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North Logan, UT
Phone: 435 227-5776
Email: johndehlin@gmail.com

Mormon Podcaster John Dehlin Excommunicated for Declining to Censor his Podcast, Publicly Expressing Religious Doubts, and Publicly Supporting Female Ordination and Same-Sex Marriage

Summary: On February 9, 2015 John Dehlin, founder of Mormon Stories Podcast, was excommunicated from the Church of Jesus Christ of Latter-day Saints (Mormon church) on the charge of apostasy (see Appendix A). Based on Dehlin's interpretation of both written and verbal conversations with Stake President Bryan King, the apostasy charges involve:

1) Dehlin's unwillingness to censor the podcast he founded, Mormon Stories
2) Dehlin's public expression of doubts regarding some LDS Church teachings
3) Dehlin's public advocacy for the ordination of women and for civil same-sex marriage

Response to Charges: *Because of important discrepancies between President King's written and verbal communications, excerpts from King's August 7, 2014 conversation with Dehlin are included below. In addition, King's August 7, 2014 letter can be found in Appendix B, and a full transcript of the August 7, 2014 conversation can be found in Appendix C.*

On the censorship of Mormon Stories Podcast: "In my August 7, 2014 conversation with President Bryan King outlining his conditions for avoiding a disciplinary council, we had the following exchange:

> **Bryan King**: "You could go back look at your numerous podcasts and know the ones you think are controversial or not."
> **John Dehlin**: "So, take down any controversial episode?"
> **Bryan King**: "Yes. That would be the thing to do."

If Mormon Stories podcast has ever had a purpose, it is to assert that the open discussion of difficult topics within the LDS Church needs to be better supported, without eliciting shame or fear on the part of church members. Consequently, I cannot in good conscience comply with the request to censor Mormon Stories podcast."

On the public expression of doubts: "Over the past ten years I have, at times, publicly expressed doubts and/or disbelief regarding various orthodox LDS Church teachings. I am not ashamed of this. I believe that religious doubt is both natural and healthy. Furthermore, I believe that my doubts regarding the historicity of The Book of Mormon and The Book of Abraham are well-supported scientifically, and that my concerns about Joseph Smith's practice of polygamy and polyandry are also legitimate. It has been my observation that many LDS Church members experience significant levels of depression, anxiety, divorce, and at times suicidality due to the suppression of legitimate religious questions, doubts, and concerns. It is my position that we need to find better ways to support the open discussion of doubts and disbelief within Mormonism."

On Dehlin's public advocacy for the ordination of women and same-sex marriage: "During my August 7, 2014 meeting with President King, he stated the following as a condition for avoiding a disciplinary council:

> **John Dehlin**: "What do you mean by 'stop promoting groups or organizations that espouse doctrines?'"
> **Bryan King**: "I think that's inherent, you know those, those that would be supporting of Ordain Women."

During the conversation, I also inquired about my ability to remain a member in good standing while showing public for same-sex marriage. King's response was:

> **Bryan King:** "Same-sex marriage is not in harmony with the teachings of the church. So if you come out openly in support of [same-sex marriage], that is a problem."

Because of my very firm support for both gender and marriage equality, I cannot go against my conscience and remain silent on these issues."

Expression of Appreciation and Call for Respect to President King: "Margi and I would like to express our appreciation to President Bryan King and others who assisted in this very difficult process. Our observation is that President King worked very hard to comply with church policies and direction, during what we know was a very difficult time personally for him and his family. We respectfully request that President King be shown respect for his professionalism and commitment to LDS Church leadership and policies, and we express our preference that any frustrations be constructively directed at examining LDS Church disciplinary policies, and not at President King personally."

Conclusion: "My wife (Margi) and I are proud to stand in support of both free expression and gender/marriage equality within Mormonism. While we are saddened that the LDS Church has chosen to excommunicate me for publicly supporting these values, we support the church's right to make this decision. We look forward in the coming years to providing increased emotional, psychological, and community support to the increasing number of Mormons who are unable to abide LDS orthodoxy – whether remaining inside the church, or leaving the church."

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Appendix A
February 9, 2015 Excommunication Letter from President Bryan King

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

North Logan Utah Stake

February 9, 2015

John Parkinson Dehlin
[redacted]

Dear Brother Dehlin,

This letter is to inform you that, after the disciplinary council held on February 8, 2015, you have been excommunicated from the Church for conduct contrary to the laws and order of the Church. The decision of the Stake Presidency and High Council was unanimous. Specifically, the council concluded that you were in apostasy on the following issues:

- Your teachings disputing the nature of our Heavenly Father and the divinity of Jesus Christ.
- Your statements that the Book of Mormon and the Book of Abraham are fraudulent and works of fiction.
- Your statements and teachings that reject The Church of Jesus Christ of Latter-day Saints as being the true Church with power and authority from God.

You have spread these teachings widely via the Internet to hundreds of people in the past and have shared with me, in previous correspondence, that you will continue to do so.

I want you to know, Brother Dehlin, that this action was not taken against you because you have doubts or because you were asking questions about Church doctrine. Rather, this decision has been reached because of your categorical statements opposing the doctrine of the Church, and their wide dissemination via your Internet presence, which has led others away from the Church.

I also want you to know that I acknowledge your right to criticize the Church and its doctrines and to try to persuade others to your cause. Our Heavenly Father has given us moral agency to decide how we will live our lives and cherished free speech rights in this country allow you to openly state your opinions. But you do not have the right to remain a member of the Church in good standing while openly and publicly trying to convince others that Church teachings are in error.

Excommunication usually lasts at least one year. I invite you to begin the repentance process and to bring your life back to a place where you might again become a member in full standing. To do so, you will need to renounce the statements that you have made that were listed above and express true sorrow for those whose lives have been adversely impacted as they have listened to your claims about God, Jesus Christ, the Book of Mormon, and the priesthood authority of the Church. I commit to you, that I am willing to work with you as your Stake President for as long as it takes to achieve this goal.

As an excommunicated member, you do not enjoy any privileges of Church membership. You should not wear temple garments or pay tithes and offerings. You are invited to continue to attend public Church meetings as long as your conduct is orderly, but you may not give a talk, offer a public prayer, participate in the sustaining of church officers, or partake of the Sacrament.

You are entitled to appeal the decision of this council to the First Presidency of the Church. You have 30 days to do so. If you decide to file an appeal, please provide me with a letter that states the basis of your appeal. I will then forward that letter on to the First Presidency.

