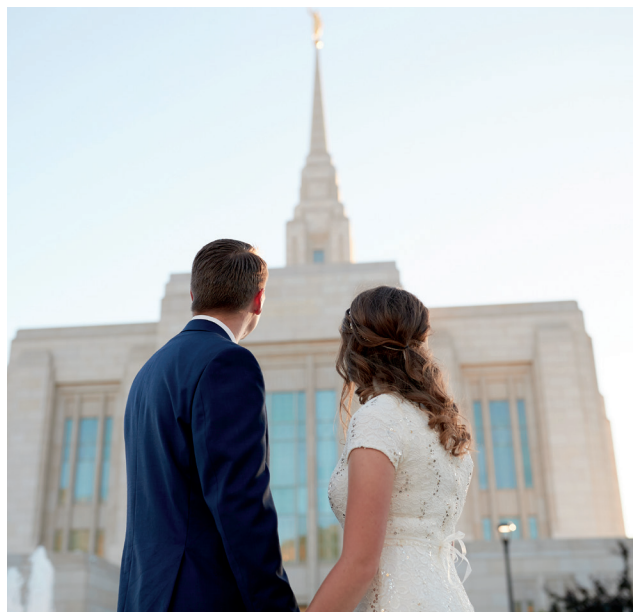


# Frequently Asked Questions



## What is the purpose of temples?

Temples of The Church of Jesus Christ of Latter-day Saints 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 in behalf of those who have died — a practice that Latter-day Saints believe was followed in New Testament times but that later was lost.

Temples point Latter-day Saints 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 of Jesus Christ of Latter-day Saints. 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 Latter-day Saints 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 Testaments. 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.

# Core Doctrines



**THE NATURE OF GOD** God is often referred to in The Church of Jesus Christ of Latter-day Saints as our Heavenly Father because He is the Father of all human spirits and they are created in His image (see Genesis 1:27). For Latter-day Saints, God the Father, His Son, Jesus Christ, and the Holy Ghost constitute the Godhead, or Trinity. Latter-day Saints believe God is embodied, though His body is perfect and glorified.

**CHRISTIAN** The Church of Jesus Christ of Latter-day Saints 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. Latter-day Saints 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 Matthew 3:13–17), praying in His holy name (see Matthew 6:9–13), partaking of the sacrament (see Luke 22:19–20), doing good to others (see Acts 10:38) and bearing witness of Him through both word and deed (see James 2:26). The only way to salvation is through faith in Jesus Christ.

**DIVINE PRIESTHOOD AUTHORITY** Latter-day Saints believe that divine authority was lost in the ancient church after the death of the apostles and required a restoration by divine intervention. They affirm the priesthood authority was restored to The Church of Jesus

Christ of Latter-day Saints in the first half of the 19th century — a literal act through angelic visitations from the resurrected John the Baptist in 1829 and later through the appearance of the resurrected ancient apostles Peter, James and John. Today, all Latter-day Saints who hold the priesthood trace their authority directly to these visitations and bestowal of the priesthood of God on Joseph Smith and early leaders of the Church. The “apostolic keys” of priesthood authority today — by which is meant the right to direct the Church — are believed to be vested in the modern apostles in the same way that the ancient apostles had the authority to direct the early church.

**BAPTISM AND CONFIRMATION** Baptism into The Church of Jesus Christ of Latter-day Saints requires full immersion in water by a person who holds the priesthood authority to baptize. It is the means by which people join the Church. Those who are baptized into the Church are cleansed of their previous sins and promise to live the principles of the gospel. A person becomes a member of the Church only after he or she is both baptized and confirmed. 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.”

## **MODERN PROPHETS AND CONTINUING**

**REVELATION** Modern apostles and prophets are a distinctive characteristic of The Church of Jesus Christ of Latter-day Saints. Church members 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. Russell M. Nelson is the current president and prophet of the Church. Members believe The Church of Jesus Christ of Latter-day Saints is a restoration of the Church originally established by Jesus Christ during His mortal lifetime. Part of that restoration includes living prophets and apostles. Along with modern prophets comes continuing revelation and additional scripture. 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. Successive presidents of the Church since then have made their own distinctive contributions.

