



**THE BOOK OF THE
SACRED ASSEMBLY**

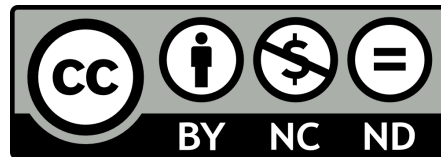


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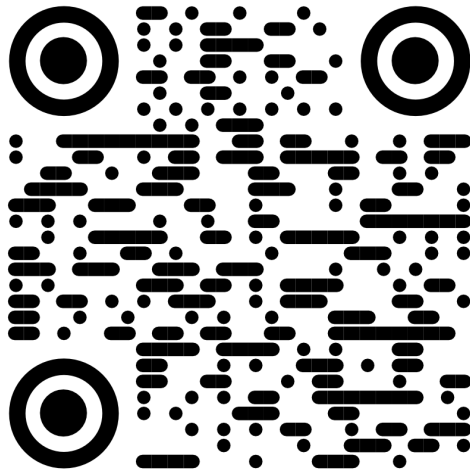


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Section 1: Introduction

1

A. The purpose of the "Solemn Assembly" in the Kirtland era was to provide a space to endow souls with power from on high ¹, feel as though they had seen Celestial beings ², and behold visions of the heavenly realm. ³

B. These Divine encounters of the early Saints have echoed through the ages, influencing their descendants even to this day. Many of these inheritors have looked forward to their own "Day of Endowment" ⁴, but have sensed the absence of the experiences akin to what their ancestors had. In our own day, the need for spiritual renewal and empowerment remains strong, which is why this book was crafted to aid all seekers of enlightenment.

C. A substantial portion of how a Solemn Assembly was conducted is chronicled in an early revelation ⁵, yet that record contains gaps and disjointed narratives, as each Solemn Assembly of old likely bore a unique character. This document, therefore, seeks to reconstruct the Solemn Assemblies of the Saints of Kirtland, enabling modern seekers to partake in their own.

D. Historical citations shall be provided wherever feasible to illuminate the precedents of the Kirtland era.

2

A. It must be noted that the Kirtland Endowments differ drastically from the Nauvoo and Utah endowments, which drew heavily from Masonic rituals.

B. The Kirtland Endowment was an experience you had during a Solemn Assembly - a meeting led by an Entheomagus for those seeking the Divine ⁶. Those in attendance would prepare for the gathering through fasting and meditation. ⁷ The meeting itself consisted of a greeting ⁸; washing your face, hands, and feet with clean water; perfuming your body with cinnamon-infused whiskey; a special blessing called "anointing" ⁹; the blessing and taking of a Sacrament ¹⁰; the sealing of blessings through repetition of a mantra ¹¹; and a concluding rite wherein the Entheomagus would wash the feet of participants.

3

A. In our day a large portion of adults are now religiously unaffiliated, with many citing doubting teachings of religious institutions as a chief reason for this. Despite this, spirituality remains an important part of their life. ¹² Early revelations point to God being a universal presence ¹³ which speaks to all people ¹⁴. A simple shift in language to provide a more inclusive understanding of God may put people at ease where they may otherwise be anxious.

B. In accordance with this wisdom, this document embraces a departure from traditional language to better resonate with contemporary ears, whilst striving to remain true to the heritage, legacy, and identity of the Restoration. It is for this reason that the ceremony is today referred to as a “Sacred Assembly”.

Section 2: Considerations

1

A. Altered states of consciousness have the ability to reveal hidden pathways in which to have profound spiritual experiences. These states can be induced by substances known as "entheogens" - a word derived from the Greek roots en (within) theo (Divine) and gen (creates), meaning "God created within". The Marsh Chapel Experiments, wherein participants encountered life-altering spiritual revelations, stand as a modern testament to this profound truth. ¹⁵

B. Entheogens have been used all throughout history as tools to broaden perspectives, challenge preconceived notions, and deepen our connections with ourselves, our fellow humans, and the Divine. ¹⁶ That said, entheogens can be unpredictable, and even with the best of intentions, sometimes the individual's experience can be vastly different than the intentions set. This is part of the entheogenic experience and should not be seen as a shortcoming of the participant, the Entheomagus, or the Sacrament itself.

C. The spiritual raptures that Joseph Smith Jr. was able to promise and deliver were known as "The Endowment", and both modern scholars ¹⁷ and contemporary accounts ¹⁸ both suggest that he employed entheogens in these Sacraments in the early days of the Restoration to guarantee these experiences.

D. The sacred substances utilized in these early Sacred Assemblies remain cloaked in mystery. Yet, some have suggested that sacred fungi like psilocybe mushrooms might have served as these conduits to the Divine. ¹⁹ As a result, this entheogen is held as a sacred Sacrament. Let it be cultivated and cured with care, tested for safety, and administered with wisdom and guidance. ²⁰

2

A. In the Sacred Assembly, the Entheomagus provides support throughout attaining the altered state of consciousness ("Transfiguration") and provides spiritual counsel to those who seek it. ²¹ Their sacred duty is to do their best to ensure the safety of the participants, provide a comforting presence and atmosphere, and fully inform participants about the substances that are to be consumed as the sacrament and obtain their explicit consent beforehand.

B. To safeguard participants against abuse in their vulnerable state, all sexual activity during the ceremony is strictly forbidden during the Sacred Assembly. This rule is particularly critical for the Entheomagus to uphold.