I hope that you are willing for us to continue to have contact with you and your family. I especially want you, your wife and your children to know that you are all welcome at Church services and activities at any time.

During the council, I witnessed the loving support of your friends and family. I pray that you may find peace. I express my love to you and my hope that you will come back to us in the future.

Sincerely,

Bryan C. King
Stake President

Appendix B
August 7, 2014 Letter
from President Bryan King

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

North Logan Utah Stake

August 7, 2014

Dear Brother Dehlin,

I appreciate your patience as I have taken this issue to the Lord. I have been prayerfully considering our initial meeting.

As the stake president, I have the responsibility for caring for all the members of my stake, including you and your family. I believe that the answers to the problems of life are found in a testimony of the divinity of Jesus Christ as the Son of God and literal Savior of mankind. I do not just believe in His good works or attributes. I testify to His divine mission as Savior and Redeemer. I also testify that the gospel was restored in its fullness through the Prophet Joseph Smith. I witness to you that we are led by a living Prophet of God who receives revelation for the Church and who holds all the priesthood keys necessary for this dispensation.

These are some of the most fundamental doctrines that God has revealed. They stand as a foundation in His plan of happiness for all of His children. They also serve as a foundation in The Church of Jesus Christ of Latter-day Saints and are among its core teachings and beliefs.

I have carefully studied the materials that you provided to me about your current beliefs. I have also reviewed many other materials that you have authored and – at one time or another over the past few years – have placed on the Internet. They stand in direct contradiction to the fundamental doctrines of the church. For example:

- You have taught that "the probability that God exists is quite low" and that "if God and Jesus really do exist" you "believe that they have a lot of 'splaining to do."
- You have expressed your belief that the odds are very low that Christ was the Son of God and that He was actually resurrected. You have criticized the Church's teachings about the Atonement, stating that it "bothers" you that an act of atonement is even necessary. You have rejected the very basis of the Atonement, claiming that "punishing that guy over there for what I did doesn't make sense at all."

- You do not believe – and actively teach against – the concept that God restored His true Church to the earth with exclusive priesthood authority through the Prophet Joseph Smith. You have stated that the "LDS Restoration" is "just not a credible narrative" and you have declared that you are "repulsed by the teaching of 'one true church', and would rather roll around in thumb tacks than ever teach or support that notion."
- You teach that the Book of Mormon is a 19th Century work of fiction.
- You contend that Church governance is "no longer about doctrine and/or revelation." Instead, it's "about 1) power, and 2) money." You have also been critical of senior Church leaders, stating that they are hastening the Church's demise.
- You have become an ordained minister in another faith so that you can perform wedding ceremonies.

The views that you have expressed on the above topics are not in harmony with the revealed doctrines of the Gospel of Jesus Christ. Through your podcasts and Internet posts, you have broadly disseminated these views. Additionally, you have provided a forum for others to criticize the Church and to disseminate their views that are contrary to the revealed word of God.

I realize that you have removed some of these materials from your Internet sites. But as you know, once something has been posted to the Internet, it can never be totally removed. The repentance process does not only require that one forsake the improper conduct, it also requires that one do everything possible to set things right.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. (Mosiah 4:9-10).

Accordingly, if you are to sincerely begin the repentance process in your own life, I have concluded that you must:

1. Publicly renounce and apologize for the false concepts you have widely expressed regarding God, Jesus Christ, the Atonement, the restoration of the Gospel, and the Book of Mormon.
2. Cease providing a public forum for any person who is critical of Church doctrine.
3. Stop promoting groups or organizations that espouse doctrines contrary to The Church of Jesus Christ of Latter-day Saints.
4. Resign your status as an ordained minister in another faith.

I am asking for your absolute commitment to these steps—in both word and deed—these steps are essential for you to be able to center yourself in the gospel. I stand ready to assist you in this effort. If you choose to follow this counsel, I promise that you will feel increased light in your life and that the doubts you currently have will begin to dissipate. I also want you to know that I have been given the priesthood keys to help you and have prayed daily about this matter. I have not approached this lightly.

I acknowledge that you have the right to speak your mind and to criticize the Church and its doctrines if you so choose. It is just that you do not have the right to do so while remaining a member of the Church in good standing.

Please let me know whether you are willing to accept my counsel regarding the repentance process as outlined above. If so, then you should view yourself on informal probation as you move through the repentance process. We will need to meet often to review your progress. I commit to you my time, my attention, and my love as we do so.

On the other hand, if you are not willing to accept my counsel regarding the repentance process as outlined above, then I feel it necessary to convene a disciplinary council. I can work with you to find an acceptable date in the near future.

I truly hope and pray that you will choose the former course and move forward in the repentance process. But whatever course you choose, I once again want to reassure you that your stake and ward leaders will continue to love, help, and minister to your family. I also express my love to you and my witness that the Lord stands ready to help you and guide you.

Sincerely,

Bryan C. King
Stake President

Appendix C
Transcript of August 7, 2014 Meeting
With President Bryan King

Note: This detailed record of the August 7, 2014 meeting was kept for two main purposes: 1) out of a desire to bring transparency to the process of LDS disciplinary councils and to some of the causes of modern LDS church discipline, and 2) to help prevent the possibility that people could mischaracterize the content of the meeting (which has happened in the past weeks and months). We are aware of many LDS individuals who have been disciplined as a result of their public support for Ordain Women and/or same-sex marriage. We are also aware of some individuals both within and outside of church employ who have attempted to provide inaccurate information regarding the causes/motives for the disciplinary council. We are hopeful that this transcript will help clarify at least some of the confusion.

Bryan King: How are you?

Margi: Hello.

Bryan King: Okay, come in and have a seat.

John Dehlin: Remind me your name?

David Jenkins: It's Dave.

Bryan King: Hey, how are you?

John Dehlin: I'm good.

Bryan King: Thank you for rearranging our time because I would not have made the original time.

John Dehlin: Oh, good!

Bryan King: So it worked out okay.

John Dehlin: It worked out!

David Jenkins: It actually worked out quite well.

John Dehlin: Good.

David Jenkins: Well, thank you for coming, ummm…

John Dehlin: Thank you.

David Jenkins: I think there have been a combination of some things that have happened in my life and things/responsibilities that you have had as well that have kind of pushed this longer than I would have wanted it to have gone. But I wanted to at least have it in position that all of us could be here together. So I appreciate you coming again this evening.

