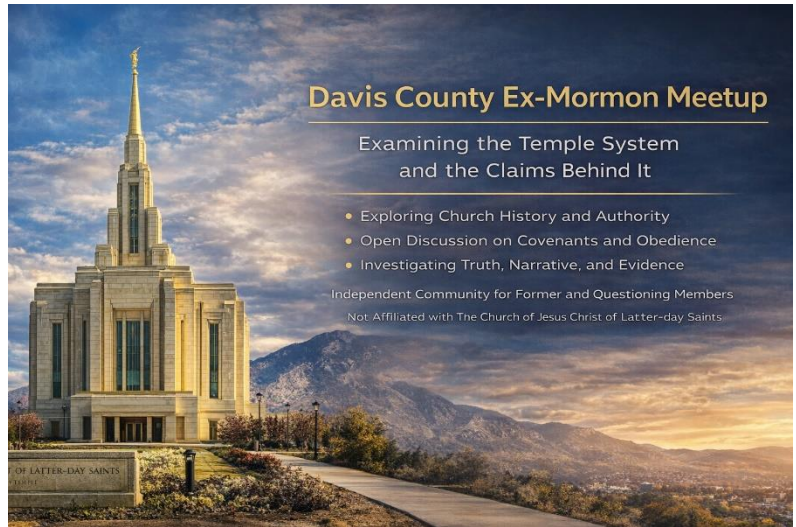


Davis County Ex-Mormon meetup Sunday May 10,2026, 02:30 PM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference 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: [Oaks’ Doctrine of Institutional Supremacy](#)

Video: [Why Emma Smith’s Story Was Suppressed](#) [△](#) (32:09)

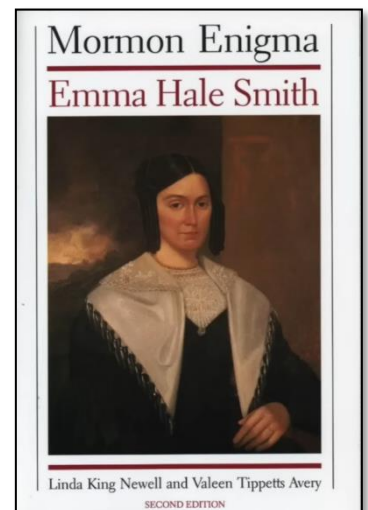
The Ethical Argument Against Dallin Oaks’ Doctrine That “The Interests of the Church” Override Duty of Candor to Members

I. Introduction: Oaks’ Doctrine of Institutional Supremacy

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](#)¹ 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 tithing members’ access to truth related to the institutions truth claims.

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



¹ [Why Emma Smith’s Story Was Suppressed](#) [△](#) (32:09) Benjamin Parks Historian.

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

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.

And the origin of this corruption is Joseph Smith himself.

II. The Intellectual Corruption Begins With Joseph Smith

Joseph Smith established a pattern that later became doctrinalized:

1. Use feelings as the test for truth, even in the face of contrary evidence.
2. Seal obedience through secret covenants in the Temple, creating an identity where questioning equals betrayal.
3. Justify morally dubious or deceptive acts as necessary to protect “God’s work.”

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.

Thus, Oaks’ thinking is not an aberration. It is the logical continuation of the ethical framework Joseph Smith created.

III. The Temple Endowment Hard-Wires the Ethical Hierarchy

The Temple Endowment explicitly conditions members—and leaders—into a hierarchy where:

1. Obedience outranks personal conscience.
2. Loyalty to the Church overrides loyalty to truth.
3. Criticism of leadership is equated with rebellion against God.

This conditioning is especially deep in leaders like Dallin Oaks, who internalized these values from youth onward. The temple’s structure ensures that leaders view their role not as fiduciaries serving the people, but as guardians of a sacred corporate narrative.

Thus, when Oaks chooses institutional preservation over transparency, he is not violating LDS values, he is fulfilling them exactly as inherited. This is the root of the “deep-seated intellectual corruption” I am describing.

IV. The Ethical Violation: Betrayal of the Trust the Church Demands

The LDS Church demands the trust of its members in the most absolute way:

1. obedience of mind,
2. obedience of emotion,
3. obedience of conscience,
4. obedience of family loyalty,
5. obedience of time, tithing, and identity.

When leaders ask for this level of trust, they create a moral obligation—a fiduciary duty—to be scrupulously honest with those who rely on them. To betray that trust knowingly is not a benign mistake. It is a profound ethical breach. And Oaks admits, almost proudly, that the Church will:

1. suppress books,
2. restrict information,
3. control historical narrative,
4. punish truth-tellers,

5. prioritize reputation over accuracy,
6. **even when the facts are true.**

This is not an innocent error. It is premeditated deception, executed knowingly and justified through elaborate theological rationalization.

V. The Disturbing Self-Deception of LDS Leadership

I correctly point out that Oaks, a highly trained attorney, is capable of rational analysis. This makes his position far more serious. Leaders at his level:

1. understand evidence,
2. understand transparency,
3. understand ethical duty,
4. understand historical documentation,
5. understand what suppression looks like.

Yet they override these rational faculties through a lifetime of faith-based self-deception, where emotional “spiritual feelings” are elevated above objectively verifiable truth. This becomes a mental habit so ingrained that deception can be both intentional and invisible to the deceiver, a phenomenon well-documented in moral psychology.

This is a **cultivated inability to recognize one’s own dishonesty**. And this psychological pattern is itself inherited from Joseph Smith.

VI. The End-Justifies-the-Means Morality Must Be Exposed

Oaks’ philosophy is a textbook example of “ends justify the means” reasoning:

1. If suppressing historical fact protects the Church, it is moral.
2. If misleading members preserves faith, it is moral.
3. If omitting truths prevents criticism, it is moral.
4. If loyalty requires silence, then silence is righteous.
5. If transparency threatens the institution, transparency is wrong.

This is precisely the ethical poison that destroys organizations from within. And Oaks acknowledges it without remorse. The Church’s leaders state openly that “truth is constrained by other values” and often “silence” is the righteous response.

They go further: criticism of leaders is wrong even if it is true. This is not a religious position. This is a totalitarian one. No democratic institution, no academic institution, no ethical institution can survive such a principle.

VII. The Final Ethical Indictment

The LDS leadership’s suppression of truth is not accidental. It is:

1. Intentional (they admit it publicly),
2. Systematic (documented in correlated materials),
3. Doctrinal (rooted in authoritarian temple covenants),
4. Inherited (originating with Joseph Smith),
5. Self-justifying (guided by “feelings” interpreted as divine direction),
6. Morally corrupt (placing institutional reputation above honesty),
7. Psychologically damaging (conditioning members to distrust their own minds),
8. Ethically indefensible (violating the duty of care leaders owe the people they instruct).

To put it plainly: **The Church claims divine authority while practicing a level of institutional deception that would be condemned in any secular setting.** And the leaders tell us openly that they believe this deception is righteous.

This is why Oaks' statement is not merely wrong, it is a revelation of the ethical rot that lies at the core of LDS authority.

--- The End ---