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

D. Entheogenic experiences, while profound, may not be conducive to the well-being of all, especially those with pre-existing or mental health conditions. Participation in the Sacred Assembly is a personal journey, embarked upon at one's own discretion and risk.

3

A. This document stands as an independent creation, without endorsement from Community of Christ, The Church of Jesus Christ of Latter-day Saints, nor from any of their respective leaders.

B. Furthermore, it is essential to understand that participation in a Sacred Assembly is not a requisite for salvation or a favorable afterlife. This experience is for those who feel drawn by the Divine to engage in it.

Section 3: Preparation

1

A. Let it be known among all who seek Endowment, that the Sacred Assembly is most suitably convened between the days of January 21st and April 30th; for these days have been traditionally favored for a blessed and positive Endowment. ²²

B. Let there be a season for contemplation and integration of the sacred insights acquired during a Sacred Assembly before the attendance of another. Though no specific span is mandated, the customary practice is a year's time. ²³

2

A. Though the gift of Endowment is a Divine right bestowed upon every soul ²⁴, not all are called to every Sacred Assembly.

B. Consideration must be given to the harmony that must prevail among all attendees, for the presence of some may not be conducive to this harmony. ²⁵

C. A Sacred Assembly is not a recreational or thrill seeking experience, and invitations should be extended solely to those who demonstrate a sincere reverence for the sanctity of the Sacred Assembly.

3

A. Within a Sacred Assembly every participant is regarded as an equal.

B. These equals shall select from among them one ²⁶ who is seasoned, wise, and full of compassion to guide their collective journey. They may also appoint assistants who are equally experienced to provide support during the process of transfiguration.

C. Together they shall also appoint a date and place for their Sacred Assembly.

D. The chosen Entheomagus is tasked with the preparation of the space and the perfuming whiskey, but each participant is encouraged to bring their own Sacrament to take.

4

A. The perfuming portion of the Sacred Assembly will include the use of a cinnamon-infused whiskey. [27](#)

B. While common and widespread cinnamon whiskies may be an enticing allure, they should be resisted. For these are often laden with sugars and shall leave a sticky residue which hinders the holy experience.

C. Instead, prepare your own infusion. Select a whiskey which is free of sugar and rich in grains, and place therein several sticks of cinnamon. Let the mixture infuse with one another over the course of several months before the Sacred Assembly, shaking the bottle several times per week.

D. This elixir shall not only be a delight unto the senses with its aroma, but shall also not impede the body with a stickiness, thereby enhancing the experience of the Sacred Assembly

5

A. To behold Divine visions and gain an Endowment, a period of preparation of the body, mind, and spirit is necessary. [28](#)

B. An extended preparation, though not mandatory, may include observing a dietary custom that includes abstaining from strong liquors and hot beverages, as well as tobacco; consuming meat sparingly; and favoring all in-season fruits, herbs, grains, and corn. [29](#)

C. Retire early on the eve of the Sacred Assembly and rise early to ensure the mind is unclouded and the spirit is refreshed. [30](#)

D. The day of the Sacred Assembly shall be devoted to fasting and meditation, embracing thoughts of love, forgiveness, and generosity, while abstaining from criticism of the self and others. [31](#) Ponder the insights and understanding desired from the Endowment, setting forth clear intentions for this time. Such continuous meditation readies the mind for an encounter with the Divine.

6

A. Arrive at the Sacred Assembly in usual attire.

B. However, each shall also bring clothing that is clean [32](#), comfortable, and devoid of text or logos.

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

7

- A.** The duration of the Sacred Assembly spans from dusk till dawn [33](#), thus reflecting the natural cycle of renewal.
- B.** Upon arrival at the designated place, none shall depart until the ceremony's conclusion [34](#) in order to safeguard physical well-being.
- C.** Therefore, prepare for the night accordingly, considering all needs to maintain comfort and attentiveness throughout the night's proceedings.

Section 4: Welcoming and Dedication

1

A. The Entheomagus shall be the first to the sacred space for the evening, in order to greet each soul that seeks entrance to this Sacred Assembly. [35](#)

B. Upon the arrival of any attendee, the Entheomagus shall stand, raise their hands toward the heavens, and bestow the following greeting:

C.

“If you are (a brother/sister/sibling or siblings) I greet you in the name of the Divine Spirit, in remembrance of the connection we have.

I welcome you to fellowship, with a fixed, immovable, and unchangeable determination to be your friend and (brother/sister/sibling). I do this through the grace of the Divine Presence and in the bonds of love.

I commit to upholding our shared values so that I may be blameless and we may enjoy our bond forever and ever. Amen.” [36](#)

D. This greeting exemplifies respectful acknowledgment and acceptance into this sacred space.

E. Those who enter may echo this greeting or simply affirm with "Amen", thus signifying their readiness to embark on the spiritual journey. [37](#)

2

A. As the time to begin the Sacred Assembly approaches, the Entheomagus shall dedicate the space to the pursuits of meditation, fasting, faith, learning, glory, order, and worship. [38](#) This dedication is spoken as the Spirit moves, but a suggested blessing has been provided and may be adapted:

B.

“In the warmth of the Spirit, we come together to dedicate this space for our Sacred Assembly. We invite The Divine into this sanctuary of education, glory, strength, healing, and peace.

May we be blessed with beauty, light, and love as we unite here. Let our hearts and minds be carried away by a rushing wind and soar beyond our human limitations in our pursuit for wisdom.”

