Lawn (March 24, 2007). "Mesa Mormon temple prepares for Easter pageant" (http://www.eastvalleytribune.com/get_out/ mesa-mormon-temple-prepares-for-easter-pageant/article_2a9e847e-9dae-5aa2-923b-66621fd1cc10.html). *East Valley Tribune*. Archived (https://web.archive.org/web/20230404132056/https://www.eastvalleytribune.com/get_out/ mesa-mormon-temple-prepares-for-easter-pageant/article_2a9e847e-9dae-5aa2-923b-66621fd1cc10.html) from the original on April 4, 2023. Retrieved June 23, 2023.
220. "Here's how the R rating, which turns 50 this year, became off-limits to many Mormon moviegoers – and why it may not be the case anymore" (<https://www.sltrib.com/religion/2018/10/03/heres-how-r-rating-which/>). *Salt Lake Tribune*. October 3, 2018. "For many LDS faithful, though, the R rating—which is marking its 50th anniversary this fall—is a line they will not cross. While the rule is rigid in the minds of many members, its origins come from a handful of comments made by church leaders through the years."
221. Cook, Steven (October 9, 2014). "Mormon Tabernacle Choir to return to SPAC" (<https://dailygazette.com/2014/10/09/mormon-tabernacle-choir-return-spac/>). *The Daily Gazette*. Schenectady, New York. Retrieved June 27, 2023.
222. Montero, David (October 5, 2018). "One of the most famous singing groups in the world is changing its name. So long, Mormon Tabernacle Choir" (<https://www.latimes.com/nation/la-na-mormon-choir-name-change-20181005-story.html>). *Los Angeles Times*. Archived (<https://web.archive.org/web/20201109032902/https://www.latimes.com/nation/la-na-mormon-choir-name-change-20181005-story.html>) from the original on November 9, 2020. Retrieved September 27, 2019.
223. "Christmas with The Tabernacle Choir" (<https://www.pbs.org/wgbh/christmas-tabernacle-choir/about/the-choir/>). *PBS*. 2020. Retrieved June 27, 2023.

224. Williams, Danna (July 12, 2013). "George Foster Peabody Award Winners" (<http://peabodyawards.com/wp-content/uploads/2012/11/PeabodyWinnersBook2013.pdf>) (PDF). *peabodyawards.com*. Athens, GA: George Foster Peabody Awards. p. 23. Archived (<https://web.archive.org/web/20201022150513/http://peabodyawards.com/wp-content/uploads/2012/11/PeabodyWinnersBook2013.pdf>) (PDF) from the original on October 22, 2020. Retrieved March 17, 2014.
225. "National Medal of Arts Recipients for 2003" (<https://georgewbush-whitehouse.archives.gov/news/releases/2003/11/20031112-5.html>). The White House. November 12, 2002. Archived (<https://web.archive.org/web/20210624201858/https://georgewbush-whitehouse.archives.gov/news/releases/2003/11/20031112-5.html>) from the original on June 24, 2021. Retrieved January 14, 2009.
226. Noyce, David; Fletcher Stack, Peggy (June 1, 2023). "Why the LDS Church hasn't condemned Russia's invasion of Ukraine" (<https://www.sltrib.com/religion/2023/06/01/why-lds-church-hasnt-condemned/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
227. Schott, Bryan (June 6, 2023). "Straight-party voting a 'threat to democracy,' top LDS leaders warn" (<https://www.sltrib.com/religion/2023/06/06/straight-party-voting-threat/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
228. "Latter-day Saints update and expand policy on political neutrality and participation" (<https://www.deseret.com/2023/6/1/23745581/latter-day-saints-update-and-expand-policy-on-political-neutrality-and-participation-mormon>). *Deseret News*. June 1, 2023. Retrieved December 27, 2023.
229. "Majority of Mormons Lean Republican; Half Cite Discrimination Against Their Faith" (<https://abcnews.go.com/blogs/politics/2012/01/pew-survey-most-mormons-feel-they-are-misunderstood-not-viewed-as-mainstream/>). ABC News. January 12, 2012. Archived (<https://web.archive.org/web/20120928081107/https://abcnews.go.com/blogs/politics/2012/01/pew-survey-most-mormons-feel-they-are-misunderstood-not-viewed-as-mainstream/>) from the original on September 28, 2012. Retrieved November 13, 2012.
230. "Liberal Mormons: A Minority Within a Minority" (<https://www.usatoday.com/story/news/politics/2012/10/30/mormon-liberals-minority/1669155/>). *USA Today*. October 30, 2012. Archived (<https://web.archive.org/web/20121112125041/http://www.usatoday.com/story/news/politics/2012/10/30/mormon-liberals-minority/1669155/>) from the original on November 12, 2012. Retrieved November 13, 2012.
231. "Religious Landscape Study" (<https://www.pewresearch.org/religion/religious-landscape-study/>). *Pew Research Center's Religion & Public Life Project*. Pew Research Center. 2014. Archived (<https://web.archive.org/web/20220525045337/https://www.pewresearch.org/religion/religious-landscape-study/>) from the original on May 25, 2022. Retrieved May 24, 2022.
232. Kaplan, Emily (September 27, 2021). "The Rise of the Liberal Latter-day Saints: And the battle for the future of Mormonism" (<https://www.washingtonpost.com/magazine/2021/09/27/rise-liberal-latter-day-saints/>). *The Washington Post*. Retrieved January 28, 2022.
233. Holden, Stephen (June 18, 2010). "Marching in the War on Gay Marriage" (<https://movies.nytimes.com/2010/06/18/movies/18eight.html>). *The New York Times*. Archived (<https://web.archive.org/web/20100620213520/http://movies.nytimes.com/2010/06/18/movies/18eight.html>) from the original on June 20, 2010. Retrieved May 11, 2022.
234. Johnson, Kirk (November 11, 2009). "Mormon Support of Gay Rights Statute Draws Praise" (<https://www.nytimes.com/2009/11/12/us/12utah.html>). *The New York Times*. Archived (<https://web.archive.org/web/20161022060015/http://www.nytimes.com/2009/11/12/us/12utah.html>) from the original on October 22, 2016. Retrieved February 18, 2017.

