

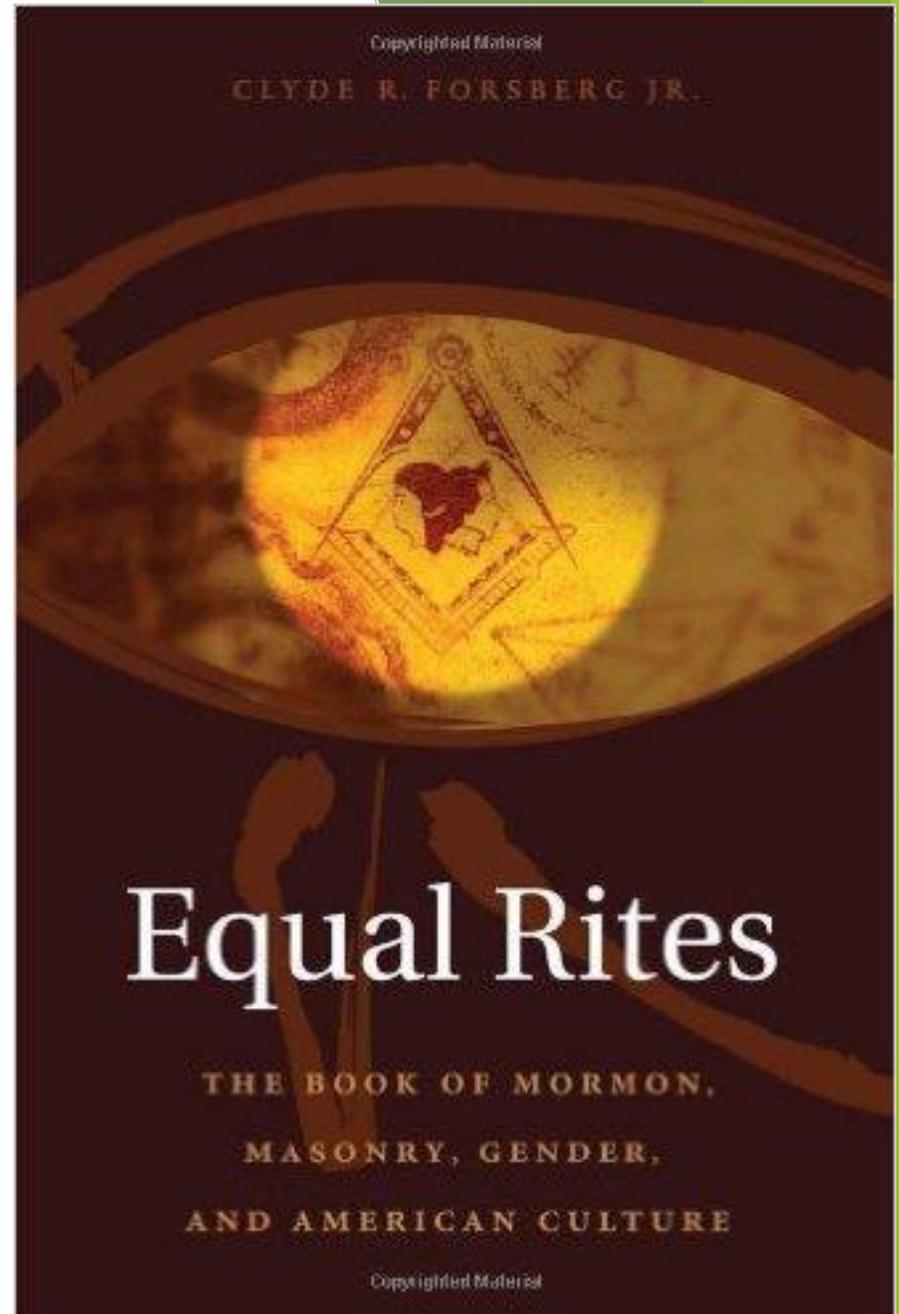
Mormonism, Magic, and Sexual Purity

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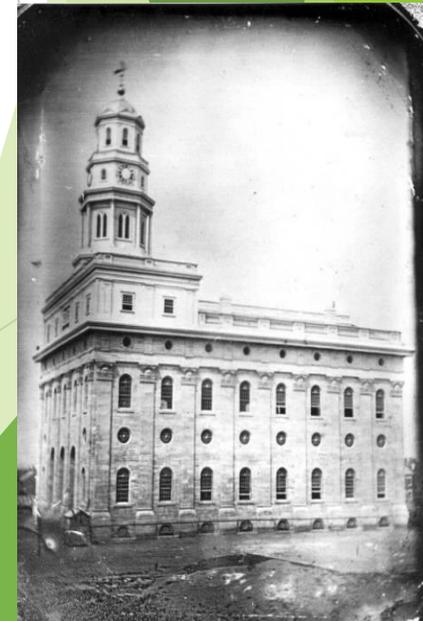
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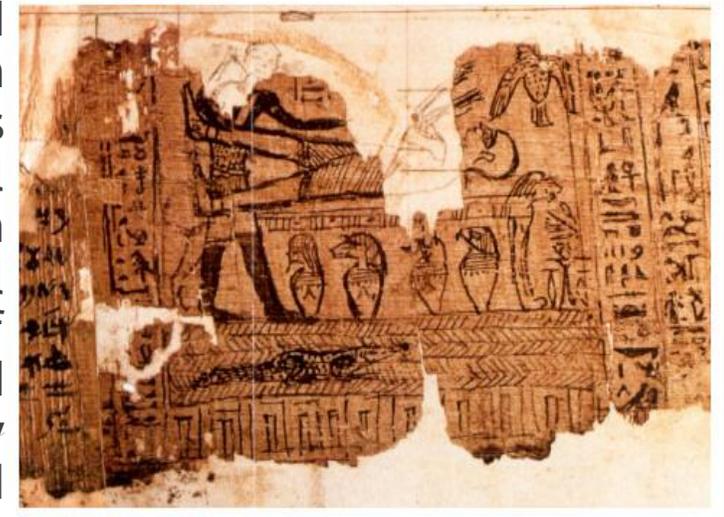
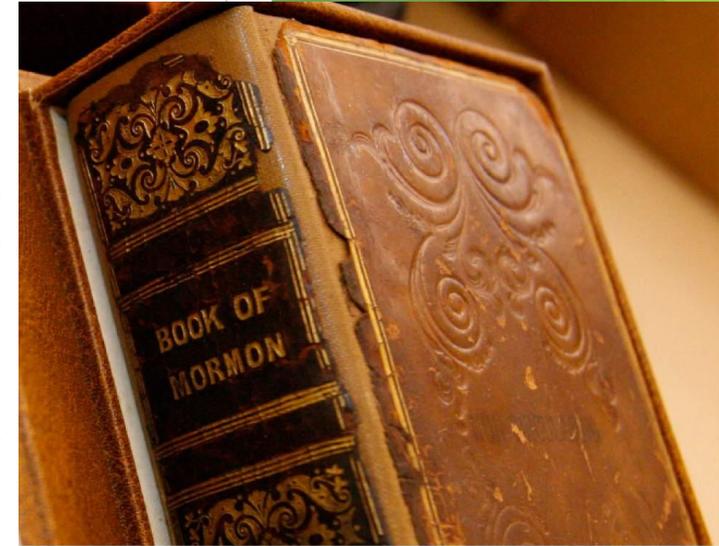
Equal Rites versus Divine Rite

- ▶ *Equal Rites: The Book of Mormon, Masonry, Gender, and American Culture* (Columbia University Press, 2004) was the first to argue that Mormonism can be seen as a radical, Christian Masonic revitalization movement, which included women as active and equal participants in the rituals to true manhood. The Book of Mormon, therefore, was the textual basis for a new Masonry in American culture, one that attempted to carve a middle road between Evangelical Christianity (or cult of true womanhood) and orthodox Masonry (or cult of true manhood), a Masonic Monitor, too, but the classic narrative or fictive type, which, in the wake of the Morgan Affair, might go undetected as such by Joseph Smith's enemies in the anti-Masonic Party and orthodox Christian camp.
- ▶ *Divine Rite of Kings: Land, Race, Same Sex, and Empire in Mormonism and the Esoteric Tradition* (Cambridge Scholars Publishing, 2016) tests this thesis, concluding that the original dream of restoring American Masonry to its former glory was more radical still, that is, a tricolor kingdom of red, white, and black the end in sight, albeit an utterly colonial arrangement. However, the failure to build the Kingdom of God in Jackson County, Missouri, gave way to a new, post-Masonic/Christian formulation, having much in common with, if not taken from, Scottish Rite and Egyptian Rite Masonry—including women, but excluding women and men of African ancestry as part of a plan to insulate the Kingdom against attack. “Chosen People” replaced “Promised Land” in the early Mormon “quest for empire” and a new sense of national identity, which coincided with the creation of a fictive Mormon royal dynasty with Abraham as the model civic and religious leader.