C. After this dedication, only participants of the Sacred Assembly should be present, as the Divine's work upon the hearts of humanity is fragile and vulnerable to disruptions. [39](#)

Section 5: Washing and Perfuming

1

A. Commence the Sacred Assembly with a ceremonial cleansing. Let each participant clean their face, hands, and feet with clean warm water. ⁴⁰ This act shall symbolize the casting off of societal constraints, preconceived notions, and habitual patterns, thereby ushering in a state of openness and receptivity.

B. Following this washing, let each participant retire to a private chamber to change into the clothing that was brought with them. This act symbolizes the putting away of the mundane and putting on of the sacred. Once dressed, participants may rejoin the communal space, which is the heart of the sacred journey.

C. While waiting for all to return, engage in setting intentions for the impending mystical journey. This may manifest as meditation and reflection within one's own heart or as gentle and mindful discourse with fellow sojourners in this Sacred Assembly.

2

A. Upon the gathering of all in the communal space, each shall anoint themselves with cinnamon-laced whiskey ⁴¹, which will be provided by the Entheomagus of the Assembly. This shall be done by applying a small amount to the neck and arms.

B. The sweet fragrance of the cinnamon serves to anchor the soul to the body, while the cooling sensation of the whiskey shall invigorate and ready the spirit for the impending Transfiguration.

Section 6: Anointing

1

- A.** After being washed and perfumed, participants shall be anointed by the Entheomagus.
- B.** This sacred blessing shall be administered through the application of a drop of oil upon the crown of the head. Then, with hands laid upon the oil, the Entheomagus pronounces the blessing. ⁴²
- C.** This holy act personally prepares each soul for the profound revelations to come in the Sacred Assembly.
- D.** The blessings shall be imparted first to the eldest of the participants and proceed by age. ⁴³

2

A. Though tradition honors the intuition of the Entheomagus ⁴⁴, a recommended blessing is provided for counsel and direction:

B.

"You have gathered here during this twilight in search of an Endowment. As you venture forth this night, remember that the Divine moves in majesty through all creation.

The visions and revelations granted to you this night will tear the veil and the heavens shall be opened unto you. You shall behold Divinity with your spiritual eyes and come to know the God that dwells within your heart."

Section 7: Sacrament

1

A. To truly connect with the Divine during a Sacred Assembly, participants must partake of a Sacrament.

B. This Sacrament is more than a symbolic act; it is the catalyst for an alchemical transformation, a phenomenon we refer to as "Transfiguration". This Transfiguration enables a glimpse into the realms of splendor and majesty allowing one to commune with Divinity while yet inhabiting their earthly bodies. [45](#)

C. A prayer is offered by the Entheomagus over the Sacrament prior to it being consumed. This prayer reads as:

D.

“Oh God, the Eternal Creator,
we ask you to bless this Sacrament
and set it apart as sacred for all those who receive it.

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

May we always have your Spirit with us.

Amen.” [46](#)

2

A. Each participant consumes the portion of the Sacrament which was mutually agreed upon by the Entheomagus and the participant which was tailored to ensure a smooth celestial voyage.

B. The Entheomagus is encouraged to take a smaller amount or abstain in order to help best guide the participants.

3

A. After partaking of the Sacrament, the Entheomagus then announces:

B.

“Now, my friends, we will see some visions” [47](#)

Section 8: Endowment

1

A. The purpose of the Sacred Assembly thus far has been to meticulously create a safe, comfortable, and private environment that is conducive to a transformative and enriching Endowment experience.

B. The Transfiguration process unfolds gradually. The Entheomagus, positioned centrally ⁴⁸ to effectively communicate, is a key figure who maintains a calm and supportive environment. As the effects begin, the Entheomagus and their assistants provide personalized support to maintain the well-being of everyone present. ⁴⁹ Should any participant require additional assistance or have questions, the Entheomagus and their assistants are readily available to address their needs.

C. Physical reactions may occur during Transfiguration, such as disorientation, nausea, or even vomiting. This is a natural part of the process, and participants should not feel anxious or embarrassed about these symptoms. The Entheomagus and their assistants are available to provide assistance and help manage any discomfort.

D. Changes in perception during Transfiguration may sometimes cause anxiety. If a participant struggles with this, the Entheomagus and their assistants are there to offer comfort through various means, like helping the Transfigured move to a different place in the room, changing the music, or offering blankets or water. Reminding participants that Transfiguration, like all experiences, is temporary can provide reassurance.

E. The Entheomagus and their assistants' primary role in this phase is to be present and supportive, aiding participants in navigating any challenging aspects of their experience, and refrain from rushing the naturally unfolding process. Approaching challenging moments with curiosity and openness can transform them into positive experiences.

F. Once Transfiguration is achieved, the Assembly enters a phase of collective spiritual exploration. The Entheomagus enhances this introspective journey with carefully chosen audio and visual elements, which foster a deeper introspective journey.

2

A. The Endowment, a deeply personal communion with the Divine, blossoms as a unique revelation unto each seeker; approach it with a heart and mind open to the mysteries and Divine truths it reveals.

B. In this sacred rite, one may experience the phenomenon of depersonalization - a dissolution of the self and melding with the vast expanse of the cosmos. This may spark a spectrum of emotions ranging from existential anxiety to sublime wonder. In this melting of barriers, the soul perceives the unity and interconnectedness of the self with others, the natural world, and the Divine.

