

## Exit Statement

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[Link to Full Statement](#)

### Introduction

I was born into the Church in Raleigh, North Carolina, the eldest of nine children. My father, Marion, was a founding church leader in Raleigh NC, 1940's – 1960's. I remember being stunned as a teenager by a few good church talks. For example, *the idea that self-governance is a fundamental condition of free agency.*

I served a successful two-year mission to Southern California 1962 – 1964. Graduated BA Physics, BYU 1968. Married in the Temple, 1966. At church I taught young adults, Elder's Quorum, and Gospel Doctrine classes.

I grew up misunderstanding that the authoritarian character of Mormonism [tempts](#) Church leaders to violate individual's *free agency*.<sup>1</sup>

*A conflict of interest* between Church leaders who serve the best interest of the Church over those individuals at the bottom whose best interest is different. It leads to abuses of power and mistreatment or manipulation of individuals.

The emphasis on obedience and conformity within Mormonism stifles individual freedom of thought and expression, leading to a lack of intellectual and spiritual growth. The consequences of not conforming to expectations can be severe, such as excommunication or other forms of punishment or ostracization within devout religious families.<sup>2</sup>

“What is restricted is the free, spontaneous expression of the infant's, the child's, the adolescents, and eventually the adult's will, their thirst for knowledge and truth, their wish for affection. The growing person is forced to give up most of his or her autonomous, genuine desires and interests, and his or her own will, and to adopt a will and desires and feelings that are not autonomous but superimposed by the social patterns of thought and feeling.”<sup>3</sup> Church, and family “has to solve a difficult problem: *How to break a person's will without his being aware of it?* Yet by a complicated process of indoctrination, rewards, punishments, and fitting ideology, it solves this task by and large so well that most people believe they are following their own will and are unaware that their will itself is conditioned and manipulated.”<sup>4</sup>



### Free Will, Free Agency – Coercion

However, a believing Church member is likely to dispute they are manipulated. In order to make the case that administering religious Covenants are acts of compulsion, one must first realize that coercion is not just the threat of physical force in compelling a person to act. *But, coercion also is the threat of “moral force”, or duress, or reprisal, or loss, or creating a perceived threat in this life or an afterlife, or controlling the circumstances of a person so that, to avoid a greater perceived evil, the person is compelled to act not according to a voluntary plan of one's own, but to serve the intentions of another even if those intentions are noble.* Coercion is the threat or fear of any perceived harm or loss that is used by one upon another to gain compliance.

Power always rests on the acquiescence of the subject. Therefore, the use of power comprises anything that establishes and maintains the control of one person over another. *Thus, power covers all religious and social relationships, which serve the end of a person (or a church) to*



<sup>1</sup> [THE AUTHORITARIAN TEMPTATION](#), Francis Nelson Henderson. Salt Lake City Sunstone Symposium, 27-30 July, 2005, Session #325, Saturday 30 July, 10 - 11 AM.

<sup>2</sup> [Richard Packham](#), "The next year was an armed truce in my marriage. My wife left me suddenly, with no warning, taking the children. Her friends at church helped her escape, and she returned to Zion and divorced me. A last-ditch attempt at reconciliation failed when she said that her return would be conditioned upon my returning to the faith." Packham's calm, reasoned, statement is on video [here](#).

<sup>3</sup> Erich Fromm, *To Have or To Be*, 1976, 165,6

<sup>4</sup> *Ibid*, 166

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*control another, from physical violence to the most subtle psychological ties by which one mind controls another.*

What difference is obedience compelled by a gunman threatening one's life, than obedience compelled by an authoritarian church threatening a believer's eternal wellbeing? Freedom of expression is necessary to the dignity, the social nature, and the growth of the human person. One must have immunity from coercion as well as psychological freedom.

I believe that no one should grant to any man or church the authority to stand between oneself and one's God. We are never separated from our conscience, or our inner divinity, and it is we who take responsibility for ourselves.

This means I am responsible for accepting Mormonism into my life at age eight (8) (despite my parent's complicity). However, I outgrew the Churches authoritarian claims and repent<sup>5</sup> of my membership in it.