235. "News Story: Statement Given to Salt Lake City Council on Nondiscrimination Ordinances" (<https://newsroom.churchofjesuschrist.org/article/statement-given-to-salt-lake-city-council-on-nondiscrimination-ordinances>). *MormonNewsroom.org* (Press release). The Church of Jesus Christ of Latter-day Saints. January 1, 2009. Archived (<https://web.archive.org/web/20190630092319/https://newsroom.churchofjesuschrist.org/article/statement-given-to-salt-lake-city-council-on-nondiscrimination-ordinances>) from the original on June 30, 2019. Retrieved July 18, 2019.
236. "LDS joins N-storage foes" (http://archive.sltrib.com/story.php?ref=/ci_3787890). *The Salt Lake Tribune*. May 5, 2006. Archived (https://web.archive.org/web/20160307032659/http://archive.sltrib.com/story.php?ref=%2Fci_3787890) from the original on March 7, 2016. Retrieved May 9, 2020.
237. "Immigration: Shurtleff can't find support for Compact" (<https://archive.sltrib.com/article.php?id=51695854&itype=CMSID>). *Salt Lake Tribune*. April 27, 2011. Archived (<https://web.archive.org/web/20210604043820/https://archive.sltrib.com/article.php?id=51695854&itype=CMSID>) from the original on June 4, 2021. Retrieved June 3, 2021. "The LDS Church did not sign, but has endorsed, the Utah Compact."
238. Osborne, Mark (May 12, 2018). "Mormon church comes out in opposition to Utah's medical marijuana ballot initiative" (<https://abcnews.go.com/US/mormon-church-opposition-utahs-medical-marijuana-ballot-initiative/story?id=55115518>). *ABC News*. Retrieved June 28, 2023.
239. Anderson, Taylor W. (August 23, 2018). "LDS Church announces opposition to Utah medical marijuana initiative — but says it does not object to medical pot with proper safeguards" (<https://www.sltrib.com/news/politics/2018/08/23/lds-church-announces/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
240. Tabin, Sara (February 27, 2021). "LDS Church says it supports Rep. Chris Stewart's alternative to the Equality Act" (<https://www.sltrib.com/religion/2021/02/27/lds-church-says-it/>). *The Salt Lake Tribune*. Archived (<https://web.archive.org/web/20210227231941/https://www.sltrib.com/religion/2021/02/27/lds-church-says-it/>) from the original on February 27, 2021. Retrieved February 28, 2021.
241. "LDS church "clarifies" support for marriage equality law" (<https://www.axios.com/local/salt-lake-city/2023/02/14/mormon-church-support-marriage-equality>). *axios.com*. *Axios*. February 14, 2023. Retrieved February 14, 2023.
242. Davidson, Lee (January 10, 2021). "New Congress has fewest Latter-day Saints in 32 years. How might that impact the church?" (<https://www.sltrib.com/news/politics/2021/01/10/new-congress-has-fewest/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
243. McEvers, Kelly (June 15, 2016). "'My Heart Has Changed': Utah Lt. Gov. Spencer Cox Apologizes To LGBT Community" (<https://www.npr.org/2016/06/15/482206214/my-heart-has-changed-utah-lt-gov-spencer-cox-apologizes-to-lgbt-community>). *NPR*.
244. "Latter-day Saints are Overrepresented in Utah's Legislature, Holding 9 of Every 10 Seats" (<https://www.sltrib.com/news/politics/2021/01/14/latter-day-saints-are/>). *The Salt Lake Tribune*. Archived (<https://web.archive.org/web/20210609170601/https://www.sltrib.com/news/politics/2021/01/14/latter-day-saints-are/>) from the original on June 9, 2021. Retrieved June 9, 2021.
245. Vance, Lauren (June 25, 2011). "Mormon Mission: Mitt Romney, Jon Huntsman Challenged by Stereotypes" (<https://abcnews.go.com/Politics/mormon-mission-mitt-romney-jon-huntsman-challenged-stereotypes/story?id=13930797>). *ABC News*. Archived (<https://web.archive.org/web/20180913150140/https://abcnews.go.com/Politics/mormon-mission-mitt-romney-jon-huntsman-challenged-stereotypes/story?id=13930797>) from the original on September 13, 2018. Retrieved September 13, 2018.

246. "Mormons" (<https://www.pewforum.org/religious-landscape-study/religious-tradition/mormon/>). Pew Research Center. 2014. Archived (<https://web.archive.org/web/20161116071557/http://www.pewforum.org/religious-landscape-study/religious-tradition/mormon/>) from the original on November 16, 2016. Retrieved December 2, 2016.
247. "Facts and Statistics" (<https://newsroom.churchofjesuschrist.org/facts-and-statistics>). *Mormon Newsroom*. The Church of Jesus Christ of Latter-day Saints. Archived (<https://web.archive.org/web/20190718205918/https://newsroom.churchofjesuschrist.org/facts-and-statistics>) from the original on July 18, 2019. Retrieved June 3, 2019.
248. *Church Handbook of Instructions*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints. 2006.
249. "Racial and ethnic composition among Mormons" (<https://www.pewresearch.org/religion/religious-landscape-study/compare/racial-and-ethnic-composition/by/religious-denomination/among/religious-tradition/mormon/>). Pew Research Center. May 30, 2014.
250. "Race and Ethnicity in the United States: 2010 Census and 2020 Census" (<https://www.census.gov/library/visualizations/interactive/race-and-ethnicity-in-the-united-state-2010-and-2020-census.html>). US Census Bureau. Retrieved December 2, 2021.
251. "Mainline Protestant churches no longer dominate NCC Yearbook's list of top 25 U.S. religious bodies" (<https://www.nccusa.org/news/050330yearbook.html>). *nccusa.org*. National Council of Churches of Christ. Archived (<https://web.archive.org/web/20190314143924/http://www.nccusa.org/news/050330yearbook.html>) from the original on March 14, 2019. Retrieved May 9, 2019.
252. "Largest U.S. Churches, 2005" (<http://www.infoplease.com/ipa/A0001481.html>). *Information Please Database*. Pearson Education. Archived (<https://web.archive.org/web/20141208223209/http://www.infoplease.com/ipa/A0001481.html>) from the original on December 8, 2014.
253. Fletcher Stack, Peggy (July 26, 2005). "Keeping members a challenge for LDS church" (http://www.sltrib.com/ci_2890645). *The Salt Lake Tribune*. Archived (https://web.archive.org/web/20120204215609/http://www.sltrib.com/ci_2890645) from the original on February 4, 2012. Retrieved December 3, 2011.
254. Flake, Kathleen; Shipp, Jan (May 26, 2004). "The Mormon Corridor: Utah and Idaho" (<http://mormonstudies.as.virginia.edu/wp-content/uploads/2018/09/Rel-by-Region-Mormon-Corridor.pdf>) (PDF). In Silk, Mark; Shipp, Jan (eds.). *Religion and Public Life in the Mountain West: Sacred Landscapes in Transition* (<https://books.google.com/books?id=9VwnAAAQBAJ>). Hartford, Connecticut: Rowman & Littlefield. p. 91. ISBN 978-0-7591-1559-0 – via University of Virginia.
255. Bushman, Claudia L. (2006). *Contemporary Mormonism: Latter-day Saints in Modern America* (<https://books.google.com/books?id=tGF7LdsbatoC>). Westport, Connecticut: Praeger Publishers. ISBN 0-275-98933-X. OCLC 61178156 (<https://www.worldcat.org/oclc/61178156>). Retrieved June 28, 2023.
256. Riess, Jana (April 7, 2022). "Is Mormonism still growing? Five facts about Latter-day Saint growth and decline" (<https://religionnews.com/2022/04/07/is-mormonism-still-growing-five-facts-about-latter-day-saint-growth-and-decline/>). *Religion News Service*. Retrieved June 28, 2023.
257. Stewart, David (2022). "The End of Growth? Fading Prospects for Latter-day Saint Expansion" (<https://jmssa.org/wp-content/uploads/2022/11/Stewart2022.pdf>) (PDF). *Journal of the Mormon Social Science Association*. Mormon Social Science Association. 1 (1): 21. doi:10.54587/JMSSA.0102 (<https://doi.org/10.54587%2FJMSSA.0102>). S2CID 251330999 (<https://api.semanticscholar.org/CorpusID:251330999>).
258. Noyce, David (May 18, 2023). "Latest from Mormon Land" (<https://www.sltrib.com/religion/2023/05/18/latest-mormon-land-what-if-church/>). *Salt Lake Tribune*. Retrieved June 28, 2023.
259. Bojórquez, Kim (August 25, 2022). "The rise of Latino Latter-day Saints". *Axios*.

