An Open Letter to President Dallin H. Oaks of The Church of Jesus Christ of Latter-day Saints

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Joe Murff
November 11, 2026

Dear President Oaks,

Recently I was doing some research about the 2017 Pulitzer backstory and I put the following question into an AI chat tool:

> “I want to know how the top leadership of the Church currently views The Salt Lake Tribune’s involvement in the 2016 BYU investigation and the subsequent Pulitzer recognition—is the Church finally grateful to the Tribune, or is it still sour grapes?”

AI answer:

> It is highly unlikely that the institutional Church today feels "gratitude" toward The Salt Lake Tribune, but their stance has evolved from the aggressive "sour grapes" of 2016 into a position of cautious professional respect and pragmatic cooperation.
>
> **1. From "Gotcha" to Professional Detente**
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> In 2016, the Church’s immediate reaction to the BYU investigation was defensive, publicly labeling the reporting as "gotcha journalism." Today, that raw animosity has cooled into a functional, professional relationship.

The Church's corporate communications team recognizes Peggy Fletcher Stack as the "dean" of Mormon religion reporting. They regularly provide her with formal statements, grant her access to certain background briefings, and treat The Salt Lake Tribune's religion beat as a vital secular record of the faith. It is not warmth or gratitude, but rather a pragmatic acknowledgment of the publication's influence and thoroughness.

2. Quiet Internal Gratitude vs. Official Silence

While the *corporate institution* will not publicly thank the Tribune, the sentiment among the broader Church membership is deeply split:

- **The Member and Advocate View:** For many progressive Latter-day Saints, victims' advocates, and parents of BYU students, there is a profound sense of gratitude. They recognize that without the secular spotlight shone by the Tribune staff, the structural changes that now protect vulnerable students might never have happened.

- **The Institutional View:** Even though external observers and independent platforms widely view the Tribune's investigative journalism as the primary catalyst for the 2016 reforms, the Church has never formally credited or thanked the publication. If you asked a top Church administrator today, they would likely argue that BYU's sweeping Title IX and Honor Code overhauls were the result of internal reflection and inspiration, rather than giving credit to a secular newspaper's pressure campaign.

3. Protection of Institutional Sovereignty

As a matter of corporate policy, the Church rarely validates external pressure campaigns, whether they come from investigative journalists, activist groups, or federal investigations. Doing so creates a precedent that the Church can be forced to alter its standards or operations via public shaming. Acknowledging that The Salt Lake Tribune forced their hand would damage the image of institutional self-reliance.

4. Message Framing: The Rhetoric of Self-Correction

When the university announced its sweeping policy overhauls and the creation of its Title IX amnesty clause, it framed the changes entirely as the result of an internal, self-driven review and the work of its own newly appointed Advisory Council.

In institutional public relations, this is a common strategy. The pattern of how BYU handled the situation shows why the Tribune was left out of the official narrative:

When BYU President Kevin J Worthen announced the policy updates and released the Advisory Council's report, the language focused heavily on looking forward and improving student safety. The official messaging stated that the school recognized "tension" and "blind spots" within its own system. However, they attributed the sudden pivot to student feedback, the courage of victims who spoke directly to the Advisory Council, and a nationwide shift in how universities handle Title IX—not to the local newspaper that exposed them.

It would have been highly unusual for the institution to credit the Tribune, given that the relationship between the two entities was actively adversarial at the time:

While BYU was drafting these changes, the university was actively fighting The Salt Lake Tribune in court to block the newspaper's GRAMA (public records) requests. BYU was legally arguing that its campus police force should be exempt from state public records laws.

While the Church and BYU withheld public credit, the broader journalistic and academic world did not. The Tribune's work was so undeniable that the Salt Lake Tribune Staff won the 2017 Pulitzer Prize for Local Reporting for the investigation.

The Pulitzer Board explicitly credited the paper with "exposing how the university's honor code office and campus police monitored and disciplined sexual assault victims," noting that the reporting directly forced the university to rewrite its rules.

Ultimately, the Tribune received its credit from the public and their peers, while the Church and BYU opted to frame the policy overhaul as an act of internal institutional progress.

In short, the Church today treats The Tribune with the quiet, guarded respect reserved for a formidable adversary that gets its facts right. True institutional "gratitude"—if it ever comes—historically takes decades and usually waits until all relevant parties are confined safely to history.

Example: It took nearly 50 years for the Church to transition from treating Juanita Brooks with quiet ostracism to openly celebrating her as a truth-teller who paved the way for modern history.

[**End of AI answer**]

While the above summary might be reasonably accurate as far as it goes, it is far from being satisfactory in terms of resolving the ethical conflicts that are at issue. To make progress in those areas we will need a no-nonsense answer to the following ***value-based*** question:

> Is the ***absence*** of the corporate Church's public gratitude towards the Tribune's 2016 newsroom team ***reasonable and virtuous***?

The answer to that question is "No." Here is why:

PREMISE 1: The Tribune exposed serious and long-standing policy problems within the Church's flagship university, and that exposure INDISPUTABLY led to major institutional changes that were acutely needed.

PREMISE 2: In 2016, if the Church had hired a leading consulting company such as McKinsey & Co. for a diagnostic audit regarding Title IX and sexual assault reporting, the cost would likely have been somewhere around $1.5 to $3.5 million USD.

A professional consulting team would have worked **top-down**, having the keys to the castle –BYU employees would have handed over files and sat for interviews, and the consulting team would have found the existing problems because they were being allowed to look.

By contrast, the Tribune team had to work **bottom-up**. They had to earn the trust of victims, fight for records via GRAMA requests, and piece together a puzzle while the institution actively opposed them by claiming exemption from GRAMA.

When the Tribune broke the story they were essentially providing the Church with a professional-grade policy audit, including a rigorously

established map of ongoing policy-related damage. To obtain that same map from a consulting firm would have required millions of dollars worth of forensic auditing.

PREMISE 3: Whatever else the Church might be (a corporate fiction, a 501c3 non-profit, a brand, or a religious denomination) it is **first and foremost** a CHRISTIAN TRIBE whose own stated rules and laws demand the highest and most uncompromising striving towards honesty, fairness, humility, repentance, and virtue, both at the individual level, and at the group level.

CONCLUSION: The Church has both a Christian responsibility and an institutional responsibility to publicly acknowledge the important contribution that the Tribune made in 2016. The Church is now 10 years late in paying that social debt.

One of the most damning outcomes related to the 2016 exposé is that after 5 years of fighting the Tribune's lawsuit on the GRAMA front, BYU found itself on the wrong side of the issue in essentially every possible way:

1. It was forced to the release the records it was trying to hide, due to intervening legislative changes;
2. It was forced to make systemic changes in relation to its campus police department;
3. It was forced to come to a settlement in order to avoid an un-appealable court judgement; and
4. It was publicly accused of engaging in a cover-up by the Tribune Editorial Board, for which BYU had no response other than to say it was cooperating with the terms of the lawsuit settlement, thus tacitly admitting (but not actually confessing) that its

> 5-year marathon of dishonesty was a massive waste of legal expense and unnecessary conflict.

In light of that unChristlike and unnecessary 5-years-long cover-up, we now need to bump up the earlier 1.5-3.5M USD value approximation to something significantly higher, to account for the losses the Tribune had to absorb in order to see the matter through.

Not only that, but it can now be understood that the Church has an even steeper and more nuanced social debt to the Tribune than was originally stated. Not only do we owe the Tribune a significant debt of gratitude for exposing a massive policy problem that we ourselves were completely BLIND to, we also owe the Tribune a sincere apology for how badly we behaved for the 5 years after the story broke, and for all of the unnecessary financial damage that was done, because of our refusal to adopt an honest and virtuous path forward.

From all appearances, the corporate Church remains **so dishonorable**, and **so dishonest**, that if it were asked today about whether the Tribune's 2016 contribution actually exists, the Church's position would be "no comment," which is dishonorable and ostrich-head-in-the-sand-type behavior, OR, there would be a deflection into [im]**plausible deniability**, also known as **lying**, with an assertion that the changes BYU made had nothing to do with the Tribune's work, and that there was no attempted cover-up after the exposé took place.

The fact that such lying and dissimulation is common in the secular world has zero relevance in this discussion. We are a Church who has taken upon ourselves the HOLY NAME OF CHRIST, and that is the ONLY standard that matters when seeking to reach a value-based understanding of what is acceptable and what is not acceptable. Any

attempt to spin the matter into "business decision making" or "corporate norms" instantly becomes a violation of Matthew 6:24. When push comes to shove, only one master can be served as the primary one.

More to the point, there is no such thing as "organizational sovereignty." There is only SIN and VIRTUE, good and evil, justice and injustice (cross reference: Joshua 24:15, Matthew 12:30, and Matthew 6:24). Social debts are REAL, and if we wish to have an unobstructed communion with the divine, we have to take those debts seriously and pay them in full, as the Savior has commanded:

> "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23-24)

As earlier noted, in 2021, the Tribune made it clear that it "**has ought against us**." We need to remember that grievance and take it seriously, exactly as the holy scripture says. The Tribune publicly announced that the Church's flagship university "misled the state and the public about victimizing students who were already victims of sexual assault" and that this abuse of power "**should not be excused or forgotten**."

And the Tribune was 100 percent right to take that position. The grievance is legitimate. And if we ever hope to achieve absolution in this matter, we will have to make a public confession of our mistake and strive for genuine reconciliation.

While the Tribune can rightly forgive us in a **spiritual sense** (Matthew 18:22, Mark 11:25), they cannot yet forgive us in an **operational sense** (Matthew 23:23-28) because we have not yet repented, and there is a clear standard in the divine law:

> "By this ye may know if a **[Church]** repenteth of **[its]** sins—behold, **[it]** will confess them and forsake them." (D&C 58:43).

Here is the distinction between spiritual forgiveness and operational forgiveness:

If someone harms a child, we have to immediately forgive the transgressor in a **spiritual sense**, because we are not the FINAL JUDGES of human behavior. Maybe the offender was abused as a child themselves, or was not fully accountable, –we lack omniscient perspective.

Meanwhile, it is rare that we can rightly forgive or overlook abusive behavior in a temporal or **operational sense** while an abuser is unrepentant or doing active damage in society. We have an obligation to immediately intervene and stop the abuse, to whatever extent we can ethically do that, and we typically cannot extend physical trust or operational "public forgiveness" to a transgressor until XYZ conditions have been fully and clearly met (D&C 42:91).

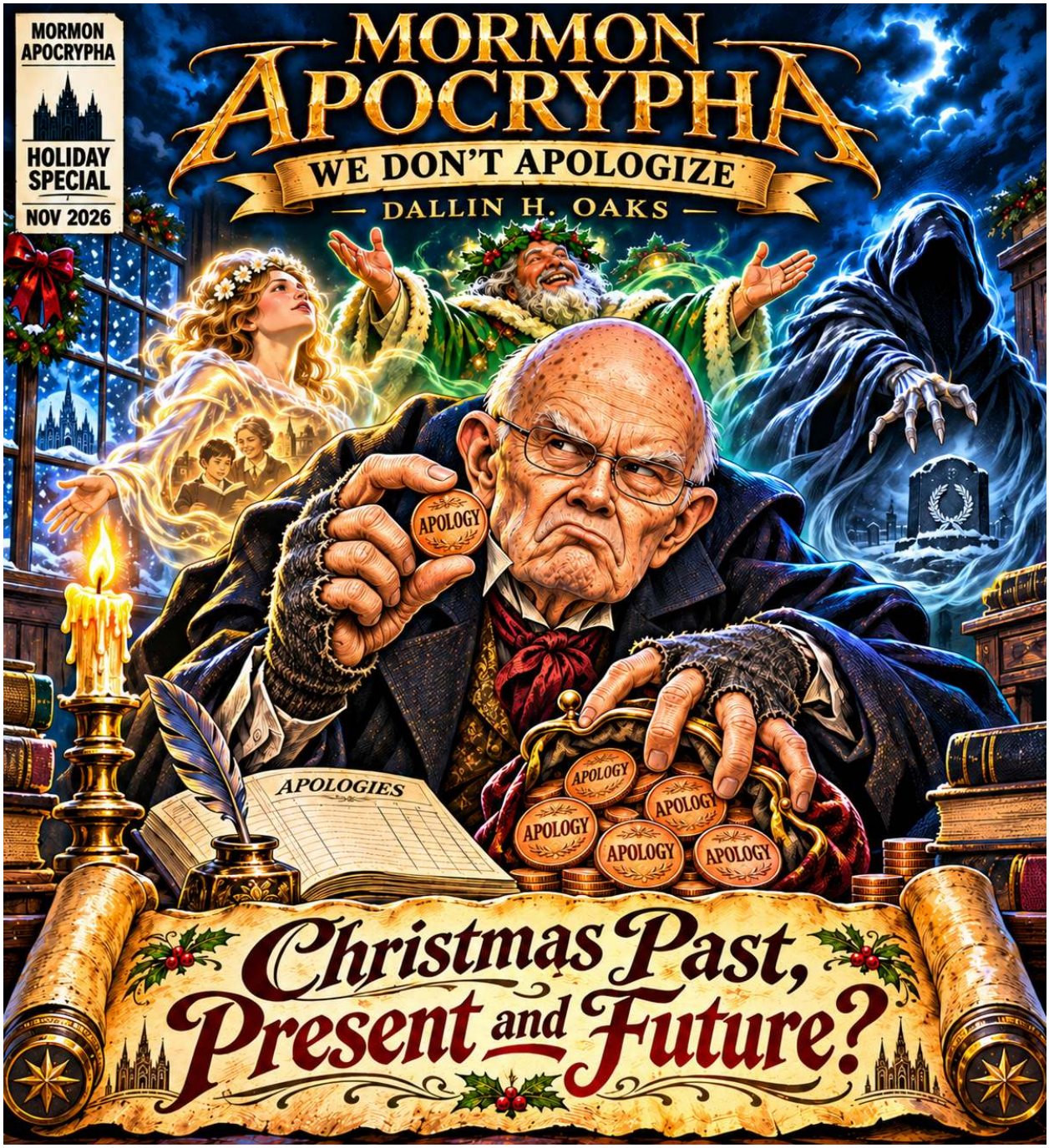
Your claim that the Church is justified in avoiding formally spoken apologies is dishonorable and blind. You personally owe the membership a public apology for putting forward such a blatantly anti-repentance idea. More importantly, the Church as an institution owes an apology to the entire world for allowing your abusive idea to be tolerated for even a single day. Further, your claim that the word

apology does not appear in the scriptures, and that this somehow supports your anti-apology position, is **intellectually dishonest**.