Bryan King: Do you mind if we, again, open with a word of prayer?

John Dehlin: Not at all.

Bryan King: Kay. President Jenkins do you mind offering that?

David Jenkins: Our dear father in heaven, we are very grateful this evening for the many blessings that we enjoy in our lives. We are grateful that we can meet together this evening and continue the discussions that we have had. We pray for thy spirit to be here that there may be a spirit of understanding and love that is felt and appreciated and know we pray that we may speak openly and, and ummm, and seek to understand and appreciate each other's positions. We're grateful for the many blessings that we enjoy, the blessings that are upon our families… and we pray that thou will watch over and protect them in our absence. We are grateful for the savior and his atoning sacrifice on our behalf. We say this with gratitude in the name of Jesus Christ Amen.

Amen

David Jenkins: Thank you.

Bryan King: Ummm, We want you to know; it's interesting how things happen in life and we appreciate that as well. I think my whole experience in anticipation for our meeting was kind of summed up today in a mutual friend that we met. And it was just in a conversation in the hallway and it was one or two words; and it was Mike.

John Dehlin: Mike *last name*

Bryan King: We were both in the OR today and we were passing and mike mentioned to me and said will you meet with John and his wife this evening and I said yes, that's true, I do. And he, he mentioned, the… an observation—the toll this has taken on your family. And how he has seen that weight and, and I —and I stopped to reflect for a minute and I just briefly shared with Mike that, that I equally have shared some of that… responsibility and some of those experiences—while mine my not have been as open and as public as yours; ummm… mine have

come in emails, messages left on the answering machines at work, that have not always been very supportive.

John Dehlin: I've never given your information to anybody.

Bryan King: It's easy to find out. And it's easy to—

John Dehlin: I've never encouraged anyone to contact you.

Bryan King: And I don't believe you have. I don't believe in any respect that you have

John Dehlin: I'm sorry if you've received any…

Bryan King: And I full well knew as we embarked down this path that that would be something that would happen. Ummm, it's unfortunate because my family's been affected just as your family's been affected; in ways that have extended even beyond the little area in which we live. The internet is a world-wide tool that basically exists and can affect people all over the world. So I just want you to know that since we last met that there has not been a day go by on more than one occasion that I haven't reflected upon our association and the decisions that may be before us and what we do. So I have taken this with every, every measure of sincerity. Also, it's a weighty responsibility to be the stake president. You are given keys; often times not a lot of instruction with those keys as to what to do. There are general guidelines in handbooks and instructions there contained in those; but at the end of the day it is your responsibility to say and do and be responsible for those members that reside in your stake. And so that is a large responsibility. It would be much easier if someone said "this is what you should do or not do" and I assure you again that that has not been the case. It has been speculated before; there is no direction; there is no coordinated effort… and it is purely coincidental that our first association started at the same time that Kate Kelly's association started in the paper. That was 100% coincidental.

I think as I pondered, and prayed, and fasted about what we should do and where we should go, I think it comes down simply to that we have differences in doctrine. Many people have—and I think it's fair that I share with you too that people have contacted me and have said, neighbors—what great individuals and people that you are. And close neighbors, people that you probably share back yards with or side yards—other people. And I've accepted that and I've been gracious as I've received those and so you need to know that there is support and concern for you. My only comment to them is that I do not have an issue with the Dehlins as a family or the Dehlins as people or individuals. My responsibility as a stake president is doctrinal. And it comes down to the differences in beliefs that we have. And it can be based simply in the fact that as I shared with you last time my testimony, that I believe in God. I believe that his son is Jesus Christ. And I believe in his saving power of the atonement. Which I think is different than some of the things that you have said and we have shared; that you have shared with me and have published. And so I think it comes down simply to the fact that we are here at that crossroads. Ummm, where we go from this point at that crossroads; I have specific feelings of

where we should go. There are no doors closed. I have some pre… ummm thoughts that I have written down or thoughts that I have written down that I'd be happy as we go through this and share those with you. But I think that—and I have written you a letter that I share with you. I would hope, and this is your prerogative as to what you do with that letter. Based upon your decision of what to do—I would hope that our discussions could be in confidence. Again; not recorded—simply because I think in that sense… I can speak more openly. No one wants to feel like every word that they may say may be taken out of context. It is very, very difficult to do that. And in my professional life—many times, it is interesting to read a patient's perception of the care that they have received. I do the things over and over again and I think I'm the same person—some things I do over and over and over again—but how interesting it is to see how the same words of my mouth… and I have the same sentences and the same discussion that happens over and over again—sometimes is misinterpreted. So I hope, and I share that with you in the sense that our conversations are not shared outside of this… they're not shared in our high council meetings. President Jenkins and I are the only ones that talk about this and it is in the confidence of that capacity that we talk. So that is my invitation to you. I will share with you this letter that has my thoughts because I feel that it is clear of what I feel and what I feel inspired to share with you this evening. So… it is your decision at that point what you do with that. So, I think most of it stems, Brother Dehlin, from ummm, a long history of where we are. It started a long, long time ago. Our meeting today was probably inevitable. If it wasn't me, it may have been another stake president ten years from now. But at some point our paths would come together. I share this in point, I was looking up a something about an author I enjoy reading about; Robert Millet. And I was googling something trying to find some information about him and one of the opportunities that came up in relationship to his search was a podcast or a post that you had done about him in I believe in 2006 or 2005. A long time ago.

John Dehlin: About a statement he made to BYU students about…

Bryan King: It was about a statement he made in the MTC about teaching them how to… the context was, was not encouraging and not what I would like to see. It was about the deceptive practices about the missionaries and how they've been taught in the MTC. And that was part of your podcast for that period of time. So I share with you my experience as I've had an opportunity to research some of these things. Statements that you've made that I think are why we are here. And I think it's fair that I share these with you if that's okay. One of these things, and these as best as I can are quotes from things that have come from either internet posts or podcasts in the past.

John Dehlin: Did you gather these? Or did other people provide them?

Bryan King: I gathered some and some came to be unsolicitedly from resources throughout the world. That's the problem—that's what happened is my name got out there. So, some of them I have seen personally, and some of them have been shared with me. I have tried to equally filter… you know I originally put restrictions on who could email you or who could email me with members of our stake—and that didn't necessarily always happen so I have read each

email from all parties that have sent those. One of the things that you have taught is the probability of God—that he exists—is quite low. And if God and Jesus truly exist—they have a lot of explaining to do. Another thing that you've said is that you have expressed your belief that the odds are very low that Christ was the Son of God and that he was actually resurrected.