260. Heaton, Tim B. (2022). "Education, Religious Participation, and Conservatism Among Mormons in the United States" (<https://doi.org/10.54587%2FJMSSA.0101>). *Journal of the Mormon Social Science Association*. **1** (1): 1–20. doi:10.54587/JMSSA.0101 (<https://doi.org/10.54587%2FJMSSA.0101>). S2CID 251205199 (<https://api.semanticscholar.org/CorpusID:251205199>).
261. "The most and least racially diverse U.S. religious groups" (<https://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/>). Pew Research Center. July 27, 2015.
262. Fletcher Stack, Peggy (January 17, 2014). "New Almanac Offers Look at the World of Mormon Membership" (<https://archive.slttrib.com/article.php?id=57369318&itype=CMSID>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20210429045818/https://archive.slttrib.com/article.php?id=57369318&itype=CMSID>) from the original on April 29, 2021. Retrieved January 2, 2022.
263. "Mormon News" (<https://archive.today/20150420215900/http://signaturebooks.com/2014/10/mormon-news-october-13-17/>). Signature Books. October 14–17, 2014. Archived from the original (<http://signaturebooks.com/2014/10/mormon-news-october-13-17/>) on April 20, 2015. Retrieved April 20, 2015.
264. "Judgment, trust, LGBT issues driving millennials from Mormon church" (https://www.upi.com/Top_News/US/2019/05/22/Judgment-trust-LGBT-issues-driving-millennials-from-Mormon-church/9431558542861/). United Press International. Retrieved June 28, 2023.
265. Riess, Jana (October 5, 2016). "Worldwide, Only 25% of Young Single Mormons Are Active in the LDS Church" (<https://religionnews.com/2016/10/05/leaked-worldwide-only-25-of-young-single-mormons-are-active-in-the-lds-church/>). *Religion News Service*. Archived (<https://web.archive.org/web/20210530060613/https://religionnews.com/2016/10/05/leaked-worldwide-only-25-of-young-single-mormons-are-active-in-the-lds-church/>) from the original on May 30, 2021. Retrieved January 2, 2022.
266. "The Mormons: Humanitarian Programs" (<https://www.pbs.org/mormons/themes/humanitarian.html>). *American Experience*. PBS. Archived (<https://web.archive.org/web/20140705162308/http://www.pbs.org/mormons/themes/humanitarian.html>) from the original on July 5, 2014. Retrieved March 18, 2014.
267. Riley, Naomi Schaefer (Fall 2012). "A Welfare System That Works" (http://www.philanthropyroundtable.org/topic/excellence_in_philanthropy/a_welfare_system_that_works). *Philanthropy*. Philanthropy Roundtable. Archived (https://web.archive.org/web/20140513083729/http://www.philanthropyroundtable.org/topic/excellence_in_philanthropy/a_welfare_system_that_works) from the original on May 13, 2014. Retrieved March 18, 2014.
268. "Online Donations – Q&A" (<https://philanthropies.churchofjesuschrist.org/philanthropies/online-donations-faq>). Philanthropies. Archived (<https://web.archive.org/web/20210609173620/https://philanthropies.churchofjesuschrist.org/philanthropies/online-donations-faq>) from the original on June 9, 2021. Retrieved June 9, 2021.
269. "What is Philanthropies?" (<https://philanthropies.churchofjesuschrist.org/philanthropies/about?cid=phi-homepage-center-about>). Philanthropies. Archived (<https://web.archive.org/web/20210609173622/https://philanthropies.churchofjesuschrist.org/philanthropies/about?cid=phi-homepage-center-about>) from the original on June 9, 2021. Retrieved June 9, 2021.
270. "Overview of Bishops' Storehouses" (<https://providentliving.churchofjesuschrist.org/bc/providentliving/content/english/welfareoperationstraining/bishopsstorehouses/pdf/Storehouse%20Overview.pdf?lang=eng>) (PDF). The Church of Jesus Christ of Latter-day Saints. Retrieved June 22, 2023.
271. Alberty, Erin (November 2, 2022). "LDS Church finances are under scrutiny abroad" (<https://www.axios.com/local/salt-lake-city/2022/11/02/mormon-finances-scrutiny-australia-canada>). *Axios*.

272. "Mormon Helping Hands Make a Difference" (<https://web.archive.org/web/20100201225231/http://meridianmagazine.com/articles/051020helpinghands.html>). *Meridian Magazine*. October 20, 2005. Archived from the original (<http://www.meridianmagazine.com/articles/051020helpinghands.html>) on February 1, 2010.
273. "Bay Area residents raise money for Pakistan flood victims" (<https://abc7news.com/archive/7613688/>). *ABC7*. San Francisco, California. August 17, 2010. Retrieved June 30, 2023.
274. "How Latter-day Saint Charities is helping during coronavirus crisis – in Utah and around the world" (<https://www.sltrib.com/news/2020/03/24/how-latter-day-saint/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20200326234823/https://www.sltrib.com/news/2020/03/24/how-latter-day-saint/>) from the original on March 26, 2020. Retrieved April 17, 2020.
275. "LDS Church donates thousands of masks, goggles to China amid coronavirus outbreak" (<https://kutv.com/news/local/gallery/lds-church-donates-thousands-of-masks-goggles-to-china-amid-coronavirus-outbreak>). KUTV. January 29, 2020. Archived (<https://web.archive.org/web/20200227122321/https://kutv.com/news/local/gallery/lds-church-donates-thousands-of-masks-goggles-to-china-amid-coronavirus-outbreak>) from the original on February 27, 2020. Retrieved April 17, 2020.
276. "LDS Church announces hefty food donation throughout the U.S." (<https://fox13now.com/2018/09/27/lds-church-announces-hefty-food-donation-throughout-the-u-s/>) KSTU. September 28, 2018. Archived (<https://web.archive.org/web/20181013085625/https://fox13now.com/2018/09/27/lds-church-announces-hefty-food-donation-throughout-the-u-s/>) from the original on October 13, 2018. Retrieved April 17, 2020.
277. "The LDS Church donates millions to aid displaced Ukrainian refugees" (<https://www.abc4.com/news/the-church-donates-millions-to-aid-displaced-ukrainian-refugees/>). KTVX. March 14, 2022.
278. Pierce, Scott D. (September 14, 2022). "LDS Church makes its biggest one-time charitable donation ever" (<https://www.sltrib.com/religion/2022/09/14/lds-church-makes-its-biggest-one/>). *Salt Lake Tribune*. Retrieved June 30, 2023.
279. "Brown: Race Relations and the LDS Church: A Problematic History of Revisionism" (<https://dailyutahchronicle.com/2019/02/05/brown-race-relations-and-the-lds-church-a-problematic-history-of-revisionism/>). *Daily Utah Chronicle*. February 5, 2019. Archived (<https://web.archive.org/web/20210829152849/https://dailyutahchronicle.com/2019/02/05/brown-race-relations-and-the-lds-church-a-problematic-history-of-revisionism/>) from the original on August 29, 2021. Retrieved August 29, 2021.
280. "Mormons, Anglicans, and Why Global Churches Struggle Over LGBT Rights" (<https://religionandpolitics.org/2016/02/23/mormons-anglicans-and-why-global-churches-struggle-over-lgbt-rights/>). *Religion and Politics*. Washington University in St. Louis. February 23, 2016. Archived (<https://web.archive.org/web/20210829150229/https://religionandpolitics.org/2016/02/23/mormons-anglicans-and-why-global-churches-struggle-over-lgbt-rights/>) from the original on August 29, 2021. Retrieved August 29, 2021.
281. Green, Emma (September 18, 2017). "When Mormons Aspired to Be a 'White and Delightful' People" (<https://www.theatlantic.com/politics/archive/2017/09/mormons-race-max-perry-mueller/539994/>). *The Atlantic*. Archived (<https://web.archive.org/web/20221207001722/https://www.theatlantic.com/politics/archive/2017/09/mormons-race-max-perry-mueller/539994/>) from the original on December 7, 2022 – via [Internet Archive](https://www.archive.org/).
282. "Mormon past steeped in racism" (<https://www.chicagotribune.com/chi-blackmormons-story.html>). *Chicago Tribune*. July 26, 2005. Archived (<https://web.archive.org/web/20210829151528/https://www.chicagotribune.com/chi-blackmormons-story.html>) from the original on August 29, 2021. Retrieved August 29, 2021.