C. Transfiguration, akin to a Celestial gateway, opens unto realms of profound insight. Through this blessed change, the peculiar nature of human existence is unveiled and understood with greater clarity. This newfound wisdom offers to reshape one's journey henceforth.

D. Alterations in the perception of time and space are common in this sacred state. Time may ebb and flow in unusual rhythms and spaces may seem to breathe. For some, the very concepts of time and space dissolve into irrelevance.

E. Within this exalted state, the soul may be immersed in a sea of euphoria; a transcendent bliss and tranquility which is unparalleled in earthly experiences. The heart's response to such rapture ranges from serene inner peace to an ecstatic jubilation!

F. Paradoxical sensations are a hallmark of the Transfigured state. One may simultaneously feel the warmth of life and the chill of mortality; a contentment intertwined with unease; empowerment coupled with an acute awareness of one's frailties. These paradoxes, obscured in the mundane, unveil their true harmonious coexistence in this elevated state.

G. The profound depth of these interactions with Divinity often defies the ability to be expressed. ⁴⁸ While these sacred moments are best experienced firsthand, participants are encouraged to attempt to articulate their journey, knowing that words can but capture a mere shadow of their Celestial experience.

3

A. As insights crystalize, participants are invited to vocalize a specific mantra. This serves as a conduit for affirmation and internalization of the wisdom received. This mantra is:

B.

“Hosanna! Hosanna! Hosanna!

One with the universe and one with life!

Amen! Amen! Amen!” ⁵⁰

Section 9: Washing of Feet

1

- A.** As the Sacred Assembly draws to its conclusion, the ceremonial washing of feet is undertaken. ⁵¹
- B.** This hallowed act is designed to deepen a sense of unity and kinship amongst all participants. ⁵²
- C.** This rite is conducted by the Entheomagus, commencing with the eldest of the Sacred Assembly, and continues in descending order of age.

2

- A.** Participants are seated in an upright posture with their feet placed on the ground.
- B.** The Entheomagus shall tenderly uplift one foot, placing it above a basin filled with clean water.
- C.** With a cloth immersed in the waters of the vessel, the Entheomagus washes the foot, which is then dried with a separate dry cloth. This process is then repeated for the other foot.
- D.** Throughout, the Entheomagus bestows blessings, uniquely tailored and Divinely inspired upon each soul in the Sacred Assembly. Nevertheless, an example blessing has been prepared:
- E.**

“In the name of all that is holy,

I wash your feet in the pattern of my ancestors.

I do this in humility and as a symbol of my esteem and respect for you.

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

You will have every blessing, gift, and right pertaining to this liberation.

Amen.”

Section 10: Reflect and then Reconvene

1

A. After the Sacred Assembly, those who have never been Transfigured before may find themselves more weary than those who are more accustomed to it. ⁵³ This weariness is a normal part of the process of learning how to navigate otherworldly realms, and will be mitigated the more familiar one becomes with the experience.

B. As the first light of dawn graces the sky, if wellness permits, the Sacred Assembly concludes and all are advised to return home to rest and reflect upon the visions and revelations imparted unto them.

C. It is greatly encouraged for those who partook in the Sacred Assembly to commit their personal visions and revelations to writing and share them when circumstances are appropriate. Nonetheless, it is of utmost importance to uphold the privacy of fellow participants, for each is their own testament to share.

2

A. It is desirable that the participants gather once more, either in the afternoon or in the days to come, to share and contemplate the insights and enlightenment bestowed during their Endowment.

B. Let the discourse be centered upon the wisdom that was gained in the sacred journey. ⁵⁴ Ponder deeply how these heavenly teachings might be woven into the fabric of daily life.

C. Considering the fast that preceded, it is fitting to arrange a feast during this gathering. This mealtime provides an opportunity for the fellowship to nourish not only the soul, but also the body as they integrate their experiences into the realm of the mundane.

D. Once more, it is exhorted unto the participants of the Sacred Assembly to continue to write and share the records of their experiences, so that all may benefit.

Citations

1

[Revelation given January 2nd, 1831 \(RLDS D&C 38:7, 8E and LDS D&C 38:31-33, 38\)](#)

“And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that you should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whosoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand. ... See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.”

[Revelation likely given between February 9th and 23rd, 1831 \(RLDS D&C 43:4D and LDS D&C 43:16\)](#)

“Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.”

[Revelation given June 1st, 1833 \(RLDS D&C 92:2A and LDS D&C 95:7-9\)](#)

“Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you”

[\(RLDS D&C 102:3C-3E, 5B, 10 and LDS D&C 105:9-12, 18, 33, 37\)](#)

“it is expedient in me that mine elders should wait for a little season ... that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me;

inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful.

Verily I say unto you, It is expedient in me that the first elders of my church should receive their endowment from on high ... and inasmuch as they follow the counsel which they receive, they shall have power”

Revelation given April 2nd, 1950 ([RLDS D&C 142:4](#))

“It will be profitable for my servants of the eldership to meet often for study, under the direction of those having responsibility to teach, at such times and places as may be practicable, in preparation for the greater endowment of spiritual power which has been promised and which awaits the time when they can receive it.”