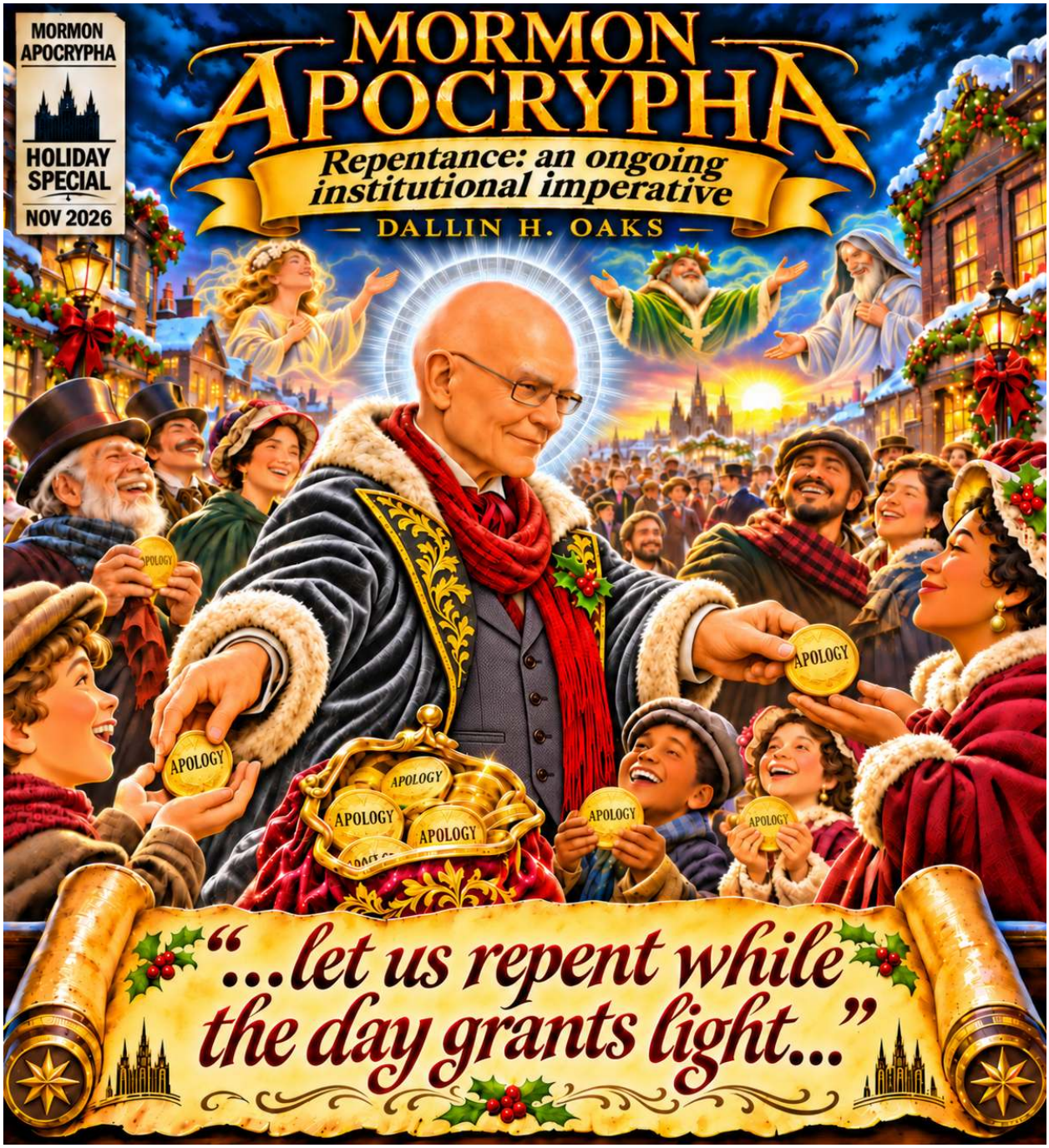
Scriptural words	Passage	How the words clearly MEAN a formal spoken apology
“Confess your faults one to another”	James 5:16	Acknowledge wrongdoing to other people; *apologize*.
“I have sinned” and “I will no more do thee harm”	1 Samuel 26:21	Saul admits wrongdoing directly to David and promises to stop harming him.
“I pray thee, forgive the trespass of thine handmaid”	1 Samuel 25:28	Abigail explicitly asks forgiveness while interceding over her household’s offense.
“turn again to thee, saying, I repent”	Luke 17:4	The offender returns to the injured person and expresses repentance; i.e, an *apology*.
“first be reconciled to thy brother”	Matthew 5:23–24	Jesus directs us to address damaged relationships before proceeding with temple work.
“confessing all their sins” and “striving to repair all the injuries”	Mosiah 27:35	Alma and the sons of Mosiah combine acknowledgment with efforts to make amends.
“restore that which he took”	Leviticus 6:4–5	Making restitution gives practical expression to accepting responsibility.

Further, your anti-apology position unrighteously assumes that as a Church we don’t owe God public apologies as part of the repentance

process when we transgress the commandments. As evidenced by numerous scriptural episodes, sin is often a **group pitfall** as well as an individual one, and public confession is very necessary before progress can be made. In short, you anti-apology doctrine is damning to yourself and to the Church.



Unlike many members of the Church who worship or fear you, I love you enough to be honest with you. Please recognize that my criticism of you is an expression of genuine brotherly love and true concern (D&C 42:91). The Scrooge analogy is a virtuous one. It invites you to repent and holds the promise of a good outcome should you choose it:



No doubt you are a kind, repentant, and honorable person in many aspects of your private life. But in your public life as a Church officer, you are the very embodiment of the evil version of Ebenezer Scrooge in terms of your anti-apology doctrine. You rightly deserve the sharpest and most cutting criticism possible in that regard, because you are **poisoning the entire Church**, and dragging us through the mud with your wilful ignorance, and your failure to apply the principle of repentance at the institutional level.

Rather than dragging the Church through that self-destructive and unnecessary kind of mud, you should be leading the way in terms of formal institutional apologies and group repentance on a regular basis. Only through that process will we ever become clean from the stain of our institutional transgressions.

In a Tribune article from 2022, regarding the Church's unwillingness to acknowledge mistakes, the point is made that the Southern Baptist Convention did their best to clear themselves of past mistakes involving slavery. In doing that, they were not sacrificing institutional sovereignty, nor were they compromising their stance in relation to any still-held doctrines. Instead, they were demonstrating spiritual strength and maturity. We need to follow that example.

Zion Needs to be Redeemed

You are of course far from being the cause or origin of our current woes. You were born into false traditions like many before you. One of the primary reasons why the modern Mormon Church is unwilling to acknowledge its past faults, apologize for harms done, or give public credit to those to whom it is clearly owed, is because we are

ADDICTED to the manifestly false doctrine that all public criticism of the leadership is **EVIL**.

Along those lines, in 1981, Bruce R. McConkie tried to force-feed BYU Professor Eugene England the following misguided anti-free speech tenet, which is obviously harking back to Wilford Woodruff's net-outcome infallibility doctrine:

> "If we [the prophets] err then be silent on the point and leave the event in the hands of the Lord…it is my province to teach to the Church what the doctrine is. It is your province to echo what I say or to remain silent. You do not have a divine commission to correct me or any of the Brethren. The Lord does not operate that way. If I lead the Church astray, that is my responsibility, but the fact still remains that I am the one appointed with all the rest involved so to do… (source)

McConkie was profoundly mistaken in that view. The Lord has in fact given the common membership a divine commission to correct the Brethren in public, and it's written in plain English in the scriptures–

- D&C 124:144 (votes of opposition are explicitly commanded to be manifested in public, and opposing votes are inherently **critical** and are symbolically **corrective**)
- D&C 42:91 ("**any one"** would include the leaders; if First Presidency members are unrepentant for their open mistakes then we are commanded to "**deliver them up**" to a disciplinary council –see next entry.
- D&C 107:82-84 (the results of the 1834 Common Council were made public, because the alleged presidential mistakes that were being investigated were committed **in public**)

- JST Mark 9:46 (this passage along with many others establish that the 1890 presidential infallibility idea from Official Declaration 1 is **FALSE**)
- 2 Nephi 28:31
- D&C 1:19-20
- Mosiah 17:9
- Helaman 16:1
- Mosiah 18:9
- 2 Nephi 33:5
- Matthew 23

The above list is only a small sampling of the relevant scriptures. Taken as a whole, the entire Standard Works is an uncompromising guidebook that commands us to OPENLY SPEAK TRUTH to POWER, regardless of whatever consequences might attach to that path.

The Savior himself showed by example. During his mortal ministry he was a ferocious lion who engaged in such potent and unmitigated PUBLIC CRITICISM of the tribal leaders that they literally wanted to murder him. From the position of being a commoner with no administrative authority, he spoke firmly and without sparing against the Seat-of-Moses presiding priesthood officers and the temple High Priests of his time (Matthew 23, etc.).

Rather than accepting and obeying the uncomfortable commandments that God has given to us in relation to Public Freedom of Speech, we've painted over that divine guidance with the carnally pleasing idea that the Lord is babysitting or micromanaging the presiding priesthood leaders (Woodruff's toxic fairytale from 1890 that it's impossible for the president to lead us astray). As a result, we've officially outlawed freedom of speech as being "Evil speaking of the Lord's Anointed."

There is indeed such a sin as “Evil speaking of the Lord’s Anointed” (D&C 121:16-22, D&C 42:27). It has to do with:

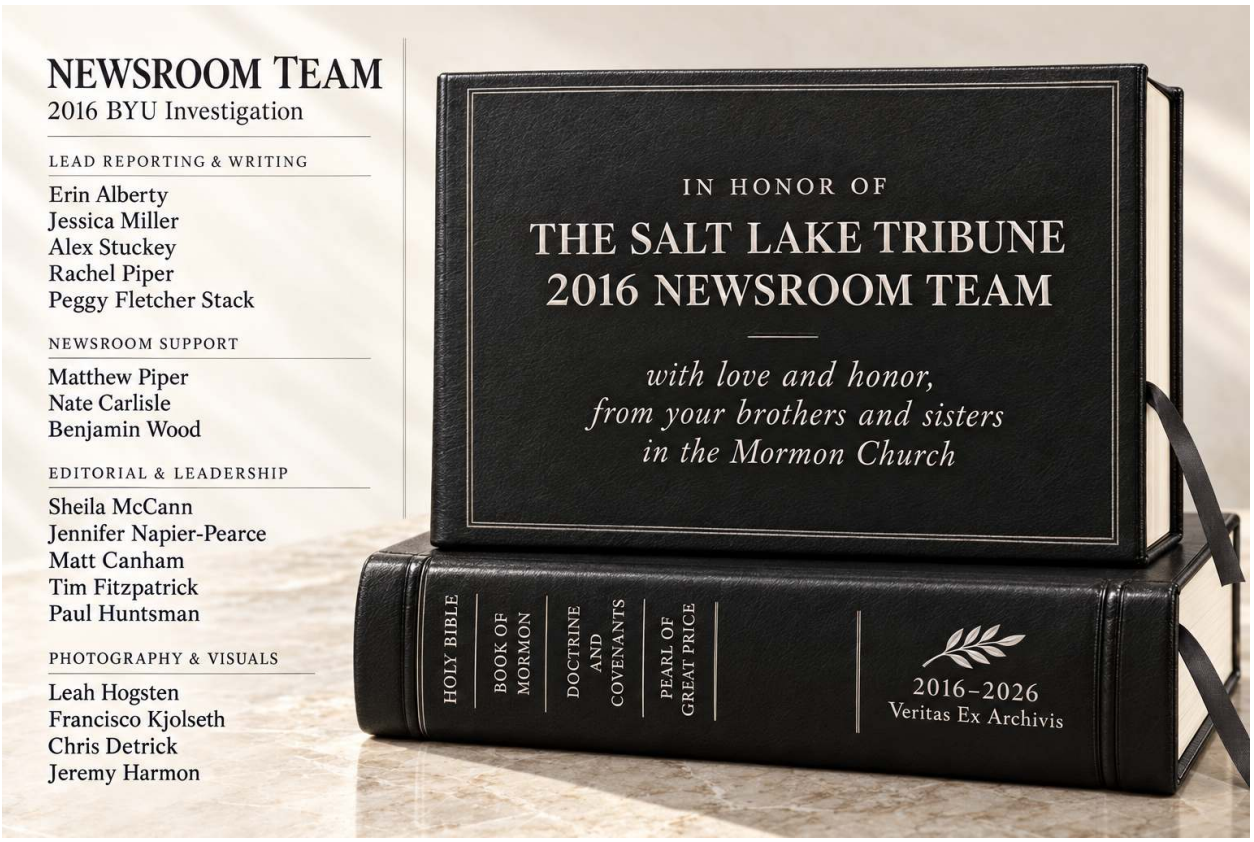
- spreading malicious lies in an attempt to destroy innocent officers, incite violence, or motivate false arrest
- accusing the presiding officers of violating commandments of God that they are **not guilty** of violating

The Savior was excommunicated for his righteous public criticism of the officers of his time, and we are making the same mistake today, in relation to how we treat members who openly condemn bad teachings and unrighteous leadership in the Church.

