

HOLINESS TO THE LORD



A MORMON TEMPLE WORKER

PRESENT THIS CARD TO THE SUPERVISOR

Name: CHARLES SACKETT

SCHEDULE

Day of the week: 2nd Thursday

Sessions to work: 6, 7, 8 PM



This certifies that the bearer,

Elder CHARLES SACKETT

who is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, has been duly called and set apart as a missionary of said Church, with authority to preach the Gospel and to administer the ordinances thereof.

We invite all people to give heed to his message.

John R. Ball
PRESIDENT

SIMI

STAKE

7/25/71 *Charles C. Sackett*
DATE COUNTERSIGNED BY MISSIONARY

Print all information called for below except signatures and initials

First name: CHARLES C. SACKETT
Initial: C. S.
Last name: SACKETT
Ward Branch: WESTLAKE VILLAGE
Stake: Temple Recommend

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Print all information except signatures and initials

First name: CHARLES C. SACKETT
Initial: C. S.
Surname: SACKETT
Ward Branch: WESTLAKE VILLAGE
Unit number:
Stake Mission: NEWBURY PARK

Ordinances received must be initialed by the user

All ordinances for the living and dead	Male	Female	Single	Married	Widow	Widower	Divorced
	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Other duties	Present	Elder	Seventy	High Priest	Deacon	None	
	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

This space for use of temples with automated security system.

Signature of applicant: *Charles C. Sackett*

Signature of bishop/branch president: *C. G. Johnson*

Signature of member of stake presidency or mission president: *E. Wilbert Carlisle*

Date issued	Recommends issued in	Expires next year on
29 Apr 79	WESTLAKE VILLAGE	28 APR 1980
May	June	July
August	September	October
November	November	30

ASKS SOME QUESTIONS

As a faithful Temple participant for nearly nine years, and a Veil Worker in the Los Angeles Temple for three of those years, I have been a proxy "Savior on Mount Zion" for approximately 150 of my deceased relatives and other persons, and represented the Lord behind the veil to several hundred Temple patrons. As I received my Endowments in 1970, a year and six days after my baptism, several inconsistencies and contradictions were immediately apparent. This began to trouble me.

I sought explanations from those in authority over me for some of the most perplexing inconsistencies. They were unable to help me, so I persisted in asking others who presumably should have known. I was never able to obtain satisfactory explanations, but in 1973 textual changes in the Endowment corrected the problems that I had pursued. While it was gratifying to see the corrections made, it did raise additional questions about the source of errors and authority for corrections. The more I learned about church doctrine the longer my list of questions grew, and the more serious their implications became. However, I allowed nothing to deter me in my dedication to the Gospel or my participation in Temple work. Missionary activities, and other church responsibilities and callings.

As these interesting changes were made in the Endowment from time to time they seemed to go unnoticed by my brethren. This made me aware of how little attention was paid by most participants to these Sacred Ordinances in which they were participating. This troubled me even more than my questions did. I began to search the sermons and writings of LDS Prophets and General Authorities which seemed to pertain to the Endowment. Nowhere could I find reasonable explanations for the contradictions or satisfactory answers to my questions. Latter-day revelation declares specifically that: "The glory of God is intelligence, or in other words, light and truth." (D&C 93:36), "It is impossible for a man to be saved in ignorance." (D&C 131:6), and "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18 & 19.) These scriptures seem to teach that continuing participation in rituals which we do not understand could be more of a detriment than a blessing to us. How can we have an intelligent understanding of the Endowment when we scarcely notice changes that are made and do not understand the reasons why? Shouldn't every faithful Saint diligently seek to understand something as important as the Endowment?

I invite serious LDS to study the following questions thoughtfully and to consider carefully their answers to them. To do so should increase their understanding of these the highest and most sacred of our Priesthood Ordinances, upon which we base our aspirations of exaltation and eternal life. To facilitate mental picturing of the events and dialogue the questions are organized in sequential order concurrent with our normal progress through the Temple. Please be aware, as you read these questions, that I have carefully avoided revealing any of those elements which we consider sacred, and concerning which we have sworn oaths unto death "never to reveal outside of the Temple."

