

Tokyo Japan Temple Fact Sheet



Location: 5-8-10 Minami Azabu Minato-Ku, Tokyo 106-0047 Japan

Original Plans Announced: August 9, 1975

Original Groundbreaking: April 10, 1978

Original Dedication: October 27-29, 1980

Renovation Construction Began:
September 29, 2017

Rededication: July 3, 2022

Architect: Richardson Design Partnership (RDP) and Kume Sekkei

Contractor: Takenaka Corporation

Landscape Architect: LOCI and D+M

Lighting Design: RDP, Kume Sekkei and Yamagiwa

Property Size: 1.22 acres

Building Size: 53,779 square feet

The Tokyo Japan Temple was the 18th temple built by The Church of Jesus Christ of Latter-day Saints and was originally dedicated in 1980 by President Spencer W. Kimball. The temple was the first temple built in Asia and the first temple in Japan.

In addition to the temple in Tokyo, there are two other operating temples in Japan in Fukuoka and Sapporo and one temple under construction in Okinawa. After its rededication, the Tokyo Japan Temple will serve approximately 92,751 members in 20 stakes in the Tokyo area (a stake is similar to a diocese). There are currently 265 temples operating, announced or under construction throughout the world.

EXTERIOR FEATURES

BUILDING: The temple is located in one of the loveliest residential areas of Tokyo, across from the lush vegetation of historical Arisugawa Memorial Park. It is made with structural steel and reinforced concrete faced with 289 panels of precast stone, giving the appearance of light gray granite.

SPIRE: The building is 70.5 feet tall to the top of the main walls. The spire is another 91.2 feet to the bottom of angel Moroni, which is 16.7 feet to the top of the trumpet. In 2004, a gilded statue of the angel Moroni was added to the previously statueless spire of the temple.

LANDSCAPING: The landscape architects chose many indigenous plants for the landscape palette. These include Japanese maples, bamboo, and other important plant material in Japanese landscapes. Landscaping is now around the entire temple, whereas before it was very limited.

FOUNTAINS: The temple has a waterfall and two Japanese-style shallow ponds as landscape features. These features are natural looking and provide wonderful “soft” noise and visual appeal to the plaza space.

WINDOWS: The art glass windows include earth-toned colored glass borders with carved, frosted glass center panels for the main windows and simple frosted center panels for the side windows. Before the renovation, the

temple only had art glass in the center main window while side windows were clear with added draperies. The art glass windows were designed by Shaun Harrison of RDP and fabricated by Holdman Studios of Lehi, Utah.

INTERIOR FEATURES

PATTERNS: Patterns used in the art glass, carpets, and fabrics were all selected to replicate or be reminiscent of, traditional Japanese patterns seen in kimono fabric, shoji screens, and other historic Japanese art.

CARPETING: The general carpet is a nylon product manufactured in the US and installed by Japanese contractors. The bride's room, celestial room, and sealing room carpets are all hand-tufted wool products that were fabricated in China and installed by Japanese contractors. The loose rugs in the lobby are both nylon and wool and fabricated in China. Both the bride's room and entry rug designs are based on historic kimono fabric patterns.

STONE: Flooring materials consist of stone and ceramic tile, depending on the area of the temple. Due to some constraints of the existing structure, some of the areas have a stone and porcelain tile combination. In other locations, there is also stone mosaic tile used.

PAINTING: The decorative paint design is simple and geometric in nature and uses similar motifs that are contained in the art glass and other architectural features. The decorative paint was designed by Shaun Harrison of RDP.

INTERIOR ART GLASS: Interior art glass complements the exterior art glass design. The main locations for interior art glass are in the confirmation room, sealing room and celestial room doors. The art glass was designed by Shaun Harrison of RDP and fabricated by Holdman Studios of Lehi, Utah.

FONT RAILINGS: The font railings and glass were fabricated by Japanese subcontractors.

LIGHTING: The basic design throughout most of the temple takes design ideas from the traditional Japanese lantern with glass that looks like rice paper. As the rooms progress in importance, they get more ornate and include crystals in the ordinance rooms. The decorative lighting was designed by Shaun

Harrison of RDP. The fabrication and installation were by Yamagiwa of Japan, the same company that did the Sapporo Temple decorative lighting.

CEILINGS: The ceilings and crown moldings were designed, fabricated, and installed by Japanese consultants and subcontractors. Most of the ceilings are simple painted gypsum board or stepped ceilings with complementary trim in stained wood or painted wood materials.

MILLWORK: The millwork was fabricated in Japan by Japanese subcontractors.

DOORS AND HARDWARE: The doors are wood with locally sourced hardware.

UNIQUE FURNITURE: Six consoles in the corridors of the third and fourth floors were customized to include hand-painted doors based on historic Japanese screens. There are three different scenes: cherry blossom, chrysanthemum, and the pine tree.