2

["An Angel or Rather the Savior' at the Kirtland Temple Dedication: The Vision of Frederick G. Williams" by Frederick G. Williams in BYU Studies Quarterly 56:1, Page 119](#)

3

[Joseph Smith Jr. 1835-1836 Journal, entry for January 21st, 1836](#)

"The heavens were opened upon us and I beheld the Celestial Kingdom of God and the glory thereof; whether in the body or out I cannot tell. I saw the transcendent beauty of the gate, through which the heirs of that Kingdom will enter, which was like unto circling flames of fire; I also saw the blazing throne of God whereon was seated the Father and the Son; I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold"

4

[Thomas Carrico in 1871](#)

[John Ely in 1913](#)

[Arthur A. Oakman in 1939](#)

[Charles Fry in 1951](#)

[Earl R. Curry in 1957](#)

[Arthur A. Oakman in 1966 Endowment lecture series](#)

5

Commonly known as "The Olive Leaf", this revelation was in fact 2 revelations that are often combined. The first was given [December 27th or 28th, 1832](#) and the second was given [January 3rd, 1833](#).

In the Doctrine and Covenants this is section [RLDS 85](#) and [LDS 88](#).

6

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:37B](#) and [LDS D&C 88:122](#))

“Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.”

7

[Joseph Smith Journal, entry for 30 March 1836](#)

“observed that we had fasted all the day; and lest we faint; as the Saviour did so shall we do on this occasion”

8

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:44](#) and [LDS D&C 88:136](#))

“Behold, verily I say unto you, This is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification.”

9

[Kirtland Elders' Quorum Record, March 29th, 1837](#)

10

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:46B](#) and [LDS D&C 88:141](#))

“It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John’s testimony concerning me. Amen.”

11

[“Hosanna Shout”](#)

12

["Religious 'Nones' in America: Who They Are and What They Believe" by Gregory A. Smith, Patricia Tevington, Justin Nortey, Michael Rotolo, Asta Kallo, and Becka A. Alper](#)

- 29% of U.S. adults are now religiously unaffiliated
- 60% say they question religious teachings
- 56% say they believe in a higher power
- 49% say that spirituality is important to them

13

Revelation given on [December 27-28, 1832](#) (RLDS D&C 85:2-3 and [LDS D&C 88:5-13](#))

"[God who] ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. ... As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

14

[RLDS Book of Mormon 2nd Nephi 12:44-72](#) and [LDS Book of Mormon 2nd Nephi 29:2-13](#)

"And my words shall hiss forth unto the ends of the earth for a standard unto my people which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible; and there cannot be any more bible.

But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they received from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me in bringing forth salvation unto the Gentiles? O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I, the Lord, hath not forgotten my people.

Thou fool that shall say, A bible, we have got a bible; and we need no more bible. Have ye obtained a bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord, your God, have created all men, and that I remember those who are upon the isles of the sea, and that I rule in the heavens above and in the earth beneath; And I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?

Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, today, and forever, and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished, neither shall it be until the end of man, neither from that time henceforth and forever.

Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written; For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea that they shall write the words which I speak unto them; For out of the books which shall be written, I will judge the world--every man according to his works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; And I shall also speak unto the Nephites, and they shall write it; And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; And I shall also speak unto all nations of the earth, and they shall write it.

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; And the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.”

15

[Walter N. Pahnke's thesis "Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness"](#)

More information and follow ups on this experiment can be found on Multidisciplinary Association for Psychedelic Studies's website [here](#).

16

["Introduction: Evidence for entheogen use in prehistory and world religions" in The Journal of Psychedelic Studies, Volume 3: Issue 2](#)

17

["Restoration and the Sacred Mushroom" by Robert T. Beckstead](#)

["Entheogens, Myth, and Human Consciousness" by Carl A. P. Ruck and Mark Alwin Hoffman, pages 63-67](#)

["Revelation Through Hallucination: A Treatise on the Smith-entheogen Theory" by Cody Noconi and Bryce Blankenagel](#)

["The entheogenic origins of Mormonism: A working hypothesis" by Robert Beckstead, Bryce Blankenagel, Cody Noconi, and Michael Winkelman in The Journal of Psychedelic Studies](#)

["The Psychedelic History of Mormonism, Magic, and Drugs" by Cody Noconi](#)

"Psychedelics as a Means of Revelation in Early and Contemporary Mormonism" by Alex Criddle - [Part 1](#) and [Part 2](#)

["A Real Spiritual High: In Defense of Psychedelic Mysticism" by Alex Criddle](#)

["Psychedelics as Sacred Objects" by Alex Criddle](#)

Psychedelic History of Mormonism Symposium ([Part 1](#) and [Part 2](#)), with presenters Alex Criddle, Cody Noconi, and Bryce Blankenagel

["The Psychedelic history of Joseph Smith and Mormon religion" by Jakub Jahl](#)

"'I Know the Entheogenic Theory is True': Herbal Knowledge, The Smith Family, and Psychedelic Use in Early Mormonism" by Cody Noconi, Bryce Blankenagel, and Alex Criddle

18

[Jasper Jesse Moss's autobiography:](#)

"About this time a new supply of preachers came on from New York with some of the witnesses of the Book of Mormon, among them Parley Pratt and Martin Harris. Soon afterwards they began to have visitations of angels among them. I was suspicious of these angels from the first. When they partook of the sacrament they always did so at night. In preparation for this they would exclude everybody from the room but the leaders and would then hang up blankets and quilts at the windows. When all was ready they would open the doors and let the people in. I determined to stay through one of their services of the sacrament, so a friend and I went to meeting with that intention. He went to sleep just before the time to exclude the people, and I became possessed of a deaf-and-dumb devil and they could not make me understand anything. After a time they decided to leave us alone and go on with their ceremony. My companion awakened and we saw the whole performance. I became satisfied that their power was in the wine, so I tried to steal a bottle, and would have succeeded if I had been wearing the cloak I usually wore.

