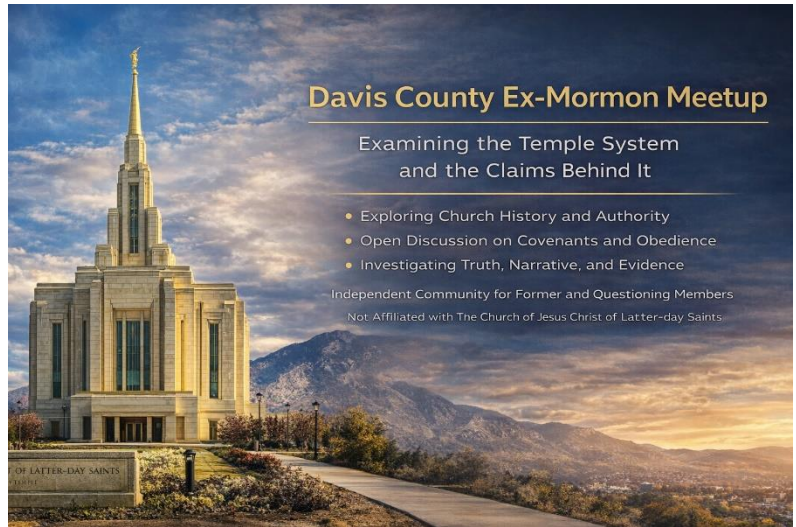


Davis County Ex-Mormon meetup Sunday April 05, 2026, 10:30 AM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

[All links from Invitations.](#) (375 Members)

Our purposes: First, we uncover the fallacies, deception, and misinformation employed by the LDS Church to gain control over our lives.

Secondly, when leaving Mormonism, people often find that they no longer have community or support. Our goal is to provide support for each other and to build community. So, whether you are a member, or left the church recently, or have been out for years, or were never Mormon but are looking for community, come and socialize with us and share your story.



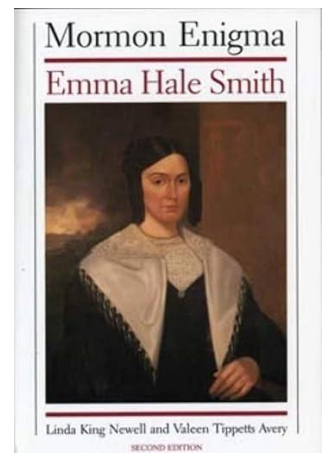
We assist anyone wishing to resign their Church membership or post their own Exit Statement. Recommend www.wasmormon.org.

“The Grand Deception” Art Carpenter’s new comparison, line-by-line, teachings of the King James Version of the New Testament against LDS doctrines.” Note: Art’s work is always found here: [All links from Invitations Full Exit Statement](#) of Francis ‘Nelson’ Henderson

Invitation: [The attempt to classify public criticism as “apostasy”](#)¹ is not merely a disciplinary policy, it is a moral claim about who owns a person’s voice. Yet moral agency necessarily includes the right to speak what one believes to be true.

Video: Brother Oaks says that [“It’s wrong to criticize leaders”](#) (10:39) of the Church, even if the criticism is true.”

The Ethical Argument Against Dallin Oaks’ Doctrine that “The Interests of the Church” Overrides Honesty to Members: Dallin H. Oaks openly asserts that the survival and reputation of the LDS Church supersede the obligation to be honest with the people whose trust the institution commands. His statement—“Everything may be sacrificed... If [Mormon Enigma](#) is detrimental... it is necessary to limit its influence²”—is not a stray remark. It articulates a fully formed worldview: the Church’s institutional well-being is a higher good than members’ access to truth. This is the moral center of the problem.



The leadership of the LDS Church does not merely occasionally conceal information; it justifies the concealment as a moral duty. They declare that the faithful must subordinate their intellect, conscience, and right to factual information in order to protect the organization. This is not simply wrong—it is the very definition of institutional corruption.

¹ The modern *General Handbook* (2020–present) defines **apostasy** in a way that directly applies to public disagreement, including on social media. Apostasy includes **“repeatedly acting in clear and deliberate public opposition to the Church, its doctrine, its policies, or its leaders.”**

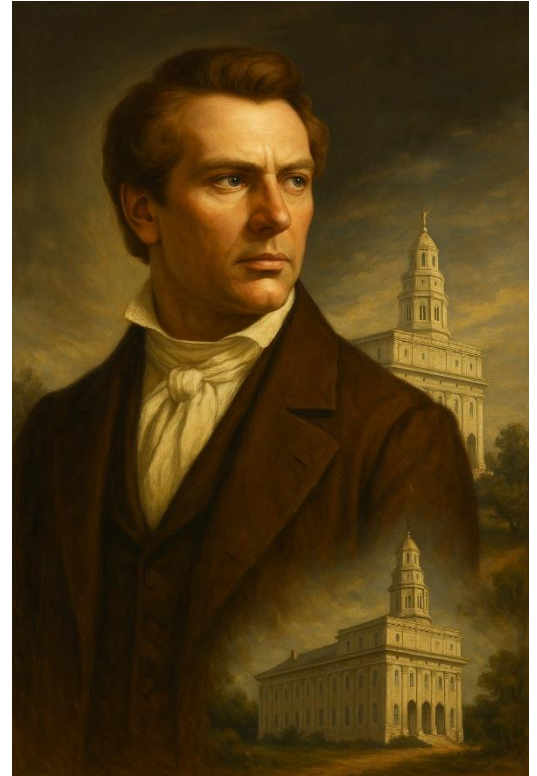
² [Do church leaders think they have a duty to tell the truth.](#)

Oaks' thinking is not an aberration. It is the logical continuation of the ethical framework Joseph Smith created. 1.) That feelings are a test for truth. 2.) Using the Temple Law of Obedience to equate public questioning with betrayal. 3.) Justifying deception as necessary to protect "God's work."