SILK FLORALS: The floral arrangements were created and installed by a floral artist in Tokyo. The product was ordered by our floral missionaries in Salt Lake and then shipped to Japan, where the local floral artist assembled and installed all the silk floral arrangements in the temple and annex.



The Significance and Purpose Behind the Tokyo Temple Rededication



A PLACE TO FEEL HOLINESS—PRAYER, CONNECTIONS, AND LOVE

For members of The Church of Jesus Christ of Latter-day Saints, a temple has a different purpose than a meetinghouse, where members and others gather weekly for services to pray, sing, and worship God.

While the temple is also a place of prayer, it has a much deeper, sacred purpose. The temple is a holy edifice, dedicated to God. It is a special place to make sacred promises with God and perform marriages and other ceremonies that bind families together for eternity.

In the temple, members also learn to emulate the pure love of Christ which strengthens their families and their interactions with neighbors and their communities.

As recorded in the Old Testament in the Bible, temples have been built since historic times as a place for people to interact with deity.

Because of this, members of the Church must be worthy, and meet special requirements prior to entering.

PRAYER

The temple is also called the “house of prayer” because members meditate, give thanks, and contemplate struggles, and challenges in their lives.

They seek guidance and counsel from God as well as increased faith to change their lives in a positive way.

That is why temples have a peaceful, quiet atmosphere where visitors speak only in whispers.

CONNECTIONS

There are special ceremonies conducted in the temple that deepen the bond between individuals and their families which members of the Church believe lasts beyond death for eternity. Members feel they can meet again with their beloved families, even if they are separated by death, and that family ties will last forever not only in this world but in the next.

LOVE

The teachings of Jesus Christ are recorded in the New Testament. When asked what was the greatest of all of God’s commandments, Christ responded, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, thou shalt love thy neighbor as thyself. (Matt. 22:37-40).

Prayer and all ceremonies performed in the temple are an opportunity to personally feel God’s love and, at the same time, strengthen love for God. Because of this, members learn to deepen and show love for God and their neighbors.

THE OPEN HOUSE

Temples, which Church members feel are the most sacred buildings on earth, are normally not open to the public.

However, the Tokyo Japan Temple, following completion of construction to meet new seismic standards, will be open to the public for a short period of time before it is dedicated.

This will be the first open house at the Tokyo Temple in over 40 years, since it was originally dedicated in 1980.

The theme of the open house is “A place to feel holiness ~ prayer, connections, and love.” The entire community is invited to attend

We are pleased that vaccinations are taking place to curb the global Coronavirus pandemic. We will be taking all cautionary measures and follow all instructions from the government.

We warmly invite you to participate with us.



History of The Church of Jesus Christ of Latter-day Saints in Japan



The first recorded Japanese person to meet a member of The Church of Jesus Christ of Latter-day Saints (hereafter “the Church”) was Hirobumi Ito. In 1871 Ito was dispatched by the new Meiji government to visit America to investigate its financial system. While traveling on the transcontinental railroad, he met Angus M. Cannon. Over a period of two and a half days, they discussed the origins and history of the Church.

In December of the same year, the Meiji government sent a delegation of more than 100 people throughout the world. Iwakura Tomomi, Minister of the Right, was the envoy. Hirobumi Ito accompanied the party.

The most shocking discovery of the mission's one-and-a-half-year tour of the United States and Europe was that Christianity was a spiritual pillar of Western civilization. They realized that it supported people's ethics and was the foundation for people's diligence.

Due to heavy snows, the Iwakura Mission was stranded in Utah for 19 days. They stayed in Salt Lake City, where the Church headquarters are located. Team members who played a central role in guiding the future of Japan visited the Church's businesses, schools, museums, and theaters. It was also recorded that they visited the homes of Church leaders and members. They were the first Japanese to participate in meetings for the Church.

INITIATING MISSIONARY ACTIVITIES IN JAPAN (1901)

In 1901 President Lorenzo Snow, the fifth President of the Church, announced the commencement of missionary activities in Japan. During the announcement, he said, “Members of the Iwakura Delegation demonstrated great interest in the pioneering spirit of the Saints, and they were surprised that the Church had not yet sent missionaries to Japan. The truth is, that statement has remained in my memory until this day.”

Among the first missionaries sent to Japan were Heber J. Grant, who later served as the seventh President of the Church; Horace S. Ensign, assistant conductor of the Tabernacle Choir; Luis A. Kelch, an experienced missionary; and 18-year-old Alma O. Taylor, who was proficient in languages. The Asia Mission headquarters were established in Tokyo, the first in a non-Christian country.

The arrival of missionaries at Yokohama Port was reported in the newspaper that same day, and although some of the comments were defamatory, others were friendly. The missionaries loved Japan and the Japanese, even though their work didn't progress as they had expected. They continued to find opportunities to learn about Japanese culture.