**PLAN OF SALVATION** To describe the trajectory of human existence, The Church of Jesus Christ of Latter-day Saints uses the term “plan of salvation.” This “plan” refers to the design God has employed to help us grow, learn and experience joy. It addresses the fundamental questions “Where did we come from?” “Why are we here?” and “Where are we going?” Latter-day Saint scripture teaches 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.

**MARRIAGE AND FAMILY** The Church of Jesus Christ of Latter-day Saints affirms that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children. Children are entitled to birth within the bonds of matrimony and to be reared by a father and a mother who honor marital vows with complete fidelity.

**HEALTH PRACTICES** Members of The Church of Jesus Christ of Latter-day Saints 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.” The Church also interprets the misuse of drugs — illegal, legal, prescription or controlled — as a violation of the health code.

**TITHING AND CHARITABLE DONATIONS** For Latter-day Saints, tithing is a natural and integrated aspect of their religious belief and practice. By 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 Church of Jesus Christ of Latter-day Saints’ missionary program is one of its most recognized characteristics. Latter-day Saint missionaries can be seen on the streets of hundreds of major cities in the world as well as in thousands of smaller communities. The missionary effort is based on the New Testament pattern of missionaries serving in pairs, teaching the gospel and baptizing believers in the name of Jesus Christ. Currently, more than 74,000 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. Some callings, such as a bishop, women’s Relief Society president, or stake president may require 15–30 hours per week.

THE CHURCH OF  
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# History



**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.

Joseph Smith was born December 23, 1805, in Sharon, Vermont, in the northeastern United States. He later moved with his family to the rural community of Palmyra, New York, where a religious revival occurred in the early 19th century. 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. There in that secluded place, in the most dramatic revelation since biblical times, God and His Son, Jesus Christ, appeared to the boy and gave him instructions. 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, with all of its truths and priesthood authority. 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, in Fayette, New York.

**THE BOOK OF MORMON: ANOTHER TESTAMENT OF JESUS CHRIST** In September of 1823, Joseph experienced a visitation from an ancient prophet, a man who had lived and died in the Western Hemisphere centuries earlier. This resurrected man, whose name was Moroni, directed Joseph to a hill near Palmyra, where he showed him a religious history of an ancient American civilization engraved on metal plates and buried in the ground. Four years later, Joseph was permitted to take the record and translate it. 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 PRIESTHOOD AUTHORITY** 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 1829.

In May of that year, a resurrected being who identified himself as John the Baptist appeared to Joseph Smith and his associate Oliver Cowdery, laid his hands on their heads, and gave them the Aaronic Priesthood with the authority to baptize and perform other ordinances. Shortly thereafter, three of the original apostles — Peter, James and John — appeared to Joseph and Oliver and gave them the authority of the apostleship and the Melchizedek, or higher, Priesthood. With the restoration of priesthood authority, Joseph organized The Church of Jesus Christ of Latter-day Saints with six initial members.



**GROWTH AND OPPOSITION** Like the ancient church, The Church of Jesus Christ of Latter-day Saints is a missionary church. In the mid-19th century, converts were encouraged to gather with the Saints in America. Swelling ranks of immigrants from Europe and the eastern United States soon provided fuel for growing opposition as well.

To escape the escalating turmoil, Church headquarters 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, on a tract of inhospitable swampland bordering the Mississippi River. Under the leadership of Joseph Smith, they drained the swamps and began erecting a community of beautiful homes, prosperous farms and businesses. They also built a temple. By 1844 Nauvoo rivaled Chicago in population. 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 Latter-day Saints' 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** Mobs attacked Latter-day Saint 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.