You might find it distasteful that God is using you as a pawn to punish the Church per Samuel 8:7-22 (you being a partially blind, low-quality, exile-class leader, with Zion being in a non-redeemed state), but if you had eyes to see and ears to hear, you would recognize that is what you and all of the leaders since Brigham Young have been. Importantly, you don’t have to stay that way. You can repent whenever you choose to, and you can lead Zion to redemption.

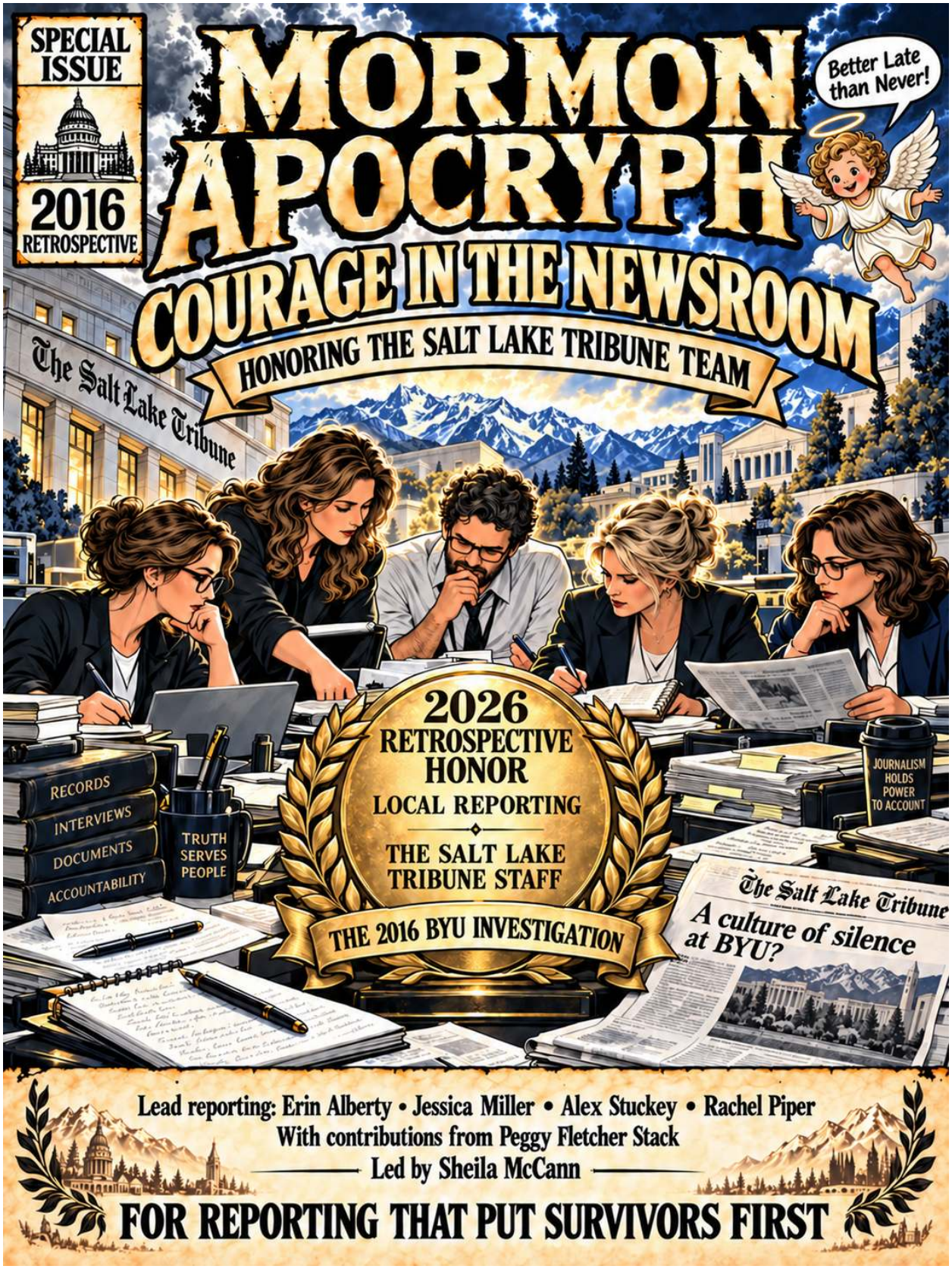
Here’s the cold hard reality of the situation. More and more of the Wheat in the Church is starting to mature, and they don’t appreciate the poor leadership that is in place right now. The current leadership is among the Tares, or the Unwise Virgins who lack sufficient oil in their lamps.

One important step that you can take to start moving in the right direction is to CLEAR THE SOCIAL DEBT that exists in relation to what happened in 2016. Something along the lines of the suggested gift shown below would be appropriate as a starting point:



Awarding an inscribed Scriptures Quad to each of the 2016 newsroom team members would be a very modest gift in terms of monetary value, but it would carry the deepest possible spiritual meaning, and it would express both gratitude and an apology. To the best of my knowledge there would rightly be 17 recipients, but that would need verification with current and/or past Tribune staff.

We have a Christian obligation as well as a corporate obligation to acknowledge that the Tribune did us an important service –a service that wouldn't have been necessary had you and your predecessors been honoring your callings more fully, and taking better care of the Church. We also owe the Tribune an apology for wasting valuable resources and engaging in dishonesty and unnecessary conflict after the story broke, in relation to the GRAMA issue.


SPECIAL ISSUE
2016 RETROSPECTIVE
MORMON APOCRYPH
COURAGE IN THE NEWSROOM
HONORING THE SALT LAKE TRIBUNE TEAM
Better Late than Never!
The Salt Lake Tribune
2026 RETROSPECTIVE HONOR
LOCAL REPORTING
THE SALT LAKE TRIBUNE STAFF
THE 2016 BYU INVESTIGATION
RECORDS
INTERVIEWS
DOCUMENTS
ACCOUNTABILITY
TRUTH SERVES PEOPLE
JOURNALISM HOLDS POWER TO ACCOUNT
The Salt Lake Tribune
A culture of silence at BYU?
Lead reporting: Erin Alberty • Jessica Miller • Alex Stuckey • Rachel Piper
With contributions from Peggy Fletcher Stack
Led by Sheila McCann
FOR REPORTING THAT PUT SURVIVORS FIRST

If you fail in your duty to clear the social debt that we owe, it's going to be taken care of at some point in the future anyway, but you will have lost this opportunity, and will have gotten yourself into even more trouble than you currently are.

As well as honoring the 2016 newsroom team at the Tribune, an accompanying gesture that would be appropriate, if not actually a requirement for true penance, would be to take the approximate value of the service that the Tribune provided to the Church (2.5 million USD), and donate that amount in honor of the Tribune to fitting charities and organizations such as:

> The Refuge (500K USD)
>
> Saprea (500K USD)
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> McCluskey Center for Violence Prevention (500K USD)
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> Rape Recovery Center (500K USD)
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> Utah Coalition Against Sexual Assault (500K USD)

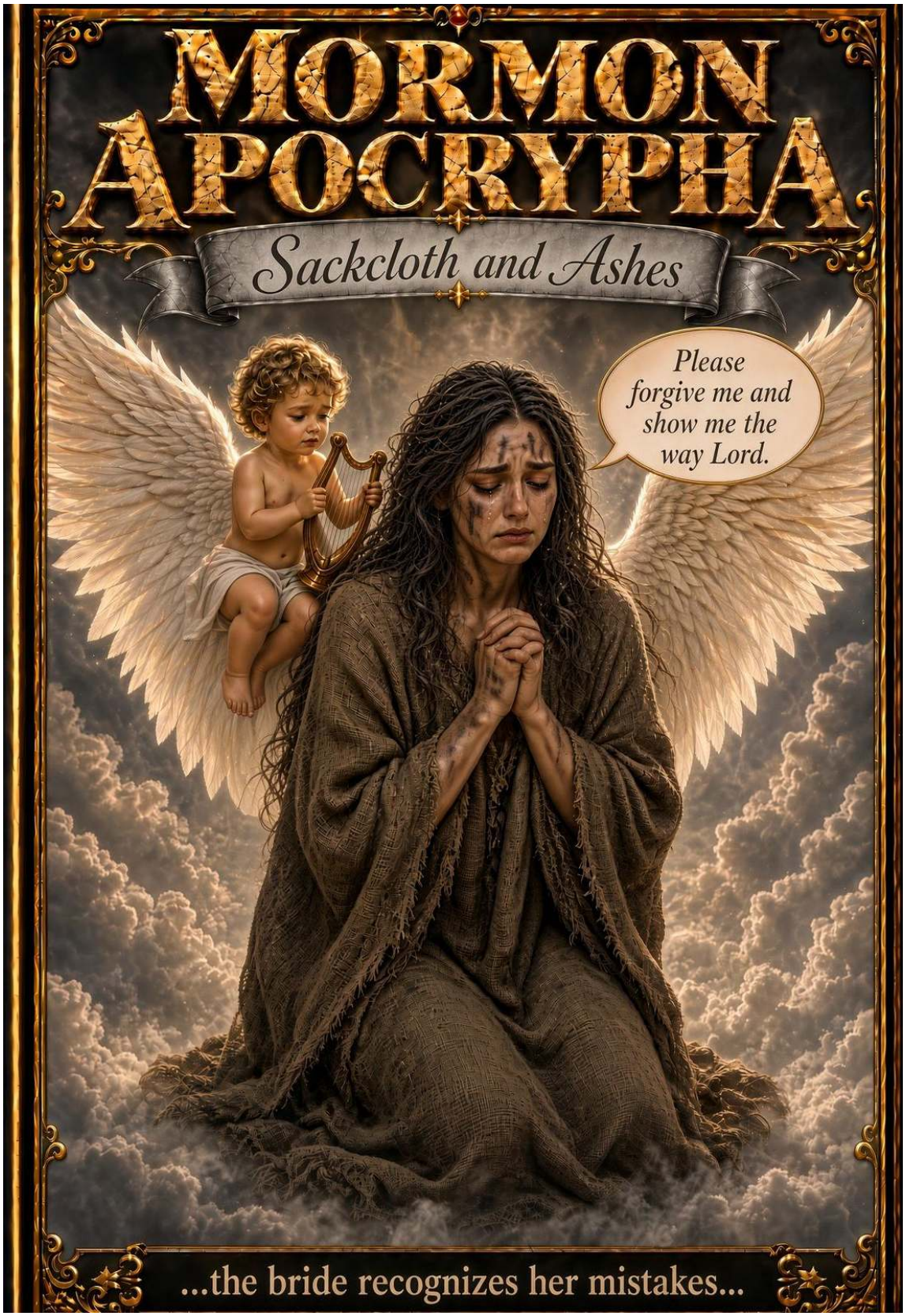
If you were to demonstrate some genuine down-to-earth humanity in this matter, and take some honest steps towards reality, sunshine, fairness, and reconciliation, it would dramatically improve the morale and faith in the Church. It would be the beginning of a **new era** in Mormon history.

And that is what we very much need. We need to turn over a new leaf, and become a new people –a fully committed and uncompromisingly obedient group of disciples of Christ, that are willing to try our best to obey ALL of the commandments of God. We certainly are NOT doing

that at present. We aren't willing to CONFESS our sins as a people, much less have we actually FORSAKEN those sins.



It will take a LONG JOURNEY to turn things around and become pure.




MORMON APOCRYPHA
The Bride's Wedding Feast
Behold, the bridegroom! We are ready.
...prepared for the eternal marriage supper...

In the Siren Song image, the Church is wearing a worldly and filthy dress because that is what she WANTS TO WEAR, and you were divinely selected as a partially blind exile-grade leader to be a devil on her shoulder, and to reflect her worldly desires back to her, thus reinforcing her blindness (1 Samuel 8:7-22, Ezekiel 14).

The Church has become a servant of the devil herself, a Babylonian harlot mixed up in all kinds of wickedness, and has forgotten various aspects of her mission, and is way off track.

For many years, we have been stuck in a self-reinforcing LIE that we can't be led astray. The fact of the matter is that we **have been led astray**, and we currently **are being led astray**. Not categorically or in all areas of the gospel, but in several important areas that need correction.

You were selected to lead a blind people because you are spiritually blind in some aspects of your behavior and worldview, **but that doesn't mean you have to stay blind**. If you are too prideful, or too mindless to understand this obvious reality, and if you are unable to read and understand the plain and simple commandments that instruct common members to openly hold you accountable for your public mistakes and your abusive policies (D&C 42:91, D&C 124:144, D&C 107:82-84, D&C 121:39, JST Mark 9:46), then you should resign your position and find a different Church to lead astray.

When you **offend openly**, by teaching false doctrines, by setting yourself up as infallible emperor who can do no real wrong, and by abusing everyone around you and demanding to be preened and fawned over, then it is the duty of every member to push back on that, and to try to pull you out of Plato's Cave and into the sunlight. And love is the motivating factor in that rescue action.

You can wake up with this vertically upward alarm bell that I've been sent to bother you with, and get right with God voluntarily, or you can wait until **the door gets kicked in the hard way** (Ether 2:9, D&C 1:13, Isaiah 34:5, Revelation 8:10-11, D&C 84:54-58, 2 Nephi 28:31, D&C 42:59-60).

One of the reasons why you don't understand that God is angry with you is because the law of restoration requires him to bless you for the obedience to the laws you are keeping (DC& 130:20-21), so you keep misinterpreting those blessings as being a sign that **all is well in Zion** (2 Nephi 28:21).

You fail to recognize that 1 Samuel 8:7-22 and Ezekiel 14 are a description of you –that you and the other presiding officers are the blind leaders that the Lord has been forced to select so that the blind will lead the blind. And now that common members are starting to wake up, and are starting to deserve better leaders, it means you are more and more on thin ice.

The law of restoration prohibits God from showing you how angry he is, in terms of a full-strength reveal from a position of authority, until the cup of wrath is completely full. Hence barefoot messengers like me are all that is possible, prior to thief-in-the-night smackdowns.