It interferes with and harms my Temple marriage in ways that are important to me. It excommunicates my friends for telling the truth. It hides from me the facts of Joseph Smith's dozens of sexual relationships. It conceals Smith's trial in Judge Neely's court as a treasure digging "imposter", when soon afterward he claimed to digging up the Book of Mormon golden plates.

*"The most common form of despair is not being who you are."*

Soren Kierkegaard  
Danish philosopher and poet. 1813 - 1855

### Contracts and Covenants:

It took me a long time to realize that using its Temples the Church intends to expand upon making immoral claims on people's lives for itself: claims to one's time and to one's earnings. The leverage used is fear of eternal loss if one fails to satisfy the **secret** Temple Law of **Consecration**, Law of **Obedience**, Law of **Sacrifice**, "before God, angels, and these witnesses" that you give "yourselves, your time, talents, and everything" to the Church.

I believe Temple Covenants are sworn to secrecy because otherwise such manipulation is exposed for what it is for all the world to see.

In our law which is just, self-ownership (personal sovereignty<sup>6</sup>) must exist if one is to be free, hence subject to judgement under the law. Contracts, similar to Covenants, are nullified in law when the person entering the contract is: 1.) Uninformed. 2.) Pressured. 3.) Deceived. Temple Covenants are invalidated for any one or all of those same reasons:

- 1.) When **Secret** because the new candidate on entering into the Temple "Covenants" is **uninformed**. In other words, one must fully understand what are the Temple Covenants that one will make before deciding to go on a Church mission or before deciding to be Temple married for which the Church requires the "Covenants" be taken. They cannot be secret.
- 2.) When **Pressure** of any kind exist, then the Covenants are invalid. The Church has an incentive to use pressure because it is a beneficiary of each new Covenant faithfully lived. It gains for itself the promise that one's time, labor, and life choices shall satisfy whatever it may require of the inductee.

While creating and administering the Covenants to new missionaries and to new couples married in the Temple, the Church is creating pressure by claiming that it is the only right and true Church, and that its Temple Covenants must be entered into if one is to gain exaltation in the next life.

- 3.) When the Church **Misrepresents** itself to the Temple candidate, the Covenants are invalidated. The Church is a party to the Covenants, it benefits from them, it creates and administers them. It therefore has an obligation to the other party, the Temple candidate, who trusts the Church's representation to be honest. Unfortunately, the Church is manipulating the Candidate, hiding information about itself, giving false and deceptive and misleading and incomplete information, thereby invalidating the Covenants because consent is uninformed.

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<sup>5</sup> Aligning one's beliefs and actions with their values and principles, increases one's sense of coherence and well-being. By being aware of and addressing any discrepancies between their beliefs and behaviors, people can live more authentically and with greater integrity.

<sup>6</sup> The word "Sovereignty" itself means: Autonomy, independence, self-government, self-rule, home rule, self-determination, freedom or: Supreme "power" or independent authority. By personal sovereignty is meant the "power within" **to say no**. Meaning we claim our own power over our own lives and allow others the right to do the same. To be accountable requires we be in this place of true, authentic, and self-generated power. Individual sovereignty is incompatible with Temple Covenants of Obedience, Sacrifice, Consecration which threaten to defeat sovereignty.

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### Lucifer's Plan:

Like the mythical pre-existent war in heaven, these secret Temple Covenants are immoral because like Lucifer's plan, they attempt to compel *Obedience* and Church authorities use them for that purpose. For example, when one chooses freely to live what the Church prescribes, the Covenants are unnecessary. Covenants only do their job when controlling someone who otherwise would not freely make the prescribed choice.

Corruption of individual motive was Lucifer's plan in the Mormon Myth of a pre-existence war in heaven. The story is that Lucifer intended to compel *obedience* by drawing back the veil thus giving us perfect knowledge (memory of the preexistence) thereby compelling one to obey.

Jesus' argument against is said to be that "knowing" or remembering our pre-existent life with God would compel us, causing two (2) difficulties: First, if compelled we are unaccountable. Second, if compelled we are inauthentic. Because freedom, absent any controlling influence, is a necessary condition for the development of a responsible, healthy, mature human person. These principles apply whether or not one believes in the story of a pre-existent life.