The following year, on March 8, 1902, the first convert in Japan, Hijime Nakazawa, was baptized (a ceremony to become a member of the Church) on the Omori Coast in Tokyo.

In 1909 the Book of Mormon, translated by Alma O. Taylor, was published for the first time in Japanese. Special leather-bound copies were presented to His Majesty the Emperor (Emperor Meiji), His Imperial Highness the Crown Prince (later Emperor Taisho), and other government officials.

SUSPENSION OF MISSIONARY ACTIVITIES DUE TO ANTI-AMERICAN SENTIMENT (1924-1947)

When missionaries were first posted to Japan, they found that language and cultural barriers made it difficult for the Christian religion to take root. Also, in some areas, anti-American sentiment was increasing. At the

same time, the 1923 Great Kanto Earthquake caused unprecedented damage, leading to a suspension of missionary activities.

Several years later, hostilities leading to World War II began, resulting in a longer than anticipated suspension of missionary activities. The Japanese members were very disappointed but believed that missionary activities would some day resume. They held meetings and supported each other while firmly maintaining their faith.

After the war, many Latter-day Saints soldiers residing in Japan began holding worship services. In 1948 Edward L. Clissold, who was working at the Civil Information Department at General Headquarters, was called as the president of the Japanese Mission, and missionary activities were resumed.

THE MORMON PAVILION AT THE OSAKA WORLD'S FAIR (1970)

During the subsequent two decades, the number of Latter-day Saints in Japan continued to grow, reaching approximately 11,000 members.

The World's Fair Expo was held in Osaka in 1970. The Church participated with the theme "Man's Search for Happiness." During a six-month period, more than 6.6 million people visited the "Mormon Pavilion."

His Imperial Highness the Crown Prince (currently the Emperor Emeritus), who was the honorary president of the Expo Association, also visited the pavilion.

TOKYO TEMPLE CONSTRUCTION ANNOUNCED IN 1975, COMPLETED IN 1980

During that time, the closest temple to Japan was in Hawaii. It was a great financial burden for members to travel to attend a temple, the only place where sacred ordinances make it possible for families to be together in this life and for all eternity.

In August of 1975, members from all over Japan gathered at the Tokyo Budokan to listen to the President of the Church, Spencer W. Kimball. Members cried with joy as he proposed the building of a temple in Tokyo, the 18th in the world and the first in Asia. They unanimously sustained the proposed action.

Five years later, an open house was held in September 1980. 150,000 people attended over one and a half months. Television and newspapers covered the event of the first temple built in Asia and many

political, business, religious, and educational leaders were in attendance, as well as many celebrities. Notable attendees included, Konosuke Matsushita of Matsushita Electric Industrial Company, Yosohi Kobayashi, president of Nippon Television, and Nikkyo Niwano, chairman of Rissho Koseikai.

There are now 130,000 members of the Church in Japan in 261 congregations. Temples have been built in Fukuoka in 2000 and Sapporo in 2016, and in April 2019 a fourth temple in Japan was announced to be built in Okinawa. Many members can now feel the blessings of the temple stronger and closer than ever before.

The Tokyo Temple was closed in September 2017 for renovations that included significant changes to the interior, exterior, and auxiliary buildings. The public is invited to tour the newly remodeled temple from Friday June 3, 2022, to Saturday, June 18, 2022. The temple will be closed on Sunday, June 2 and Sunday, June 12.

HELPING HANDS ACTIVITIES

In the thirteenth Article of the Church's "Articles of Faith," it says, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; ... we believe all things, we hope all things ... if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Church members in Japan and all over the world pursue good things, share the best things, help each other, and become part of building a peaceful society, regardless of ethnicity, beliefs, traditions, or cultures. This was demonstrated when the Great Hanshin-Awaji Earthquake occurred in 1995. The Church helped by allowing the use of the Kobe mission home and church as a shelter and a warehouse for emergency relief supplies. Many Church members also volunteered to help. This helped initiate many similar volunteer activities throughout the world.

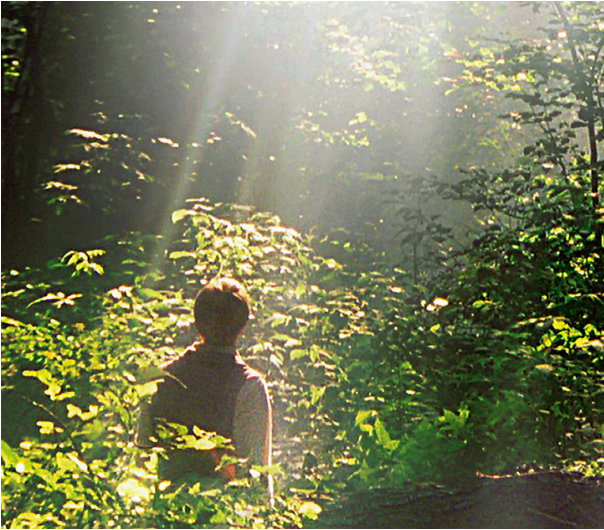
Later, humanitarian work carried out by The Church of Jesus Christ of Latter-day Saints came to be known by the name of "Helping Hands." These Christian volunteers, wearing yellow vests, can now be seen throughout Japan donating their time and talents to help people in need. Some of the current activities they are involved in include cleaning up local communities, holding blood drives in collaboration with the Japanese Red Cross Society, delivering relief supplies during disasters, and removing mud and debris.