1. Why are locks and keys necessary in the Temple locker rooms where only Gods and Goddesses in embryo, who have been interviewed and found worthy, are permitted to enter? Shouldn't we be trustworthy inside the Temple?

2. As proxy for the deceased person whose name we are taking through the Temple, we are clothed "in the Garment of the Holy Priesthood," (our own garment which we took off for the washing and anointing). With it we receive the instruction: "Brother _____, having authority, I place this garment upon you for and in behalf of _____, who is dead, which you must wear throughout your life. . . . In as much as you do not defile it, but are true and faithful to your covenants, it will be a shield and protection to you against the power of the destroyer until you have finished your work here on the earth." The deceased person's work here on earth is already finished, yet faithful performance to these covenants and continuous wearing of the garment is required by the instruction. Are you therefore wearing your garments throughout your life FOR ALL OF THOSE DECEASED PERSONS for whom you as proxy have performed this Ordinance? If you are not, and they cannot, then who is? If you are, then what will happen to those individuals if you defile your garments, are unfaithful, or stop wearing them? Is this an allegorical covenant? Can there be such a thing?

3. Why is the "new name" always given, and later regiven, if necessary, in such secrecy when everyone knows that we all have the same "new name" (or its alternate) in every Endowment session throughout the entire day?

4. During the introduction to the Endowment the Temple initiates are extended the opportunity to withdraw, rather than to "proceed and take upon yourselves sacred covenants, the violation of which could bring upon you the judgments of God." Yet at this time the initiates rarely have any understanding of what these Covenants are or what in general will be required of them. If this gesture of withdrawal is important and sincere, why is it not made in an appropriate way so that the initiate can make an intelligent decision? Why are not the initiates familiarized with the general nature of the covenants before they enter the temple? If this gesture is not important and sincere, why is it not eliminated from the Endowment? Doesn't this hollow gesture seem out of place?

5. In 1973 the expression, "This is simply figurative as far as the man and woman are concerned," was added to the introduction to the Endowment after the phrase "They will create man in their own image and their own likeness." I have never been able to discover the significance of this, why this was added, or what it means. Do you know? Do you understand it?

6. We know that Jehovah and Michael are very highly esteemed and manifestly competent individuals, yet they were required to return and report to Elohim after each day of creation. Wouldn't you think that Elohim could trust them for more than one day at a time throughout the whole creation sequence? If Elohim is all-knowing, why do they have to return each day to report? If Elohim is not all-knowing, how can He be identified as the God of the Bible and the Book of Mormon, who is omniscient, omnipresent, and omnipotent?

7. In the Endowment Satan is depicted with a white and delightful tangible body of flesh and bone. As he picks the forbidden fruit and hands it to Eve, he pats her hand affectionately, yet we know that Satan has always been denied a tangible body of any color. According to LDS doctrine those with tangible white bodies were faithful in their first estate and are Gods in embryo. Why does the Endowment display such doctrinal error? Shouldn't it be doctrinally accurate?

8. Lucifer beguiled Eve in the Garden of Eden with the promise that she would "become as God" by eating of the forbidden fruit. God's promise to Adam and Eve was that they would have joy and rejoicing in their posterity if they were obedient to his Commandments. Does it seem significant to you that we are striving through our faithful Temple attendance and countless other good works to obtain the same promise which Lucifer originally used to deceive Eve; we shall become as God through our own works? Who do you suppose is being deceived now? Are you aware that millions of persons in many other religions have always held the same objective of becoming Gods?