I believe Church leaders are adopting Satan's argument when putting the "Law of *Obedience*" into the Temple ritual. They seek to compel by claiming to be "right," by claiming they "know," by claiming God reveals to them through "feelings," by their judgements in worthiness interviews, by excommunicating members whose public opinions or advocacy is different than theirs, by making tithing a condition of Church employment, by telling missionaries to say they "know" Joseph Smith was a prophet while withholding discrediting information about the man, by never publicly admitting or repenting of their mistakes.

### My First Time Temple Experience

On entering the Salt Lake Temple, the first time as a new missionary in 1962, the Priesthood leader refused to disclose beforehand what would be sprung upon me once inside. I nearly left. No disclosure of Covenants from among the bewildering rituals beginning with the half-naked "washing and anointing", to repeating Satanic oaths of three ways I should "**suffer my life to be taken**,"<sup>7</sup> to the laughable secret Masonic handshakes and clasps. The Priesthood's refusal to disclose invalidated everything because my consent was uninformed.

I still get upset recalling how I was manipulated going into the temple as a 20-year-old. I think that I always *should* feel angered reflecting on it. I do not think I want to become emotionally indifferent to injustice and that anger still should be my response even though I chose not to ruminate about it.

I think the explosion in Temple building reveals an intent to leverage Temple Covenants even more in the future. However, since one may wish to be the **author of one's own life**, one may claim that entitlement for oneself where it belongs, rather than allowing the Church to use Covenants to justify deciding for its own benefit how one's time shall be used. By attending the Temple, submitting to Temple worthiness interviews, granting an interrogation at year-end tithing settlements, we give away our power.

Why would one do so if not in the false hope that something outside of us will fulfill our need to accomplish great things or fulfill our need to belong or fulfill our need for self-worth to be judged worthy in the next life. When instead we are better to reclaim our power, to recognize that we are **never separated from our inner divinity**, and to take responsibility for ourselves.

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<sup>7</sup> In April 1990, the LDS Church eliminated from the [endowment ritual](#) gestures representing "execution of the [penalty](#)." Previously, temple participants were required to simulate having one's throat cut, one's chest torn open, and one's body cut asunder.

Under church president Heber J. Grant's Good Neighbor policy was reform eliminating from the Temple ritual (Feb 15, 1927) and suggestions in church literature, sermons, and ordinances that its members should seek vengeance on US citizens or governments, for the assassinations of its founder Joseph Smith and his brother, Hyrum. The oath of [vengeance](#), removed from the temple endowment ceremony, required participants to agree to be bound by the following oath:

"You and each of you do covenant and promise that you will pray and never cease to pray to Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation."

Covenants, Manipulation, Exploitation: Bednar – You do not have a choice



The Davis County Stake 1<sup>st</sup> Counselor asked, “*Do you have a choice* whether to serve a mission? I'm going to tell you why you don't. It's because when you were baptized you signed on to the Lord's plan which is giving up free agency ...”<sup>8</sup> This Stake Councilor abuses his religious position to exploit teenage Church members who as children were baptized at age eight (8), saying falsely baptism is a promise to become a missionary.

In the same [video clip](#), Brother Bednar affirms what the Brethren are intending when repeating the new slogan, “We are a Covenant People” while building new Temples totaling more than 265<sup>9</sup>. Bednar discloses the plan's  *motive* when asking rhetorically, “*Do we have the option not to pay our tithing?*” No, it's breaking a covenant ...” he says.

Bednar is manipulating religious followers by invoking Temple Covenants to gain compliance.<sup>10</sup> Financial exploitation happens when Apostle Bednar uses his position to pressure followers into making substantial financial contributions or donations, even when it puts followers in financial distress.

It hides from me the facts of Joseph Smith's dozens of intimate female relationships. It conceals Smith's trial in Judge Neely's Bainbridge NY court as a treasure digging “imposter”, when at that time he also claimed to digging up the Book of Mormon golden plates.

My resignation is an act of Conscience. I do not sustain its leadership who are, in my opinion, manipulative, intellectually dishonest, self-aggrandizing, delusional, homophobic, erotophobic, unapologetic, unrepentant, and secretive. Isn't this speaking ill of the “Lord's Anointed?” No, because the evidence in this Statement is truthful. “Speaking ill” is to slander with falsehoods.