283. "Mormons Grapple With Church's History Of Discrimination Amid Wider Racial Reckoning" (<https://www.wbur.org/hereandnow/2020/09/22/mormon-church-lds-black-racism>). *Here and Now*. Boston, Massachusetts: WBUR-FM. September 22, 2020. Archived (<https://web.archive.org/web/20210813183934/https://www.wbur.org/hereandnow/2020/09/22/mormon-church-lds-black-racism>) from the original on August 13, 2021. Retrieved October 13, 2021.
284. Reiss, Jana (September 10, 2019). "Mormon men are groomed not to listen to women" (<https://religionnews.com/2019/09/10/mormon-men-are-groomed-not-to-listen-to-women/>). Religion News Service. Archived (<https://web.archive.org/web/20210829154621/https://religionnews.com/2019/09/10/mormon-men-are-groomed-not-to-listen-to-women/>) from the original on August 29, 2021. Retrieved August 29, 2021.
285. "Latter-day Saints Take a Stand on Feminism... and It Isn't Pretty" (<https://nonprofitquarterly.org/latter-day-saints-take-a-stand-on-feminism-and-it-isnt-pretty/>). *Nonprofit Quarterly*. January 29, 2020. Archived (<https://web.archive.org/web/20210829154621/https://nonprofitquarterly.org/latter-day-saints-take-a-stand-on-feminism-and-it-isnt-pretty/>) from the original on August 29, 2021. Retrieved August 29, 2021.
286. "The Notorious Tanners" (<https://web.archive.org/web/20210624203532/https://www.cityweekly.net/utah/the-notorious-tanners/Content?oid=2129013>). *Salt Lake City Weekly*. June 11, 2007. Archived from the original (<https://www.cityweekly.net/utah/the-notorious-tanners/Content?oid=2129013>) on June 24, 2021.
287. Bringham, Newell G. (Summer 1989). "Fawn Brodie and Her Quest for Independence" (https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V22N02_81.pdf) (PDF). *Dialogue*. **22** (2): 79–95.
288. "Seven years of sex abuse: How Mormon officials let it happen" (<https://apnews.com/article/Mormon-church-sexual-abuse-investigation-e0e39cf9aa4fbe0d8c1442033b894660>). Associated Press. August 4, 2022.
289. Rezendes, Michael; Dearen, Jason (December 12, 2023). "Recordings show how the Mormon church protects itself from child sex abuse claims" (<https://apnews.com/article/mormon-church-investigation-child-sex-abuse-9c301f750725c0f06344f948690caf16>). *Associated Press*. Retrieved January 23, 2024.
290. Southerton 2004, p. xv. "Anthropologists and archaeologists, including some Mormons and former Mormons, have discovered little to support the existence of [Book of Mormon] civilizations. Over a period of 150 years, as scholars have seriously studied Native American cultures and prehistory, evidence of a Christian civilization in the Americas has eluded the specialists... These [Mesoamerican] cultures lack any trace of Hebrew or Egyptian writing, metallurgy, or the Old World domesticated animals and plants described in the Book of Mormon."
291. Tanner, Jerald and Sandra (1987) [1964]. *Mormonism – Shadow or Reality?* (<https://books.google.com/books?id=a5vtAAAAMAAJ>) (4th ed.). Salt Lake City, UT: Utah Lighthouse Ministry. OCLC 15339569 (<https://www.worldcat.org/oclc/15339569>). Full 1964 edition available [here](https://archive.org/details/mormonismshadowo00tann) (<https://archive.org/details/mormonismshadowo00tann>).
292. Williams, Stephen (1991). *Fantastic Archaeology: The Wild Side of North American Prehistory* (<https://books.google.com/books?id=2ekybHamEW8C>). University of Pennsylvania Press. pp. 161–163. ISBN 978-0-8122-8238-2.
293. William J. Hamblin (2007). "Reformed Egyptian" (<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1694&context=msr>). *FARMS Review*. **19** (1). quoting *Mormon* 9:32.
294. Duffy, John-Charles (2004). "Defending the Kingdom, Rethinking the Faith: How Apologetics is Reshaping Mormon Orthodoxy" (<https://www.sunstonemagazine.com/wp-content/uploads/sbi/articles/132%2022-55.pdf>) (PDF). *Sunstone*. Vol. 132, no. May. p. 37. Archived (<https://web.archive.org/web/20110716163827/https://www.sunstonemagazine.com/wp-content/uploads/sbi/articles/132%2022-55.pdf>) (PDF) from the original on July 16, 2011 – via Internet Archive.

295. Abanes, Richard (2003). *One Nation Under Gods: A History of the Mormon Church* (<https://books.google.com/books?id=jYVltAEACAAJ>). Thunder's Mouth Press. pp. 74–77. ISBN 1-56858-283-8.
296. Ritner, Robert K. (2013). *The Joseph Smith Egyptian Papyri: A Complete Edition* (<https://books.google.com/books?id=08hVtwAACAAJ>). Signature Books. ISBN 978-1-56085-220-9.
297. Larson, Charles M. (1992). *By His Own Hand Upon Papyrus* (<https://archive.org/details/ByHisOwnHandUponPapyrusByCharlesB.Larson/mode/1up>) (2nd ed.). Institute of Religious Research. ISBN 978-0-9620963-2-7 – via Internet Archive.
298. Reeve, W. Paul; Parshall, Ardis, eds. (2010). "Mormon Scripture". *Mormonism: A Historical Encyclopedia* (<https://books.google.com/books?id=qLji9wwnaoUC>). Santa Barbara, CA: ABC-CLIO. ISBN 978-1-59884-108-4 – via Google Books.
299. Ashment, Edward H. (December 2000). "Joseph Smith's Identification of 'Abraham' in Papyrus JS1, the 'Breathing Permit of Hor'" (<https://web.archive.org/web/20110119070137/https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V33N04.pdf>) (PDF). *Dialogue: A Journal of Mormon Thought*. 33 (4): 126. doi:10.2307/45226744 (<https://doi.org/10.2307%2F45226744>). JSTOR 45226744 (<https://www.jstor.org/stable/45226744>). S2CID 254298749 (<https://api.semanticscholar.org/CorpusID:254298749>). Archived from the original (<https://www.dialoguejournal.com/wp-content/uploads/sbi/issues/V33N04.pdf>) (PDF) on January 19, 2011.
300. Embry, Jessie L. (1994). "The History of Polygamy" (<https://web.archive.org/web/20181107044102/https://heritage.utah.gov/history/uhg-history-polygamy-2>). *heritage.utah.gov*. Utah State Historical Society. Archived from the original (<https://heritage.utah.gov/history/uhg-history-polygamy-2>) on November 7, 2018. Retrieved December 31, 2018.
301. Flake, Kathleen (2004). *The Politics of American Religious Identity* (<https://books.google.com/books?id=GLLCAB5vmMQC&pg=PA65>). University of North Carolina Press. pp. 65, 192. ISBN 0-8078-5501-4 – via Google Books.
302. "GOP Convention of 1856 in Philadelphia" (http://www.ushistory.org/gop/convention_1856.htm). *US History.org*. Philadelphia, Pennsylvania: Independence Hall Association.
303. "Mormons seek distance from polygamous sects" (<http://www.nbcnews.com/id/25396937>). NBC News. 2008.
304. "Century of Black Mormons: Flake, Green" (<https://exhibits.lib.utah.edu/s/century-of-black-mormons/page/flake-green>). *J. Willard Marriott Library*. University of Utah.
305. Harris, Matthew L.; Bringham, Newell G. (2015). *The Mormon Church and Blacks: A Documentary History* (<https://books.google.com/books?id=Pn20CgAAQBAJ>). Champaign, Illinois: University of Illinois Press. ISBN 978-0-252-08121-7. ProQuest 2131052022 (<https://search.proquest.com/docview/2131052022>) – via Google Books.
306. Bringham, Newell G.; Smith, Darron T., eds. (2004). *Black and Mormon* (<https://books.google.com/books?id=ISvRnQgJAx8C>). Champaign, Illinois: University of Illinois Press. ISBN 0-252-02947-X. ProQuest 2131367301 (<https://search.proquest.com/docview/2131367301>).
307. Turner, John G. (August 18, 2012). "Why Race Is Still a Problem for Mormons" (<https://www.nytimes.com/2012/08/19/opinion/sunday/racism-and-the-mormon-church.html>). *The New York Times*.
308. Mauss, Armand L. (2003). *All Abraham's Children: Changing Mormon Conceptions of Race and Lineage* (https://books.google.com/books?id=7lXq9JfR_EYC). University of Illinois Press. ISBN 0-252-02803-1 – via Google Books.