John Dehlin: Do you have dates for these?

Bryan King: No.

John Dehlin: Do you think that's important at all?

Bryan King: I do because I will give you this letter and give you the opportunity to go on and refute everything that I say. And you'll see my, my logic there. Kay, as we come further down to what I'd like to talk about. You've criticized the church's teaching about the atonement that it bothers you that the act of atonement is even necessary. You've rejected the very basis of the atonement claiming that punishing that guy over there for what I did doesn't make sense at all. You've stated that you don't believe and actively teach against the concept of God restoring his true church to the earth with exclusive priesthood authority—and this is a recent statement that you've made and beliefs that you've shared with me prior to our last meeting. That his true church on the earth, to the earth with the exclusive priesthood authority through the prophet Joseph Smith. You've stated that you feel the restoration is not a credible narrative and you have declared that you are repulsed by the teaching of a "one true church"… "I would rather roll around on thumb tacks than ever teach or support this notion."

John Dehlin: Do you have sources?

Bryan King: You can, they are direct quotes.

John Dehlin: Yeah, but do you have the sources?

Bryan King: The sources are yours to refute. These come from your podcast, or your facebook, or your internet posts.

John Dehlin: But you didn't collect them?

Bryan King: Some of them were shared with me.

John Dehlin: So you don't know if they actually came from my podcast, you just know that someone's given them to you and claim that they—

Bryan King: You can argue the semantics.

John Dehlin: No, no, no. I'm not arguing semantics. Semantics would be arguing over what word choice we use. I'm asking you if you have confidence in the sources.

Bryan King: I do. I have 100% confidence in the sources.

John Dehlin: But you haven't actually seen these sources.

Bryan King: I have seen the sources. I do not know the referencing points? But I do know the… and I didn't include this as a source—this is not a, ummmm… debate in theology, it's not a debate in sources. These are things that you have said. You teach that the Book of Mormon is a 19th century work of fiction. You contend that the church government is no longer about doctrine or revelation; instead it is about power and money. You have also been critical about senior church leaders, saying they are hastening the church's demise. And that was Elder Oaks specifically and I have read that recently. You've become an ordained minister in another faith so that you can perform wedding ceremonies. I do not believe that these are in harmony with the gospel of Jesus Christ or the Church of Jesus Christ of Latter-day Saints. These are the things that I'm asking you to do, and I think this is fair. Well, fair is the wrong word… these are the things I'm asking you to do:

- Publically renounce and apologize for the false concepts that you have widely expressed regarding God, Jesus Christ, the atonement, the restoration of the gospel, and the Book of Mormon.
- Cease providing a public forum for any person that is critical of the church or the doctrine.
- Stop promoting groups or organizations that expound doctrines contrary to the church of Jesus Christ of Latter-day Saints.
- Resign your status as an ordained minister in another faith.

I acknowledge the fact that you have the right to speak openly and I'm not trying to stop you from saying the things that you want to say. But I also need you to know that you do not have the right to say these things and remain a member in good standing. I think where we go from here is simply that I would like… I am placing you on informal probation. And I'm not sure if you understand exactly what that means. Informal probation is that. It is informal probation. It's the opportunity where we come to a crossroads—and where you decide to go from this point is up to you. These are the things that I've asked you to do. These are the things that I have laid out that I think are straight-forward—and where you choose to go determines where we will go after informal probation. Informal probation can be as simple as the fact that you and I know—it's not publicly disseminated—that this is the position that you're in. It doesn't take away your opportunity to partake of the sacrament. It may take away your opportunity to serve in church callings until it is resolved. It is much different than any kind of formal probation for which I cannot put you on because I believe that the position that we're in is that if informal probation does not work—then the next thing that we would do is go to a church disciplinary council. So, I want you to know that I have taken this matter seriously and I have prayed about it—and I feel comfortable about what I have decided and the inspiration that I have received to come to this

crossroads. And the next step is that I stand ready to help you in any way possible in whatever decision that you make, in whatever direction you choose to go—and I also reassure you as I have reassured you before in the past, that there is no withdrawal of love or support from members of your family, for your spouse, for your father, or for any other individual. And I will be happy to share this with you. *sets paper on table*

John Dehlin: Okay.

Bryan King: I'm sure you have thoughts and ideas or questions.

John Dehlin: Ummmm, some of the… some of that I probably… some of that definitely reflects doubts or concerns that I have. I think those things are well-founded and well-based. I guess I would, I would expect at least an invitation to talk about things.

Bryan King: You know, I'll share this with you as well. Part of the preparation for this was speaking with your previous priesthood leaders. I cannot tell you of a more patient, long-suffering individual than President Jensen. And the two of us sat in this room, knelt in prayer, and we prayed about you together to try to determine which direction we should go and what we should do. I will tell you the answer that came is that I looked at him and said "I'm not sure that I would have as much patience as you had to spend the extensive period of time working with Brother Dehlin like you had." And he shared with me a different thought, he said "And I'm not sure that I'd have the courage to confront Brother Dehlin about the things that he has said." And so, I extend to you the invitation to continue to talk about these things… but I don't know that that would be something that would be very prolonged. I think depending on your heart and where you want to go; I would be happy to accommodate visits and visit with you.

David Jenkins: And do you see that all of those requests that you have as an initial step though?

Bryan King: Yes, I think that's fair.

John Dehlin: Okay, so… I think some of those matters reflect genuine concerns that I have. I think some of them reflect things that maybe were taken out of context—and some of them reflect opinions that I may have written in the past that are angry or hurtful.

Bryan King: And I share with that and I acknowledge that to you. I think there may have been things said in the past and your mind or heart may have changed. But at some point, you need to acknowledge the fact that you've said those and renounce those. Because the internet is an interesting, interesting creature. You and I both grew up in an opportunity when we used to have to write a report by riding to the library and checking out the encyclopedia. The internet is full of truths or untruths—you know that.

John Dehlin: And all of the good things that I have said about the church, the positive things, the things that are in harmony with the church… I'm curious why that is not reflected in what you've offered.