As the senior of the Twelve Apostles, Brigham Young succeeded Joseph Smith as the leader of the Church. In February of 1846, he led the Latter-day Saints across the frozen Mississippi River into unsettled Iowa territory. They struggled across Iowa, eventually establishing a settlement called Winter Quarters near modern-day Omaha, Nebraska. There, during the winter and early spring of 1846–47, the Latter-day Saints prepared for their historic trek to the remote valley of the Great Salt Lake, 1,000 miles to the west. Brigham Young's advance party led the way, arriving in the Salt Lake Valley on July 22, 1847.

During the next 22 years, an estimated 68,000 Latter-day Saints filtered into this Great Basin refuge. Some crossed in wagons, but between 1856 and 1860, ten companies of nearly 3,000 men, women and children walked to the valley of the Great Salt Lake pulling handcarts.

Under the direction of Brigham Young, the pioneers established more than 600 communities from southern Alberta to Mexico.

**INTO THE MODERN ERA** 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. At the end of 2015, the worldwide membership of the Church stood at 15.6 million members.

THE CHURCH OF  
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# Families Can Be Together Forever



**THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS** teaches that we lived in a premortal state as children of heavenly parents. We come to earth to gain a physical body and to be tested through the mortal experience. By obedience to the laws and ordinances of the gospel, we return to the presence of God, where we will live forever in a family organization.

Members of the Church believe that marriages performed in temples are “sealed,” or blessed to last for eternity. The concept that the family unit can continue beyond the grave as a conscious, loving entity, with the marriage partnership and parent-child relationships intact, is a core belief of Latter-day Saints.

To participate in such a marriage ceremony, called a “sealing,” a man and a woman kneel together at an altar in a temple sealing room. For the sealing to remain in effect, a husband and wife must love and be faithful to each other and continue to follow a course of Christian service and commitment throughout their lives.

Children born or adopted into such marriages are also “sealed” to live with their families forever.

**TEMPLES AND GENEALOGY** Temples serve as the only place where ceremonies such as baptism and sealing can be performed in behalf of those who have died — a practice that Latter-day Saints believe was followed in New Testament times but that later was lost.

They believe that provision must be made for all people — especially their ancestors — who have died without the opportunity to learn about Jesus Christ and the ceremonies required to return to His presence and that of God the Father. 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.

Based on these beliefs and practices, The Church of Jesus Christ of Latter-day Saints 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, and these records and services are available online at [FamilySearch.org](https://www.familysearch.org) or through over 4,600 family history centers in more than 130 countries, including the renowned Family History Library in Salt Lake City, Utah.

THE CHURCH OF  
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OF LATTER-DAY SAINTS



# Temples Throughout the World

More facts and statistics can be found at [newsroom.ChurchofJesusChrist.org](http://newsroom.ChurchofJesusChrist.org).

TOTAL NUMBER OF TEMPLES IN OPERATION:

162



## NORTH AMERICA

St. George Utah  
 Logan Utah  
 Manti Utah  
 Salt Lake City Utah  
 Laie Hawaii  
 Cardston Alberta  
 Mesa Arizona  
 Idaho Falls Idaho  
 Los Angeles California  
**Oakland California**  
 Ogden Utah  
 Provo Utah  
 Washington D.C.  
 Seattle Washington  
 Jordan River Utah  
 Atlanta Georgia  
 Boise Idaho  
 Dallas Texas  
 Chicago Illinois  
 Denver Colorado  
 Portland Oregon  
 Las Vegas Nevada  
 Toronto Ontario  
 San Diego California  
 Orlando Florida  
 Bountiful Utah  
 Mount Timpanogos Utah  
 St. Louis Missouri  
 Vernal Utah  
 Monticello Utah

