

country requires CREMATION. However, the decision whether to bury or cremate the body is left to the family of the deceased, taking into account any laws governing the matter. Burial of the body usually follows a funeral or graveside service. The body of a deceased member of the Church who has received the temple ENDOWMENT should be dressed in temple clothing. RELIEF SOCIETY sisters dress deceased women, and priesthood brethren the men. When it is not possible to clothe the body, temple clothing may be laid over it.

A member of the BISHOPRIC typically presides at the burial, where a simple, earnest prayer is offered to dedicate the grave, with blessings promised as the Spirit dictates. This prayer may include a dedication of the grave as a sacred resting place until the resurrection if the person giving the prayer holds the MELCHIZEDEK PRIESTHOOD and has been asked to give such a dedication. The grave site often becomes a sacred spot for the family of the deceased to visit and care for.

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## BURNINGS, EVERLASTING

Moses described God as a “consuming fire” (Deut. 4:24), his glory consuming everything corrupt and unholy (D&C 63:34; 101:23–24). The Prophet Joseph SMITH explained, “God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire,” but a resurrected being, “flesh and bones quickened by the Spirit of God,” can (*TPJS*, pp. 326, 367; cf. Luke 24:36–43; 1 Cor. 15:50). Heaven, not hell, is the realm of everlasting burnings, a view contrasting with the popular conception of hell as a place of fire, brimstone, and searing heat. Heat is a characteristic of God’s glory (D&C 133:41–44).

Only those cleansed from physical and moral corruption can endure immortal glory (3 Ne. 27:19; Moses 6:57; *TPJS*, p. 351). Hence, Isaiah rhetorically asked, “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Isa. 33:14). Joseph Smith taught, “All men who are immortal (i.e., resurrected beings in any of the DEGREES OF GLORY) dwell in everlasting burnings” (*TPJS*, pp. 347, 361, 367). Resurrected bodies are qualitatively different according to their glory (1 Cor. 15:39–44; D&C 88:28–32).

Describing a vision of the CELESTIAL KINGDOM, Joseph Smith reported, “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; also the blazing throne of God, whereon was seated the Father and the Son” (D&C 137:2–3).

RODNEY TURNER

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## BUSINESS

[*This is a two-part entry:*

LDS Attitudes Toward Business  
Church Participation in Business

*The first article explains the Church position toward business in general, and the second article describes the nature of the Church’s participation in business activities through recently affiliated corporations. For historical information, see Community; Economic History; Kirtland Economy; Pioneer Economy.]*

### LDS ATTITUDES TOWARD BUSINESS

Business endeavors hold no mandated interest for the Church or its members. Church members involve themselves in all avenues of life in much the same proportion as the general population of the region or country in which they live (*see OCCUPATIONAL STATUS*). Church members are urged to be honest in all their dealings with their fellow men, including business and professional activities. Elements of history, theology, and practice combine to form a positive LDS attitude toward honest business endeavors.

Many LDS attitudes toward business are rooted in the Church’s frontier heritage. As the Church developed settlements in Ohio, Missouri, Illinois, and the Great Basin, it became necessary and desirable to be involved in business activities. Cooperative business efforts were necessary for success, independence, and survival.

In addition to its spiritual and cultural roles, the Church sponsored economic initiatives that could not be mounted by individual entrepreneurs. For example, when it was determined that sugar would be expensive and difficult to obtain in the Great Basin, the Church in the 1850s sponsored a business venture to cultivate and process sugar beets. Converts brought capital and equipment from Europe, and factories were constructed. After extended difficulties, a thriving