Not once in my lifetime has there ever been any [apology](#) or any public act of repentance acknowledging their mistakes. Not when denying the priesthood to black males was rescinded; not when making racism a central tenant in the Book of Mormon (Lamanite dark skin curse); not when hiding church history; not when Book of Abraham papyri was found, dated, and translated; not when being so wrong about homosexual attraction or affection.

My decision to resign is based on the lived experience of what I know the Church to be, in my lifetime, not the invalidity of historical truth claims its leaders make. However, because in its Temples the Church seeks to bind through Covenants, its members to it with those truth claims; seeking authoritarian power by claiming to be “right” and by claiming to be the “Only True Church,” those claims are challenged<sup>11</sup> in this Statement.

Throughout the half century of my church membership, officers of the Corporation of the Church of Jesus Christ of Latter-day Saints have hidden and misrepresented its history and have conducted a sustained, organized, willful misrepresentation, misinterpretation, and omission of vital information in their possession about the credibility, the character, the superstitions of founding church leader Joseph Smith while at the same time seeking my promise in the Temple that I entrust to them my life, my tithing, my time.

This Statement is not a balanced investigation such as a journalist may attempt by bringing conflicting views into consideration because Church leaders already make use of their own forums and publications while excluding from consideration counter facts such as those in this Statement. A mistaken complaint Church leaders teach their followers is to wish that former members

<sup>8</sup> [Mormon Covenants: the Road to Serfdom](#) at Mormon Rescue

<sup>9</sup> [Church News](#), By Scott Taylor, Jan 22, 2022 “[See the locations of the Church's 265 temples across 6 maps](#)”

<sup>10</sup> Elder Bednar wrongly argues that Mormons do not enjoy "free agency" after Baptism and Temple Covenants which mean that one is only [free to obey](#) the commandments and guidelines of the Church and its leaders as representatives of God and Christ which he calls “Moral Agency.”

<sup>11</sup> [Letter For My Wife](#) husband explaining how he came to the conclusion that the Church is not all it claims to be.

[CES Letter](#), Jeremy Runnells questions to a Church Educational System (CES) director.

[BYU Survival Guide](#)

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like myself would “leave it alone” after leaving Mormonism<sup>12</sup>. However, we are driven by a responsibility to those we love to hold Church leaders accountable.

Accountable for what? For making clear that there is a bi-directional “social contract” requiring an honesty from them worthy of our trust. For example, while asking me to be honest, loyal, obedient, and to give my time and tithing, Church policy throughout my membership was that the only Mormon history told should be a so-called “faith promoting” history<sup>13</sup> which conceals controversies and difficulties of the Mormon past and present. The existence of this policy is in itself, alone, a violation of my trust.

Apostle Hugh B Brown, in his book *An Abundant Life* (page 126-127) describes an “*Apostolic Charge*” upon his admittance to the Quorum of the Twelve. In Brown's words, “Always be willing to subjugate one’s own thoughts and accept the majority opinion not only to vote for it, but to act as though it were his own original opinion after it has been approved by the majority of the Council of the Twelve and the First Presidency.” In other words, the Apostles have made this oath, this “*Apostolic Charge*,” that they will always, once the consensus is agreed upon, pretend in their rhetoric and their language that they also were in agreement.

This unholy authoritarian oath is an abomination in my opinion because it dishonestly conceals differing views we need to know about, pretending unity when there is not. The result can be disastrous. For example, the *Apostolic Charge* is a contributing reason, in my opinion, to why hundreds of our gay LDS Brothers & Sisters, sons & daughters have taken their own lives<sup>14</sup> because they were told, apparently in unison, there is no place for them.

President Monson at that time was incapacitated by dementia. Hence, the Apostles had already removed his executive power. Yet all the other Apostles held their silence about the one and only Apostle Nelson, who in January 2016 described in detail witnessing how the policy of Exclusion was Revelation<sup>15</sup> from Monson. Keeping silent, by failing to refute the sole claim made by Senior Apostle Nelson, all are party to hundreds of LDS deaths by suicide. The Apostles loyalty to the artificial *Apostolic Charge* is no virtue but is a sin they covenant among themselves to commit.