Anchorage Alaska  
 Spokane Washington  
 Columbus Ohio  
 Bismarck North Dakota  
 Columbia South Carolina  
 Detroit Michigan  
 Halifax Nova Scotia  
 Regina Saskatchewan  
 Billings Montana  
 Edmonton Alberta  
 Raleigh North Carolina  
 St. Paul Minnesota  
 Kona Hawaii  
 Albuquerque New Mexico  
 Louisville Kentucky  
 Palmyra New York  
 Fresno California  
 Medford Oregon  
 Memphis Tennessee  
 Reno Nevada  
 Nashville Tennessee  
 Montreal Quebec  
 Baton Rouge Louisiana  
 Oklahoma City Oklahoma  
 Houston Texas  
 Birmingham Alabama  
 Boston Massachusetts  
 Winter Quarters Nebraska  
 Columbia River Washington  
 Snowflake Arizona

Lubbock Texas  
 Nauvoo Illinois  
 Redlands California  
 Manhattan New York  
 San Antonio Texas  
 Newport Beach California  
 Sacramento California  
 Rexburg Idaho  
 Twin Falls Idaho  
 Draper Utah  
 Oquirrh Mountain Utah  
 Vancouver British Columbia  
 The Gila Valley Arizona  
 Kansas City Missouri  
 Brigham City, Utah  
 Calgary Alberta  
 Gilbert Arizona  
 Fort Lauderdale Florida  
 Phoenix Arizona  
 Payson Utah  
 Indianapolis Indiana  
 Provo City Center  
 Philadelphia Pennsylvania  
 Fort Collins Colorado  
 Star Valley Wyoming  
 Hartford Connecticut  
 Tucson Arizona  
 Meridian Idaho  
 Cedar City Utah

Temples listed in chronological order by region

## EUROPE

Bern Switzerland  
London England  
Freiberg Germany  
Stockholm Sweden  
Frankfurt Germany  
Preston England  
Madrid Spain  
The Hague Netherlands  
Copenhagen Denmark  
Helsinki Finland  
Kyiv Ukraine  
Paris France  
Rome Italy

## AFRICA

Johannesburg South Africa  
Accra Ghana  
Aba Nigeria  
Kinshasa DRC

## ASIA

Tokyo Japan  
Manila Philippines  
Taipei Taiwan  
Seoul Korea  
Hong Kong China  
Fukuoka Japan  
Cebu Philippines  
Sapporo Japan

## LATIN AMERICA

Sao Paulo Brazil  
Santiago Chile  
Mexico City Mexico  
Guatemala City Guatemala  
Lima Peru  
Buenos Aires Argentina  
Colonia Juarez Chihuahua Mx  
Bogotá Colombia  
Guayaquil Ecuador  
Ciudad Juarez Mexico  
Hermosillo Sonora Mexico  
Oaxaca Mexico  
Tuxtla Gutierrez Mexico  
Cochabamba Bolivia  
Tampico Mexico  
Villahermosa Mexico  
San Jose Costa Rica  
Merida Mexico  
Veracruz Mexico  
Caracas Venezuela  
Santo Domingo Dominican Rep  
Recife Brazil  
Porto Alegre Brazil  
Montevideo Uruguay  
Guadalajara Mexico  
Monterrey Mexico  
Campinas Brazil  
Asuncion Paraguay

Curitiba Brazil  
Panama City Panama  
San Salvador El Salvador  
Quetzaltenango Guatemala  
Manaus Brazil  
Tegucigalpa Honduras  
Córdoba Argentina  
Trujillo Peru  
Tijuana Mexico  
Concepción Chile  
Barranquilla Colombia

## OCEANIA

Hamilton New Zealand  
Apia Samoa  
Nuku alofa Tonga  
Papeete Tahiti  
Sydney Australia  
Adelaide Australia  
Melbourne Australia  
Suva Fiji  
Perth Australia  
Brisbane Australia

THE CHURCH OF  
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# History of The Church of Jesus Christ of Latter-day Saints in Oakland California



The history of the Oakland California Temple traces back to early settlers from The Church of Jesus Christ of Latter-day Saints who came to California in the 1840s. These pioneers arrived by sailing ship in Yerba Buena (San Francisco) in July 1846. Two hundred thirty-eight women, men and children disembarked from the Brooklyn following a harrowing six-month journey from New York City, around Cape Horn at the bottom of South America, to Hawaii, then landing at Yerba Buena on a typical foggy summer day.