Bryan King: Unfortunately, at the end of the day we are only remembered for the things that we do. I mean, the reality of this matter is if I go on your website and follow your podcast or on facebook, I see opportunities where things that I find most sacred are discussed. For instance your recent post about not posting your interview with Tom Phillips, but yet at the same time—providing the link so that anybody that would follow you could easily go there. That's much like me telling someone "don't open that door, but here's the door and here's the key."

John Dehlin: I don't know what that has to do with all of the positive things I have said or done.

Bryan King: Well the positive things are positive things and I appreciate those. But I can see a lot of positive things but you have said a lot of negative things about the church that we all are accountable for at the end of the day. We are accountable for everything we say; positive and negative. And there isn't a balance that says "If I say 5 more positive things, I can say 4 bad things." There is no check and balance or positive balance; anything like that.

John Dehlin: Well, I'd at least appreciate a change to talk about the issues that you list there. Do you want to do it real quick?

Bryan King: We talked a little bit about last time.

John Dehlin: Can I look at the letter?

Bryan King: Sure.

shuffles papers

John Dehlin: Yeah, regarding God? Ummm, I hope, I hope there is a God. I, I want there to be an afterlife. I've felt power and influence in my life before that has motivated me, and I consider myself a believer in God. But this does reflect doubts that I've had in my life and that's why I think it's a little bit taken out of context because if you… I'm not asking you to respond. Do you mind if I just share? Because some of these are kind of accusations.

Bryan King: Go ahead.

John Dehlin: So, I don't think anybody actually knows that God exists. I think that people have feelings and emotions and they choose to describe their perspectives as knowledge—but

that is semantics. Because I don't think that anybody really knows. So, is that grounds for excommunication?

Bryan King: I haven't mentioned that.

John Dehlin: Is that grounds for a disciplinary council?

Bryan King: No.

John Dehlin: So we're okay on that one?

Bryan King: We all work on our testimonies in the belief that there is a God and I believe that people have different levels of faith. But I think it's another thing in your position—and I'll be straight forward—I think you play that to people as an opportunity to draw them in to reinforce their doubts as well.

John Dehlin: Play what?

Bryan King: Your doubts about God.

John Dehlin: I play my doubts?

Bryan King: Well you give other people the opportunity to feel more comfortable that they doubt because you doubt.

John Dehlin: Are you saying that I'm doing that on purpose?

Bryan King: I'm not going to get into the semantics and I'm not going to argue.

John Dehlin: Why do you keep saying the word semantics?

Bryan King: Because my experience in visiting with you is always—

John Dehlin: The once.

Bryan King: —Is you trying to ask me to say something that you will at some point or another misquote.

John Dehlin: Have I misquoted you so far?

Bryan King: No. But I still have that belief.

John Dehlin: You have that fear.

Bryan King: I do.

John Dehlin: Okay.

David Jenkins: I think part of the nature of this too, is that the church is filled with all levels of faith and testimony of individuals—I mean you are well, well aware of that. There is a public nature of this and of expressing your doubts publicly that causes other people to have doubts and then question far beyond, perhaps, what they normally would happen to seek avenues that are different than the church would hope and recommend. I mean going to their ward in prayer or going to their bishop or priesthood leader to seek direction with their doubts, verses having those publicly proclaimed to the world… here are my doubts, I'm a member… those are incompatible as a member of the church. Also publicly expressing doubt that also encourage other people to have those doubts and to nurture those doubts verses to nurture faith. So as I read that or listen to that, that's where my perception of it is. It's that there's this public nature to it that members have differed, just like there are other members like you that have those same doubts—their membership would not be in question.

John Dehlin: So you can have doubts, you just can't speak publicly about them. Is that right?

David Jenkins: In those forms that you have got there [references papers], yeah.

John Dehlin: So you agree?

Bryan King: I think again, that's a slippery slope because you will take me for my word and that's not necessarily what I mean.

John Dehlin: So what do you mean?

Bryan King: I mean that there are several people who struggle with uncertainty and other people don't know. I worry that if they come to you and come to your website… that why they feel akin in your spirit about doubting—I worry that they become comfortable with the things that you share and then… in another podcast you move to another extreme and allow them to question their testimony about the prophet Joseph Smith. So I think that there is a part of this that brings them in closer, they feel comfortable… then at the same time you share something that you believe. And I disagr—and I don't like that. I don't feel comfortable with that.

John Dehlin: Okay, but you've expressed that you guys don't like the public expression of doubt.

Bryan King: No. It's okay—well… not true. Everybody has doubts.

John Dehlin: I'm talking about the public expression of doubt.

Bryan King: You can publicly express that you have a doubt.

John Dehlin: You can?

Bryan King: You can.

John Dehlin: Okay.

Bryan King: The problem that comes that I have is when people come to you, or align themselves with you—and then they become more comfortable in their doubts because you have doubts.

John Dehlin: Which I have no control over.

Bryan King: Well, you do in a sense that you express them publicly.

John Dehlin: So it is about expressing doubts publicly.

Bryan King: This is a circular argument.

John Dehlin: Okay. *long pause*
So… as far as the resurrection—you know… I believe in trying to live the teachings of Christ as it relates to charity and love and kindness.

Bryan King: And that is what you expressed the last time we visited.

John Dehlin: I think it's a matter of faith about resurrection and the afterlife. It does bother me? It does bother me that an all-powerful, all-knowing God couldn't have come up with a different plan to make things right? Than to have to torture and punish somebody. That, that does bother me. It just feels, like, violent and feels like there's gotta be a better way. Again, I put the atonement as something that none of us know for sure about, so—from my perspective—we are all speculating about that. But it is true that that bothers me. Is that grounds? In your mind?

Bryan King: These are personal expressions and personal things that you have. Those are not grounds that I have to take any church disciplinary action against you. You're missing the boat. You have a flock of internet followers.

John Dehlin: I don't think I'm missing the boat if we talk about these things.

Bryan King: Well it looks like you're asking me to say that what you're doing is okay—and I am *not* saying that what you're doing is okay. If you came to me irrespective of Mormon studies or whatever you posted… and that said "President King, I am struggling with my faith", then I would say to you—"let's … this is a personal issue." I'm not saying you can't visit with your wife about that; your friends… people who are important to you. But I don't believe in taking this to the world.

John Dehlin: So the problem is speaking openly about my doubts and concerns.

Bryan King: It's more about, again, providing a forum for other people to come to participate in the discussion about their doubts and concerns.

John Dehlin: But I also have people come on and talk about their faith and belief. I do both.