The Church does not disclose the number of members who took their own lives while the damning curse of exclusion would not be reversed until 3 ½ years later, April 2019.

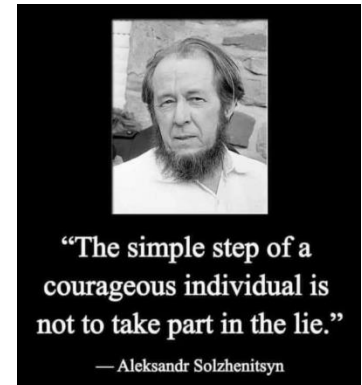
Their claim of “Being Right” with absolute certainty is not about Truth but is an authoritarian power claim. The Apostles silence about Monson’s revelation, as told by Apostle Nelson, wrongly places the appearance of unity above the wellbeing of their gay members. Contrary to the “*Apostolic Charge*,” my belonging to any Church requires honesty, regardless of the implications.

Likewise, my freedom to choose is never at any time yielded or consigned to the Church; not at baptism<sup>16</sup>, not in the Temple. Hence, changing or withholding information, is willful manipulation of my ongoing right to an informed choice.

### Evidence – A Short List

The Church has a conflict of interest in being both the creator of the Temple Covenants and a beneficiary. Therefore, it has an incentive to act fraudulently. It did so by knowingly, intentionally, misrepresenting itself to me by hiding evidence they knew is contrary to their Truth claims. Self-consciously aware of their hiding historical evidence, the sincerity of their belief should be doubted.

For example, can the Pastor’s belief in a resurrection be sincere, if he has the un-resurrected body hidden in his basement? Likewise, can Church leader’s belief be sincere when they are hiding evidence because they know it is not “faith promoting.”



*“Our life always expresses the result of our dominant thoughts.”*

Soren Kierkegaard

Danish philosopher and poet. 1813 - 1855

<sup>12</sup> Gretchen Day - LDS [Resignation Letter Template](#)

<sup>13</sup> The Great [Mormon History Coverup](#) - LDS Leadership's battle against intellectual honesty, Mormon Discussions Radio Free Mormon.

<sup>14</sup> Mormon Stories #1625 Part2 Going Deeper After Mormonism, Gay [Uncle of Ellee Duke](#) suicide snippet at 58 min (10 min)  
Mormon Stories #1153: Donna Showalter: Former Relief Society President Pt. 4, [Lost lives](#) snippet at 42:55 min (6.7 min)

<sup>15</sup> November 5, 2015, policy of [Exclusion](#)

<sup>16</sup> Mormon Discussion: 369: The [Death of Free Agency](#) in Mormonism

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That talk by Apostle Boyd K Packer<sup>17</sup> to Church Educational System (CES) employees, plus the Gospel Topics Essays show leaders have known all along about the evidence hidden in their basement, so to speak.

This *evidence* is factual therefore it cannot be dismissed merely as my opinion. This evidence is acknowledged by the “[Gospel Topics Essays](#),” by Church documents, by Church possession and display of Smith’s Seer Stone. The evidence discredits Church claims to *power*, that it is *trustworthy* or that it is *right* or *True*