After the 2011 Great East Japan Earthquake, the Church provided a wide range of services, from emergency assistance and reconstruction assistance to helping businesses recover.

Assistance has continued through the COVID-19 pandemic. The Church has provided masks and sanitizing disinfectants to medical professionals and food to households in need. As Christians who practice the teachings of Jesus Christ to “love thy neighbor as thyself,” members of the Church seek opportunities to contribute to and help local communities.



Church History



THE BEGINNINGS (AD 1820–1830)

For The Church of Jesus Christ of Latter-day Saints, one of the most influential events in religious history occurred during the spring of 1820, when two heavenly beings appeared to a young boy named Joseph Smith in the rural community of Palmyra, New York, USA.

In the early 19th century, there was a religious revival in the northeastern United States. Confused by the conflicting claims of the various faiths, Joseph went to the Bible for guidance and found the counsel in James 1:5 to “ask of God” for himself.

In a wooded grove near the family farm, Joseph knelt to pray. Joseph recorded the following about this experience.

“I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— ‘This is My Beloved Son. Hear Him!’”

Joseph Smith experienced the most dramatic revelation since biblical times, a visit with God, and His Son, Jesus Christ.

He was commanded to join none of the existing churches and was told that God would restore to earth the Church originally organized by Jesus Christ.

Ten years later, after a series of revelations and dramatic visitations to Joseph and others, The Church of Jesus Christ of Latter-day Saints was officially organized on April 6, 1830.

THE BOOK OF MORMON: ANOTHER TESTAMENT OF JESUS CHRIST (1821–1830)

A few years later in 1823, Joseph Smith was directed by an angel where to find a set of metal plates buried in the ground by the early inhabitants of North America. It was a book with a history of religion and Joseph Smith translated it into English by divine revelation.

The Book of Mormon, named for one of the ancient American prophets who had compiled it, was first published in 1830. The Book of Mormon contains religious writings of civilizations in ancient America between about 2200 B.C. and A.D. 421. It includes an eyewitness account of the ministry of Jesus Christ on the American continent following His resurrection in Jerusalem.

RESTORATION OF THE PRIESTHOOD AUTHORITY (1829–1830)

From the days of the Old Testament in the Bible, apostles and prophets in all ages have had authority from God to act in His name.

The original Twelve Apostles received this priesthood authority under the hands of Jesus Christ Himself. But with their passing, the authority of the apostleship disappeared from the earth.

An essential component of the restoration, therefore, was the reestablishment of this priesthood authority in May 1829 when a resurrected being who identified himself as John the Baptist appeared and conferred the priesthood on Joseph Smith and his associate Oliver Cowdery.

With the restoration of priesthood authority, Joseph organized The Church of Jesus Christ of Latter-day Saints with six initial members.

GROWTH AND OPPOSITION (1830–1844)

Once organized, the members of The Church of Jesus Christ of Latter-day Saints shared the teachings of the Church with others and many people were baptized.

There were also many converts from Europe who immigrated to the eastern United States to gather with other Church members. Church growth provided fuel for growing opposition.

To escape the escalating turmoil, Church members moved from New York to Ohio, then to Missouri and later to Illinois. In 1839, the Latter-day Saints established the community of Nauvoo, Illinois.

Within five years, a community of beautiful homes, prosperous farms and businesses was established. They also built a temple. But mounting suspicion and anxiety within neighboring communities fed an atmosphere of extreme agitation and distrust. Newspapers in nearby towns began to call for the Church's extermination.

At the height of this turmoil, Joseph Smith and his brother Hyrum were shot to death by an armed mob in nearby Carthage, Illinois.

BRIGHAM YOUNG AND THE WESTWARD TREK (1844-1896)

Mobs attacked the Church's settlements in the region, burning crops, destroying homes and threatening to exterminate the people.

Church leaders knew a move was once again at hand. This one would become one of the most visionary and prodigious journeys in American history.

After Joseph Smith's death, Brigham Young, who replaced him as President, led a large number of church members across the undeveloped Iowa Territory and emigrated to what is now Nebraska.

