

SUMMARY REPORT ON THE MORMON-JEWISH AGREEMENT CONTROVERSY

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On May 3, 1995, The Church of Jesus Christ of Latter-day Saints (LDS) and a consortium of Jewish organizations signed an agreement over the issue of posthumous baptisms of Jewish Holocaust victims by the LDS Church. In one of the main clauses of the 1995 Mormon-Jewish agreement, the LDS Church promised to issue a directive to all officials and members of the Church to discontinue any future baptisms of deceased Jews, unless they were direct ancestors of living members of the LDS Church, or the Church had the written approval of all living members of the deceased's immediate family. The agreement also emphasizes that lists of identifiable Jewish Holocaust victims should not be used for posthumous baptisms.

LDS Church directives to cease the posthumous baptisms of deceased Jews have either been deliberately ignored, or carelessly overlooked, by many Mormons. Since May 1995, a swelling army of LDS Church members have inundated the LDS temple system with names of Jewish Holocaust victims and other Jews they are not directly related to. When it was discovered that individual Mormons continued to posthumously baptize Jews, against the direct ancestor provision of the agreement, the LDS Church reneged on the agreement by declaring to Jewish representatives that it is the Church's policy to allow members of their faith to baptize any relative, no matter how distantly related.

The number of Jews known to have been subjected to LDS proxy ordinances against the terms of the 1995 agreement is large-scale. Since the origination of the agreement, the names of many tens of thousands, and likely hundreds of thousands of identifiable Jews, have appeared in the LDS Church's current database of posthumous ordinances, the International Genealogical Index (IGI). These names include thousands of Jews whose names were taken from synagogue lists from around the world, rabbinical lines, and a vast array of Jewish notables. Included among these are prime ministers of Israel: David Ben-Gurion; Moshe Sharett; Golda Meir; Yitzhak Rabin; and Menachem Begin. The name of famed Jewish Holocaust survivor and Nazi hunter, Simon Wiesenthal, who died in Vienna, Austria, in September 2005, ended up in the IGI around December 2006.

The LDS Church continues to posthumously baptize significant numbers of Jewish Holocaust victims not related to Mormons. Against the 1995 agreement, some Mormons willfully persist in submitting lists of names of Jews who died in death camps. Most of these temple submissions have been taken from Holocaust lists. Jewish Holocaust names regularly appear in the IGI. The death camps these Jews died in, such as Auschwitz or Sobibor, are very often shown on their IGI entries. As a senseless gesture, the Church frequently rebaptizes Dutch Jewish Holocaust victims, whose previously baptized names were once removed from the IGI as a condition of the 1995 agreement.

The names of so many thousands of Jews who died in the Holocaust could not all be lineage-linked to living Mormons. Some of these Holocaust victims, murdered as young children or teenagers, had no direct descendants. Entire family groups perished in the Holocaust and left no descendants. Their bloodlines were wiped off the face of the earth. Mormon faithful submit many of these names anyway, falsely claiming descendency.

What makes these circumstances even more remarkable—as cartloads of names of Jews, especially Jewish Holocaust victims, have been processed post-1995 through LDS temples—the LDS Church has gone through a series of procedures to ensure that online ordinance details are completely off-limits to non-Mormons. Only an accredited Mormon with a special user log-in can access ordinance data in the online IGI to determine which LDS rituals have been done for a dead person. The Church made an agreement with Jews and then attempted to eliminate all non-LDS monitoring of ongoing ordinance activity.

A continuing stipulation of the 1995 agreement specifies that the LDS Church would remove from the IGI the names of all deceased Jews, who can be identified as Jews, if they are found to be improperly included in the IGI. The removal of Jewish Holocaust listings from the IGI has been inconsistent. After outside complaints, some entries vanish. Similar entries remain. New listings for Jewish Holocaust victims appear in the IGI—as though names go in and out of that database through an unstoppable revolving door.

Even without ordinance access, and viewing only drops in the bucket, it is evident that the ever-increasing volume of obvious Jewish Holocaust listings in the IGI is substantial. According to a key clause in the agreement, the LDS Church should have taken measures to correct LDS Church members, known to have intentionally submitted names of Jews they are unrelated to into the LDS temple system. As years roll by, however, Jewish Holocaust names continue to steadily increase in the IGI. Even with online ordinance information hidden from the public and the removal of some Holocaust listings, the LDS Church cannot hide the visible magnitude of Jewish Holocaust listings in its online IGI.

Despite ordinance data restrictions, many thousands of copies of post-1995 ordinance records for Jewish Holocaust victims, including several thousand entries for Dutch Jews who died in Auschwitz and Sobibor (1942-1944), have been collected. Jewish Holocaust victims from the Netherlands are primary targets for some Mormon submitters. Evidence has been found that Mormons are still baptizing Dutch Jewish Holocaust victims in 2008.

In addition to the copies of thousands of Dutch Holocaust ordinance entries, post-1995 ordinance copies have been obtained for Jewish Holocaust victims from other countries including: Italy; Poland; Germany; France; Austria; Romania; Hungary; Czechoslovakia; Greece; Russia; Ukraine; Latvia; Lithuania; Moldavia; and Bulgaria. The Italian listings include over 700 entries for Jews from Rome, Italy, who perished in the gas chambers of Auschwitz in October 1943. Most of these Roman Jews were posthumously baptized in May 1999—their names submitted into the Mormon temple system from a Holocaust list.