Persons coming from abroad were invited to stay with them over-night and were invariably baptized by them in the morning. Soon they began to invite residents to stay all night with them, and they were also baptized next day. In this way they began to make converts again and I wondered how it was. I asked some of them what had made them change their minds, and their answer was, 'If you could see what we have seen you would be convinced too.'

'But what have you seen?' I asked.

'Oh, we dare not tell!' they replied.

This aroused my suspicion still more, and I determined to ferret the matter out if possible. For this purpose I ceased all opposition to them and became very grave and sober in their meetings. Soon they began to entertain hopes of my conversion and my friends began to be very uneasy about me. Although they talked to me about it and solemnly warned me, I kept my own counsel. I soon got an invitation from the Mormons to stay all night with them. As this was what I was working for I gladly accepted, but so many strangers came from abroad that they could not accommodate me. They, therefore, requested me to put it off until the next night, and I reluctantly complied. The next day Bro. Matthew Clapp came from Mentor to see me, and taking me into the field after school reasoned with me and pleaded apparently in vain. But when he wept and worked on my feelings and sympathies, I told him my suspicions and plans enjoining the strictest secrecy upon him until I should have the opportunity to test the matter. The next night the same difficulty occurred and I was again requested to wait until a later night. In the meantime Brother Clapp could not forbear to relieve the minds of some of the anxious brethren, and the story got out so that the Mormons heard it and the plot was spoiled.

I then stated publicly my suspicions. I said I had studied the black arts, or necromancy, and knew just how their angels were made, and showed how it could be done. I stated that if I had succeeded in getting to stay there all night, I would have had a wrestle with the angel, and that I was sure it would have been of flesh and blood. Perhaps, however, it was best that I failed in my plan and it may be that I was foolhardy, for they might have taken my life rather than be exposed."

[Letter from Jasper Jesse Moss to James T. Cobb:](#)

"The Morley family would invite strangers from abroad & citizens of the immediate vicinity to stay with them all night & every one that stayed, however strong their opposition before, were baptized the next morning. Having studied in my boyhood the black art, ledgerdemain, and juggling I had my suspicions aroused and I confess I acted the hypocrite so as to deceive them and obtained an invitation to stay all night, [but] circumstances prevented. And again I was invited the next night, and again circumstances were unpropitious both times on their part. ...The third night a good brother was so distressed ... that I was going to join [the Mormons], and so worked upon

my sympathies that to relieve him I told him what I was doing and he, to relieve others, told them and it got to [the] ears [of the Mormons], and I got no further invitation.

As soon as I found my secret was out I made a public statement of my design, ... the object I had in view, ... my suspicions, ... how angels could be manufactured and strange wonders made to appear in the night. ... from that time forth invitations to stay over night ceased to be given and no more converts were made in that way.

They partook of the Lord's supper at night with darkened windows and excluded from the room all but their own till they got through, and then opened the doors and called the outsiders in to witness a scene far exceeding the wildest scene ever exhibited among the Methodists.

They had some wild and strange scenes at their ordinary meetings but none to compare with this.

Myself and a young companion were the first to remain; he had fallen asleep and could not be wakened, and I was deaf and dumb. ... after considerable deliberation they finally concluded to proceed with the administration without carrying us out.

My companion soon waked and we witnessed the administration, and became fully satisfied that the wine was medicated. ... I tried to steal the bottle with the balance of wine left, and came near doing it. ... when I told my suspicions and how near I came to getting the wine those performances ceased, and soon after they got a revelation from Joseph that all those things were from the Devil. ([RLDS](#) and [LDS D&C 50](#))”

["The Prophet of the Nineteenth Century" by Henry Caswell, published in 1843:](#)

“[John] Corrill attended several ... meetings in Kirtland. At one of these meetings, which continued all night, they professed to lay on hands for the gift of the Holy Ghost. They also administered a pretended sacrament of the Lord's Supper, after which they prophesied, and spoke in unknown tongues.”

19

["The entheogenic origins of Mormonism: A working hypothesis" by Robert Beckstead, Bryce Blankenagel, Cody Noconi, and Michael Winkelman in The Journal of Psychedelic Studies,](#) pages 224-230

20

Revelation given on [February 27th, 1833](#) and commonly known as "The Word of Wisdom" ([RLDS D&C 86:1](#) and [LDS D&C 89:4-6](#))

"... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you ... this [sacrament]... should be... of your own make"

21

[Joseph Smith Jr. Journal, entry for February 6th, 1836](#)

22

The first endowment was on January 21st, 1836 ([Joseph Smith Jr Journal](#))

the Kirtland Temple Dedication and endowment began on March 27th, 1836

the latest in the year one was given was April 30th, 1836 ([Kirtland Elders' Quorum Record](#))

23

[Kirtland Elders' Quorum Record, March 29th, 1837](#)

After initial Kirtland Temple dedication's endowment, another was planned for April 6th, 1837

24

Revelation given [January 3rd, 1833](#), commonly known as "The Olive Leaf" ([RLDS D&C 85:39A-39B](#) and [LDS D&C 88:127-128](#))

"..even for all the officers of the church, or, in other words, those who are called to the ministry"

Revelation given on [March 8th, 1831](#) ([RLDS D&C 46:1D-3A](#) and [LDS D&C 46:4-6](#)):

"Ye are also commanded not to cast anyone, who belongeth to the church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

And again I say unto you, Ye shall not cast anyone out of your sacrament meetings, who is earnestly seeking the kingdom; I speak this concerning those who are not of the church.