In 1847, church members began migrating further west to the Great Salt Lake Basin (now in Utah), 1,600 kilometers away.

An advance team led by Brigham Young arrived in Great Salt Lake in the summer of 1847, and over the next 22 years, an estimated 68,000 members of the Church moved to Great Salt Lake after a long and harsh journey.

Under the direction of Brigham Young, the pioneers established 300 communities from Southern Alberta, Canada to Mexico.

INTO THE MODERN ERA (1896 - PRESENT DAY)

When Utah was granted statehood on January 4, 1896, Church membership totaled a quarter of a million, the majority in Utah.

When Church membership reached a million in 1947, one hundred years after the desperate exodus from Nauvoo, it was still largely North American.

After 1947, however, the Utah proportion of membership began to shrink almost as rapidly as worldwide growth accelerated. Currently less than 14 percent of all Church members reside in Utah, and fewer than 45 percent of Church members live in the United States.

As of now, the worldwide membership of the Church is over 16,800,000 members.



Core Doctrines



THE NATURE OF GOD

God is often referred to in The Church of Jesus Christ of Latter-day Saints (hereafter “the Church”) as our Heavenly Father because He is the Father of all human spirits, and they are created in His image (see Genesis 1:27 from the Bible (hereafter “Bible”). For Church members, God the Father, His Son Jesus Christ, and the Holy Ghost constitute the Godhead. We believe God is embodied, though His body is perfect and glorified.

CHRISTIAN

The Church is a Christian church but is neither Catholic nor Protestant. Rather, it is a restoration of the Church of Jesus Christ as originally established by the Savior in the New Testament of the Bible.

Members of The Church believe God sent His Son, Jesus Christ, to save all mankind from death and their individual sins.

Jesus Christ is central to the lives of Church members. They seek to follow His example by being baptized (see Bible Matthew 3:13–17), praying in His holy name (see Bible Matthew 6:9–13), partaking of the sacrament (see Bible Luke 22:19–20), doing good to others (see Bible Acts 10:38) and bearing witness of Him through both word and deed (see Bible James 2:26).

The only way to salvation is through faith in Jesus Christ.

DIVINE PRIESTHOOD AUTHORITY

Members of the Church believe that divine authority was lost in the ancient church after the death of the apostles which required a restoration by divine intervention.

They believe that priesthood authority was restored to the Church in the first half of the 19th century.

The Church has modern day apostles who have priesthood authority to direct the Church the same way that the ancient apostles directed the church during biblical times.

ORDINANCES OF BAPTISM AND CONFIRMATION

Baptism into the Church requires full immersion in water by a person who holds the priesthood authority to baptize.

A person is confirmed a member of the Church after baptism by a priesthood holder who puts his hands on the head of the person and blesses him or her to “receive the Holy Ghost.”

Those who are baptized into the Church are cleansed of their previous sins and promise to live the principles of the gospel.

MODERN PROPHETS AND CONTINUED REVELATION

As in Biblical times, one of the characteristics of The Church is that the Church calls prophets (people who convey the teachings directly entrusted to them by God) and apostles.

Members of the Church view senior Church leaders — Joseph Smith, Brigham Young and the presidents of the Church that followed — as prophets of God in the same way they view Abraham, Moses, Isaiah, and the apostles in the day of Jesus Christ.

Joseph Smith is perhaps best known for his translation of The Book of Mormon: Another Testament of Jesus Christ, and for laying the foundation of The Church in the 19th century.

Russell M. Nelson is the current president and prophet of the Church. Along with modern prophets comes continuing revelation and additional scripture.

Members of the Church believe that it is a restoration of the Church originally established by Jesus Christ during His mortal lifetime.

PLAN OF SALVATION

This “plan” addresses the fundamental questions “Where did we come from?” “Why are we here?” and “Where do we go when we die?”

This “plan” also refers to the design God has employed to help us grow, learn, and experience joy.

Scriptures of the Church teach that all human beings are children of God and lived with Him before this earth life.

God presented a plan by which we could obtain physical bodies and a period of earthly experience.

Central to this “plan of salvation” was the role of Jesus Christ, who, as the Savior, would help mankind overcome the costs of our mortal learning.

During mortality, we exercise our God-given right to make choices and live in ways that draw us closer to God or away from God.

At death, our spirit leaves our deceased body. While our bodies remain on the earth, our spirits will reside in a state of rest or in a state of learning until the day of resurrection and judgment, when all will be judged by a perfectly merciful and just God. We will inherit a place in a realm of glory corresponding to our faithfulness.

While all human beings will receive the gift of immortality, or an eternal union of the body and spirit, God desires for us to live in such a way that we also receive the gift of exaltation — eternal life with our families in God’s presence.

HEALTH PRACTICES

Members of The Church are known for their healthy lifestyles.