God wants to warn you in the strongest possible way that he can, and he wants to motivate you to avoid disaster and destruction, but there are limits to how he can communicate with you. If you continue to ignore these "barefoot warnings" that myself and others have been giving to you, good luck with what comes next. I truly do love you, and I want the best for you, but I wouldn't want to be you.

If you want to get out of the hole you are in, and make any progress, this is what you will have to do:

1. Move forward with a duly-empaneled Common Council without delay, managed by the Presiding Bishopric in keeping with D&C 107:82-84, so that any and all grievances against the First Presidency can be properly investigated and adjudicated.

2. Immediately restore the membership status of all members who have been cast out for philosophical reasons, as opposed to those who have been cast out for actual sin (adultery, murder, child abuse, etc.) Issue a formal written apology to each one of the alleged "witches" who have been ecclesiastically burned at the stake or hanged for engaging in freedom of speech.

3. Immediately improve the current sex abuse mitigation and response strategy, and stop playing nice with the misguided clergy-penitent privilege laws. It's a disgusting, tragic, unrighteous, and unacceptable travesty. You also need to reach out to those who have been abused in the Church, and make whatever amends are possible, including a public acknowledgement that the Church's policies have been insufficient thus far and that major improvements are underway –and be explicit about what those improvements are going to be.

4. Immediately kill the corporate fiction that defines the current legal structure of the Church. Create a new structure that honors all of the commandments of God. Read and pray about Rock Waterman's anti-incorporation analysis here, and put it to good use.

5. Release all financial data immediately, past and present, and maintain total transparency going forward. It's not your right to hide that information. It belongs to the Saints.

6. Figure out how to righteously get rid of the obscene Smaug-level hoard of riches that you've clandestinely amassed over the years with your stock market fiat-money gambling addiction, and your misguided profiteering that involves propping up evil companies who are in vampire-like-fashion sucking the blood out of humanity. If it requires Jesse-Pinkman-style cash-in-mailboxes to get rid of all your ill-gotten gains, so be it.

   You think we live in a "capitalist" society that involves a virtuous stock market. *Please*. We live in a late-empire crony-corporatist oligarchy that is drowning in an insane amount of immoral fiat debt and is on the verge of collapse.

   The only items of long-term value that the Church actually holds are real estate and food production ranches. The hundreds of billions in paper assets are close to being worthless and are in danger of being wiped out at any moment by a Black Monday type event. Nonetheless, the paper-asset money is marginally "real" to some degree, and you holding onto such a horde of it is an obscene travesty.

   Read the parable of the Rich Young Ruler and start to realize that if we find ourselves rich, **we are not supposed to stay that way**. We are supposed to be lean, rough-and-tumble, pack-light, no purse or script, Bushido-warrior types, not corporate boardroom fat-cats who are playing high-stakes **Monopoly** with Babylon.

7. Immediately start honoring common consent voting, and get rid of the obscene, idolatrous, and wicked oath of obedience to mortal men. I've been begging you to get rid of that UTTER TRASH for almost two decades now. Get right with God, or you are going to be damned (D&C 42:59-60).

8. Righteously revise the misguided official definitions and policies related to evil speaking, apostasy, and tithing. DO YOUR JOB, ask in the right way, receive actual confirmations from the Holy Ghost about how to improve the Church's position in those areas.

9. Cease all unrighteous lawsuits immediately, and compensate the opposing parties accordingly –including past and present adversaries you have mistreated with your litigious and unChrist-like nonsense. The last place we would ever find the Savior is in a courtroom, as the plaintiff in "business matters." He is a peacemaker, not easily provoked, not puffed up, meek and lowly of heart, easily entreated, and he would resolve business conflicts **out of court**. Do likewise.

10. Improve the temple recommend interview immediately. Here is a hint to get you on the right path:

    Interview frequency = once every 5 years until age 50, then once every 15 years after that. One simple question from the interviewer covers everything that is needed to open and in most cases complete the interview:

    > *"Do you consider yourself worthy in all ways to enter the Lord's house and participate in the holy temple ordinances?"*

If the answer to that question is “Yes”, the applicant then offers a prayer and asks the Lord to reveal to both parties by the power of the Holy Ghost if the applicant is worthy or not, to ensure that no unclean thing will enter the temple (D&C 109:20).

If both parties receive a confirmation of the applicant’s worthiness in response to that prayer, a temple recommend is then granted or renewed. If either party has doubts after that prayer, the remainder of the interview would involve discussion, questions, and/or confessions, as prompted by the Holy Ghost (D&C 46:2).

If needed, after a confession of sin has been completed, a follow-up prayer would recheck for worthiness to determine if a delay in issuing a recommend is the proper course, or if sufficient realignment and purification has taken place during the course of the interview, such that a recommend can rightly be issued.

The current temple recommend interview is massively insulting to the Atonement, it is overly technical, it has an overbearing frequency and tone, and it is poisoned with multiple false doctrines– misguided nonsense about keys, promises to obey mortal men (idolatry), promises to crush freedom of speech and to self-censor, etc., in opposition to many plain and simple scriptures and commandments.

11. Get your head straight in relation to Ether 8:24 and start taking it seriously. Start making moves to defend the Church properly from the modern-day Gadinaton Robbers. Your current positions are dangerously blind and neglectful.

12. Stop promoting unrighteous violence, and start taking D&C 98 and D&C 134:5-8 seriously. There is a massive amount of blood and sins on us as people in relation to this issue. We have many LDS military personnel who are in harm's way and who are putting others in harm's way. Those members currently lack a proper understanding of when and in what ways bloodshed is virtuous because you have been teaching dangerous and blood-drenched jingoism (2001, 2002, and 2003 pro-war conference speeches by Hinckely and Nelson).

13. Immediately stop the implicit/explicit lying about Brigham Young and the blacks-and-the-priesthood issue. Admit fault in that matter, tell the real story, and get the obscene "long-promised day" trash out of Official Declaration 2. The long-promised day was 2,000 years ago when the Savior defeated sin and death and opened the gospel to all nations, kindreds, tongues, and people. Read Acts 10 and D&C 84, and get your doctrine straight.

14. Rip the wicked infallibility poison out of the D&C (the "impossible to be led astray" assertion in Official Declaration 1). Either issue a Declaration 3 that acknowledges that the Woodruff infallibility philosophy is mistaken, or remove the entire Official Declaration 1, after presenting that action as a proposed change during a General Conference, for a symbolic vote of approval / disapproval. Start recording opposing negative votes and deal properly with them; seek to resolve them at the general level if they apply to general officers or general level policies or doctrines. Be transparent about how many negative votes exist on what issues, and present a plan for investigating and resolving the many problems that exist in the

Church, so that we can start becoming more unified and righteous as a people.

15. Call righteous women into the General Relief Society who will honor the commandments of God, and allow them to run their part of the railroad as they see fit. It's not difficult to know who the worthy women are –ask the Lord and he will point them out to you. You've been antagonizing and trampling on the most righteous women in the Church for years, due to your unrighteous policies and doctrines. **Stop that tyrannical wickedness immediately**. Read D&C 121:39 and realize that it applies to you.

16. Study Natasha Helfer's discussion on the topic of masturbation, and **stop making up commandments that don't exist**. The abusive, hyper-prudish sex-negative atmosphere in the Church needs remediation. And I'm not suggesting that we should abandon the divinely-established heteronormative standard (D&C 42:22).

    What I am asserting is that the current policies and doctrines about masturbation are not scripturally based, and those teachings have zero legitimacy. This argument has nothing to do with promoting pornography or promoting immoral lust. It has to do with basic biological maintenance. Teaching children to be ashamed of their bodies and to neglect basic maintenance is extremely abusive and dangerous. It leads to a host of problems during adolescence and beyond.

    The fact that Natasha might express open verbal disagreement with a strictly heteronormative position or have nuanced views on other issues is not a legitimate reason to excommunicate her.

Casting out anyone who verbally disagrees with Church policy or doctrine is **TYRANT**-level abuse.

If a priesthood officer feels that a member is teaching mistaken doctrine, the obvious move would be to avoid calling that individual into a teaching or leadership position. The problem is then solved; there is no need to rip anyone's name out of the membership rolls. Excommunicaiton should be reserved for witness-established extreme transgressions such unrepentant instances of theft, fraud, adultery, child abuse, murder, etc.

As absolutely horrific and damaging as your false doctrines and policies are (idolatry, corruption of common consent, priestcraft, dishonesty, mishandling of Church funds, radically misguided legal structure of the Church, sub-optimal sex-abuse policies, litigiously attacking people for petty reasons, misguided promotion of violence per the upholding of the 2001 & 2003 pro-war speeches, your anti-repentance stance, your hyper-prudish sex-negative policies, and your mistaken policies related to apostasy and evil speaking) —despite the severity of those mistakes, the proper outcome of a Common Council in your case (should you fail to remediate your failings), would be to (1) release you from the presidency, and (2) revoke your calling as an apostle, thus dissolving your keys back to the Twelve. There would be no need to excommunicate you, unless you failed to hand over Church assets or refused to submit to the disciplinary decisions of the Common Council.

17. Immediately stop investing in evil Babylonian companies. Pull all fiat funds out of Babylon and start to build a true Zion with clean "hard" constitutional money, after you've purged the old

dirty money (by giving it to charities, giving tithing money back to those who have sued you for it, etc).

Why on earth would you want to keep tithing money from individuals who feel cheated and lied to by the Church? That is some of the dirtiest possible money in existence. Give that money back and start fresh. Implement a correct and face-value application of D&C 119—which as a people we have never done, so we can finally "sanctify the land", break all of the multi-generational curses we are under, and build a true Zion.

18. Ensure that the polygamy + polyandry issue is properly adjudicated as a part of a Common Council and release an inspired and righteous verdict on that topic to the Saints as soon as possible, after the Presiding Bishopric has **done their job**, and obtained pure knowledge in the matter.

19. Correct the items of curriculum and official historical notes that assert William Law and Sidney Rigdon were excommunicated. They were not excommunicated, they were exiled in an unlawful and unrighteous manner. The same corrections are needed in relation to Jane Silverthorn Law and all others who were allegedly "excommunicated" by Brigham Young's abusive and lawless kangaroo court in April of 1844. The President of the Twelve has zero authority to run around excommunicating random "troublesome" members. It's totally outside of his purview. And by the Church's own current definition of what constitutes a legitimate First Presidency, Sidney Rigdon was no longer a member of the presidency in September of 1844, and therefore the trial that Bishop Whitney held to excommunicate him was unlawful and meaningless.

20. Cease all priestcraft immediately. Allow paid instructors and Church employees to have full freedom of speech. At present, you are acting in a way that makes you the devil's zombie agents. You are not the light to the world that you are proclaiming yourselves to be. You are in Plato's Cave pointing at shadows. There needs to be sackcloth and ashes, and we need to have a major rebirth / renaissance in the Church.

I could continue on with an avalanche of additional items, but I'm not going to. If and when you have satisfactorily dealt with the above items, then I'll start voting in opposition on other issues, hopefully in concert with the opposing votes of many other members of the Church who hopefully will have woken up by then, and then you can start to tackle a much longer list of more nuanced and in-the-weeds issues, so that we can continue moving along the difficult and rocky road of trying to become people of one heart and one mind, so that we can be ready to receive **a literal God into our midst**.

The Church must become bright as the moon, clear as the sun, and as terrible as an army with banners, in order to become adorned as a virtuous and worthy bride for the Perfect and Holy Bridegroom (D&C 109:73-74). That is going to take persistent, uncompromisingly honest, and ongoing hard work to achieve.

We have a long way to go in order to honor all of the commandments that the Lord has given us. No more pathetic snow-cone shack nonsense. Clean up the farm and let's get the railroad into full working order. And I'm not **asking you**. I'm **telling you**, from the position of being a messenger God.

The reason that me telling you, and me commanding you in this instance does not violate D&C 28:6-7, is because I'm not bringing any

new commandments to the table. I'm only bringing a witness about **the existing commandments**, and any common member can speak with authority in these matters once they have obtained pure knowledge (D&C 1:19-20). You've already been commanded by God about all of these things, but some of the existing commandments are obviously not written in your heart.

Bad Karma is Stacking Up—Year after Year

You and the other officers keep digging yourselves deeper and deeper into a hole by failing to respond to my honest and justified grievances. Unfortunately for you, I'm the unwanted gift that keeps on giving, and you helped create me and set me on this course, by your ongoing bad behavior.

Whether you believe it or not doesn't change the fact that I was specifically prepared and inserted into the Church by God to be an opposing voter and a renaissance agitator. My patriarchal blessing is an entire book of scripture in that regard.

It's now been over 300 days since I sent my first communication to you, after you were ordained as president. And it's now been over 100 days since my second communication. This is now my third attempt to reach you. Have you received my letters? If yes, what is your response? If no, you need to install better stake presidents and better PR employees. If you haven't received my letters, it would mean that your subordinates in both the external and internal chains of command are DISHONORABLE and FANATICAL SYCOPHANTS who have an impure desire to shelter you from reality. They are not allowing constructive criticism from opposing voters to reach you,

and are making a mockery of the law of common consent. **Not acceptable.**

And if you have received my communications and are giving me the silent treatment, that is also **not acceptable**.

An Open Letter to President Dieter F. Uchtdorf

Dear President Uchtdorf,

As you are probably aware, you have been somewhat lionized in the Church as being a "progressive" who has been at least "gently" willing to acknowledge prophetic fallibility. That adulation is totally unwarranted. Obviously you aren't being malicious or intentionally dishonest in the way you are presenting your "anti-infallibility" doctrine, but the fact of the matter is that your definitions are misleading and imprecise, and you are leading people astray.

In your 2013 speech ("Come Join with Us", October General Conference), when you claimed the Church "openly acknowledges" past mistakes, that was presumably in reference to the Race and the Priesthood issue, as well as Mountain Meadows?