Bryan King: Well, you do. And at the same time, I'm not so sure that I… that the nature of the individuals that come on are not the nature of individuals that I commonly would go to to reaffirm and strengthen my testimony.

John Dehlin: Okay. But… Richard Bushman the Stake Patriarch, Terryl Givens who has multiple contracts with the church…

David Jenkins: Well, that was a long time ago as well.

John Dehlin: I'm interviewing Terryl Givens in like 2 weeks.

David Jenkins: Well that's future, so…

John Dehlin: What's your point?

David Jenkins: We were unaware of your future ones. The ones you're mentioning here have been quite distant in the past. You might correct there here in two weeks… then great—that's what he says, but…

John Dehlin: But you didn't hesitate to pull quotes that were very distant in the past. Those seem to be relevant—

David Jenkins: Well we can't see the future.

John Dehlin: Those seem to be relevant. I'm just saying—I don't get credit for the positive things I've done in the past—but you can take negative things I've done in the past and use them. Is that what you're saying?

David Jenkins: No. I don't have a statement to that, but many of the things he's listed there aren't that far in the past.

John Dehlin: No, but again, there are positive things that I have done in the past.

Bryan King: But again, like I said before—it's not like you can take 5 things there and 4 things there and 5 things and 5 things. It's the context and the nature of the direction in which you go.

[substantial pause while John reads the paper]

John Dehlin: Yeah, I don't love the teaching of one true church. That is true. Because I feel like it, I feel like it judges and subjugates other faiths or religions like they're wrong. So my perspective there is that we have an important and special things—but other people do too. And when we speak about us as "true", implies that they're "false". And that is the narrative that I don't like. I'm okay with saying that our church is special and has good things and unique things? But the idea that all other churches are an abomination—that—that is repulsive to me. Calling other churches an abomination or thinking of them as an abomination? Is that a problem?

Bryan King: You know? Let me just summarize the direction that we're going and perhaps that will answer your questions. I think our paths are different.

John Dehlin: Why won't you give me the respect of answering the… my… It's like you're impatient.

Bryan King: I'm not impatient.

John Dehlin: Yeah, well you're cutting me off.

Bryan King: This is the dialogue that should be here.

John Dehlin: This is the second time that we've ever met and you have these charges against me and I'm trying to explain my perspective. You seem like you want to pull the trigger.

Bryan King: That's not what the letter says.

John Dehlin: That is how you're acting.

Bryan King: That's not what the letter says.

John Dehlin: Okay, so… do you have a problem with what I just expressed about "the one true church"?

Bryan King: Yes, I do—because our doctrinal beliefs are different. I believe that there is one true church.

John Dehlin: So, do you believe that all of the other churches are an abomination like the Doctrine and Covenants says?

Bryan King: I believe that we have one true church. I believe that the abomination comes in the sense that they don't have the full truth. That is why we do missionary work... that is why—

John Dehlin: I don't think that *we* have the full truth, which is why we need continuing revelation.

Bryan King: Then this is why we're having this kind of discussion because my thought that keeps coming back to me honestly… is why you keep thinking I'm pulling the trigger; I keep saying "why are you fighting to become a member of the church when you're fighting so hard to not believe in the church?"

John Dehlin: I want to really understand why you are taking these actions. I want to understand exactly what I've done wrong.

Bryan King: It is clearly stated in the letter.

John Dehlin: No. It is not clear to me. [pause] But it's sad to me? That you're not willing to at least spend an hour talking about it…

Bryan King: I have not put a time frame on our discussion this evening.

John Dehlin: But you are interrupting me and you are showing a desire to short-change the discussion—and you're not speaking in good will—nothing like President Jensen.

Bryan King: Well we are different and we've both acknowledged that. And you know what? It's interesting, because one of the concepts that you may need to understand Brother Dehlin, is that the Lord administrates this church through imperfect people.

John Dehlin: You don't need to lecture me on that.

Bryan King: Yeah…

John Dehlin: I'm well aware. But I don't think you're acting Christ-like right now.

Bryan King: That's your opinion.

John Dehlin: So I'm just thinking about the Doctrine and Covenants.

Bryan King: That's your opinion.

John Dehlin: Long-suffering? Do you think you're being long-suffering?

Bryan King: That's your opinion.

John Dehlin: No, I'm asking you what *you* think.

Bryan King: I think I am. I think I am.

John Dehlin: Okay.

Bryan King: I think that our… our—umm… I think that I have tried everything that I can to prayerfully consider this; to come up with a heart-felt… to you—you don't know what draft this is, of this letter. Or how many times I have sat down and said "no, I can't say that", or "I need to say that." So, long-suffering? Yes. Because while it might not be how you perceive it? It is how I perceive it.

David Jenkins: I think that the church has been long-suffering. And the administration changes from time to time, as is the way the church does things as a whole… as representatives of the church—I think that there has been a lot of long-suffering as everything has gone on for a long period of time that has transpired. President Jensen is very long-suffering and this is just a continuation.

John Dehlin: Are you saying that the church has been long-suffering with me?

David Jenkins: As these Stake Presidents are the representatives of the church, yes.

John Dehlin: Ummm, are you aware of the problems with the Book of Mormon in terms of its historicity?

Bryan King: I've read your articles.

John Dehlin: I don't think I've ever written an article on the historicity…

Bryan King: I've read what you've published, what you asked me to read, when we visited last time.

John Dehlin: But are you aware of the historicity problems of the Book of Mormon?

Bryan King: I am familiar with them. I have a testimony of the Book of Mormon.

John Dehlin: Right, but are you aware of the historical problems with it?

Bryan King: Yes, as I shared with you before. I was reading literature against the Book of Mormon long before our association ever came to be. And I am comfortable with the positions and the statements that I've had in the past. I am comfortable and I have a testimony that it is the word of God.

John Dehlin: Right. And do you understand why someone would, would struggle with the historicity of the Book of Mormon?

Bryan King: Yes… yes. I do.

John Dehlin: Do you have any sympathies or empathies for someone in that position?

Bryan King: I do, in the sense that I hope that they would, they would try to gain a stronger association or testimony of it.

John Dehlin: That's not sympathy or empathy with a position. That is a desire for them to change their position. But do you have sympathy or empathy for people who feel like there are serious historical problems with the Book of Mormon?

Bryan King: I do. Because if I don't say that I do, then you'll say that I'm not—so…

John Dehlin: That's why you're saying that?