1. Church historian B. H. Roberts presented a [study](#)<sup>18</sup> of the Book of Mormon to the leadership of the Church and a group of Mormon intelligentsia in January of 1922<sup>19</sup> fundamentally challenging the entire premise of their religious beliefs. That the Book of Mormon is a contemporary document adopting the speculations of Joseph Smith’s Day that native Americans are a lost tribe of Israel.  
I read a draft copy of Robert’s study in 1979. Ignored for over sixty years, University of Utah historian Brigham D Madsen published it in 1985.
2. Similarly, Brother Packer, Oaks, Bednar, Nelson, Monson, Hinckley, Holland, all know the Book of Abraham is no translation of Abraham from [papyri](#)<sup>20</sup> written by “his own hand.” The Brethren have the papyri scrolls in their possession since 1967. The papyri contain the Book of Breathings for a man named Hor, a priest of Amon-Ra, who died about AD 60 far from the time of Abraham.
3. Likewise, The Brethren know there are no Lamanites because [DNA](#)<sup>21</sup> testing from hundreds of native American groups shows they are not Middle East Israelites but are Southeast Asian.
4. They know of the other [First Vision](#)<sup>22</sup> accounts, like Smith’s earliest 1832 handwritten version, that differ significantly from the 1838 version they promote.
5. The Brethren understand the context in which the Joseph Smith got Book of Mormon Golden Plates in September 1827, not ignorant of the facts that Smith conducted many (at least 18) treasure digs between [1822-1827](#). Treasure digging for hire was a known superstitious fraud in Smith’s Day resulting in Smith’s arraignment March 20, 1826, before [Judge Neely](#) in Bainbridge, New York and Smith’s trial as a “disorderly person and an imposter.”<sup>23</sup> Smith testified on his own behalf, insisting in his defense that he used a seer stone to help others look for “hidden treasures in the bowels of the earth,” despite never once having found any. His arraignment was brought by Josiah Stowell’s nephew, Peter Bridgeman, after watching Joseph Smith’s methods in being the “seer” of the money digging party<sup>24</sup>. Following Smith’s March 1826 trial as an imposter when selling himself for [treasure digging](#) employment to Josiah Stowell, Smith would then go on to dig up the [Golden Plates](#) in September 1827.
6. Benjamin Franklin<sup>25</sup> described the treasure digging scam long before Joseph Smith practiced it, arising from the account of Captain Kidd,<sup>26</sup> of buried treasure fame in Smith’s day that the Captain had hidden buried treasure in the American East. And, that in Kidd’s travels he sailed to the port city "Moroni" on the island of "[Cumorah](#)" (the Comoros Islands near Madagascar). These names are familiar to Latter-Day Saints because Smith named the spirit guarding the buried gold plates, “Moroni,” and the [buried treasure](#) location, “Cumorah.”
7. Halting annual production of “Hill Cumorah Pageant” is a forward looking decision because the pageant is indefensible when Church leaders know that a [great war](#) killing tens of thousands of armed warriors at that site<sup>27</sup>, as told by Smith in the [Book of Mormon](#), could not have occurred while leaving no trace of it.



<sup>17</sup> Boyd K. Packer, “The Mantle is Far, Far Greater Than the Intellect,” presented on 22 August 1981 to Seminary, Institute, and Brigham Young University religion instructors, and published in [Brigham Young University Studies](#), 21

<sup>18</sup> B. H. Roberts, "[Studies of the Book of Mormon](#)", 1985, Signature Books, SLC Utah, ISBN 1-56085-027-2

<sup>19</sup> Shannon Caldwell Montez, "[The Secret Mormon Meetings of 1922](#)", 2019, Master of Arts in History thesis, U of Nevada Reno

<sup>20</sup> Charles M. Larson, "[By His Own Hand upon Papyrus : A New Look at the Joseph Smith Papyri](#)", 1990 ISBN: 0962096326

<sup>21</sup> Simon Southerton, "[DNA Genealogies of American Indians and the Book of Mormon](#)", 2000

<sup>22</sup> Grant Palmer, [An Insider's View of Mormon Origins](#), 2002, Signature Books, SLC Utah, ISBN 1-56085-157-0

Hiding Church History - The Deception around Joseph Smith's [First Vision](#), Mormon Discussions, Radio Free Mormon

John Larsen Describes How Joseph Smith Never Mentioned the [First Vision](#) to Anyone in the Church, LDS Discussions

<sup>23</sup> Joseph Smith's 1826 Trial ([Pt 1](#)) - The Verdict - Dan Vogel ([Transcript](#)), ([Pt 2](#))

<sup>24</sup> “Book of Mormon: Joseph Smith and Treasure Digging”, <https://www.ldsdiscussions.com/treasure-digging>

Mormon Prophet Joseph Smith, The Pirate Captain Kidd, [Treasure Digging](#), The Book of Mormon

<sup>25</sup> Benjamin Franklin, The Papers of Benjamin Franklin 1: 134–39

<sup>26</sup> Mormon Stories: LDS Nuclear Submarine Commander, [Full Part 3 Episode 1468](#), Captain Kidd, buried treasure at Cumorah (Madagascar), [Capital City Maroni](#) - 10 min clip at 50:30 Minutes.

