

tial. Jesus alluded to these when he said, “In my Father’s house are many mansions” (John 14:2). Paul likened them to the sun, moon, and stars, with the highest or celestial being typical of the sun (1 Cor. 15:40–41; cf. D&C 76:50–98). The celestial kingdom was seen in vision by JOHN the Revelator, PAUL, and the Prophet Joseph SMITH (Rev. 4:6; 2 Cor. 12:2; *TPJS*, pp. 106–107). This earth in its “sanctified, immortal, and eternal state” will become a celestial sphere (D&C 88:19–20; 130:9).

Celestial glory comes to those “who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, . . . and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true” (D&C 76:51–53). Within the celestial glory are three levels, and to obtain the highest requires a temple marriage or SEALING.

Inhabitants of the highest celestial degree inherit “thrones, kingdoms, principalities, and powers,” and dwell with God and Jesus Christ forever (D&C 76:54–70; 132:19–20).

[See also Degrees of Glory; Telestial Kingdom; Terrestrial Kingdom.]

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CELIBACY

Celibacy, the deliberate renunciation of marriage, is foreign to LDS life. Like other forms of ascetic withdrawal, it may deprive the participant of crucial life experiences. Spiritual maturity and exaltation in the highest degree of the CELESTIAL KINGDOM require marriage (D&C 131:2–3).

The norm of Latter-day Saint teaching and practice is for individuals to marry, procreate, and foster righteous living in their families as indicated in the scriptures: “Be fruitful, and multiply, and replenish the earth” (Gen. 1:28). “Marriage is honourable in all” (Heb. 13:4). “Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man” (D&C 49:15). Those who are unable to marry in a temple in mortality through no fault of their own will receive compensatory blessings later (D&C 137:5–8).

The practice of celibacy was not widespread among the Christian clergy until centuries after the death of the apostles. “Forbidding to marry”

was, for Paul, a sign of apostasy (1 Tim. 4:3). Because ancient and modern revelation endorses marriage and because most religious leaders in the Old and New Testaments were married, Latter-day Saints reject attempts to interpret the Bible as advocating celibacy.

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CENSORSHIP

See: Confidential Records

CENTENNIAL OBSERVANCES

The historical consciousness of Latter-day Saints in the twentieth century has been richly expressed in the celebration of centennial anniversaries of important foundational events. Building on the elaborate jubilee (fifty-year) celebrations in 1880 of the ORGANIZATION OF THE CHURCH and in 1897 of the beginnings of the LDS COLONIZATION in the American West, the Church ushered in the twentieth century in 1905 with the centenary of the birth of the Prophet Joseph SMITH. For this occasion, President Joseph F. SMITH led a group of Church leaders and Smith family members to Sharon, Vermont, Joseph Smith’s birthplace, and dedicated a memorial cottage and large granite obelisk to his memory. Many LDS congregations held local observances.

The Joseph Smith Memorial became one of the first HISTORICAL SITES of the Church. Following its dedication, the Smith company visited a number of other Mormon historic sites. This tour confirmed a growing interest by Latter-day Saints in preserving their past through the restoration of such historical sites in later commemorations.

Another major centenary was celebrated on September 22, 1927, when President Heber J. GRANT conducted a devotional on the hill CUMORAH at the approximate location where Joseph Smith received the GOLD PLATES of the Book of Mormon from the angel Moroni one hundred years earlier (see MORONI, VISITATIONS OF). On