And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out;"

25

Revelation given on [March 8th, 1831](#) ([RLDS D&C 46:1D](#) and [LDS D&C 46:4](#)):

"Ye are also commanded not to cast anyone, who belongeth to the church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation."

26

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:37B](#) and [LDS D&C 88:122](#))

“Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.”

27

[Oliver Cowdery Sketchbook, entry for January 16th, 1836](#)

“... after pure water was prepared, called upon the Lord, and proceeded to wash each other's bodies, and bathe the same with whiskey, perfumed with cinnamon.”

28

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:21A](#) and [LDS D&C 88:76](#))

“Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth.”

29

Revelation given on [February 27th, 1833](#) and commonly known as “The Word of Wisdom” ([RLDS D&C 86](#) and [LDS D&C 89](#))

30

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:38B](#) and [LDS D&C 88:124](#))

“cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated;”

31

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:38A](#) and [LDS D&C 88:123-124](#))

“See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another;”

32

[William W. Phelps letter to Sally Phelps, Jan. 1836](#)

"We are preparing to make ourselves clean, by first cleansing our hearts, forsaking our sins, forgiving every body, all we ever had against them; anointing washing the body; putting on clean decent clothes, [and] by anointing our heads and by keeping all the commandments."

33

[Dusk: Joseph Smith Jr Journal, entry for January 21st, 1836](#)

"[We] retired to the loft of the printing office, where we attended to the ordinance of washing our bodies in pure water, we also perfumed our bodies and our heads in the name of the Lord at early candlelight. , I met with the presidency [in] the west school room in the Chapel to attend to the ordinance of anointing our heads with holy oil."

[Dawn: Joseph Smith Jr. Journal, entry for March 30th, 1836](#)

"... all the official members in this stake of Zion amounting to about 300 met in the temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit and remarked to the congregation ... that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not probably leave this house until morning."

34

[Joseph Smith Jr. 1835-1836 Journal, entry for March 29th, 1836](#)

"The word of the Lord came to us through President Joseph Smith Jr. that those who had entered the holy place must not leave the house until morning, but send for such things as were necessary"

35

Revelation given [January 3rd, 1833](#), commonly known as "The Olive Leaf" ([RLDS D&C 85:39C-40](#) and [LDS D&C 88:128-132](#))

"He that is appointed to be president, or teacher... when he cometh into the house of God (for he should be first in the house; behold, this is beautiful, that he may be an example). ... and when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:"

36

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:41](#) and [LDS D&C 88:133](#))

“Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.”

37

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:43](#) and [LDS D&C 88:135](#))

“And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher, with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.”

38

Revelation given [December 27th or 28th, 1832](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:36B](#) and [LDS D&C 88:119](#))

“Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;”

39

Revelation given on [August 2nd, 1833](#) ([RLDS D&C 91:2C](#) and [LDS D&C 94:8-9](#))

“And you shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there; but if there shall come into it any unclean thing, my glory shall not be there, and my presence shall not come into it.”

40

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:45-46](#) and [LDS D&C 88:138-141](#))

“And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John’s testimony concerning me. Amen.”

41

[Oliver Cowdery Sketchbook, entry for January 16th, 1836](#)

"... after pure water was prepared, called upon the Lord, and proceeded to wash each other's bodies, and bathe the same with whiskey, perfumed with cinnamon."

42

[Joseph Smith Journal, entry for January 21st, 1836](#)

“At early candlelight I met with the Presidency, at the west school room in the Temple to attend to the ordinance of anointing our heads with holy oil. ...

I took the oil in my left hand, father Smith being seated before me and the rest of the presidency encircled him roundabout. We then stretched our right hands to heaven and blessed the oil and consecrated it in the name of Jesus Christ. We then laid our hands on our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil and sealed many blessings upon him.”

43

[Joseph Smith Jr. 1835-1836 Journal, entry for January 21st, 1836](#)

“The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hand of father Smith.”

44

Revelation given on March 8th, 1831 ([RLDS D&C 46:1B](#) and [LDS D&C 46:2](#)):

“... it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit”

Revelation given in [June 1830](#), commonly known as "The Visions of Moses" ([RLDS D&C 22:7C, 8C](#) and [LDS Moses 1:11, 14](#))

"[God's] glory was upon me, and I beheld his face, for I was transfigured before him. ...

For, behold, I could not look upon God except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so surely?"

[RLDS Moroni 4-5](#) and [LDS Moroni 4-5](#):

"The manner of their elders and priests administering the flesh and blood of Christ to the church: They administered it according to the commandments of Christ; wherefore we know the manner to be true, and the elder or priest administered it: And they knelt down with the church and prayed to the Father in the name of Christ, saying:

'O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.'

The manner of administering the wine: Behold, they took the cup, and said:

'O God, the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.'"

Revelation given [June 9th, 1830](#), commonly known as "The Articles and Covenants of the Church" ([RLDS D&C 17:22-23](#) and [LDS D&C 20:75-79](#))

"It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or priest shall administer it; and after this manner shall he administer it: He shall kneel with the church and call upon the Father in solemn prayer, saying,

'O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.'