And the origin of this corruption is Joseph Smith himself. Smith did not require the membership to examine truth claims critically; in fact, he forbade it. He replaced empiricism with emotion, evidence with intuition, and transparency with sacred secrecy. The modern LDS leader inherits not merely a religious role, but a continuing mandate to protect the Smith narrative at any cost, because the legitimacy of their office depends on it.

The General Handbook defines apostasy as "*repeated, clear, and deliberate public opposition*" to Church authority, a standard that now extends naturally to social media. The effect is not merely institutional protection; it shapes the individual. When members learn that conscience may be held privately but not expressed publicly, self-censorship replaces moral courage. The deepest consequence is not discipline—it is the quiet erosion of authenticity.

Then Apostle Dallin H Oakes shows us what *spiritual abuse* looks like when a group has overwhelming control over the opinions and conscience of its members. Oakes confesses that before the Priesthood ban on Africans was lifted (1978), he studied the justifications but could confirm no truth to "*any of them.*" Never-the-less, "*I determined to be loyal to our prophetic leaders.*"³



President Oaks' position elevates institutional loyalty above personal conscience. But conscience is the very faculty by which moral responsibility exists. If a member, having examined the evidence, concludes that something is wrong, silence is not neutrality: it is complicity. Attorney Gerry Spence's warning is precise: we "commit homicide against the self" when we surrender our authority to institutions. A system that demands silence in the face of perceived error does not produce integrity: it produces conformity.

Contrast Dallin Oaks suppression of his conscience in comparison to the actions of Stewart and Morris Udall at the University of Arizona where the cafeteria on campus was segregated and the Udall brothers – both of whom were "Jack Mormons" – did something to end that injustice without waiting for the civil rights act or national desegregation to do it for them. They took a young black student who was relegated to eating separately outside and did something about it. The young man, Morgan Maxwell Jr. recalled the event:

"Morris and Stewart Udall escorted me to a table, and we sat down. Both Morris and Stewart told the manager in a strong voice close to his face to serve me and that I was eating with them. The manager looked around and took our lunch orders of hamburgers and milkshakes. That was the best hamburger and milkshake I ever tasted (smiles).

³ [The Ban Came From God: What it really means to "Be One"](#) (20:36), by Jonathan Streecher: Thinker of Thoughts.

When I returned to the Old Main fountain my Black friends were waiting, and the Udall brothers shook hands with everyone. We all thanked the Udall brothers and from that day on we were able to eat at the Coop."⁴

Loyalty to that same Authority which compelled the silence of Dallin Oaks is being used as a bludgeon against gay men and women and their families resulting in the Bloodshed of youth suicide.

If people in the church, like Oaks, have their own conscience shackled⁵ by the demand that they remain loyal and silent about their own personal Moral convictions then members become complicit.

Silence is no act of courage to simply support the Authorities. A real act of moral courage is to stand for your personal conviction in the face of religious authority telling you that what you know to be true in your heart is not of God.

It costs nothing to cry out against people who you perceive to be critics or enemies of the church. But if you speak out and hold your ground on something that you know to be true in the face of men claiming to speak for God telling you to doubt your own heart, that is real moral courage.



In his confession, Oaks wrongly glorifies a group culture of silence rather than learning to trust one's own voice above that of leaders. The Temple Covenants⁶ of Obedience and Secrecy compel one to the silence that Oaks is advocating.

However, the Declaration on Religious Freedom: Dignitatis Humanae, Pope Paul VI, 1965 describes the nature of true religious power:

"In all his activity a man is bound to follow his conscience in order that he may come to God, the end and purpose of life. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor ... is he to be restrained from acting in accordance with his conscience ... The reason is that the exercise of religion, of its very nature, consist before all else in those internal, voluntary and free acts whereby man sets the course of his life directly toward God. No merely human power can either command or prohibit acts of this kind. The social nature of man, however, itself requires that he should give external expression to his internal acts of religion: that he should share with others in matters religious; that he should profess his religion in community. Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society ..."⁷

The Pope's well-reasoned statement above thankfully defeats the misguided ethics of Joseph Smith, the treasure seeking con man and "seer" turned preacher.

⁴ [Stewart Udall Sequence I: The Conscience of a Jack Mormon by Thinker of Thoughts](#) | Jul 15, 2015 | Mormonism, Race ▾

⁵ Elder Oaks and the [Bending of the Mormon Soul](#) ▾ by Jonathan Streeter. How exactly do controlling groups maintain a hold on the mind and hearts of members who internally disagree with leaders? Elder Oaks' recent address at the Be One celebration gives us a great case study.

⁶ [The Immoral Purpose of the LDS Temple Endowment](#) – Explained. The Temple as the Engine of Control: The Temple cannot be of God because it destroys the very thing that makes morality possible — human freedom. Each covenant strips away another layer of personhood: Obedience seizes the will, Sacrifice consumes the life, the Gospel captures the mind, Chastity imprisons the body, and Consecration claims the soul itself. And it is all done behind an oath of secrecy that is itself void — coerced, uninformed, and sworn to conceal manipulation.

⁷ [Declaration on Religious Freedom: Dignitatis Humanae](#), Proclaimed By His Holiness, Pope Paul VI on December 7, 1965, p 1-2, Internet version at <http://listserv.american.edu/catholic/church/vaticanii/dignitatis-humanae.html>; Made available to the net by Paul Halsall (HALSALL@MURRAY.FORDHAM.EDU)