Soon after arriving in California, the settlers established the first newspaper, the first school, the first library and the first bank in California. They laid the foundation for an economy based upon farming, industry and commerce in Northern California. Starting in 1848 they became an essential source of goods, supplies and services for gold miners who came to California following the discovery of gold at Coloma in January 1848. The quiet village of Yerba Buena was quickly transformed into the vibrant city of San Francisco. Many of the early settlers came across the Bay to establish residences and farms in the East Bay, including Oakland, Fremont and Union City, as well as areas in the Central Valley.

Church President Brigham Young wrote in an 1847 letter that “in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord.” The prophet had just recently led an exodus of Church members from Nauvoo, Illinois to Salt Lake City, Utah to establish the headquarters of the Church in the Rocky Mountains. Decades later, in 1924, while conducting Church business in San Francisco, Church President Joseph Albert Smith looked across the Bay to the East Bay Hills and commented that he could envision a temple there.

In the 1930s, a committee of local Church leaders chaired by Eugene Hilton sought to identify a suitable plot of land upon which to construct a temple. The committee looked at various places in the Oakland area but focused on an initial 14.5-acre site where the Oakland Temple is now located. The President of the Church, David O. McKay, visited the site in 1942 and confirmed that the temple should be built there. He authorized local leaders to purchase the land.

Over the next many years, the initial 14.5-acre plot was purchased and additional adjacent parcels were acquired, making a total of 18.3 acres. The first buildings on the newly acquired land were a chapel, an auditorium and a large cultural hall, called the Inter-Stake Center (ISC). Groundbreaking for the ISC occurred in July 1957. It was completed in 1960. Soon after that, in December 1960, David O. McKay announced plans to construct the Oakland California Temple. It would be a large temple: 95,000 square feet. O. Leslie Stone was picked to chair a committee to oversee construction of the temple. Groundbreaking for the temple took place on May 26, 1962. Local members of the Church helped supply funds and goods for the construction. The Oakland California Temple was completed on September 27, 1964.

In late summer 1964, President David O. McKay suffered a severe stroke that impaired his ability to walk and speak. Nevertheless, he desired to attend

the dedication of the Oakland California Temple. Despite reservations from his family and physician, they brought the prophet in a wheelchair to the first dedicatory service, which was held in the celestial room of the Oakland Temple in November 17, 1964. As the service was about to begin, David O. McKay, to the surprise of everyone in attendance, miraculously rose from his wheelchair, walked to the podium and gave a forceful and inspirational dedicatory prayer.

Public open houses of the newly constructed Temple were held over a five-week period. Almost 400,000 people toured the temple. The Oakland Temple

opened for Church members on January 3, 1965. Over succeeding decades there were times when the temple was closed temporarily for short periods of time for renovation work. In February 2018 the Oakland California Temple closed for substantial renovation. That work is now finished, and the temple will again be open for three weeks for public tours; the first time the public has been invited inside the Oakland Temple since 1964.

Currently, there are more than 767,000 members of the Church in California and over 9,000 in the Oakland area.