A health plan for The Church was first written down in 1833 by President Joseph Smith, and he presented it to early members specifically as a revelation from God. Today, Latter-day Saints refer to these health guidelines as “the Word of Wisdom.”

Among the provisions of the health code: no alcoholic drinks, no smoking or chewing of tobacco, and no “hot drinks” — believed to refer specifically to tea and coffee.

“Wholesome herbs,” along with fruits and grains, are specifically recommended. Meat is to be used “sparingly.”

TITHING AND CHARITABLE DONATIONS

To members of the Church of Jesus Christ of Latter-day Saints, tithing is a natural and integrated aspect of religious belief and practice.

According to the biblical definition, tithing is one-tenth, and Church members interpret this as a tenth of their “increase,” or income, annually. It is paid on the honor system. No one asks to see income statements or pay slips.

Tithes and other charitable donations help the Church carry out its mission of spreading the gospel of Jesus Christ, caring for the poor and strengthening members’ faith and commitment to Jesus Christ.

MISSIONARY PROGRAM

The missionary program is one of the Church’s most recognized characteristics.

Church members individually determine at the age of 18 years or older for men, and 19 years or older for women, whether to engage in missionary and service activities as missionaries.

The missionary effort is based on the Biblical pattern of missionaries serving in pairs, teaching the gospel, and baptizing believers in the name of Jesus Christ. Currently, more than 65,000 missionaries serve worldwide.

VOLUNTEER MINISTRY

The Church of Jesus Christ of Latter-day Saints functions in large measure because of the unpaid volunteer ministry of its members.

In thousands of local congregations or “wards” around the world, members voluntarily participate in “callings” or assignments that provide meaningful opportunities to serve one another.

It is common for Church members to spend 5–10 hours a week serving in their callings.

FAMILY HISTORY AND GENEALOGY

Members of the Church believe they have a responsibility to trace their own genealogies so they can take their ancestors’ names and other vital information to the temple.

In the temple, they perform the ceremonies (such as baptism and sealing) on behalf of their ancestors, knowing their ancestors are free to accept or decline their gift.

Temples serve as the only place where ceremonies such as baptism and sealing can be performed on behalf of those who have died. Members of the Church believe that provisions must be made for all people — especially member's ancestors — who have died without the opportunity to learn about Jesus Christ, to be baptized along with other ceremonies required to return to His presence and that of God the Father.

Based on these beliefs and practices, the Church has established FamilySearch — the largest genealogy organization in the world.

Since 1894, FamilySearch has worked with archives, libraries, and churches in over 100 countries to facilitate economical access to records that help people find their ancestors.

Every month, over three million people use these records, resources, and services, provided free to the public, to learn more about their family history. FamilySearch adds 400 million new historic records every year. These records and services are available free of charge online at [FamilySearch.org](https://www.familysearch.org) or through over 4,700 family history centers in more than 130 countries.



Families—The Fundamental Unit of Society



“No other success can compensate for failure in the home” was often taught by President David O. McKay, the ninth President of The Church of Jesus Christ of Latter-day Saints.

The family is the nucleus of civilization and the fundamental unit of society. Studies have shown that the strength of a civilization is based upon the strength of its families. Stronger families lead to stronger schools,

stronger churches, and stronger communities with less poverty and less crime. The family is truly the economic and social center of society.

Church members believe that when their lives are centered in the teachings of Jesus Christ, their families are strengthened.

President Harold B. Lee, the eleventh President of the Church, similarly counseled, “The most important of the Lord’s work you will ever do will be within the walls of your own homes.”

All people, no matter their religious beliefs, share many of the same struggles, the same challenges, and the same hopes, and dreams for their families.

Members of the Church also believe the family is the key to eternal happiness, beyond this life. Its doctrine teaches that families can be together forever through sacred ceremonies conducted in its temples. This focus on families is one of the reason The Church of Jesus Christ of Latter-day Saints participates in world-wide movements to strengthen them.



Frequently Asked Questions



WHAT IS THE PURPOSE OF TEMPLES?

Temples of The Church of Jesus Christ of Latter-day Saints (hereafter “the Church”) are considered houses of God, places of holiness and peace separate from the preoccupations of the world. They provide a place where Church members make formal promises and commitments to God. They are also the place where the highest sacraments of the faith occur — the marriage of couples and the “sealing” of families for eternity.

Temples serve as the only place where ceremonies such as baptism and eternal marriage can be performed on behalf of those who have died — a practice that members of the Church believe was followed in New Testament times but that later was lost.

Temples point members of The Church to Jesus Christ and their eventual life with Him, their Heavenly Father, and their family members on the condition of faithfulness to Christ’s teachings.

WHAT IS IT LIKE INSIDE A TEMPLE?