Book of Mormon versus Book of Abraham --Promised Land versus Chosen People--

- ▶ In the Book of Mormon, founder Joseph Smith is said to be a direct descendant of Joseph, the favorite son of Jacob (Israel) who fathers the Twelve Tribes. The mission of the book and latter-day church that Smith founded in 1830 was to the descendants of the Biblical Joseph, that is, to the children of Ephraim and Manasseh who in Mormon parlance are the titular heads of Christian Europe and pagan/Native America. The original mission of the church was also to the descendants of Judah. Importantly, the line separating “red” and “black” may have been intentionally blurred to include the alleged descendants of Cain and Canaan or “children of Africa.” Racist but inclusive nonetheless.
- ▶ In the Book of Abraham, on the other hand, founder Joseph Smith is said to be a direct descendant of Abraham, his true identity and mission in concert with that of the Old Testament patriarch destined for greatness before he was born. A “translation” in the esoteric or occult/magical sense, using a bona fide Egyptian text (the Book of Breathing and an esoteric favorite in this respect), the Book of Abraham was a textual precursor and blueprint for a radical departure from the original, Book of Mormon, Templar, and classical Republican vision for the Kingdom and country, propounding, instead, an absolutist monarchy and theocracy with Smith as “King” as the best and only hope for America. Racist and exclusive!