9. As Eve ate the forbidden fruit she remembered the pre-existence—"I know thee now: thou art Lucifer! He who was cast out of Father's presence for rebellion"—ALONG WITH acquiring a knowledge of good and evil. Why don't Eve's descendants, including ourselves, also inherit the remembrance of the pre-existence along with the knowledge of good and evil? Why did not Adam recognize Peter or Lucifer, whom he knew in the pre-existence, after eating of the same forbidden fruit as Eve? Why is Eve Different than all the rest of humanity?

10. Adam's and Eve's figleaf aprons were replaced by God with coats of animal skin (shedding of the animal's blood was necessary to cover them for their transgression of the law). Why do the Saints, in the Endowment, continue to wear the obsolete green figleaf apron, which Lucifer inspired and God rejected? Why is this apron that Adam and Eve used in their unsuccessful attempt to cover their sin and nakedness worn during the Endowment over the outside of all the other garments, including temple clothing, and the robes of the Holy Priesthood?

11. In the Bible and the Pearl of Great Price God the Father, Elohim, curses the *serpent*, who thereafter crawls on his belly to this day. In the Endowment, God curses *Lucifer*, who thereafter continues to appear throughout the Endowment in his tangible body without the effects of the curse, and unruffled in any way. Isn't this blasphemous? Why isn't Satan represented crawling on his belly as God commanded him to do? Which should we believe: the scriptures, which are consistent with the tangible evidence; or the Endowment, which is inconsistent with itself, and contradicts the Bible (Gen. 3:14) and the Pearl of Great Price (Moses 4:20)? Shouldn't the Endowment agree doctrinally with the scriptures?

12. In the lone and dreary world scene, immediately following their expulsion from the Garden of Eden in 4000 B.C., Adam and Eve are shown conversing with a modern day Christian minister (appearing 6000 years before his time period), who has "been to college and been trained for the ministry." How could this possibly occur? Is this purely allegorical? Is the entire Endowment allegorical or is it historical? How may we know one from the other or what to believe?

13. If the Christian minister has "been to college, and been trained for the ministry," why is he asking Lucifer what the devil is like, or accepting his description? Do you believe this is what Christian Seminaries really teach their students, or that they teach them nothing at all?

14. The Christian minister is portrayed as a dim-witted but willing hireling of Satan, working to lead Adam and Eve and their posterity astray with a false religion "made up of the commandments of men, mingled with scriptures." Satan tells Peter that this false religion is "received well by all" in the congregation, indicating all of the patrons in the audience. He tells Peter that only Adam balks at these false doctrines, and Peter tacitly agrees with him. As you sit watching the Endowment, how do you feel about being classified by both parties as gullible and a potential advocate of Satan's false religion, as taught by his hireling minister. Are you edified and uplifted by this characterization?

15. The Apostle Peter is depicted in the lone and dreary world with a body of flesh and bone shaking hands with Lucifer and giving Adam the secret grip to identify his authority, yet we know he won't be born in the flesh and receive a body for 4000 years. Why does the Endowment display such doctrinal error?

16. In the Endowment Satan tells us as patrons that "If you don't live up to every Covenant that you make at these altars in this Temple this day you will be in my power." We know that the primary Covenant of the Temple was Plural Marriage, (Polygamy was the "New and Everlasting Covenant," see D&C 132) which has never been rescinded, yet which no one is allowed to "live up to" today. Nor is anyone today completely to the letter living up to the revised present-day Covenants. Do you know of anyone who is? Doesn't this mean then that we are all now in Satan's power? Shouldn't we be very concerned about this situation?

17. Removal of "polygamous" doctrines and Covenants from the Endowment in the 1920's resulted in the text of the Covenant of Chastity, as administered by Peter to the patrons, indicating that the only prohibited sexual activities were with persons of the opposite sex. This was corrected in 1973 to include also today's popular sexual perversions by deletion of a few unnecessary words.* Since the Covenant, as administered for several decades to all Temple patrons, was deficient in this regard, does this mean that all of those patrons who were involved in those unspecified perversions during those years were worthy to participate in those Temple Ordinances? Did the moral requirements change in 1973? Did God really make those errors, or allow His Church to continue to make them? If God speaks to our Prophet why had six church Presidents failed to notice and correct this obvious error? Why was it the persistent questions of a newly Endowed Elder which led to the corrections finally being made?