309. Stuart Bingham, Ryan (July 2015). "Curses and Marks: Racial Dispensations and Dispensations of Race in Joseph Smith's Bible Revision and the Book of Abraham". *Journal of Mormon History*. 41 (3): 22, 27, 29, 30–31, 43, 54–57. doi:10.5406/jmormhist.41.3.22 (<https://doi.org/10.5406%2Fjmormhist.41.3.22>). JSTOR 10.5406/jmormhist.41.3.22 (<https://www.jstor.org/stable/10.5406/jmormhist.41.3.22>). S2CID 246574026 (<https://api.semanticscholar.org/CorpusID:246574026>).
310. Reeve, W. Paul (2015). "Religion of a Different Color". *Religion of a Different Color: Race and the Mormon Struggle for Whiteness* (<https://books.google.com/books?id=95j4BQAAQBAJ>). New York: Oxford University Press. doi:10.1093/acprof:oso/9780199754076.001.0001 (<https://doi.org/10.1093%2Facprof%3Aoso%2F9780199754076.001.0001>). ISBN 978-0-19-975407-6 – via Google Books.
311. Young, Brigham (October 6, 1863). "Necessity for Watchfulness" (https://en.wikisource.org/wiki/Journal_of_Discourses/Volume_10/Necessity_for_Watchfulness,_etc.). *Journal of Discourses*. 10: 250.
312. Nichols, Jeffrey D. (April 20, 2016). "Slavery in Utah" (<https://historytogo.utah.gov/slavery/>). Utah State Department of Cultural & Community Engagement.
313. Bringhurst, Newell G. (1981). *Saints, Slaves, and Blacks: The Changing Place of Black People Within Mormonism* (<https://archive.org/details/saintsslavesblac0000brin/>). Westport, Connecticut: Greenwood Press. ISBN 0-313-22752-7 – via Internet Archive.
314. Williams, Don B. (December 2004). *Slavery in Utah Territory: 1847–1865* (<https://books.google.com/books?id=tbmQ6doL2U8C>). Mt Zion Books. ISBN 978-0-9746076-2-7.
315. White, O. Kendall Jr. (March 1995). "Integrating Religious and Racial Identities: An Analysis of LDS African American Explanations of the Priesthood Ban". *Review of Religious Research*. 36 (3): 296–297. doi:10.2307/3511536 (<https://doi.org/10.2307%2F3511536>). JSTOR 3511536 (<https://www.jstor.org/stable/3511536>). " 'Celestial' or 'temple' marriage is a necessary condition for 'exaltation' ... Without the priesthood, Black men and women ... were denied complete exaltation, the ultimate goal of Mormonism."
316. Hale, Lee (May 31, 2018). "Mormon Church Celebration Of 40 Years Of Black Priesthood Brings Up Painful Past" (<https://www.npr.org/2018/05/31/615911082/mormon-church-celebration-of-40-years-of-black-priesthood-brings-up-painful-past>). *All Things Considered*. NPR.
317. Bowman, Matthew (May 29, 2018). "Mormons confront a history of Church racism" (<https://theconversation.com/mormons-confront-a-history-of-church-racism-95328>). *The Conversation*. Archived (<https://web.archive.org/web/20210216034904/https://theconversation.com/mormons-confront-a-history-of-church-racism-95328>) from the original on February 16, 2021. Retrieved February 15, 2021.
318. Embry, Jessie (1994). *Black Saints in a White Church* (<https://archive.org/details/blackstaintsi nwhi0000embr>). Salt Lake City, Utah: Signature Books. ISBN 1-56085-044-2. OCLC 30156888 (<https://www.worldcat.org/oclc/30156888>) – via Internet Archive.
319. Balmer, Randall; Riess, Jana (2015). *Mormonism and American Politics* (<https://books.google.com/books?id=mQ7TCgAAQBAJ&pg=PA168>). Columbia University Press. p. 168. ISBN 978-0-231-54089-6.
320. "The National Conference and the Reports of the State Advisory Committees to the U.S. Commission on Civil Rights" (<https://books.google.com/books?id=zKIHERHQKBcC&pg=PA379>). United States Government Printing Office. 1959. pp. 379–380. "The Mormon interpretation attributes birth into any race other than the [W]hite race as a result of inferior performance in a pre-earth life and teaches that by righteous living, the dark-skinned races may again become [W]hite and delightsome.' This doctrine is mentioned in passing by way of explaining certain attitudes evident in specific fields of investigation."
321. Mueller, Max Perry (2017). *Race and the Making of the Mormon People* (<https://books.google.com/books?id=hB8wDwAAQBAJ>). University of North Carolina Press. ISBN 978-1-469-63376-3.