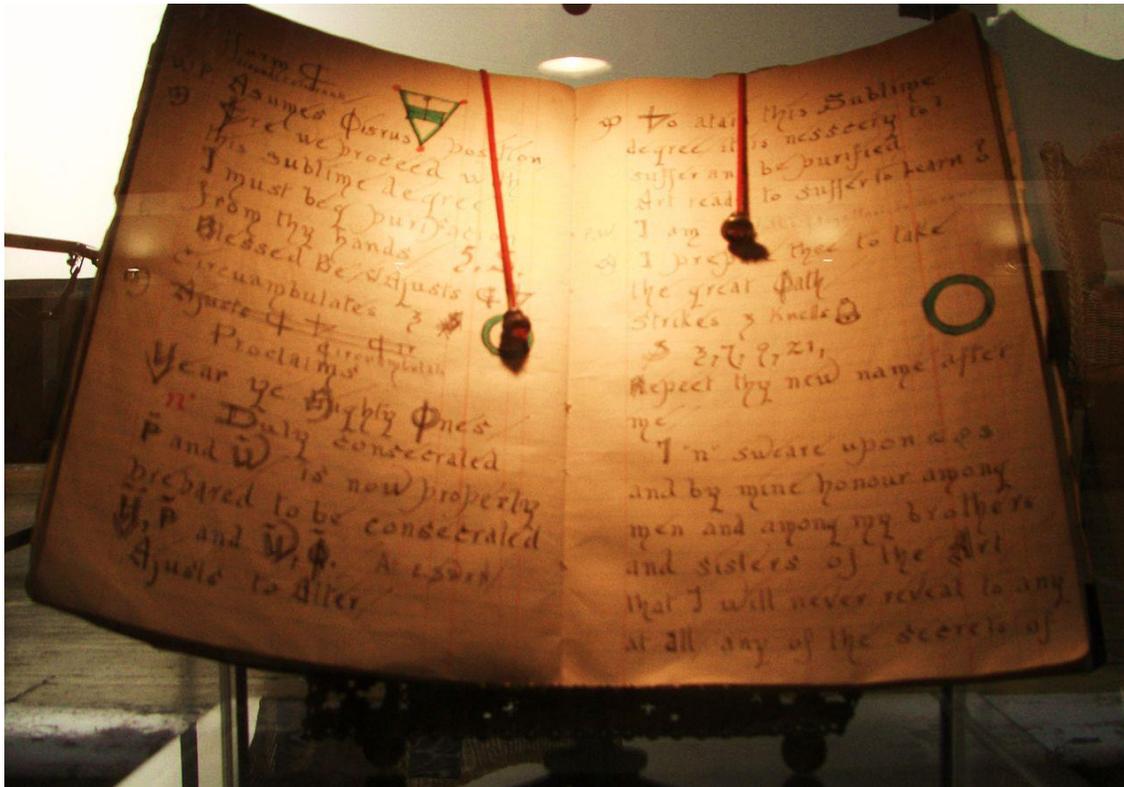


Sexual Purity versus Racial Purity

- ▶ 1978 marks the beginning of the end of “racism” in Mormonism, or at least the end of the racist practice of denying the priesthood to males of African heritage, and thus entrance to the temple of men and women of color.
- ▶ However, another basis for exclusion was waiting to replace that of *race* should it become necessary, that being, a belief in *sexual purity* and, importantly, a heightened, heterosexist type.
- ▶ In the religious discourse leading up to and following the so-called end of the Priesthood ban, “gays and lesbians” were being groomed to take the place of Africans as the new seed of Cain and Canaan, who, in Mormon thought, are said to have been cursed with a dark skin for sins they allegedly perpetrated in the pre-existence.
- ▶ The shift from racial purity to sexual purity, not unlike the metamorphosis of the Kingdom of God from Promised Land to Chosen People, would defend the Kingdom against attack, but, more importantly, allow it to spread throughout the world as never before.
- ▶ The LGBTQ community, inside and outside of Mormonism, must bear the brunt of such scapegoating and discrimination vis-à-vis the church’s opposition to same-sex marriage.