18. The church publicly proclaims its devotion to Jesus Christ and acclaims his essential roles in this earth's history and destiny. Yet after the creation scene in the Endowment Jesus, as Jehovah, is relegated to an insignificant and menial role as message carrier between Elohim, who makes all decisions, and those entrusted to carry them out. Why is the role of Jesus (Jehovah) so trivial in the Endowment when compared to His essential role outside the temple in LDS doctrine? Why does omnipresent, omnipotent God need messengers and agents to accomplish His work? Why does He need them to report back on that which they have accomplished? Why must Mormon women cover their faces when they pray to God in the Temple?

19. Over the years we have been repeatedly admonished by our leaders in Salt Lake City to express vocally a substantial "Amen" at the close of all public prayers to show our accord and acceptance. In attending well over a hundred Endowments in six temples I have never heard a patron in the company respond with a vocal "Amen" to the prayer by John and those with him around the altar. Why are the practices outside and inside the temple so opposite? Is this appropriate?

20. As you watched the instructions at the veil, have you ever had the jolting experience of noticing the exact same symbols on the Masonic ring of the person sitting next to you? As you watched the officiator, have you ever mentally visualized the sign in front of the local Masonic Temple? Did this give you an uneasy feeling? Are you aware that the Masonic Emblem dates back at least to the middle ages in Europe, so they could not have appropriated it from us?

21. While conversing "with the Lord through the veil" have you ever suddenly recognized "the Lord" whose arms are around you as someone you knew well enough to be appalled that they could even consider entering the temple? Isn't that depressing? Those who act for the Lord behind the veil more often have the same experience.

22. A couple enters the temple on their wedding day and, after a brief chapel service, they are separated for well over three hours of preparation and Endowment ceremony. They see each other briefly at the veil and in the Celestial room, then they enter the sealing room, where they are soon separated again by an altar, over which they can reach to hold hands. They are married in this position and then kiss over the altar with difficulty. They may exchange rings, but separately, not as part of the ceremony. The same situation will be repeated each time they return to the temple, separating as they enter and not being reunited, except briefly, until they are ready to leave. This is only one of many ways the church seems to be continually separating couples, especially young marrieds. Why should this be?

23. During nine years of temple participation I often wondered whether I really wanted to become a God like "the Most High God" and to "gain thrones, dominions and principalities" over which "to rule and reign for eternity," with dozens of wives and all the rest. Do you sometimes wonder if you are really cut out for that role? If Jesus really wanted us to become Gods, why did He never mention it or even imply anything about it in the Bible, the Book of Mormon, the Doctrine and Covenants, or the Pearl of Great Price? Shouldn't we have a scriptural foundation for something this important?

*If you are not aware of the change occurring and want to verify this fact, there are printed texts of the Endowment available which do not contain the corrections. The Tanner's "Mormonism—Shadow or Reality" and Bob Witte's "What's Going on Here" are two readily available sources.

24. Just where and how should we expect to use the names, signs, tokens, and penalties which we learned in the temple, and what will be the objective we accomplish with them? Can you find any scriptural justification for your opinion? Shouldn't we have a scriptural foundation for the Endowment and its purposes?

25. Throughout the Endowment Lucifer is able to defy and overcome Elohim's curse that he should crawl on his belly forever; his claim to be the "God of this earth" is unchallenged; he declared that his legions of spirits will possess the bodies which Elohim created for Adam and Eve, he is credited with responsibility for "Popes, Priests, Armies and Navies" and ruling "with blood and horror on this earth"; he is openly dedicated to thwarting Elohim's plan for this earth and all its inhabitants; he practically assures us that we are all now in his power, yet the only response Elohim makes is to cast him out of the Garden of Eden, which soon becomes deserted. Later, Peter casts Satan out of Adam's and Eve's presence, but that scene is portrayed in a very unrealistic manner. Don't you get upset seeing our adversary depicted as having such extreme power to resist and thwart God? If we are in spiritual warfare, why is Satan the only one fighting?