322. Brooks, Joanna (2020). *Mormonism and White Supremacy: American Religion and The Problem of Racial Innocence* (<https://books.google.com/books?id=IcDgDwAAQBAJ&pg=PA123>). New York City: Oxford University Press. pp. 121–123. ISBN 978-0-19-008175-1 – via Google Books.
323. Bush, Lester E. (1973). "Mormonism's Negro Doctrine: An Historical Overview" (https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V08N01_13.pdf) (PDF). *Dialogue*. 8 (1).
324. Gurwell, Lance (June 1, 1988). "Critics Still Question 'Revelation' on Blacks" (<https://www.chicagotribune.com/news/ct-xpm-1988-06-02-8801040230-story.html>). *Chicago Tribune*.
325. "Black History Timeline" (<http://www.blacklds.org/history>). Archived (<https://web.archive.org/web/20170321042304/http://www.blacklds.org/history>) from the original on March 21, 2017. Retrieved April 14, 2016.
326. Collisson, Craig. "The BSU takes on BYU and the UW Athletics Program, 1970" (http://depts.washington.edu/civilr/BSU_BYU.htm). *Seattle Civil Rights & Labor History Project*. University of Washington. Archived (https://web.archive.org/web/20211019210617/http://depts.washington.edu/civilr/BSU_BYU.htm) from the original on October 19, 2021. Retrieved April 14, 2016.
327. Graham-Russell, Janan (August 28, 2016). "Choosing to Stay in the Mormon Church Despite Its Racist Legacy" (<https://www.theatlantic.com/politics/archive/2016/08/black-and-mormon/497660/>). *The Atlantic*. Archived (<https://web.archive.org/web/20220821082919/http://www.theatlantic.com/politics/archive/2016/08/black-and-mormon/497660/>) from the original on August 21, 2022 – via Internet Archive.
328. McCombs, Brady (June 14, 2021). "Mormons and NAACP seek to advance work with new initiatives" (<https://apnews.com/article/naacp-race-and-ethnicity-religion-fe1014587d6525b7c23f42ff93339c7e>). *AP News*. Retrieved October 16, 2023.
329. Hamilton, Andrew; Geisner, Joe; Newcomb, Sarah (January 2020). "Mormons and Native Americans: Myths vs. Realities" (<https://sunstone.org/mormons-and-native-americans-myths-vs-realities/>). *Sunstone*.
330. Diana, Kruzman (January 11, 2022). "Indigenous Mormons struggle to balance pride in the faith with LDS history" (<https://religionnews.com/2022/01/11/indigenous-mormons-struggle-to-balance-pride-in-the-faith-with-lds-history/>). Religion News Service.
331. Green, Arnold H. (Spring 1999). "Gathering and Election: Israelite Descent and Universalism in Mormon Doctrine" (<https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1032&context=mormonhistory>). *Journal of Mormon History*. Champaign, IL: University of Illinois Press. 5 (21). JSTOR 23287743 (<https://www.jstor.org/stable/23287743>).
332. Fletcher Stack, Peggy (November 8, 2007). "Single word change in Book of Mormon speaks volumes" (https://archive.sltrib.com/story.php?ref=/lds/ci_7403990). *The Salt Lake Tribune*. Retrieved April 27, 2022.
333. "Why Native Americans struggle to make their stories and traditions fit with the Book of Mormon" (<https://www.sltrib.com/religion/2021/07/02/why-native-americans/>). *Salt Lake Tribune*. July 2, 2021. Archived (<https://web.archive.org/web/20210927135734/https://www.sltrib.com/religion/2021/07/02/why-native-americans/>) from the original on September 27, 2021. Retrieved October 13, 2021.
334. Murphy, Thomas W. (2003). *Imagining Lamanites: Native Americans and the Book of Mormon* (<https://www.academia.edu/10367006>). *Ph.D. Dissertation* (Thesis). University of Washington. SSRN 2177734 (https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2177734) – via Academia.edu.
335. Blakemore, Erin (November 14, 2018). "Mormons Tried to Stop Native Child Slavery in Utah. They Ended Up Encouraging It" (<https://www.history.com/news/native-american-slavery-mormon-utah>). *History Channel*. A&E Networks.

336. Reséndez, Andrés (April 12, 2016). *The Other Slavery: The Uncovered Story of Indian Enslavement in America* (<https://books.google.com/books?id=Z2gpCgAAQBAJ>). HarperCollins. ISBN 978-0-544-60267-0 – via [Google Books](#).
337. Fletcher Stack, Peggy (July 24, 2020). "LDS Native American teacher envisions a Pioneer Day that celebrates all Utahns" (<https://www.sltrib.com/religion/2020/07/24/lds-native-american/>). *The Salt Lake Tribune*. Archived (<https://web.archive.org/web/20230402193836/https://www.sltrib.com/religion/2020/07/24/lds-native-american/>) from the original on April 2, 2023 – via [Internet Archive](#).
338. "The Making of a Lamanite: A Brief History Between the LDS Church and Indigenous Communities" (<https://dailyutahchronicle.com/2019/02/14/the-making-of-a-lamanite-a-brief-history-between-the-lds-church-and-indigenous-communities/>). *Daily Utah Chronicle*. University of Utah. February 14, 2019. Archived (<https://web.archive.org/web/20210301143625/https://dailyutahchronicle.com/2019/02/14/the-making-of-a-lamanite-a-brief-history-between-the-lds-church-and-indigenous-communities/>) from the original on March 1, 2021. Retrieved October 13, 2021.
339. Garrett, Matthew (August 2016). *Making Lamanites: Mormons, Native Americans, and the Indian Student Placement Program, 1947–2000* (<https://books.google.com/books?id=MlmgDAEACAAJ>). University of Utah Press. ISBN 978-1-60781-494-8 – via [Google Books](#).
340. Dart, John (March 2, 1979). "Indians Hope to Shift Mormon View of Their Skin Color" (<https://www.washingtonpost.com/archive/politics/1979/03/02/indians-hope-to-shift-mormon-view-of-their-skin-color/8d099524-23ae-484f-879a-c9ab5aad7eb5/>). *Washington Post*. Los Angeles Times.
341. Browning, Bill (December 21, 2021). "Utah billionaire leaves Mormon church with blistering accusation it is actively harming the world" (<https://www.lgbtqnation.com/2021/12/utah-billionaire-leaves-mormon-church-blistering-accusation-actively-harming-world/>). *LGBTQ Nation*. San Francisco. Archived (<https://web.archive.org/web/20211221140543/https://www.lgbtqnation.com/2021/12/utah-billionaire-leaves-mormon-church-blistering-accusation-actively-harming-world/>) from the original on December 21, 2021. Retrieved December 25, 2021.
342. Winters, Rosemary (October 19, 2010). "Mormon apostle's words about gays spark protest" (<http://archive.sltrib.com/story.php?ref=sltrib/home/50434583-76/gay-church-packer-protest.html.csp>). *The Salt Lake Tribune*. Retrieved November 16, 2016.
343. Bailey, Sarah Pulliam (November 11, 2016). "Mormon Church to exclude children of same-sex couples from getting blessed and baptized until they are 18" (<https://www.washingtonpost.com/news/acts-of-faith/wp/2015/11/05/mormon-church-to-exclude-children-of-same-sex-couples-from-getting-blessed-and-baptized-until-they-are-18/>). *The Washington Post*. Retrieved November 12, 2016.
344. Murphy, Caryle. "Most U.S. Christian groups grow more accepting of homosexuality" (<https://www.pewresearch.org/fact-tank/2015/12/18/most-u-s-christian-groups-grow-more-accepting-of-homosexuality/>). *pewresearch.org*. Pew Research Center. Retrieved March 12, 2017.
345. Levin, Sam (August 15, 2016). "'I'm not a Mormon': fresh 'mass resignation' over anti-LGBT beliefs" (<https://www.theguardian.com/world/2016/aug/15/mormon-church-lgbt-mass-resignation-protest-utah>). *The Guardian*. Retrieved December 11, 2016.
346. Hatch, Heidi (April 13, 2016). "Millennial Mormons leaving faith at higher rate than previous generations" (<http://kutv.com/news/local/millennial-mormons-leaving-faith-more-than-previous-generations-are-more-republican>). *KUTV*. CBS Television.
347. Galliher, Renee; Bradshaw, William; Hyde, Daniel; Dehlin, John; Crowell, Katherine (April 2015). "Sexual orientation change efforts among current or former LDS church members" (<https://www.researchgate.net/publication/260873307>). *Journal of Counseling Psychology*. 62 (2): 95–105. doi:10.1037/cou0000011 (<https://doi.org/10.1037/cou0000011>). PMID 24635593 (<https://pubmed.ncbi.nlm.nih.gov/24635593>) – via [ResearchGate](#).