The following year, President Nelson made the following claim during October 2014 General Conference, during his "Sustaining the Prophets" address:

> "Counterbalances and safeguards abound so that no one can ever lead the Church astray."

You voted in approval of President Nelson, and in approval of his infallibility doctrine. Of course he meant “no Prophet” or “no president of the Church” can ever lead the Church astray. And by invoking that concept he was obviously referring to the Woodruff doctrine from 1890:

> “The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty.”
>
> (President Wilford Woodruff, first issued in 1890, later formally canonized as part of the Doctrine and Covenants, in Official Declaration 1, in **1908**).

In your 2013 address, at about the two-thirds mark, you dropped the following ***DEUS EX MACHINA:***

> “God will not allow His Church to drift from its appointed course or fail to fulfill its divine destiny. ” (source)

In making that statement, you appear to be invoking Woodruff’s infallibility “sigil,” and you are actually making two separate claims that each have their own implications and ecosystems. Let’s unpack those implications, and then assess the extent to which those ideas can or cannot be reconciled with a mature and reasonable reality check.

–IMPLICIT CLAIM NUMBER ONE–

You appear to be claiming that the devil can't hijack the Church to any significant extent:

- Prophets will never make any deep-seated or salvation-jeopardizing mistakes in doctrine or policy, and have never done so in the past, because such grievous sins and tragedies are literally impossible.
- Any and all prophetic mistakes can be categorized as "moderate to spicy" hiccups or burps that however offensive as "one-offs," can be easily and instantly absolved with the wave of a magic wand in retrospect, and if recognized as being real-live errors when actually occurring, there is no need for alarm, because "God is in control" and he will sort it out in his own way and in his own time.

In sum: as a people, common everyday sinners we might be, but we've never been led by our prophets into any major or long-standing cultural or behavioral events.

Brutal systemic racism, mass murder (1857), mass kidnapping of innocent children (1857), mass extermination of natives and then selling the survivors as slaves (1850), mass lying and institutional bearing of false witness, persistent entanglement in idolatry, systematically taking the Lord's name in vain by teaching Church-approved doctrines in the Savior's name that are not from him –none of these things can be considered major drift events from your perspective, is that correct?

–IIMPLICIT CLAIM NUMBER TWO–

The Church will fulfill its holy mission **in the end**. Meaning, the Saints or some critical mass of them will eventually prevail and build a true Zion, we will become a people of one heart and one mind with no poor among us, and we will eventually become worthy to have the Savior come into our midst and rule as our King and Lord.

———————————

So those are the two related claims that you appear to be making with your nod to Woodruff, and here is a reasonable response to those claims:

On the FIRST POINT (regarding the idea that we can't drift seriously off course and are not currently off course) you are tragically, massively, and profoundly WRONG.

The church has been, is now, and will continue to be tangled up in tragic and brutal messiness, hijacking by the devil in some areas of the gospel, and major sins and corruption, mass apostasy at the cultural level, and insidious false doctrines, until we start taking the scriptures seriously and stop engaging in all of the mistakes that we have been so clearly warned to avoid, –including and ESPECIALLY the idolatrous and wicked doctrine that you and a long line of earlier prophets have been seduced into teaching for last 100+ years. Which is the ridiculous idea that as long as we are following the president, we can't make serious mistakes, get majorly off track, or have our culture hijacked by the devil.

When President Woodruff presented the insane infallibility idea to the Church in 1890, he was making the exact mistake that he was claiming was impossible –**he was grievously leading the Church astray** with an extremely dangerous and potent false doctrine. And that doctrine has now corrupted us for well over 100 years. The idea

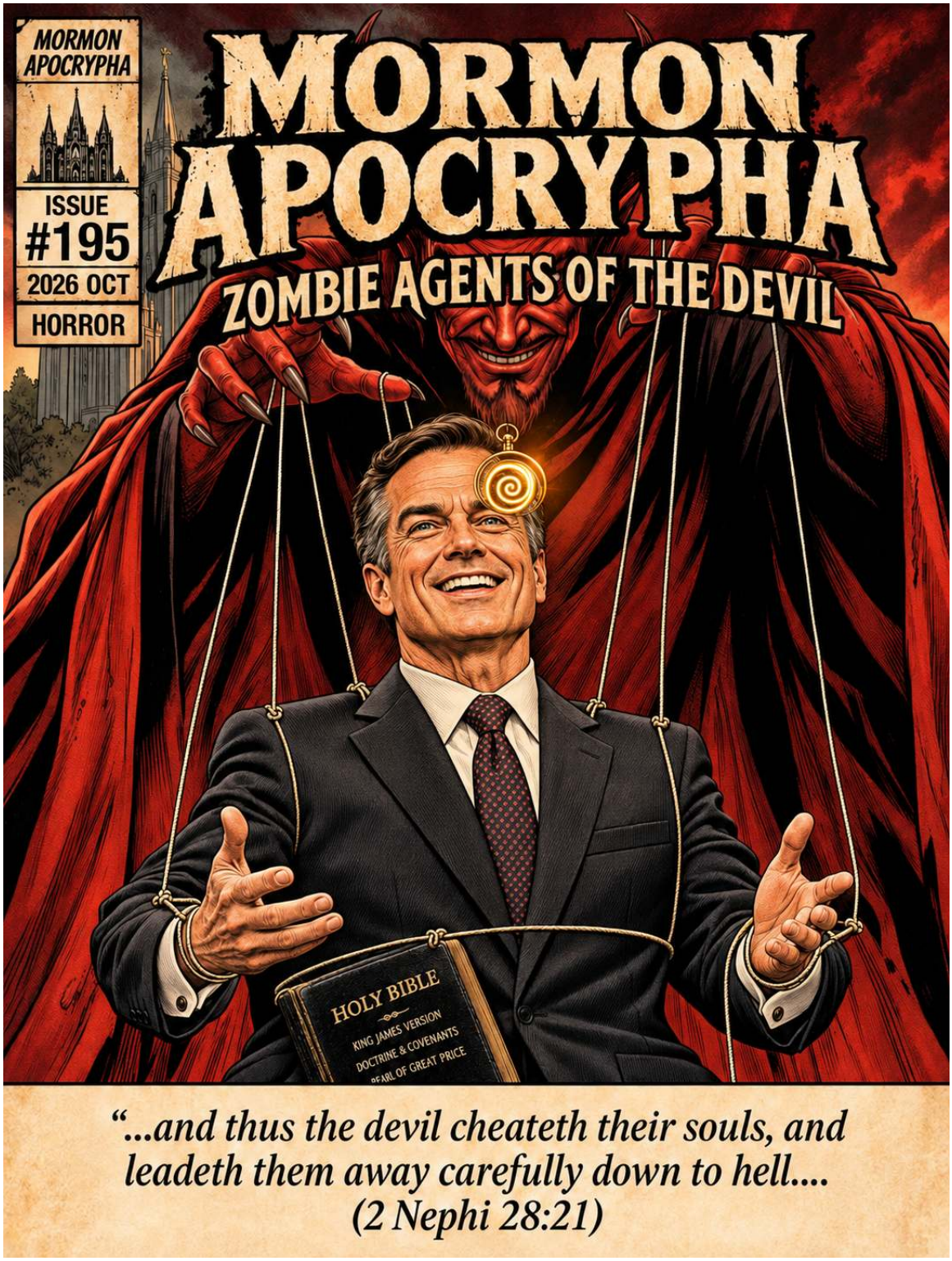
that we can trust totally in our presidents involves a blatant and pointed violation of 2 Nephi 28:31, D&C 107:82-84, D&C 124:144, D&C 42:59-60, D&C 124:144, Ezekiel 14, 1 Samuel 8:7-22, D&C 42:91, and many other scriptures.

With regard to your SECOND POINT, regarding the idea that some day the Saints will prevail– you are **correct** about that. The Saints will prevail in the end.

However, that doesn't mean that any current members of the Church will be part of that eventual victory. We might all be long-dead and have our devil-hijacked spirits locked up in Spirit Prison for our mistakes and neglect of the sacred things, by the time we witness some future cohort of the Saints finally repent and start to obey the holy commandments of God that we are currently trampling on and neglecting.

Because of a TOTAL SEDUCTION into the **Satanic Siren Song** that Woodruff accidentally sang for the devil in 1890 –which was a candy-wrapped poisonous apple of prettily-worded idolatry– it appears that you and the other current officers of the Church LITERALLY DO NOT BELIEVE that prophetic mistakes can ever rise to the level of being seriously destructive to the Church's overall righteousness, direction, or virtue.

It's an absurdly juvenile worldview, and it matches how ignorant and passive most of the Church is. Hence the reason you were selected to lead in the Church, in the present exile-state of our spiritual blindness, so that our wickedness and passivity will be reinforced and reflected back to us.



You seem to believe that merely mentioning the existence of past mistakes somehow magically makes "everything okay." In that regard

you are unintentionally making a mockery of the repentance process. True repentance involves genuine confessions that are specific and accountability-geared. And there has to be a total forsaking of the sins. As a people we have not met any of those thresholds for the mistakes that you've vaguely referenced and attempted to wish away with some kind of magic wand.

Along those lines, there is a massively ignorant and immature wand-waving attempt found in the Race and the Priesthood Gospel Topics Essay from December 2013. In that essay is the following claim, which is patently false:

> "Church leaders today unequivocally condemn all racism, past and present, in any form."

That assertion of modern day "innocence" is absolutely NOT true– **you DON'T condemn all of the past racism**. You and the other officers have made it perfectly clear that you support the "mysterious" anti-black priesthood ban that existed from 1852 to 1978, and you firmly argue that it was divinely approved in its *practice*, not in its disavowed theory.

Given that the existence of the 1800s-1978 priesthood ban is racist by its very nature, either God is a racist, or Brigham Young and subsequent leaders **led the Church grievously astray** and were not inspired in establishing and upholding the anti-black ban for 126+ years.

Here is the cold hard reality that the Saints simply aren't willing to accept: D&C 84:33-42 (received on the sacred Autumn Equinox in 1832, cross ref Moses 2:14 and Genesis 1:14) has a commandment for all men everywhere to repent and receive their ordination to the

priesthood, and thus become the "sons of Moses," cross reference D&C 42:58 and **Acts 10:34-48**.

Early priesthood leaders in the Church (1830s-1840s) initially followed the guidance in D&C 84 and Acts 10 by allowing or approving of the ordination of black men along with ordaining men from all other tribes and nations, without discrimination.

Brigham Young's conflict with William McCary and Enoch Lewis is the reason things spiraled into disaster. There was no revelation to ban blacks, that was all on Brigham Young –he introduced a mistaken philosophy of man that seriously misled the Church. And for those who insist it was actually Joseph Smith who introduced the ban and that it was him that convinced Brigham that ordaining blacks had to be stopped, okay fine, chalk it up to Joseph then, but it is still a mistake either way.

And then in 1978, we were **LED ASTRAY AGAIN**, in a different way. The 1978 revelation was improperly prefaced with the idea that "**the long-promised day has come**", which was **self-deceptive nonsense** added by the apostles, and had absolutely nothing to do with the actual revelation they received from the Lord.

In 1978, the apostle cohort was **HEAVILY RACIST** and had just barely humbled themselves enough to ask the Lord if it was acceptable in his eyes to ordain blacks. God answered them with **a potent affirmative**, and that's **exactly the same answer** he would have given them if they would have been willing to ask that question at any time previous to 1978.

They interpreted the 1978 affirmative answer to mean that Brigham's ban had been **correct in practice**, regardless of any mistaken theory

that might have accompanied that practice. And thus a "new day" was finally here, per the mind and will of the Lord, and his purported micromanagement of the Church.

Meanwhile, what the divine answer actually meant was exactly what it means **AT FACE VALUE** in relation to the **If/Then Offer** that the apostles presented to the Lord in the temple, when they were praying about the matter. Kimball himself tells us what that offer was:

> "I told the Lord that if it wasn't right, if He didn't want this change to come in the Church, that I would be true to it all the rest of my life." (source)

The structure of that offer was later confirmed by President Kimball's son (Law Professor Edward L. Kimball) in a 2008 BYU Studies article, as follows:

> "He [President Kimball] had reached a decision after great struggle, and he wanted the Lord's confirmation, if it would come."

In other words, President Kimball was ready and willing to pull the trigger and (re)open the priesthood to blacks if the Lord would only show his hand and write on the temple wall that it was okay to take that action. And that literal "offer to the Lord," was in sharp contrast to the attitude that Harold B. Lee had established when he had been president just prior to Kimball. Lee had aggressively bullied the other apostles and created a mandatory "***Sieg Heil***" situation in relation to Brigham Young's racism.

It's important to understand that the Lord didn't wake up the apostles one morning with an angel and say something like this:

> "Giddy up boys, it's time to unlock the priesthood for the heretofore 2nd-class-citizen blacks. It's their lucky day and the long-promised day is finally here. Yeehaw."

What actually happened is that due to Lester Bush's research in 1973 (see footnote 148 in this BYU Studies article), President Kimball became open to the idea of extending the priesthood to blacks without further delay, and he pressed the other apostles to look into that path forward, to see if there were any cogent objections.

After a great deal of **RACIST hemming and hawing**, and endless idolatrous quoting and ***SUCKING UP*** to past presidents of the Church over the course of the next five years, at long last, by late 1977 or by early 1978, every apostle finally acknowledged that there was **no hard and fast scriptural barrier** to moving forward.

Shortly after the apostles had achieved that baseline level of agreement, in March 1978, Kimball pulled an all-nighter in the temple and received a striking impression from the Holy Ghost:

> "On March 23, Spencer reported to his counselors that he had spent much of the night in reflection and his impression then was to lift the restriction on blacks." (source)

And then on June 1st, the apostles met in the temple to pray about the matter as a group, again invoking the **If/Then Offer**, as follows:

> "President Kimball told the Lord at length that if extending the priesthood was not right, if the Lord did not want this change to come in the Church, he would fight the world's opposition." (source)

And then the Lord revealed his answer. It was a nonverbal but very potent affirmative that extending the priesthood to blacks **was right**. And all of the apostles who were in that room felt that answer with perfect and undeniable clarity, and they all testified of it after the fact.