THE CHURCH OF  
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# Oakland California Temple Fact Sheet



**Location:** 4770 Lincoln Avenue, Oakland, California 94602

**Original Plans Announced:** January 23, 1961

**Original Ground Breaking:** May 26, 1962

**Original Dedication:** November 17–19, 1964

**Renovation Construction Began:** January 31, 2018

**Renovation Completed:** April 15, 2019

**Rededication:** June 16, 2019

**Architect:** The Richardson Design Partnership (RDP)

**Contractor:** Jacobsen Construction Company

**Landscape Architect:** The Land Group

**Interior Design:** Jayna Nicole Design & Gloria Hayley Interior Design

**Fountain Design:** Water Design

**Lighting Design:** Heath Engineering

**Property Size:** 18.1 acres

**Building Size:** 80,157 square feet

The Oakland California Temple is one of the most unique and interesting examples of modern Church architecture. The original architect, Harold W. Burton, drew on his lifetime of designing Latter-day Saint buildings while simultaneously incorporating the best of modern design prevalent in the 1960s. The Oakland Temple is a monument and symbol of The Church of Jesus Christ of Latter-day Saints in the Bay Area. The Oakland California Temple was the second temple built in California and the 13th temple of The Church of Jesus Christ of Latter-day Saints. After its rededication, it will serve members from 31 stakes in the Northern California area. There are currently 209 temples operating, announced, or under construction throughout the world.

## EXTERIOR FEATURES

**BUILDING:** Clean, monolithic, and minimalistic, with little ornamentation, the exterior of the building is faced with Sierra White granite. It has the appearance of having been carved from a single monolithic stone. The relief sculpture on the north side ornaments the building and depicts Christ and His teachings, found in Matthew 5 and 6. The relief sculpture on the south side of the temple depicts the Savior as described in 3 Nephi 11:8–20 in the Book of Mormon: Another Testament of Jesus Christ. The five-spire design of the building hints at buildings of far-eastern origins, such as the Taj Mahal in India and Angkor Wat in Cambodia, and reflects the diversity of the residents in the area.

**SPIRE:** The tallest spire reaches 170 feet.

**LANDSCAPING:** Numerous shade, evergreen, palm, and flowering trees native to the area adorn the temple grounds. Shrubbery, perennials, annuals, and lawn likewise beautify the space. The landscaping is meant to enhance the monumentality of the building with a long cascading waterfall and reflecting pool; a formal, walled courtyard; and roof-terrace gardens.

## INTERIOR FEATURES

True to the intentions of the modern era, the interior of the temple is carefully restrained in its ornamentation.

The fineness of the natural material enhances the symbolic progression of the sacred space, each material minimally altered and finished to show its intrinsic beauty. This is evident in the use of wood and stone where clean, geometric designs are sparingly used. The original woods are not stained, only sealed, to show the original color and grain.

**FLOORING:** Stone Karnis tiles, fabricated by Marmyk Iliopoulos Marble Company in Greece, were used in the entry. The baptistry has earth tone tiles that came from JM Rising of Xiamen, China. Many areas throughout the temple have been carpeted in shades of gold broadloom manufactured by Mannington of Calhoun, Georgia. The carpet in the brides' room was custom-made by Rugs International of Cartersville, Georgia, and the white broadloom in some instruction rooms, the sealing rooms, and the celestial room are by Bentley Mills. The carpet carving in the celestial room is by Halfmoon Studios.

**PAINT:** Paint in varying shades of white was used throughout the temple. Paint in all areas of the temple, except some sealing rooms, was manufactured by Kelly Moore Paints of San Carlos, California. Sherwin Williams of Cleveland, Ohio, provided paint for the other sealing rooms..

**DECORATIVE PAINTING:** The gold leaf linework in the baptistry and brides' room are by Halfmoon Studios of Midvale, Utah. That found in the instruction rooms was done by Landon Gage and Dale Giersch of Salt Lake City, Utah, and Evergreen Architectural Arts of New York, New York. Decorative paint in the celestial room was not redone, but that in the sealing rooms was redone by Dekko Design of Salt Lake City, Utah.

**LIGHTING:** Bronze trim was used in the entry lighting fixtures and is repeated in those found in the chapel. Winona Lighting of Winona, Minnesota, was the manufacturer. Decorative lighting in the baptistry area is by Sheet Metal Specialists of Salt Lake City, Utah. The crystal and brass lighting fixtures in the brides' room, the chandelier in the celestial room, and the chandeliers in the sealing

rooms are by Schonbek of Plattsburgh of New York, as are the custom pendant and bronze fixtures featured in some instructions room. Other instruction rooms feature custom pendant and bronze fixtures made by Wild West Designs of Heber City, Utah.