348. Fish, Jessica N.; Russell, Stephen T. (August 2020). "Sexual Orientation and Gender Identity Change Efforts are Unethical and Harmful" (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7349462>). *American Journal of Public Health*. **110** (8): 1113–1114. doi:10.2105/AJPH.2020.305765 (<https://doi.org/10.2105%2FAJPH.2020.305765>). PMC 7349462 (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7349462>). PMID 32639919 (<https://pubmed.ncbi.nlm.nih.gov/32639919>). "With substantial evidence of serious harms associated with exposure to [sexual orientation and gender identity change efforts (SOGICE)] particularly for minors, 21 states (and multiple cities and counties) have passed bipartisan laws or regulations prohibiting SOGICE. ... Furthermore, compared with LGBTQ youths with no exposure, those exposed to SOGICE showed 1.76 times greater odds of seriously considering suicide, 2.23 times greater odds of having attempted suicide, and 2.54 times greater odds of multiple suicide attempts in the previous year."
349. Phillips, Rick (2005). *Conservative Christian Identity & Same-Sex Orientation: The Case of Gay Mormons* (<https://www.researchgate.net/publication/269701629>). Frankfurt, Germany: Peter Lang Publishing. p. 11. ISBN 978-0-8204-7480-9. Archived (https://web.archive.org/web/20170418092803/https://www.uvu.edu/religiousstudies/docs/msc_philips_conservative.pdf) (PDF) from the original on April 18, 2017. Retrieved May 31, 2017.
350. Cook, Bryce (Summer 2017). "What Do We Know of God's Will for His LGBT Children? An Examination of the LDS Church's Current Position on Homosexuality" (<https://doi.org/10.5406%2Fdialjmormthou.50.2.0001>). *Dialogue*. **50** (2). doi:10.5406/dialjmormthou.50.2.0001 (<https://doi.org/10.5406%2Fdialjmormthou.50.2.0001>). S2CID 190443414 (<https://api.semanticscholar.org/CorpusID:190443414>).
351. Galliher, Renee; Bradshaw, William; Dehlin, John; Crowelle, Katherine (April 25, 2014). "Psychosocial Correlates of Religious Approaches to Same-Sex Attraction: A Mormon Perspective" (<https://www.researchgate.net/publication/273248065>). *Journal of Gay & Lesbian Mental Health*. **18** (3): 301, 304. doi:10.1080/19359705.2014.912970 (<https://doi.org/10.1080%2F19359705.2014.912970>). S2CID 144153586 (<https://api.semanticscholar.org/CorpusID:144153586>) – via ResearchGate. "The major findings from the study are that non-biologically based views regarding the etiology of SSA [same-sex attraction], remaining active in the LDS Church, remaining single, and engaging in mixed-orientation marriages were all associated with higher reported levels of internalized homophobia, sexual identity distress, and depression, and lower levels of self-esteem and quality of life. ... This study does affirm and extend the existing literature by suggesting that psychosocially based beliefs about SSA etiology active participation in non-LGBT-affirming churches, being single and celibate, and mixed-orientation marriage—all of which are common beliefs and/or practices within modern, active LDS culture—are associated with poorer psychosocial health, well-being, and quality of life for LGBT Mormons. Conversely, biological beliefs about SSA etiology, complete disaffiliation from the LDS Church, legal same-sex marriage, and sexual activity are all associated with higher levels of psychosocial health, well-being, and quality of life for LGBT Mormons."
352. Simmons, Brian (December 2017). "Coming out Mormon: An examination of religious orientation, spiritual trauma, and PTSD among Mormon and ex-Mormon LGBTQQA adults" (https://getd.libs.uga.edu/pdfs/simmons_brian_w_201712_phd.pdf) (PDF). *University of Georgia Theses and Dissertations*. University of Georgia: 99.
353. Williams, Brian (December 2017). "Coming out Mormon" (<https://athenaeum.libs.uga.edu/handle/10724/38227>). *uga.edu*. University of Georgia.
354. Fletcher Stack, Peggy (January 28, 2016). "Suicide fears, if not actual suicides, rise in wake of Mormon same-sex policy" (<http://www.sltrib.com/news/llds/3473487-155/suicide-fears-if-not-actual-suicides>). *The Salt Lake Tribune*. Retrieved November 29, 2016.
355. Greene, David (July 7, 2016). "Mama Dragons Try To Prevent Suicides Among Mormon-LGBT Children" (<https://www.npr.org/2016/07/07/485058737/mama-dragons-try-to-prevent-suicides-among-mormon-lgbt-children>). NPR. Retrieved November 29, 2016.

356. Bates, Karen Grigsby (November 7, 2008). "Gay-Marriage Ban Protesters Target Mormon Church" (<https://www.npr.org/templates/story/story.php?storyId=96756702>). NPR.
357. Gedicks, Frederick Mark (July 31, 2008). "Church Discipline and the Regulation of Membership in the Mormon Church" (<https://www.cambridge.org/core/journals/ecclesiastical-law-journal/article/abs/church-discipline-and-the-regulation-of-membership-in-the-mormon-church/4402CB9CD8D94750B2EC6D52BB03403A>). *Ecclesiastical Law Journal*. Cambridge University Press. Ecclesiastical Law Society. 7 (32): 43. doi:10.1017/S0956618X00004920 (<https://doi.org/10.1017/S0956618X00004920>). S2CID 143228475 (<https://api.semanticscholar.org/CorpusID:143228475>).
358. *Handbook 1: Stake Presidents and Bishops* (<https://web.archive.org/web/20171115192147/https://www.lds.org/manual/handbook-1-stake-presidents-and-bishops/ordinance-and-blessing-policies/ordinance-and-blessing-policies?lang=eng>). Salt Lake City, Utah: LDS Church. 2010. Archived from the original (<https://www.lds.org/manual/handbook-1-stake-presidents-and-bishops/ordinance-and-blessing-policies/ordinance-and-blessing-policies?lang=eng>) on November 15, 2017. "The mission president must conduct an interview and receive authorization from the First Presidency before a prospective convert may be baptized and confirmed if the person ... Has undergone an elective transsexual operation. ... A person who is considering an elective transsexual operation may not be baptized or confirmed. ... However, [persons who have already undergone an elective transsexual operation] may not receive the priesthood or a temple recommend."
359. "The Trans Mormon Who Won't Let His Church Excommunicate Him" (https://broadly.vice.com/en_us/article/xwvd3w/the-trans-mormon-who-wont-let-his-church-excommunicate-him). *Vice.com*. New York City: Vice Media. December 7, 2017. "Broadly follows Claren as he risks complete excommunication from the Mormon Church for undergoing breast removal surgery"
360. Allen, Samantha (March 15, 2016). "Mormon Man Risks Excommunication By Sharing His Transition" (<http://www.thedailybeast.com/articles/2016/03/16/mormon-man-risks-excommunication-by-sharing-his-transition.html>). *The Daily Beast*. Retrieved December 9, 2016.
361. Levin, Sam (March 28, 2016). "Transgender and Mormon: keeping the faith while asking the church to change" (<https://www.theguardian.com/world/2016/mar/28/transgender-mormon-lgbt-rights-emmett-claren>). *The Guardian*. London. Retrieved December 9, 2016.
362. Fletcher Stack, Peggy; Noyce, David (February 19, 2020). "LDS Church publishes new handbook with changes to discipline, transgender policy" (<https://www.sltrib.com/religion/2020/02/19/lds-church-puts-new/>). Salt Lake City: Salt Lake Tribune.
363. Oaks, Dallin H.; Hill, Marvin S. (1979). *Carthage Conspiracy, the Trial of the Accused Assassins of Joseph Smith* (<https://books.google.com/books?id=18HuCwAAQBAJ>). Champaign, Illinois: University of Illinois Press. p. 52. ISBN 0-252-00762-X – via Google Books.
364. Turner, John G. (May 6, 2022). "Why Joseph Smith Matters" (<https://themarginaliareview.com/why-does-joseph-smith-matter/>). *Marginalia Review*. Archived (<https://web.archive.org/web/20220817102528/https://themarginaliareview.com/why-does-joseph-smith-matter/>) from the original on August 17, 2022.
365. "On Broadway, A 'Mormon' Swipe At ... Everything," NPR. March 24, 2011. Accessed December 27, 2023. (<https://www.npr.org/transcripts/134803453>)
366. Christopher Hitchens (April 27, 2007). "Mormonism: A Racket Becomes a Religion" (<https://slate.com/news-and-politics/2007/04/god-is-not-great-mormonism-a-racket-becomes-a-religion.html>). *Slate*. Retrieved December 27, 2023.
367. Ostling, Richard and Joan (October 20, 1999). *Mormon America: The Power and the Promise* (<https://archive.org/details/mormonamericapow00ostl/page/113>). HarperCollins. pp. 113–129. ISBN 0-06-066371-5 – via Internet Archive.