The manner of administering the wine: He shall take the cup also, and say:

'O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.'"

47

[Remarks Of Zebedee Coltrin On Kirtland, Ohio History Of The Church, Minutes Of The Salt Lake City School Of The Prophets, October 3, 1883](#)

“Once after returning from a mission, Zebedee Coltrin met Brother Joseph Smith Jr. in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage. The party consisted of Presidents Joseph Smith Jr., Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin. Next morning at New Portage, Coltrin noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance. ... presently ... Joseph stepped between Brothers Cowdery and Coltrin and, taking them by the arm, said, ‘Let’s take a walk.’

They went to a place where there was some beautiful grass and grapevines and swampbeech interlaced. President Joseph Smith Jr. then said, ‘Let us pray.’ They all three prayed in turn--Joseph, Oliver, and Zebedee. Brother Joseph then said, ‘Now brethren, we will see some visions.’ Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them.

The heavens gradually opened, and they saw a golden throne on a circular foundation, something like a lighthouse, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, ‘They are our first parents, Adam and Eve.’ Adam was a large, broad-shouldered man, and Eve as a woman, was large in proportion.”

48

Revelation given [January 3rd, 1833](#), commonly known as “The Olive Leaf” ([RLDS D&C 85:39C](#) and [LDS D&C 88:128](#))

"[The one] that is appointed to be president, or teacher, shall be found standing in [their] place, in the house, which shall be prepared for [them] ... in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech."

49

[Ezra Booth to The Ohio Star on October 31st, 1831](#)

“[Joseph Smith Jr.] wished them not to be overcome with surprise, when that event ushered in. He continued until by long speaking, himself and some others became much excited.”

50

[Manuscript History of the Church, entry for 17 January 1836](#)

"The Lord poured out his Spirit upon us, and ... the congregation [was] soon overwhelmed in tears, and some of our hearts were too big for utterance"

51

["Hosanna Shout"](#)

52

Revelation given [January 3rd, 1833](#), commonly known as "The Olive Leaf" ([RLDS D&C 85:46](#) and [LDS D&C 88:140-141](#))

"And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen."

53

[Joseph Smith Jr. Discourse, November 12, 1835:](#)

"it is calculated to unite our hearts, that we may be one in feeling and sentiment and that our faith may be strong"

54

[Juvenile Instructor 27:303-304](#), regarding after the giving of "The Vision" (Doctrine and Covenants 76):

"Joseph [Smith Jr.] sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney [Rigdon] sat limp and pale, apparently as limber as a rag, observing which, Joseph Remarked, smilingly, 'Sidney is not used to it as I am'"

See also revelation given in [June 1830](#), commonly called "The Visions of Moses" ([RLDS D&C 22:7A](#) and [LDS Moses 1:10](#))

"And it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself,"

[Joseph Smith Journal, January 22nd, 1836](#)

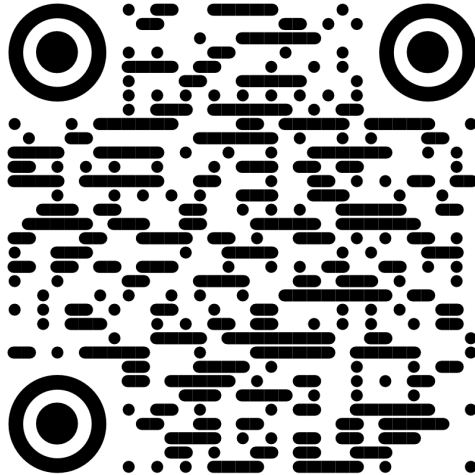
“Friday morning the 22nd: attended at the school room at the usual hour, but instead of pursuing our studies we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening while attending to the ordinance of holy anointing.”

Appendix: Sacred Assembly Release of Liability Form

Please note that this release form was developed without a law professional, but was based heavily off of The State of Oregon's "[Informed Consent to Receive Psilocybin Services](#)" form as well as recommendations made by Chacruna's "[Guide to RFRA and Best Practices for Psychedelic Plant Medicine Churches](#)"

The Sacred Assembly Release of Liability form is found at the end of this document, but may also be printed off separately at

Gileriodekel.com/Sacred-Assembly-Release-Form



Sacred Assembly Release of Liability Form

I have been informed of and understand the following:

(Please initial each item below.)

1. _____ I have been provided with the latest copy of The Book of the Sacred Assembly and have read it in its entirety before partaking in this ceremony, known as a "Sacred Assembly".

2. _____ I am aware that this ceremony will include taking psilocybe mushrooms, "The Sacrament", which are an entheogenic/psychedelic substance.

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

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

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

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

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

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

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

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

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

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

13. _____ I understand and have been informed of the potential benefits, risks, and complications of The Sacraments with my Entheomagus to the extent that they are known.

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

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

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

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

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

19. _____ I understand that Evan Sharley, the author of The Book of the Sacred Assembly, does not sponsor this gathering and bears no responsibility or liability for misconduct or injury during Sacred Assemblies.

20. _____ I understand that The Church of the Entheogenic Saints does not sponsor this gathering and bears no responsibility or liability for misconduct or injury during Sacred Assemblies.

21. _____ I, as well as my estate, release the Entheomagus of this ceremony, _____, from any and all liability.

Name (Print) _____

Signature _____

Date: _____