<sup>27</sup> Book of Mormon, Mormon 6:11, “... from the top of the hill Cumorah”

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8. The Brethren know of Isaac Hale's [affidavit](#)<sup>28</sup> (Emma Hale Smith's Father) in which Hale confirms the accounts of Smith's occupation as a "money digger;" describing it as "... seeing or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure." They know of Hale's conclusion that the Book of Mormon is gotten up "... with a design to dupe the credulous and unwary -- and in order that its fabricators may live upon the spoils of those who swallow the deception."
9. The Brethren know of Smith's sexual predation on believing female followers<sup>29</sup> such as Smith's "[Happiness Letter](#)<sup>30</sup>" to 19-year-old Nancy Rigdon, or by Brigham Young on 17-years-old Martha Brotherton. These two (2) are examples where the coercive tactics used are documented<sup>31</sup>. It is fortunate that to Nancy, Smith left written evidence in his own words of his pathological manipulative behavior and language for us all to see. It is quite amazing that no sentence was without obvious manipulation and no sentence had only one manipulative tactic in it. It's also good to be reminded that we are all vulnerable to certain manipulative tactics and that it doesn't take stupidity to fall for it but a skillful manipulator who knows the sensitivities and weaknesses of their target audience.



If you are a believing member, item nine (9) above may make you feel extremely uncomfortable, but that discomfort is not Satan trying to lead you away: It's the realization that what Joseph Smith did as prophet to entice young women to marry and have sex with him is no different than what other sexual predators have done throughout our history in the name of God. Not only do other self-proclaimed prophets use these methods, but the women that enter into these relationships report the same spiritual witnesses and visions that some of the women entering into polygamy with Joseph Smith later claimed. [[Jonathan Streeter](#)]

--- The End ---

## [Appendix A - Gospel Topics Essays \(Annotated\)](#)

From [LDS Discussions Website](#):

- [LDS Essay on the Book of Mormon: DNA Studies \(Annotated\)](#)
- [LDS Essay on Polygamy/Polyandry in Kirtland and Nauvoo \(Annotated\)](#)
- [LDS Essay on Polygamy/Polyandry in Utah \(Annotated\)](#)
- [LDS Essay on the Book of Abraham \(Annotated\)](#)
- [LDS Essay on Joseph Smith's Multiple First Vision Accounts \(Annotated\)](#)
- [LDS Essay on Race and the Priesthood \(Annotated\)](#)

[Link to Full Statement](#)

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<sup>28</sup> [Isaac Hale Statement](#) on Joseph Smith, Jr.

<sup>29</sup> [List of the wives of Joseph Smith](#), Smith lied when he publicly denied he taught or practiced polygamy. The first publication of a list of Smith's plural wives was in 1887, when assistant LDS church historian Andrew Jenson procured signed affidavits from 27 women besides Emma Smith.

<sup>30</sup> The Happiness Letter to 19-year-old Nancy Rigdon ([Sunstone video](#)) - A Study in Religious Manipulation. (Text of [Smith's letter](#))

<sup>31</sup> Martha Brotherton [Affidavit](#).

Five individuals—Joseph Smith, Heber C. Kimball, Elizabeth Brotherton, Parley P. Pratt, and Brigham Young—each besmirched the character of 17-years-old Martha Brotherton denying her claim that she was propositioned for a polygamous marriage by Brigham Young, aided by Heber C. Kimball and Joseph Smith. However, the actions of these five individuals—who either were practicing polygamy at the time of their denunciations or would go on to participate in polygamy—would ultimately vindicate the substance of [Martha's story](#) and hence her character at the expense of their own reputations.