**MILLWORK:** Granite Mill of Salt Lake City, Utah, is manufactured the white oak and stained millwork and paneling in the entry, south chapel, administration area, baptistry, and brides' room. Riverwoods Mill of St. George, Utah, fabricated the millwork and paneling located in the instruction rooms. Millwork, paneling, decorative painting, and stone columns featured in the celestial room have not been renovated.

**FONT RAILINGS:** The font surround has not been renovated. The guardrail of glass with bronze trim was fabricated by Sheet Metal Specialists of Salt Lake City, Utah.

**DOORS AND HARDWARE:** The white oak doors found throughout most of the temple were fabricated by Granite Mill. They feature custom bronze hardware, much of it fabricated by Arte Hardware of Johns Creek, Georgia. The doors in the celestial room area are primavera wood from South America and were fabricated by Granite Mill. The custom hardware was made of brass from India, fabricated by Fusion Hardware of Norcross, Georgia. Some sealing rooms feature ribbon-stripped mahogany from Africa. All utilize custom, Indian brass hardware.

**FURNISHINGS:** Featuring clean, elegant lines, most furnishings have been created in neutral colors—whites, beiges, greens, and subtle golds. White oak, brass, and glass have been widely used in chairs, sofas, and tables.

**ORIGINAL ARTWORK:** *Adam and Eve and Christ in Gethsemane* (both in bas-relief) by Niki Covington of Lazio, Italy; a new original painting by Joseph Brickey of Provo, UT; *Oakland Hills* by Adair Payne of Utah County, Utah; *Gethsemane* by Dan Wilson of Lehi, Utah; *Elders of the Forest* by Adair Payne of Utah County, Utah; *President David O. McKay* by Coffing; *Seascape* by George E. Lee of California and Kanab, Utah; *Christ Visiting the Poor* by Minerva Teichert of Utah and Wyoming.



# The Ship Brooklyn and the Founding of Northern California



On July 31, 1846, 238 men, women and children who were members of The Church of Jesus Christ of Latter-day Saints disembarked from the sailing ship Brooklyn at Yerba Buena, California (later named San Francisco). They left their farms and homes in the East seeking a place to practice their religion without interference. Their voyage was a harrowing six month, 24,000 mile long journey that started on February 4, 1846 at New York City. They travelled around Cape Horn at the bottom of South America, stopping briefly in Chile and Hawaii before arriving in California. Eleven passengers died during the voyage. When they departed, California was ruled by Mexico. To the voyagers' surprise, when they arrived at Yerba Buena, California was part of the United States, making these pioneers the first American settlers in Northern California, The Pioneers found Yerba Buena to be a small ramshackle village with a few Californios and some native Indians. The settlers brought with them seeds, plow carts, a blacksmith forge, flourmills, books, paper, and a printing press. They immediately went to work building and planting. They started the first

bank, school and library. There were lawyers, doctors, farmers, and seamstresses. Samuel Brannan started the first newspaper, "The California Star", that declared in 1848 "GOLD" discovered at Sutter's Mill. San Francisco quickly became a thriving town and later a great city.

Some families ventured across the Bay and formed the town of Brooklyn (named after the ship), which later became the City of Oakland. The John Horner family settled in Fremont. John Horner became a prosperous farmer and helped develop the Fremont area, including forming and naming Union City.

These pioneers from the Ship Brooklyn played an instrumental role in the development of California. That heritage is remembered and honored by the more than 200,000 members of the church who live in Northern California today.

A memorial to their voyage and accomplishments is located on the Oakland Temple Site overlooking the Bay area which they ultimately helped to settle.

THE CHURCH OF  
**JESUS CHRIST**  
OF LATTER-DAY SAINTS