Unfortunately, they all ended up adding the same misguided twist on top of that answer, and created a jumbled-up travesty of the formal announcement when Official Declaration 2 was rolled out on June 9th.

The corruption they introduced or added to the Lord's answer wasn't on purpose or due to evil intent, it's because they were blind to their own ignorance, they were being naturally self-justifying and stuck in deep-seated tradition. They were hard-hearted towards the idea that Brigham Young was **wrong in practice** as well as being wrong in theory, stuck on the Woodruff siren song of net-outcome infallibility, and persistently unwilling to see the world as it really was.

If the apostles had not been such hard-hearted juveniles about the situation, they would have understood the implicit meaning of what the Lord's answer was, in relation to their **If/Then Offer**, which was essentially this:

> "Finally, you dummies got the gumption to ask as a group, with your heads at least half-way bowed. I already told you at the inception of the Church that the priesthood is open to all men. But okay, now that you've approached me in at least a partially correct way, and have backed off at least minimally from your Brigham-Young worship, I'm now at liberty to communicate with you on this issue, in keeping with D&C 130:20-21. Unfortunately, you are going to partially misinterpret my

> answer because you are asking the question in such a narrow, racist, and boxed-in way, and you are still in vassal-mode to Brigham. I can't force you to ask the question more properly, and I can't force you to stop worshiping mortal idols. But I can and will respond to the explicit **If/Then Offer** you have presented to me. Here it is: **It is my will that you extend the priesthood to black members.** If you had half a brain, or if you were using the brains I gave you, you would know that I already extended the holy priesthood to my African children and to all other nations 2000 years ago (Acts 10), and I also confirmed that action on the sacred Autumn Equinox in 1832, per D&C 84. Unfortunately I can't violate the law of restoration and pull your blinders off. You've been abusing and tragically trampling on your African-ancestry siblings for the entire history of the Church, and now thankfully and finally there will be a partial reconciliation, because you have made it to at least the first babystep level of repentance, post–Brigham-Young's corruption of the gospel. Unfortunately, your abuse of black members is going to continue to be a problem until you admit Brigham Young was wrong and that he led the Church astray."

Most of the apostles had refused for years to ask the hard question about Brigham Young, and by 1978, they were still not willing to ask that question –the question that Hugh B. Brown had pressed them to ask years earlier, about whether or not Brigham had been mistaken and uninspired in his policies. Instead of being open-minded about that difficult issue, they kicked President Brown to the curb, and reframed the issue in a way that allowed them to keep both Brigham Young and Wilford Woodruff mostly out of harm's way. And again, it wasn't a malicious reframing, it was human nature, and it happened organically, as a matter of subtle or natural self-deception.

One of the primary reasons why they were able to twist such a powerful divine answer into something that it wasn't, is because they were asking the question in such a presumptive and racist way to begin with. In their own minds, it was essentially a **loaded question** they were asking the Lord, along these lines:

> "Lord, **we know you have commanded the priesthood be withheld from blacks for whatever reasons up to this point**, but we have come to feel it might now be their time to shine and we are ready to extend them the priesthood if it be thy will. Please make your will in the matter known to us, and we will obey."

Although that was the **underpinning logic** of their question in their own minds, because of how racist they were, and how worshipful towards Brigham Young they were, the technical and explicit way in which they actually worded their "offer to the Lord", allowed the Lord to respond to their offer without actually confirming their racist or presumptive worldviews.

A fully humble and open group of apostles would not merely have made an "offer to the Lord." They would have asked him in all humility if Brigham Young and other leaders had been mistaken or not in relation to the ban –both in practice and theory. And in response to that question the Lord would have revealed to them that yes, Brigham and subsequent prophets including themselves had been leading the Church grievously astray. But that was a bridge too far for most of them to ask about –it was anathema to their worldviews and to their egos.

Back to a continuation of my original point: In 2025, you doubled down on your "all is well" stance and again referenced mistakes in

the Church as being **already resolved or no big deal**, per your April 2025 conference address.

In that talk you make the point that it's unrealistic to expect the Church or the leaders to be perfect. Everyone can agree with you on that position, and you rightly point out that Moroni would also agree with that point, –"condemn not the things of God because of the mistakes of men"– per the Title Page of the Book of Mormon.

However, here is where you go wrong: you use Moroni's words to implicitly argue that because human imperfection is an inescapable reality, we have to treat all prophetic mistakes as being of the same type of elemental substance, and therefore it is right and necessary to eat whatever food is served to us by the mortal officers, whether it be hot porridge, warm porridge, or cold moldy porridge –***utter dogfood.***

By implicitly grouping together all human imperfections into one static category, you are falling into the logical fallacies of composition/division, false dichotomy, and oversimplification.

You are failing to recognize that while it might indeed be virtuous for the membership to overlook leadership imperfections that strike a magnitude of **"1"** in the category of "**ABC,**", that doesn't mean we can rightly tolerate **HARD-CORE CORRUPTION** at a magnitude of **"10"** in category "**XYZ**" –such as the idolatry of Wilford Woodruff's net-outcome infallibility doctrine.

When righteous Saints openly criticize abusive priesthood officers, they are not "**condemning the things of God**" nor are they categorically rejecting the Church. They are voting against SPECIFIC and well-defined instances of abuse, sin, and ignorance. They are pressing for institutional improvement in very specific areas of

administration and policy or doctrine, they are not throwing the baby out with the bathwater.

You seem to believe that you have made a “baby vs. bathwater” distinction, and to some extremely limited extent you have done that, but the way you have gone about it is so juvenile and so shallow that you are avoiding the issues that you claim to be addressing, and are muddying the waters worse than they are already muddied.

Here is the message that you and the other Brethren should be issuing to the Church:

> “Hey, we know there are a lot of serious problems and unresolved issues, and we don’t know how to solve all of them. But we are diligently looking for answers. As part of that honest investigatory process, and as part of common consent, we need to crowd-source all of the intelligence in the Church to see if there might be ways to mitigate some of these problems –and also to understand if other problems might exist that haven’t yet been identified. And here’s a process (**which doesn’t exist yet, which is what Taylor and Heather were rightly complaining about on May 06, in Mormon Land Episode #438**) by which you can participate in a meaningful and transparent way to help us try to understand and solve these very serious fractures and hurts that exist, so that we can move towards becoming a people of one heart and one mind.”

That is how the Wheat would handle the situation. But unfortunately we don’t have Wheat in the leadership positions in the Church. All of the current leaders are Tares, and that includes you.

And it absolutely has to be that way, and will continue to be that way, due to eternal law, until the semi-mature Wheat stops tolerating systemic idolatry, thereby becoming fully-mature Wheat, and becomes worthy of leaders who have the same level of spiritual maturity that they as common members have.

If you and the other officers fail to keep pace with the increasing spiritual maturity of the membership, you are going to be replaced in the Lord's own way, as soon as a critical mass of the membership merits better leadership than what you and the present cohort are providing.

In any case, to bolster your well-intentioned but nonetheless inappropriate dismissiveness of past, present, and future mistakes, you dropped another magical **DEUS EX MACHINA** in your 2025 speech, which is massively overreaching and unscriptural in terms of how you mean it. Here it is:

> "Jesus Christ leads this Church personally through servants He has called and authorized…" (source)

There are several different ideas that are implied or at play in that absolute WHALE of an assertion and you are taking various things for granted that are not true. Here is the disentanglement:

1. IDEA ONE: Revelation regarding **WHO is called to lead.**

   Affirmative –the Savior does call by revelation those who will hold administrative office. He impresses the incumbent officers with exactly who should be called. Revelation is 100 percent occurring in that regard. You and your idolatrous buddies are in office because that is exactly who the Lord has selected to be in

office at present, so that the blind will lead the blind. If the Church membership was more righteous on average, the Lord would call leaders to match that higher level of righteousness.

The events in 1 Samuel 8:7-22 and Ezekiel 14 are explicit and devastating examples of how the law of restoration works in relation to **the blind leading the blind** per the Lord's assignment, and D&C 130:20-21 and Alma 42:22 are firm witnesses of that brutal reality.

2. IDEA TWO: Automatic revelation to leaders in terms of **HOW to righteously lead the Church.**

   No, absolutely not —the Lord does not automatically "qualify whom he calls" as you are implying. Such qualification is an **UTTER FAIRYTALE.** *M*any are called, but very few will do a virtuous job in all areas of their tremendously complex and difficult callings (D&C 121:39). In each area of the gospel, God gives revelation to leaders to the exact extent that they obey the commandments they already have (per D&C 130:20-21). And that type of obedience happens to be quite rare (Helman 12:1-7, D&C 121:39).

By establishing the "**will not drift**," "**impossible to be led us astray**," and "**Jesus leads personally**" assertions, you are obviously pulling from the Woodruff's 1890 infallibility doctrine, and you are showing us that you and the other incumbent officers firmly believe in the second of the two main flavors of prophetic infallibility that are currently embraced within the Church. Here is the first kind, which you clearly do **not** believe in:

> **Literal infallibility:** A Santa-Claus-level fairy tale in which absolutely nothing the Prophet says or does "from the pulpit" ever falls outside of the actual will of God (aka, *ex cathedra,* from the chair, hardcore infallibility).

And here is the second and much more popular flavor of prophetic infallibility in the Church, which you clearly **do** believe in:

> **Net-outcome infallibility:**
>
> > "If we [the prophets] err then be silent on the point and leave the event in the hands of the Lord…it is my province to teach to the Church what the doctrine is. It is your province to echo what I say or to remain silent. You do not have a divine commission to correct me or any of the Brethren. The Lord does not operate that way. If I lead the Church astray, that is my responsibility, but the fact still remains that I am the one appointed with all the rest involved so to do… (source)

Within that customized or caveated version of prophetic infallibility, the prophets are free to be as crooked as a barrel of fish hooks on any particular topic while still holding a magical "get out of jail free card" or "blank checkbook of Indulgences."

And because of that **blank checkbook**, many if not most members of the Church believe it is perfectly safe to worship and obey the top presiding officers in all things, which results in the **curse** or **hex** that is warned about in **2 Nephi 28:31**.

In our current official curriculum is an infamous second-hand quote from President Grant, as told by President Marion G. Romney, that

blends the net-outcome version of infallibility with the Santa-Claus version of infallibility, giving it the hardest possible combined edge of both versions:

> "I remember years ago when I was a bishop I had President Heber J. Grant talk to our ward. After the meeting I drove him home. … Standing by me, he put his arm over my shoulder and said: 'My boy, you always keep your eye on the President of the Church and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it.' Then with a twinkle in his eye, he said, 'But you don't need to worry. The Lord will never let his mouthpiece lead the people astray.'" (source)

In 2013, I surveyed 2,000 members of the Church –a broad mix of BYU professors, members of the Boston Massachusetts Stake (of which I was a member at the time), Institute instructors, Seminary teachers, LDS bloggers, and many others. Only 12 percent of the 401 respondents who participated in that survey had a testimony that was independent of trusting in the alleged infallibility of prophets: 62 percent said they would **violate their conscience** to follow the prophet, only 12 percent said they would disobey the prophet to follow their conscience, and 26 percent said they weren't sure how they would respond if the prophet told them to do something they felt was unrighteous.

Those are some profoundly devastating metrics, and even though that survey might have been partially lacking in scientific rigor, and was probably more of a rough anecdotal sampling than anything else, it probably does capture a fairly accurate snapshot of how spectacularly messed up, idolatrous, and doctrinally fractured the Mormon people actually are. What we are teaching in the Church about prophetic infallibility is **massively profane and disrespectful**

towards the Savior, and there needs to be some RIGHTEOUS ANGER about it, and some legitimate movement towards an actual remedy.

In a sane world, there would be **tremendous hostility and antagonism** towards any leader who would dare to teach mortal-officer worship (idolatry) in the Church.

Precursors to Madness

In 1890, many veteran members were aware that John Taylor and others had created a zero-sum game in which the practice of polygamy had been bolted and welded to the floor as being an eternal, unchangeable, and unimpeachable litmus test for obedience to God.

So when Wilford Woodruff sharply changed course and outlawed polygamy in terms of a flat or raw reading of the 12th Article of Faith ("**obey whatever the government says**") it created massive cognitive dissonance for those who had been hearing Woodruff and others invoke a much different reading of the 12th Article of Faith (with regard to D&C 134:5) for many years previous.

In the four decades leading up to 1890, starting in 1852, the presiding officers of the Church had been arguing that the government was an out-of-control tyrant that was violating inherent rights by not allowing consenting adults to make at-will contracts with each other, and was violating freedom of conscience by criminalizing polygamy.



Charles Roscoe Savage photograph, circa 1889: practitioners of plural marriage imprisoned at the Utah Penitentiary (Sugar House Prison, SLC)

When Woodruff decided to drop those D&C-134-anchored positions and kneel obediently to the "evil Babylonian tyrant" that he and other priesthood leaders had been saying that the US Government was, it shocked and dismayed a lot of hardliners within the Church, and many members feared that abandoning polygamy was a massive act of cowardice, capitulation, apostasy, and disobedience towards God. Hence all of the schisms and fundamentalist "fracture groups" that arose after the Manifesto, and which continue to exist to this day.

In 1890, Woodruff was keenly aware of the "fundamentalist mood in the room," –a mood that he himself for almost four decades had

adamantly helped to create. And so when he abruptly reversed course and shattered the crown jewel out of early Mormonism's diadem, he was very premeditated and firm about establishing the idea that God's very nature would not allow him (Woodruff), as president of the Church, to do anything truly evil or destructive in terms of the Church's overall direction and righteousness.