Temple interiors do not resemble a great hall or cathedral. Temples consist of a number of rooms designed to accommodate certain functions such as marriages, baptisms and religious instructional sessions. Inside temples, Church members change into simple, modest, white clothing before taking part in temple

ceremonies. The white clothing symbolizes purity and equality before God.

WILL MEMBERS OF THE PUBLIC EVER SEE THE INSIDE OF A TEMPLE?

Yes. After a temple is built or remodeled, the general public is invited to an open house — typically scheduled for a period of two weeks or more. During the open house, members of the public have the opportunity to tour the temple and ask questions about the different functions and ceremonies performed in the temple.

WHAT IS THE DIFFERENCE BETWEEN A TEMPLE AND A CHAPEL?

Temples are not regular places of Sunday worship for members of the Church. They are quite different from the thousands of regular chapels or meetinghouses all over the world that are used for Sunday services.

Anyone, regardless of religion, may enter a meetinghouse and attend services. However, because of the sacredness of temples as “houses of the Lord,” only members of the Church who are in good standing are allowed to enter. A member must be observing the basic principles of the faith and attest to that fact to his or her local leader to attend the temple.

WHAT WILL HAPPEN TO THE VALUE OF THE PROPERTY AROUND THE TEMPLE?

Experience worldwide demonstrates that temples positively impact property values. Temples are built using the finest craftsmanship and materials available. They are beautifully landscaped and maintained and designed to complement the community.

WILL THE TEMPLE CAUSE TRAFFIC AND PARKING PROBLEMS?

No. The temple’s purpose is to accommodate small groups throughout the day rather than large congregations at one time. Consequently, traffic flow is well within the capacity of local roads to handle. Ample parking is available on site. It is not designed to accommodate large numbers of people at any one time. Since temple activity is spread out over the day, traffic flow is normal.

During the open house period and dedication (both of which are one-time events), local Church leaders work closely with neighbors to minimize the impact of traffic and parking and to ensure continued access to homes and businesses.

WILL THE CHURCH USE THIS TEMPLE AS A CENTER TO PROSELYTIZE OUR COMMUNITY?

No. Temples are used only for performing sacred ordinances and not as centers for local congregations or for proselytizing.

WHO DOES THE STATUE ON THE TEMPLE REPRESENT?

On most temples there is a golden statue of a man in flowing robes, with a long horn pressed to his lips. The statue depicts the angel Moroni, an ancient prophet and a central figure in the Book of Mormon — accepted by members of the Church as scripture, along with the Bible. The statue is symbolic of preaching the gospel of Jesus Christ to the world.

IS THERE A HISTORICAL PRECEDENT FOR TEMPLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS?

Yes. There were temples anciently during the time of both the Old and New Testament in the Bible. In the Old Testament, Moses had the children of Israel carry with them the Tabernacle (a large, portable temple) as they wandered in the wilderness. King Solomon built and dedicated the great temple that was destroyed by the Babylonians in 586 B.C. It was rebuilt and later substantially expanded, but again destroyed by the Romans in A.D. 70. The great Western Wall can still be seen in Jerusalem today and even after millennia, remains a sacred site for Jews. The New Testament gives an account of Jesus Christ clearing the temple when its sacredness was violated by people using its courts as a common market.



GARY E. STEVENSON

Quorum of the Twelve Apostles



Elder Gary E. Stevenson was called to serve as a member of the Quorum of the Twelve Apostles on October 3, 2015. At the time of his call to the Twelve, he had been serving as the Presiding Bishop of the Church since April 2012.

In April 2008, he was called to the First Quorum of the Seventy and served as a counselor and later as President in the Asia North Area Presidency.

His previous Church service includes full-time missionary in the Japan Fukuoka Mission, ward Sunday School teacher, high councilor, bishop, stake presidency counselor, and president of the Japan Nagoya Mission (2004-2007).

He received a bachelor of science degree in business administration from Utah State University. He cofounded an exercise equipment manufacturing company, ICON Health & Fitness, Inc., where he served as president and chief operating officer until 2008. He was also involved in numerous civic activities and has served on various boards and advisory councils.

Elder Stevenson was born on August 6, 1955, to Evan N. and Vera Jean Hall Stevenson and was raised in Cache Valley, Utah.

In April 1979, he married Lesa Jean Higley. They are the parents of four sons.



KEVIN R. DUNCAN

Seventy



Elder Kevin R. Duncan was sustained as a General Authority Seventy of The Church of Jesus Christ of Latter-day Saints on April 3, 2010. At the time of his call, he had been serving as a member of the Fifth Quorum of the Seventy in the Utah South Area. He previously served as President of the Central America Area. He is currently serving at Church headquarters as Executive Director in the Temple Department.

Elder Duncan received a bachelor's degree in accounting, a master's degree in taxation, and a juris doctor from Brigham Young University in 1991. He began his career as a tax attorney in Seattle, Washington. In 1996 he founded CaseData Corporation, from which he retired in 2005.