26. Why is the wife not permitted to know her husband's "new name"? What will happen to those wives, and their husbands, who somehow learn their husband's "new name"?

27. What will happen to a husband, and his wife/wives if he can't remember her/their "new name(s)"? What will happen to those husbands, and their wives, who deliberately forget their wives' "new names"? Can you find scriptural or doctrinal support for the husband's responsibility to call forth his wife by her "new name", as we are instructed in the Temple at the time we are sealed to each other?

28. Joseph Smith Jr., my son, and I share the same "new name" with hundreds of thousands of other living and dead persons. When the Lord calls for "Enoch" to come forth, how will we know which Enoch He wants? How will you know who God wants when He calls your "new name"? What else do we need to make this determination? Who will provide us with it, and when? Do you understand how this will work? Shouldn't we be informed about this?

29. Joseph Smith tells us that he joined the Masonic Order on March 15, 1842, and the very next evening he was advanced to the 32nd or sublime degree* (most competent individuals require three to five years to accomplish this). Six weeks later, on May 1, he tells us of teaching the Saints about key words, names, signs, etc. to be given in the temple.† These turn out to be identical or very similar to the Masonic rituals he had just recently learned, which had been part of masonry since circa 1600. The church still insists that Joseph Smith did not incorporate any Masonic material into the Endowment. Can you explain this situation of close timing and identical or similar symbols and wording in a reasonable and logical way other than "borrowing" from Masonic ritual for the Endowment?

*DHC, V4 pg. 550-552. †DHC, V4 pg. 597-599.

30. We are each anointed to become "a King and a Priest," or "Queen and a Priestess" and to "come forth on the Morning of the First Resurrection" to "inherit thrones, dominions, and principalities" over which "to rule and reign in the House of Israel forever" on our own separate world or earth. How are we ever going to be together as Eternal family units with our progenitors and our posterity in this dispersed arrangement? Would I belong with my children or my parents, and on whose world?

31. As you perform the Temple Ordinances for your deceased relatives who rejected the LDS Gospel throughout their lifetimes, how do you reconcile your actions with the declarations of the prophets Mosiah (3:24-27), and Alma (34:31-35) and of Jesus Christ (3 Ne 27:11,17) all of whom stated there was no possibility of a second chance after death? Do you know of a later Revelation somewhere contradicting these?

32. Sisters, have you considered the stark implications of Eternal pregnancy? Is this really your greatest eternal expectation and deserved reward? Does this appear to fulfill the Lord's promise to you in Matthew 11:28-30: "Come unto me, all ye that LABOR and are HEAVY LADEN and I will give you REST . . . For my yoke is easy and my burden is light."? Will bearing spirit children be easier?

33. Brethren, have you considered the stark implications of living in eternal felicity and maintaining eternal harmony and order with scores of wives and millions of children? How well are you doing with just one wife and a few children now? Will you be a different person then or the same you? Does this seem to fulfill the Lord's promise to you in Matthew 11:28-30?

34. As you look up at the Prophet Moroni blowing his trumpet while you enter and leave the temple, do you wonder why he doesn't wear his Temple Garments, as described in J.S. 2:31? Why should he be excluded from the blessing and requirements? Will we shed our garments after the resurrection? Is the Priesthood eternal but the garments only temporary? We may conjecture that this is the situation but can you find an authoritative teaching?

35. If the past is any indication of the future, as time goes on you will probably continue to witness further changes being introduced into the Temple Ordinances. Some of these changes may be directly related to the questions you have just read. How are you going to reconcile yourself to the continuing evolution of these Sacred Priesthood Ordinances, which we have been taught are a "restoration" of anciently established ceremonies?