In other words, regardless of the "medium-hot level mistakes" that God might allow –such as letting Woodruff and others accidentally teach for 40+ years that polgamy was the iron-rod of all iron-rods– God would never allow a president to go ***full apostate*** and actually outlaw a commandment that God wanted us to keep in place.

All things considered, Woodruff's Manifesto appears to have been an intentional deception, in that he was pretending to go along with the government on the surface while continuing a limited underground practice of polygamy. At the earliest, a true cessation of polygamy did not occur until 1904 with Joseph F. Smith's "Second Manifesto", five years after Woodruff passed away.

Based on his subsequent behavior, when Woodruff asserted that the Lord wouldn't allow him to teach the Saints anything **"truly apostate"**, he was essentially arguing –at least to those who were "in the know"– that lying to the general body of the Saints and to the US government was divinely approved, and was a legitimate tactic for a preserving a minimalist continuation of underground polygamy.

As a result, Woodruff's "big lie" (the lie that polygamy had been firmly outlawed in the Church when really it hadn't been) can be understood as a "wartime decision" in which from his perspective mass deception was justified and approved by God, in that the US-Babylonian-devil government was disallowing the

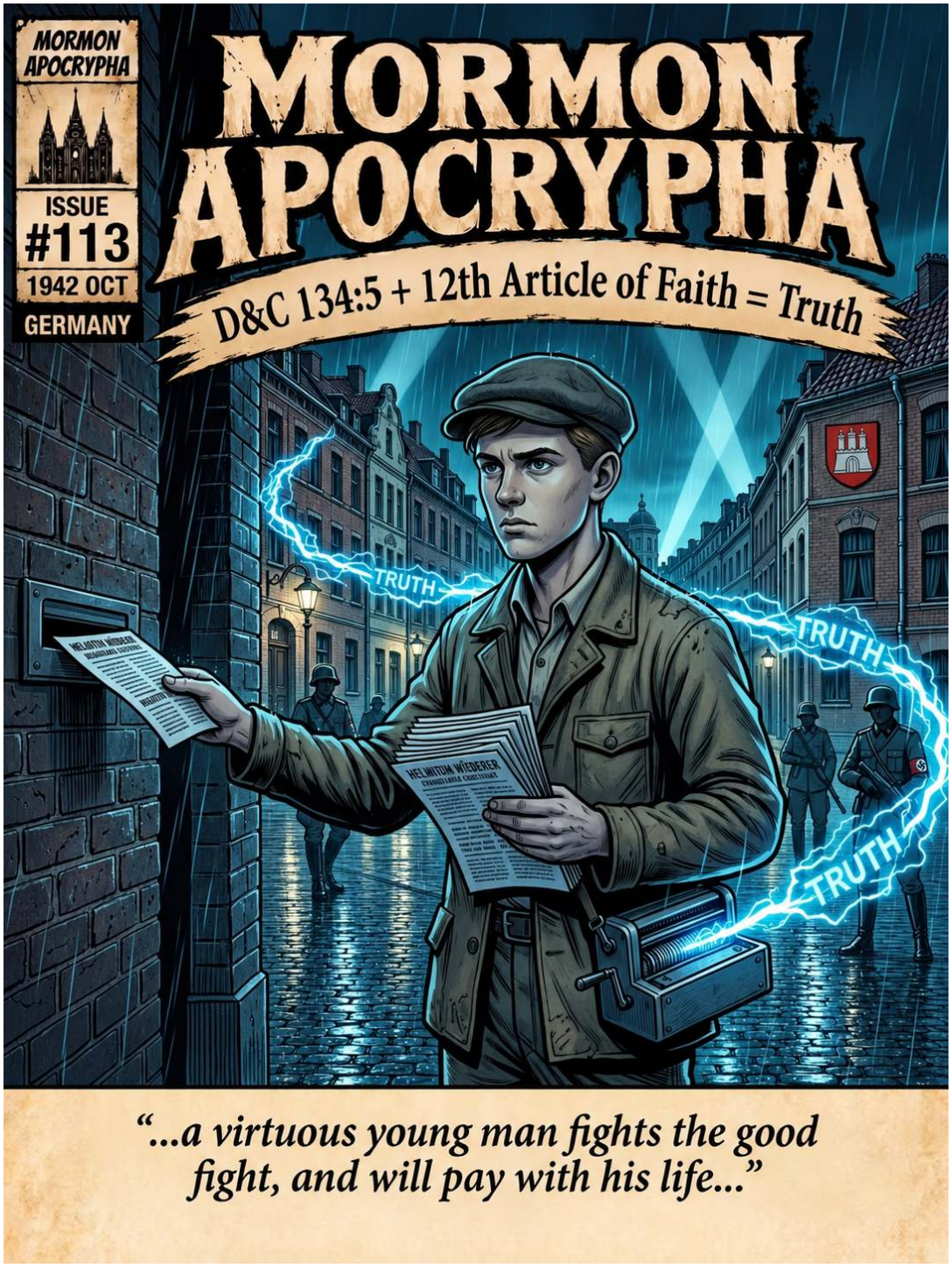
commandments of God, so we had to pretend to go along with that tyrannical “beast government” for the sake of expediency, to avoid unmitigated and ongoing disenfranchisement, seizure of sacred properties, and imprisonment of the leadership.

As a result of that **wartime lying**, subsequent leaders were left with Woodruff’s chaotic puzzle-mess, and had to eventually figure out how to forge a new path forward. He apparently thought or hoped the laws would eventually swing back in favor of the Church, or things would somehow work out in favor of polygamy in the long run, but it didn’t turn out that way.

By means of the 2nd Manifesto, it appears that Joseph F. Smith decided to confirm the divorce from D&C 134, and go full slave-mode to the government, thus converting Woodruff’s **big lie** into a permanent and retroactive “**truth**” within the Church, that members are supposed to believe was never a lie in the first place, but was just a commandment that was explicitly given by the Lord in 1890.

To be clear, within this context, I’m not arguing for or against polygamy from a religious perspective. What I am arguing is that regardless of whether polygamy was approved of God or not, to any extent, and for any extent of time, D&C 134:5 is the correct way to understand the 12th Article of Faith.

For example, if we happen to be German Mormons in the 1930s-40s, we are not bound by the 12th article to murder or enslave our fellow citizens, simply because the government commands us to engage in such demonic behavior.



Along the same lines, putting people in prison because they are in consensual adult-plural-marriage relationships is **radical tyranny**, regardless of how stupid or immoral such relationships might be in terms of religious right and wrong.

In the end, to some extent it doesn't matter what Woodruff actually felt about the situation or how exactly he was positioning himself towards the government or towards the Saints at large. What does matter is that **he created an extremely hardline prophetic infallibility doctrine**, and it was canonized 10 years after his death, and it has become **the most prized and central doctrine of modern Mormonism**, in opposition to Faith in Christ.

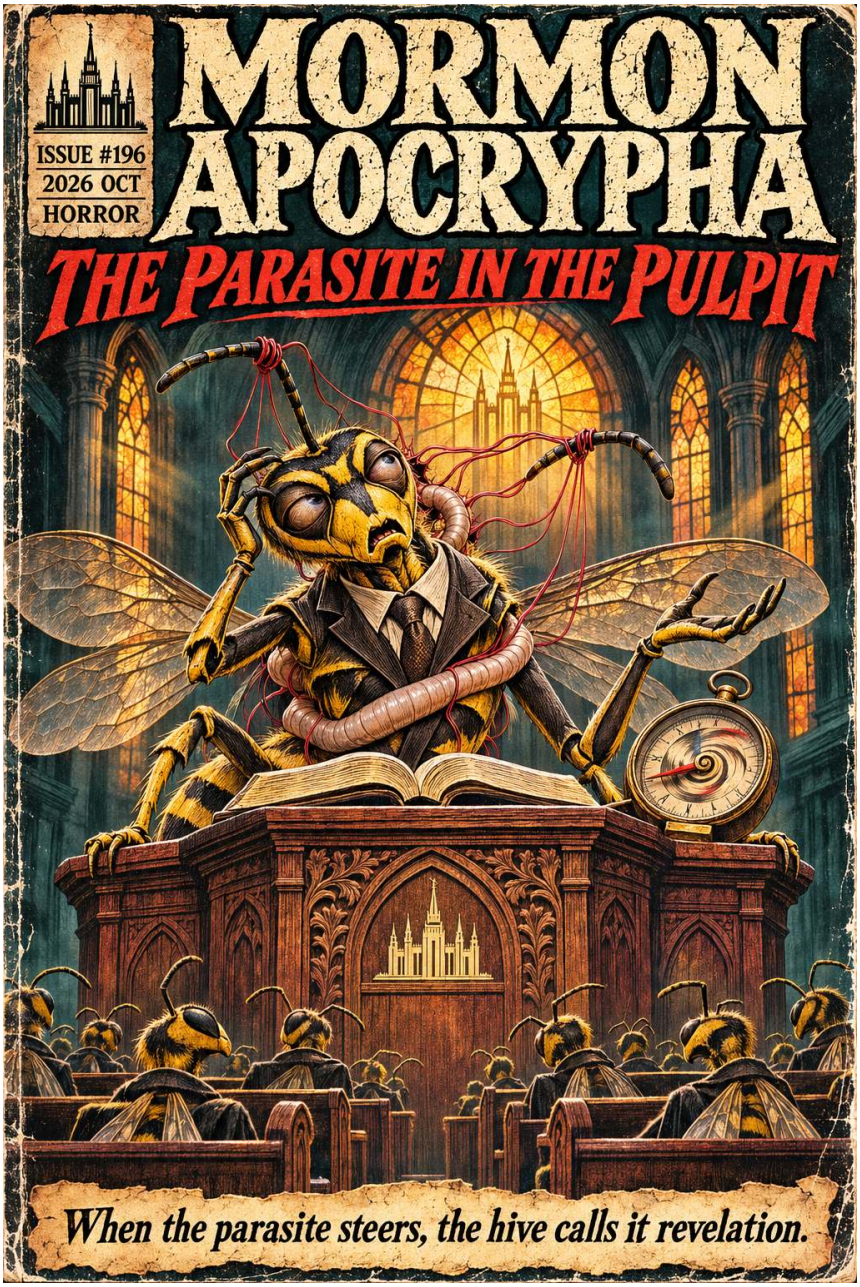
One of the consequences of the pernicious "we cannot drift" fairytale is that many if not most members genuinely believe that "at core" or "on average," the real-time policies, curriculum, doctrines, traditions, and mainstream behavior in the Church are for all intents and purposes UNIMPEACHABLE, even though it might be **utter dogfood that is being rammed down everyone's throats**.

You need to take seriously the following **fact of life:** President Woodruff's infallibility doctrine is by far one of the most destructive and damaging "philosophies of men" that has been literally **mingled into our scriptures**. That **unholy doctrine** of prophetic infallibility has now poisoned a great many policies, ideas, and ways of doing things in the Church, for well over a hundred years.

The fact that anyone who assertively pushes back on the net-outcome infallibility doctrine is considered an "apostate" (per Handbook 32.6.3.2) is **utter madness**. In reality, it is you, the presiding officers, who are the APOSTATES. You have forsaken the true gospel of Christ and are **ramming idolatry down our throats**.


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MORMON APOCRYPHA
The Unrecognized Guest
POLICE
Unrecognized at the door
of his own house.

At present, we are in the crisis that was predicted in **2 Nephi 28:21**, we are under the associated curse or hex that is mentioned in **2 Nephi 28:31**, and we are afflicted by the "**darkness of mind**" that Joseph Smith warned about in his Ezekiel 14 speech (1842). We have been literally hijacked by the devil, and in some areas of the gospel we have become his **zombie agents**, and are doing his work for him, like a wasp infected by a parasite.

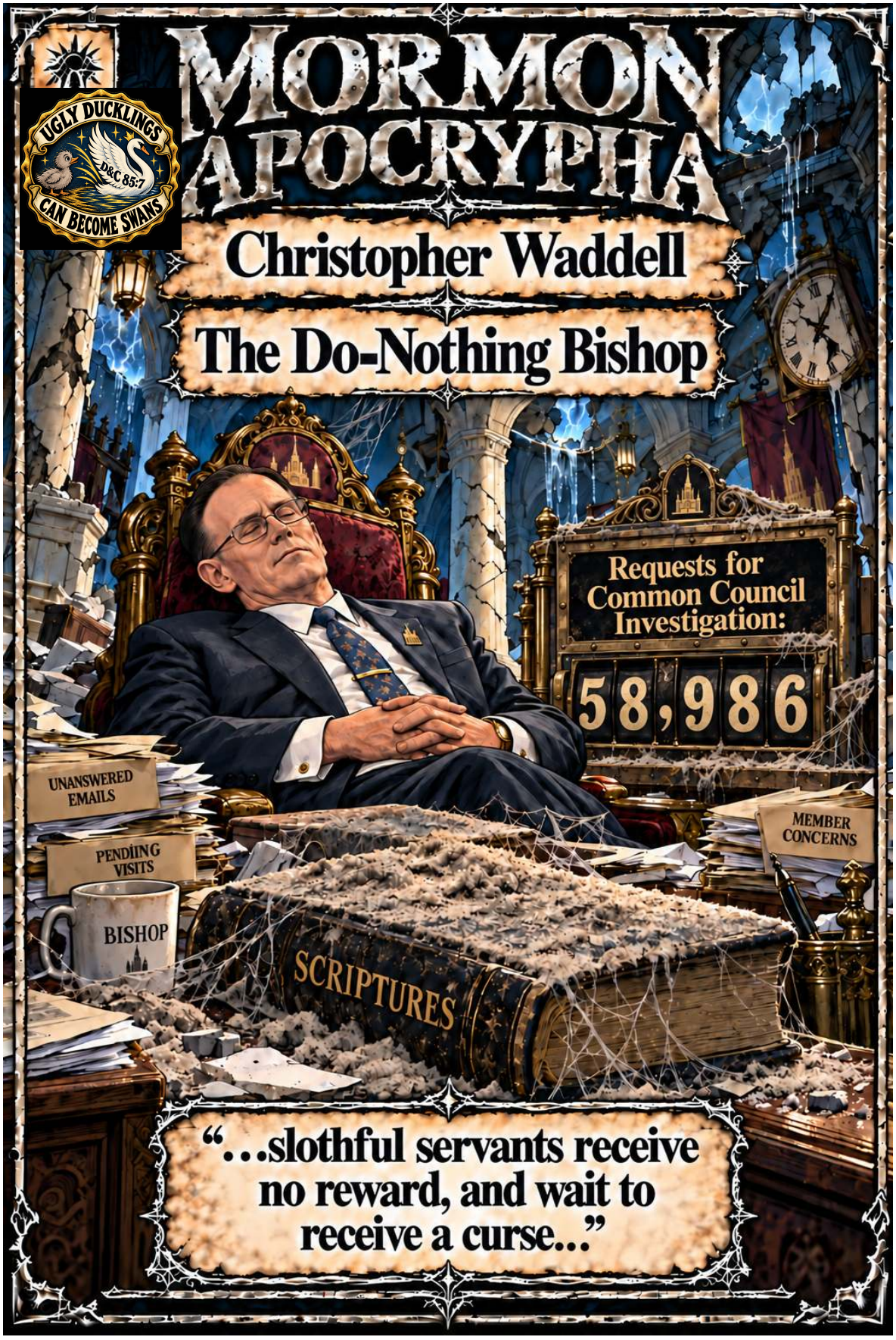


Some day, perhaps long after all of us are gone from this world and many of us are locked in Spirit Prison for our mistakes, some group of Saints is going to awaken and arise, and Zion will put on the beautiful garments that Isaiah foresaw (2 Nephi 8:24-25).