“Mormonism’s Rosicrucian Journey” Magic and Sexual Purity

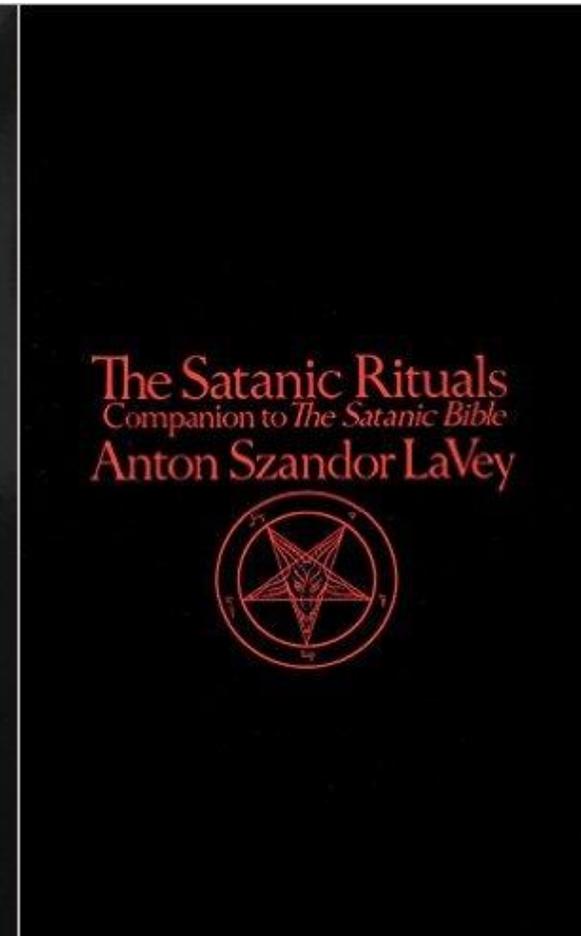
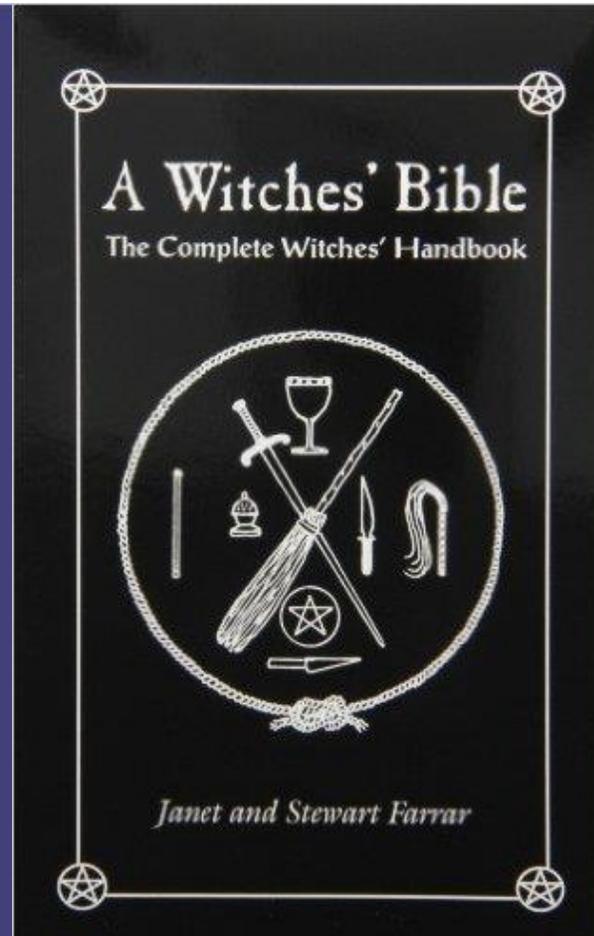
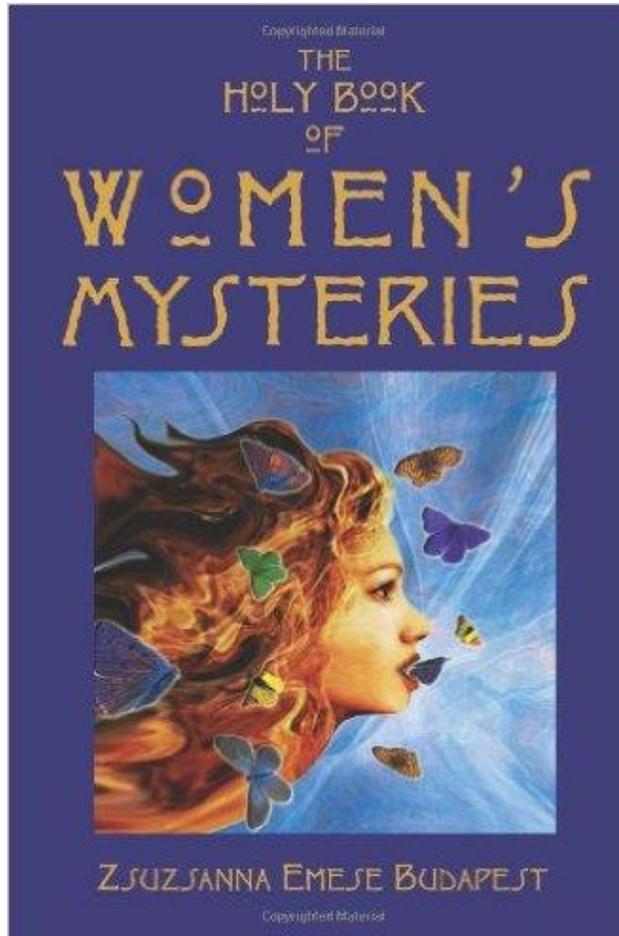


Ritual Magic versus Sex Magic

Wiccan versus Dianic Covens

The Gay Coven

The Satanic Rituals



“Constancy Amid Change”; or, the Mormon Things Change, the Mormon they Stay the Same

- ▶ Historically, the Mormon Kingdom of God has undergone a number of metamorphoses. The first was from Promised Land (Jackson County, Missouri) to Chosen People (Nauvoo, Salt Lake City). However, after a racist theology and ritualistic celebration of alleged Anglo-Saxon and Hebraic origin and destiny had run its course, another basis for admission into and advancement took its place--a virulent heterosexism the basis for admission and exclusion.
- ▶ The end of the priesthood ban in 1978, which discriminated against men and women of African descent as the alleged and literal descendants of Cain and Canaan in the Bible, and thus unworthy to attend or worship in the temple, merely found a replacement—LGBTQ persons becoming the adopted seed of Cain and Canaan in essence.
- ▶ “Defenders of LGBTQ rights fail to understand that the end of the priesthood ban and discrimination based on race are precisely why the LDS Church is unlikely to change its discriminatory policies of same-sex-attraction, until, that is, a suitable scapegoat or replacement can be found... In this latest metamorphosis of the kingdom of God, the LGBTQ community have become the adopted seed of Cain and Canaan and, if unrepentant, future sons and daughters of perdition. They have but two choices in the postmodern, international world of Mormonism: to become servants in Heaven or masters in Hell” (Forsberg 2016, 191).