36. When faced with the exposure of doctrinal contradictions, changes, inconsistencies, errors, and other problems, the church in recent years has shown a strong disposition to villify and ridicule the source of exposure and carefully avoid a meaningful and honest discussion of the actual problems exposed. Will you continue to allow yourself to be distracted from confronting serious problems by this deliberately deceptive technique of avoiding honest investigation? If you decide on this choice, do you feel the Lord will condone it, and justify you in it?

37. The Saints have been admonished for more than a century to be diligent Saviors on Mount Zion; to be baptized into the church; confirmed as members of the church; ordained to the Holy Melchizedek Priesthood; washed with water; anointed with sacred oil; given a secret "new name"; clothed in the Garment of the Holy Priesthood; Endowed with names, token, signs, penalties, and blood oaths of secrecy; and sealed to spouse, parents, and children for time and all eternity for and in behalf of those deceased individuals whose names we take through the temple each month. Have you considered how rapidly we are falling behind the increase in world population in our meager yearly accomplishments of these required Saving Ordinances? The world population increases more each week than we accomplish each year, and we have huge past civilizations completely untouched. Do you really believe that your primary activity throughout the millenium will be constantly performing these Ordinances? Is this the primary reason why so many Saints are so lax about Temple work? Do they feel they have the entire Millenium to do this work and their genealogy, so they might as well enjoy life now in other pursuits?

38. The Divine parentage of all the spirits who become the mortal descendants of Adam and Eve on this earth never is clearly established in the Endowment. However, there is an obvious implication that Adam and Eve could be the spiritual parents as well as the mortal parents of all mankind. In the Garden of Eden Adam and Elohim both declare that Eve "is the Mother of all living." Since Eve is the mother, Adam must be the father.¹ At that point of creation no mankind existed on the earth except Adam and Eve, and Eve was certainly not the mother of herself and Adam. Therefore "mother of all living" logically refers to all the spirits waiting to come to this earth as Adam's and Eve's posterity. If Adam and Eve were the spiritual as well as the mortal parents of all humanity on this earth, then isn't Adam our Heavenly Father? Was the now repudiated Adam God doctrine incorporated into and still retained in Endowment, as it also was publically preached and published by early LDS Prophets?² The historical preaching of this Adam-God doctrine by Brigham Young and his associates has become a matter of public controversy, and has been denounced in print by our present Prophet and discredited by other leaders.³ Therefore, should not the Endowment clearly indicate the repudiation of this defunct doctrine in our time, rather than retain an implication of its validity? Considering all the other changes that have been introduced into the Endowment in recent years, wouldn't a change to clearly proclaim the spiritual parentage of mankind seem to be appropriate also? Why hasn't this been done?

39. As you review these questions you will observe that I have avoided mentioning or revealing any of our Temple secrets: those secrets which we have taken death/blood oaths never to reveal outside the Temple, while we portray the execution of penalties which we describe as various "ways in which life may be taken" by making hand gestures depicting those morbid actions during the administration of the various tokens. If I had violated any of these blood oaths would you personally feel vindicated in executing the required vengeance upon me? How would you reconcile your actions with Exodus 20:13, "Thou shall not kill (murder)"? If not, what is the point in taking blood oaths, which are prohibited and condemned in Matthew 5:33-37 and James 5:12 (Joseph Smith or King James Versions)?

40. I have another set of questions I would also like to have answered concerning the abundant contradictions, inconsistencies, changes and the sources of the secret portions of the Endowment. I have refrained from distributing them out of consideration for your feelings concerning the sacredness of these oaths, and their accompanying tokens, names, signs, and penalties. With serious and prayerful reflection I believe the Holy Spirit can help you discern many of the problems with this portion of the Temple rituals. Isn't it worth your time and effort?