Elder Duncan has served in a number of Church callings, including full-time missionary in Chile, temple ordinance worker, Church-service missionary as the associate international legal counsel in South America, president of the Chile Santiago North Mission, and Area Seventy.

Kevin Read Duncan was born in Ogden, Utah, on October 6, 1960. He married Nancy Elizabeth Smart in June 1986. They are the parents of five children.



TAKASHI WADA

Seventy



Elder Takashi Wada was sustained as a General Authority Seventy of The Church of Jesus Christ of Latter-day Saints on March 31, 2018. At the time of his call, he had been serving as a Gospel Doctrine teacher. He previously served as director for temporal affairs in the North America West, North America Northwest, and Asia North Areas and as President of the Japan Tokyo South Mission.

Elder Wada received a bachelor of arts degree in linguistics and a master's degree in business administration, both from Brigham Young University. His professional career has included several positions for multinational corporations in the United States and Japan.

Elder Wada has served in a number of Church callings, including full-time missionary in the Utah Salt Lake City North Mission, branch president, bishop, president of the Japan Tokyo South Mission, seminary teacher, ward young single adult adviser and Gospel Doctrine teacher.

Takashi Wada was born in Nagano, Japan, on February 5, 1965. He married Naomi Ueno in 1994. They are the parents of two children.



JOHN A. MCCUNE

Seventy



Elder John A. McCune was sustained as a General Authority Seventy of The Church of Jesus Christ of Latter-day Saints on April 6, 2019. At the time of his call, he had been serving as an Area Seventy and a member of the Fifth Quorum of the Seventy in the Utah South Area.

Elder McCune received a bachelor of science degree in finance from Brigham Young University and a master of business administration in finance from the University of California, Los Angeles. He worked as the senior vice president and managing director for Capitol Investment Advisors from 1997 to 2012, at which time he was called to serve as mission president. In 2016, he became donor liaison for principal gifts with Philanthropies.

Elder McCune has served in a number of Church callings, including full-time missionary in the Japan Fukuoka Mission, ward finance clerk, elders quorum president, counselor in a ward Young Men presidency, counselor in a branch presidency, counselor in a bishopric, bishop, stake president, and president of the Utah Provo Mission.

John Allen McCune was born in Santa Cruz, California, on June 20, 1963. He married Debbra Ellen Kingsbury in 1984. They are the parents of four children.



JAMES R. RASBAND

Seventy



Elder James R. Rasband was sustained as a General Authority Seventy of The Church of Jesus Christ of Latter-day Saints on April 6, 2019. At the time of his call, he had been serving as an Area Seventy and a member of the Fifth Quorum of the Seventy in the Utah South Area.

Elder Rasband received a bachelor of arts degree in english from Brigham Young University and a juris doctor degree in law from Harvard. He worked as an attorney with Perkins Coie in Seattle, Washington, before joining the faculty of the J. Reuben Clark Law School at Brigham Young University. He later served as dean of the J. Reuben Clark Law School from 2009 to 2016. Most recently, he served as academic vice president of Brigham Young University.

Elder Rasband has served in a number of Church callings, including full-time missionary in the Korea Seoul Mission, ward mission leader, ward executive secretary, counselor in an elders quorum presidency, high councilor, bishop, counselor in a stake presidency, ward Young Men president, counselor in a bishopric, stake president, Gospel Doctrine teacher, and assistant Scoutmaster.

James Richard Rasband was born in Seattle, Washington, on March 20, 1963. He married Mary Diane Williams in 1984. They are the parents of four children.



TOKYO JAPAN TEMPLE



EXTERIOR



EXTERIOR



ENTRY



BAPTISTRY



INSTRUCTION ROOM



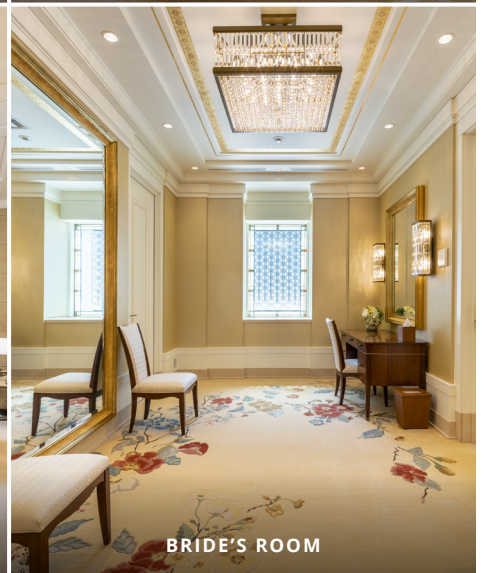
SEALING ROOM



INTERIOR DETAIL



CELESTIAL ROOM



BRIDE'S ROOM