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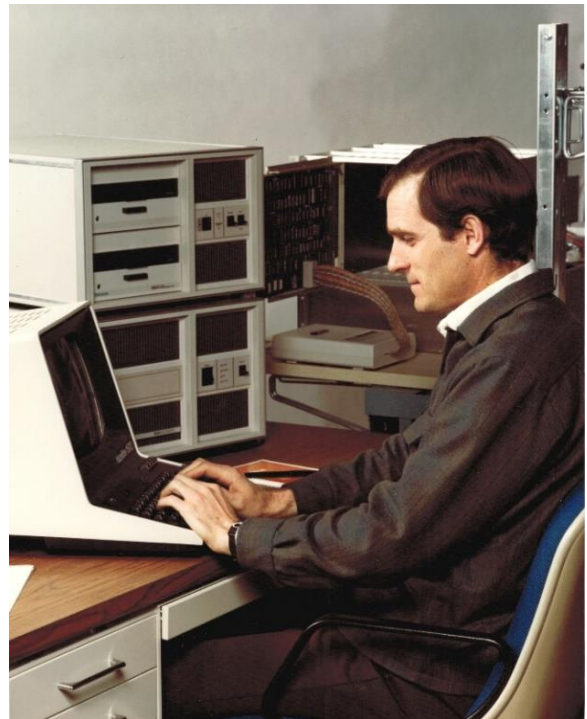
Biography

Francis ‘Nelson’ Henderson was born into the church in Raleigh, North Carolina (1942). The eldest of nine children to Francis ‘Marion’ Henderson and Nellie ‘Jane’ Taylor. Marion was a founding church leader in Raleigh 1940’s – 1960’s coming from Wilmington NC. He served as Raleigh NC branch president, district president, and councilor in the first North Carolina stake formed at Raleigh. He led the fund raising and construction of the first ever chapel in Raleigh. My recollection of him at church is that he was always seated on the podium. His “go to” subject in church talks was about “Attitude.” A branch member once said to me, “Nelson, don’t you know your father is one of the most conservative members in this area.” No, I didn’t know that. I knew him as a gentle, kind, thoughtful, reasoned person that I deeply admired.

Jane’s heritage is Utah pioneer. One great grandfather was Provo church leader & BYU board member T.N. Taylor. He was Provo Stake President who led building what is now the downtown Provo Temple. One great great grandfather was Church President John Taylor. I knew mother was conservative, yet she had a side of her open to exploration. This willingness to explore must be the factor making her women’s Relief Society lessons interesting to the Raleigh Church Sisters. As a young adult I made an extended effort to understand her one-on-one, adult-to-adult. She seemed to need and to appreciate those communications.



Deborah, Francis Nelson Henderson, Bertha Mae, Brent, Francis Marion Henderson



I served a two (2) year mission to So. California 1962 – 1964. Graduated BA Physics, BYU 1968. Married in the Temple (1966), I am a founding member of Comtel, 1978 - 2002, a California satellite communications company where I led development of embedded real-time computer firmware. Employed by Scientific Research Corp 2010 – 2014, and by GPS Source Inc, 2016 – 2017, Lockheed-Martin 2018 & 2019, Northrop-Grumman 2020, Spectra Sys 2021 to present. Remarried and widowed, I moved from Santa Maria CA, to Poway CA, to Lilburn GA, to Daniel Island SC, to Austin TX, to Colorado Springs, to Littleton CO, to Palmdale CA, to Satellite Beach FL, to Mount Pleasant, SC, to Providence RI, to Park City, UT, USA .



## Exit Statement

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<http://www.mormonstories.org/>

[www.inertial-solutions.us](http://www.inertial-solutions.us)

[www.linkedin.com](http://www.linkedin.com)

<https://www.fnhenderson.us/NelsonHendersonBio.pdf>

<https://www.fnhenderson.us/ExitStatement.pdf>

<https://www.fnhenderson.us/FullExitStatement.pdf>

<https://www.fnhenderson.us/TempleTemptations.pdf>

<https://www.fnhenderson.us/ldswomen.pdf>

<https://www.fnhenderson.us/AuthoritarianTemptation.pdf>

My Cell phone (text if no answer)

My email

My site

I sponsor

I Contribute to

My project

My Profile

My 2022 Resume

My Short Exit Statement link

My Full Exit Statement link

My Proposed Billboard Campaign

My 2004 Sunstone Speech

My 2005 Sunstone Speech