368. Tanner, Jerald and Sandra (1980). *The Changing World of Mormonism* (<http://www.utlm.org/onlinebooks/changecontents.ht>). Chicago: Moody Publishers. ISBN 0-8024-1234-3. OCLC 5239408 (<https://www.worldcat.org/oclc/5239408>). Archived (<https://web.archive.org/web/20191008234637/http://www.utlm.org/onlinebooks/changecontents.htm>) from the original on October 8, 2019. Retrieved February 24, 2020 – via [Internet Archive](#).
369. "Those who give to the LDS Church deserve an accounting of their money, Editorial Board writes" (<https://www.sltrib.com/opinion/editorial/2023/02/19/those-who-give-lds-church-deserve/>). *The Salt Lake Tribune*. February 19, 2023.
370. Swaine, Jon; MacMillan, Douglas; Boorstein, Michelle (December 16, 2019). "Mormon Church has misled members on \$100 billion tax-exempt investment fund, whistleblower alleges" (https://www.washingtonpost.com/investigations/mormon-church-has-misled-members-on-100-billion-tax-exempt-investment-fund-whistleblower-alleges/2019/12/16/e3619bd2-2004-11ea-86f3-3b5019d451db_story.html). *The Washington Post*. Archived (https://web.archive.org/web/20191217190808/https://www.washingtonpost.com/investigations/mormon-church-has-misled-members-on-100-billion-tax-exempt-investment-fund-whistleblower-alleges/2019/12/16/e3619bd2-2004-11ea-86f3-3b5019d451db_story.html) from the original on December 17, 2019. Retrieved December 17, 2019 – via [Internet Archive](#).
371. Stilson, Ashley (December 17, 2019). "LDS Church leaders defend use of tithes, donations after whistleblower alleges misuse" (<https://www.heraldextra.com/news/2019/dec/17/lds-church-leaders-defend-use-of-tithes-donations-after-whistleblower-alleges-misuse/>). *Daily Herald*. Retrieved June 28, 2023.
372. Swaine, Jon; MacMillan, Douglas; Boorstein, Michelle (January 6, 2020). "Mormon Church has misled members on \$100 billion tax-exempt investment fund, whistleblower alleges" (https://www.washingtonpost.com/investigations/mormon-church-has-misled-members-on-100-billion-tax-exempt-investment-fund-whistleblower-alleges/2019/12/16/e3619bd2-2004-11ea-86f3-3b5019d451db_story.html). *Washington Post*. ISSN 0190-8286 (<https://www.worldcat.org/issn/0190-8286>). Retrieved June 28, 2023.
373. "LDS Church insists it obeys all financial laws, but some wonder if the faith is hoarding too much money" (<https://www.sltrib.com/religion/2019/12/17/lds-church-we-obey-all/>). *Salt Lake Tribune*. Archived (<https://web.archive.org/web/20200130014957/https://www.sltrib.com/religion/2019/12/17/lds-church-we-obey-all/>) from the original on January 30, 2020. Retrieved February 24, 2020 – via [Internet Archive](#).
374. Angelovski, Ivan; Sawa, Timothy; Kelley, Mark. "Mormon Church in Canada moved \$1B out of the country tax free – and it's legal" (<https://www.cbc.ca/news/canada/mormon-church-jesus-christ-latter-day-saints-funds-charity-1.6630190>). *CBC News*. Retrieved November 5, 2022.
375. Schneiders, Ben; Steinfort, Tom; Clancy, Natalie (October 29, 2022). "Mormon church invests billions of dollars while grossly overstating its charitable giving" (<https://www.smh.com.au/national/mormon-church-invests-billions-of-dollars-while-grossly-overstating-its-charitable-giving-20220927-p5blbc.html>). *The Sydney Morning Herald*. Retrieved October 29, 2022.
376. "Questions on Moving Money Around for Tax Reasons" (<https://widowsmitereport.wordpress.com/taxquestions/>). February 8, 2023.
377. McKernan, Elizabeth (February 24, 2023). "How the SEC believes the LDS Church hid billions of dollars from the public since 1997" (<https://kutv.com/news/local/lds-church-sec-fine-5-million-dollars-church-jesus-christ-latter-day-saints-ensign-peak-advisors-securities-exchange-commission-tithing-reserve-funds-billions-assets-investments>). *KUTV*.
378. Wile, Rob (February 23, 2023). "Feds fine Mormon church for illicitly hiding \$32 billion investment fund behind shell companies" (<https://www.nbcnews.com/business/business-news/mormon-church-multibillion-investment-fund-sec-settlement-rcna71603>). *NBC News*.

External links

Official church websites

- [ChurchofJesusChrist.org \(https://www.churchofjesuschrist.org/\)](https://www.churchofjesuschrist.org/) – official church website
- [ComeUntoChrist.org \(http://www.comeuntochrist.org\)](http://www.comeuntochrist.org) – official church website, with information about basic beliefs (formerly Mormon.org).

Other sites

- [Works by The Church of Jesus Christ of Latter-day Saints \(https://www.gutenberg.org/author/Church+of+Jesus+Christ+of+Latter-day+Saints\)](https://www.gutenberg.org/author/Church+of+Jesus+Christ+of+Latter-day+Saints) at Project Gutenberg
- [Works by or about The Church of Jesus Christ of Latter-day Saints \(https://archive.org/search.php?query=%28%22Church+of+Jesus+Christ+of+Latter+day+Saints%22+OR+%22Mormon+Church%22+OR+%22LDS+Church%22%29\)](https://archive.org/search.php?query=%28%22Church+of+Jesus+Christ+of+Latter+day+Saints%22+OR+%22Mormon+Church%22+OR+%22LDS+Church%22%29) at Internet Archive

Retrieved from "https://en.wikipedia.org/w/index.php?title=The_Church_of_Jesus_Christ_of_Latter-day_Saints&oldid=1204527821"

-