Bryan King: No. But I just—every discussion that we have and every question that you ask me, I'm trying to carefully choose my words so that you understand how I feel. I feel that in the position that I am, that as a Stake President that we are discussing these things. And I feel a responsibility as the Stake President to protect the good name of the church.

John Dehlin: So you're not telling me how you feel, you're telling me what you think you should say as the Stake President?

Bryan King: I'm telling you how I feel as the Stake President and I hope that the two things are in harmony with my own personal beliefs.

John Dehlin: Okay. So you don't want to answer that question.

Bryan King: I don't know how to answer that question.

John Dehlin: I'm trying to get a sense whether you even understand the concerns that people have about the Book of Mormon and why they would doubt it.

Bryan King: I do, because many people don't believe it's true.

John Dehlin: But do you understand why?

Bryan King: Yes, because of the DNA evidence. Because of episodes where certain things are talked about in the Book of Mormon as far as swords and horses and other things like that, I understand.

John Dehlin: And how do you make sense of that?

Bryan King: Because as I read the Book of Mormon, I have an overwhelming comfort with how I feel. And that is the difference. That is what I can't explain and maybe that's what I need to share with you. Is that I can't necessarily explain all of the things that you're concerned about. But I can explain how I feel when I read that, and how I feel when I apply the principals of the Book of Mormon to my life.

John Dehlin: But do you believe that the Native Americans had horses before Columbus came, do you believe that they had steel swords?

Bryan King: You know what? I don't want to get in a discussion about theology with you.

John Dehlin: But, but I'm just asking—
That's not theology, that's history.

Bryan King: I believe in the truthfulness of the Book of Mormon.

John Dehlin: Right, but what about the historicity?

Bryan King: If it says it's in the Book of Mormon, I believe it.

John Dehlin: So you believe there were horses before Columbus?

Bryan King: I believe the Book of Mormon to be the word of God.

John Dehlin: So there were horses before Columbus? —

Bryan King: I believe the Book of Mormon to be—

John Dehlin: You don't want to answer my question.

Bryan King: I just want to just tell you that I believe the Book of Mormon is the word of God.

John Dehlin: I know that and I'm not asking you to keep repeating that, but my problem is not with your feelings. My problem is trying to understand what to do with the historical anachronisms in the book. So it says steel swords; we know that the ancient Americans didn't have the ability to develop steel and that no steel sword has ever been found—so there is credible reason for someone to have pause about the Book of Mormon. We know that Spaniards brought horses over so the Native Americans couldn't have used horses. That is a legitimate concern that people have, right?

Bryan King: Brother Dehlin, we are just going in different directions. We are just headed in different directions. I believe that there is one true church and I believe the Book of Mormon to be the truth.

John Dehlin: I am seeing if you understand that there are valid concerns.

Bryan King: I feel like you are questioning about whether or not I am intelligent enough…

John Dehlin: No. I know that you're intelligent. I am asking you whether you have empathy and understanding for people in my position.

Bryan King: I do.

John Dehlin: Based on the concerns I am voicing.

Bryan King: It really isn't about your personal beliefs, it is about the method by which you portray those personal beliefs… and that is what I keep coming back to.

John Dehlin: Right, it's that I speak openly about my doubts with the church…—

Bryan King: And you speak openly about your doubts with the church which creates a forum, and I'll talk a little bit about that forum because as I've watched that happen… I've watched people come on who repetitively come on, who comment on a regular basis. I've seen out of coincidence people that come on to your facebook page and comment, go on to other ummm, church websites and make comments that would draw them to your website. For all I know, and I know that you say you have no responsibility for that, but that's what happens. You've opened the playground for those individuals to play in. And that is where I come from as the Stake President… is because of your openness to express these and actually bring these individuals together, ummm… that I believe many of those individuals [pause] turn to you before they turn to their church leaders.

John Dehlin: Is it a problem with a member, if they believe that ummm, the people who—that people of the same sex should be married?

Bryan King: That's a personal decision of those individuals. That's a personal thing for them to express or feel.

John Dehlin: So one can be in good standing in the church and support gay marriage?

Bryan King: I think that that's pretty clear, I think that the church leaders have said that how you feel about that is your own personal decision. How you publicly express those feelings about those, the council is to stay in harmony with the teachings of the church.

John Dehlin: So if I speak openly about my support of same sex marriage, then that's a problem?

Bryan King: Again, it recruits a group.

John Dehlin: So yes?

Bryan King: Yes.

John Dehlin: Okay. So it's out of harmony with the church to be publicly, vocally supportive of same-sex marriage.

Bryan King: Identifying yourself as a member of the church, you can do anything you want as a member of the church. As a result of that, ummmm… as I share with you one of the issues is, is that as you… those individuals and groups are part of teachings and doctrines that are not in harmony with the teachings of the church. So if you come out openly in support of that, that is a problem.

John Dehlin: Okay.

David Jenkins: That's not why we're here.

Bryan King: That discussion is not…

John Dehlin: But I'm telling you right now that I am obviously in support of same-sex marriage.

Bryan King: That is not what I mentioned in my letter.

John Dehlin: But you're telling me now that it is a problem.

Bryan King: This is what I'd like to focus on, is what is in your letter.

John Dehlin: But you just told me that's a problem— true?

Bryan King: True…

John Dehlin: I'm happy—I filled out a form on a piece of paper because a friend asked me if I'd perform a wedding ceremony. If that's a problem, I'm happy to resign from that… that's not a problem. I just did that as a favor and I didn't even end up performing the wedding. So, if that's a concern I'm happy to…

Bryan King: Well, again, and let me just speak openly too it, it concerns me how easily you could do that and not think that it would be something contrary to the priesthood that you hold or something that wouldn't discredit that priesthood—by joining another church just simply for the fact that you can. You know, to me that speaks to the symptom of the fact that you don't value the priesthood.

John Dehlin: That's your interpretation, but I can see why you…
Why *didn't* you mention my support of same sex marriage?

Bryan King: Because this is the direction I felt to go.

John Dehlin: Okay… okay. Okay, so, I'm happy, and I've done this, I think, I mean, I think what I wrote in my letter to you, in my Q&A that I sent you, I think that most accurately reflects my current feelings and thoughts. It's curious that none of that, that you didn't pull any of that from… you used stuff from years ago… sometimes ten years ago?