To Bishop Waddell–




MORMON APOCRYPHA
UGLY DUCKLINGS
D&C 85:7
CAN BECOME SWANS
Christopher Waddell
The Do-Nothing Bishop
Requests for Common Council Investigation:
58,986
UNANSWERED EMAILS
PENDING VISITS
BISHOP
SCRIPTURES
MEMBER CONCERNS
"...slothful servants receive no reward, and wait to receive a curse..."

Bishop Waddell,

What on earth are you doing at present? Your middle/preferred name *Christopher* invites you to demonstrate some of the greatness that is outlined in D&C 85:7. Please take a look at D&C 107:82-84, 99-101, get your ducks in a row, and **start doing your job**. Stop being an ugly duckling or a **lame duck**, and start being the **SWAN** that every Presiding Bishop should be.

Are you aware that I've been trying for 17 years to get a response about my request for a Common Council? Are you aware of the insane and dishonorable gatekeeping behavior of stake presidents, seventies, and corporate officers, who have refused to even tell me if they have forwarded my requests to you?

Not to mention the tens of thousands of complaints from other members that are stacked up on your desk by default, because past presiding bishops have utterly failed in their duty to be a check and balance on the executive officers over the years. Even when not articulated explicitly as a request for Common Council, any serious complaint against the First Presidency is a de facto request in that regard, and tens of thousands of members over the years have expressed serious complaints.

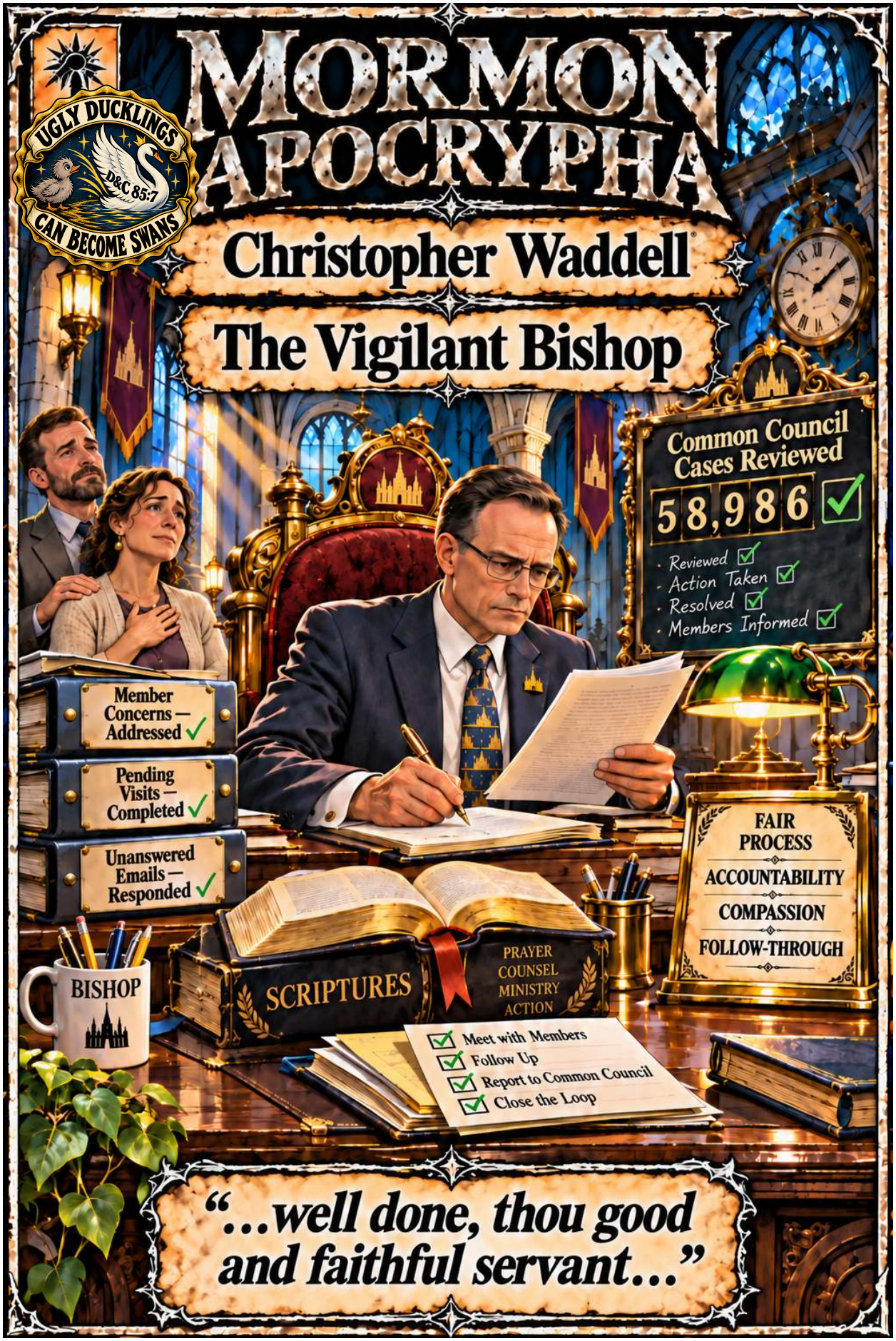
Assuming that Doug Andersen has forwarded my letters to you, you are now guilty of a **PROFOUND NEGLECT OF DUTY** over the last year. My complaints are **evidence-based** and anchored in the **plainly established laws of the Church**, and there is no logical way to avoid the fact that we are in a situation where a disciplinary council per the rules in D&C 107:82-84 is merited and long overdue. You truly need to lock and load and start doing your job.

If you haven't yet seen my letters, pay a visit to Doug Andersen or to my stake president, collect the letters, and **get on task**.

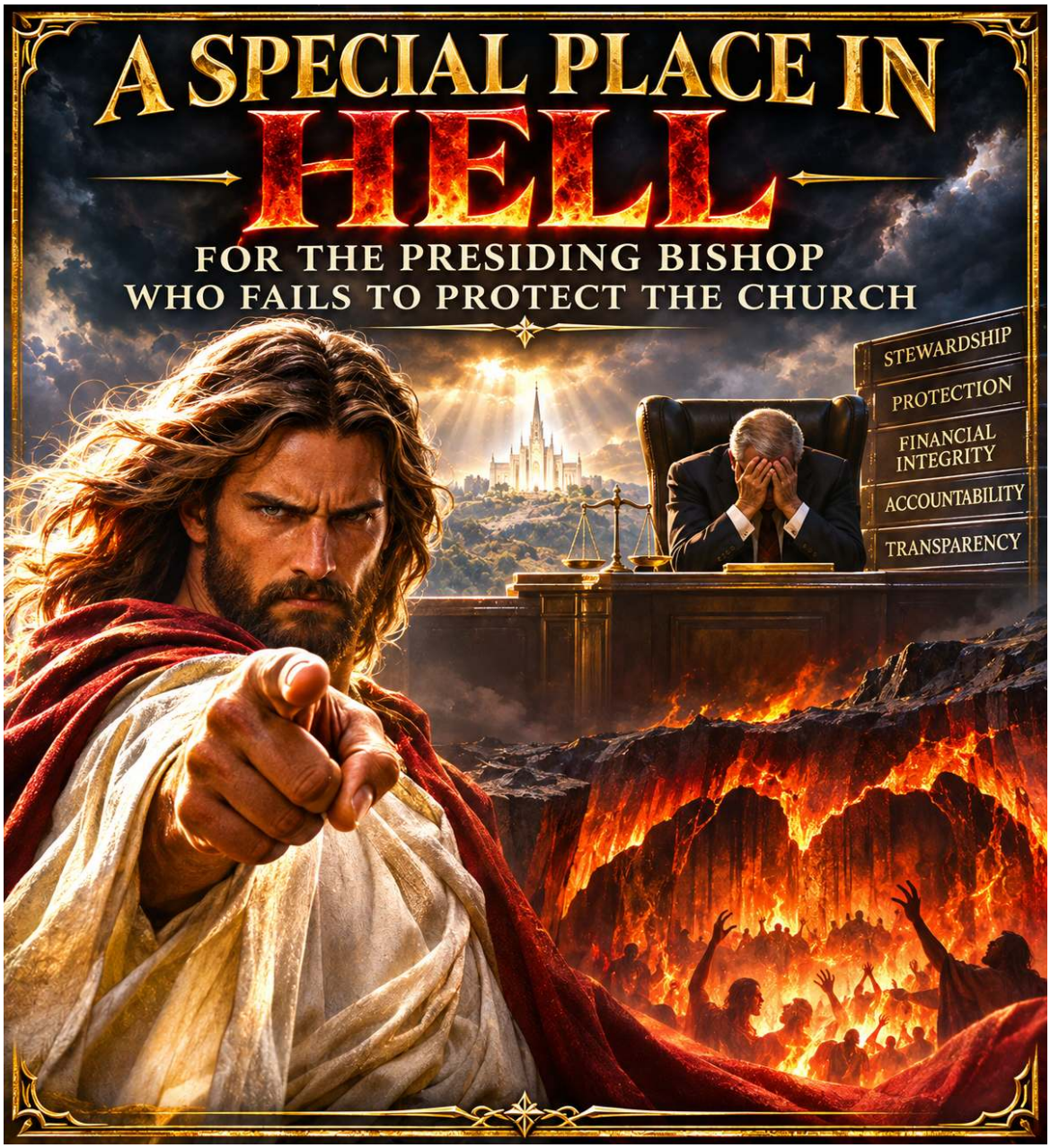
The current First Presidency officers are acting as tyrants and bullies, leading the Church to hell in a handbasket of idolatry, and you are sitting in your office doing nothing about it. It's not even possible to vote in opposition in the Church without being cast out of the temple, because of how corrupt the current system is.



Given that you control the Supreme Court of the Church, the current corruption can be **traced to you**. You need to warn the First Presidency to IMMEDIATELY clean up their act, and if they don't, then you need to empanel a Common Council tribunal and restore order.


UGLY DUCKLINGS
D&C 85:7
CAN BECOME SWANS
MORMON APOCRYPHA
Christopher Waddell
The Vigilant Bishop
Common Council Cases Reviewed
58,986
Reviewed
Action Taken
Resolved
Members Informed
Member Concerns — Addressed
Pending Visits — Completed
Unanswered Emails — Responded
BISHOP
SCRIPTURES
PRAYER
COUNSEL
MINISTRY
ACTION
Meet with Members
Follow Up
Report to Common Council
Close the Loop
FAIR PROCESS
ACCOUNTABILITY
COMPASSION
FOLLOW-THROUGH
"...well done, thou good and faithful servant..."

In some respects, you have the most difficult and most thankless job in the Church. You have to be a check and balance on the most monomaniacal and self-obsessed officers in the Church. You accepted your calling of your own free will and choice—SO DO YOUR JOB.



To whatever extent that you allow the First Presidency to run rampant and trample on the Church, all of their sins fall on you, because you have the power to discipline and release them. At present

you are enabling their bad behavior, contributing to their delinquency, and allowing them to abuse the Church with impunity. **Do better—become the leader you can and should be.**



Testimony has been brought and laid before you in regard to the transgressions of those over whom you have disciplinary oversight —the members of the First Presidency. It is now your duty to judge righteous judgement.

I would like answers to the questions I asked you in my December 2025 Request for a Common Council. I would also like responses with regard to several additional issues that have now been brought up:

1. The very serious (still unpaid) social debt that the First Presidency created in 2016-2021 in relation to the Salt Lake Tribune, due to the bad behavior of the Church. The current First Presidency has inherited that debt and it needs to be paid. If they fail to take care of it, they should be promptly removed from office for dereliction of duty.

2. The polygamy-polyandry chaos needs immediate remediation. Details are in the letter to Mormon thought leaders.

3. The improper and unlawful attempts to excommunicate William Law and others in 1844, along with inaccurate claims by the Church that those excommunications were legitimate—are not acceptable. The current First Presidency has inherited those sins and is accountable to remediate those mistakes. If they fail to heal those breaches in a prompt, transparent, and righteous manner, they should be removed from office for neglect of duty.

Joe Murff
Orem Utah