Secret oaths and covenants packaged within elaborate and impressive but pagan-like rituals containing blood oaths of secrecy have always been identified with occultism and pagan worship. They are part of the adversaries' plan of deception and diversion from worship of our true God. These heathen practices have been repeatedly condemned by God's true prophets, while false priest and prophets have perpetuated them. The Apostle Paul condemned pagan rituals somewhat similar to the Endowment, and contrasts Christian worship with paganism among the gentiles where he proselyted. They believed in multiple gods, men becoming Gods, baptism for the dead and other "uniquely LDS" doctrines. Are you aware that the Apostle Paul was referring to the Pagans in his resurrection sermon in I Corinthians 15. They performed baptism for the dead—not the Christians. By underlining every pronoun in this chapter you can easily recognize that Paul is referring to a non-Christian practice. The original Greek text, and Joseph Smith's translation both agree exactly with the King James and several modern versions in this regard.

Why would God's Prophets condemn these practices in the Bible, the Book of Mormon and the Pearl of Great Price, and then require his people to participate in similar ceremonies in our day? As Faithful Latter-day Saints, we deserve to understand why we have been and are participating in these rituals, which contain so many contradictions to our own doctrines, practices, and scriptures. The Lord Jesus Christ never asked anyone to participate in secret mystical rituals in bonafide scripture. Those esoteric scriptures which condone such practices have been labeled heretic since the first century. Now LDS scholars seek to legitimize them and discredit the Word of God in the Holy Bible in order to provide doctrinal support for our Temple practices.

The Doctrine and Covenants teaches us to understand what we are doing, why we are doing it, and what we are accomplishing, as quoted from sections 93:36, 131:6, and 130:18,19 in the introduction to this paper. God did not give us good minds with which to think so that we could show our obedience to Him by closing our minds about what we are doing for Him! Jesus said, "know the truth, and the truth will set you free" (John 8:32) and "Sanctify them through thy truth: Thy Word is truth!" (John 17:17). He also said "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . For my yoke is easy, and my burden is light." (Matthew 11:18-20).

If I have erred or missed something pertinent in these questions, I hope you will see fit to provide me with the information to help me understand, as I continue to "consider all things—hold fast that which is good" (I Thess. 5:21).

Charles Sackett
1208 C Westlake Blvd.
Westlake Village, CA 91361

1. see Journal of Discourses (J.D.) Vol. 1, pg. 50-51

2. see JC VI pg. 50-51; V5, pg. 331; V6 pg. 275, V7 pg. 290

3. Church News 10/9/76—under Priesthood Session, Adam Who is He, M.E. Petersen

THE CHURCH OF
JESUS CHRIST
OF LATTER DAY
SAINTS

LOS ANGELES TEMPLE
10777 Santa Monica Boulevard
Los Angeles, California 90025

September 25, 1980

Dear Brother Sackett:

It is considered appropriate at this time to release you as a scheduled veil worker in the Los Angeles Temple. Please accept our gratitude and thanks for your service in this calling.

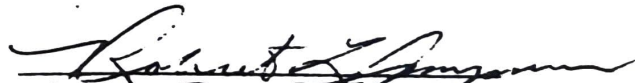
Please return your name tag and yellow veil worker card to your veil supervisor as soon as possible.

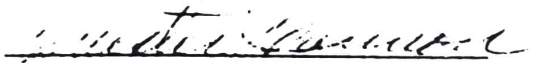
If at some future time your circumstances permit, we would be happy to consider you again to serve as a scheduled veil worker. In the mean time, we invite you to come to the temple as regularly as possible.

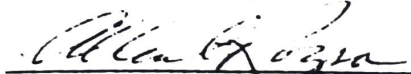
We pray that our Father in Heaven will bless you as you continue in His service.

Sincerely your brethren,

THE TEMPLE PRESIDENCY


Robert L. Simpson, President


Chester J. Cannon, 1st Counselor


Allen C. Rozsa, 2nd Counselor

Supervisor of Veil Workers

(ROBERT L. SIMPSON, A GENERAL AUTHORITY FOR 19 YEARS, IS A MEMBER OF THE FIRST QUORUM OF SEVENTY)

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