Bryan King: Well, and my thought in relationship to that is those things are said; those thing exist. So, as I googled what I chose to exist—or to look at. That's what I came across.

John Dehlin: Ok. Is there anything in what I wrote in that Q&A that could be grounds—

Bryan King: Well there's, you talk about the Book of Mormon, you talk about the divinity of—

John Dehlin: My "doubts" about—

Bryan King: —the prophet Joseph Smith, you also talk about living prophets, whether or not there can be one true living prophet.
Those are fundamental beliefs of the church. Those are basic missionary interview questions when people come to join the church.

John Dehlin: Have you also heard that President Monson has dementia? Have you ever heard that?

Bryan King: I have. I have seen it on your website.

John Dehlin: But have you heard it from other sources?

Bryan King: I have not heard that from any other source.

John Dehlin: You've never heard that?

Bryan King: I haven't. I've seen it on your website and associated other websites.

John Dehlin: Ok. Well, just in response to your requests. I'm happy to write out, very clearly, what my beliefs are and aren't—I think I've done that for the most part. If you want clarification, I think…

Bryan King: I think you've clarified it before. What I'm basically asking you, and the things I'm asking you to do is to stop producing this public forum that brings people in, reinforces their doubts, leads them to question their testimony of the Book of Mormon…

John Dehlin: So, take down Mormon Stories basically.

Bryan King: No,

John Dehlin: So I can leave it up.

Bryan King: As long as you stay… I didn't ask you to take it down.

John Dehlin: What does it mean, "Providing a public forum"

Bryan King: Well, Facebook posts.

John Dehlin: So don't author Facebook posts about the church, or about doubts about—

Bryan King: Or even in Mormon Stories, too. I'm not… It's your—I'm not… how can I best make this… You are free to speak your mind; but as consequence of speaking your mind, there are church responsibilities that I may have.

John Dehlin: So, I just want to know what you mean; that's all I'm asking. When you say "cease providing a public forum", if I left Mormon Stories up, as it is—

Bryan King: You can change direction of Mormon Stories in whatever direction you want to change. I would like to see Mormon Stories be more faith promoting.

John Dehlin: Ok, so it's not "take down the things I've done", it's in the future. Be constructive and positive.

Bryan King: I think that's a fair thing to say.

David Jenkins: To the degree you make those changes because of reflection on where your heart is in sincerity to your faith.

John Dehlin: So I can leave everything in the past that I've done.

Bryan King: No, I think what I'm asking you to do in the letter is the things you have done that have raised doubts and concerns, the statements you've made that have been critical about church leaders, about Elder Oaks, about other individuals… those are the things you need to have responsibility for.

John Dehlin: Okay…
So if I've criticized Elder Oaks, remove that.

Bryan King: I would acknowledge the fact you criticized Elder Oaks and then remove that.

John Dehlin: Other examples, because I've done so much that I just…

Bryan King: Well, I can't go through and go through all of those—

John Dehlin: **No, but this is important—**

Bryan King: **Well you know what you—**

John Dehlin: **If you're asking me to make restitution, I'd want to understand what you mean.**

Bryan King: **Well, I'm sure you know where you stand. You could go back and just look at your numerous Mormon podcasts and know the ones you think are controversial or not.**

John Dehlin: **So, take down any controversial episode.**

Bryan King: **Hmm, yes… that would be the thing to do.**

John Dehlin: **Is that what you mean?**

Bryan King: **Well I don't want to appear, in any form or print, saying that that's exactly what I said, because I would like you to move your personal testimony in line with us being able to resolve your questioning God, your questioning your testimony of the Savior Jesus Christ. I would like you to move in a direction that you felt that the Book of Mormon was the word of God. If you can't let go of those things, then, that's your personal decision.**

John Dehlin: **Okay, so… so, I guess we would have to deal with the past stuff on a case-by-case basis because there's so much… I could do my best faith effort of taking stuff down, but there could be more. I mean, okay, let me just tell you a problem. I'm being honest, I'm being very sincere here. People have left the church over Richard Bushman's Rough Stone Rolling. Okay? It was sold, and it continues to be sold by Deseret Book. More people may have left the church over Rough Stone Rolling than Mormon Stories. Okay? So, a book written by a Patriarch and former Stake President is causing people to leave… if the church's own essays—I know dozens and dozens and dozens of people who when they read the church's recent published essays, those where the things that sort of, that they would say, "I was doing fine, then I read this essay about race and the priesthood" and it basically said that past leaders misspoke on those issues. And, that caused them a problem, right? My point is that by that standard, anything could cause someone to doubt their faith. Even a book written by someone who believes in Joseph Smith and who supports him. Do you understand the concern I have?**

Bryan King: **I think as you… change of heart, if that's your decision—or change of desire to answer these doubts in your heart. I think the natural fruit of that is that the context of the things you write and publish would change accordingly. And, not go back to these fundamental things you keep going back to…that you shared recently in the most recent letter you shared with me.**

John Dehlin: Okay, so it's talking about the church's truth claims that's the problem.

Bryan King: It is... it's talking about them and at the same time understanding that there are responsibilities of being disciple of the church or being a member of the church.

John Dehlin: Okay, okay.

Bryan King: And the church, again, is a voluntary membership with certain responsibilities, with church handbook of instructions, with expectations, and it's a voluntary organization.

John Dehlin: What do you mean by "stop promoting groups or organizations that espouse doctrines"? What groups or organizations are you—

Bryan King: I think that's inherent, you know those… those that would be supporting of Ordain Women.

John Dehlin: Ok… I don't know that until you tell me— that's insulting for you to assume that I know what you mean. I did not know what you mean—I asked you because I did not understand it.

Bryan King: I've explained that to you now.

John Dehlin: Good.
So that's Ordain Women... is it anything else?

Bryan King: That's the one that I can think of that would be most prominent.

John Dehlin: Because it says groups or organizations, plural. But, you mean Ordain Women there.

Bryan King: That's the one that I would think that comes to my mind.

John Dehlin: So stop, like expressing support for Ordain Women.

Bryan King: Yes.

John Dehlin: [Looking at the 4th condition for continued membership in the August 7, 2014 letter]. Okay. And I'm happy to resign [from the Univeral Life web site].

[Pages Flipping]

John Dehlin: [To Margi?] Do you have, feelings or reactions you want to share? Or thoughts?

Bryan King: I don't want this to be an adversarial relationship.

John Dehlin: I don't either.

Bryan King: I don't. In fact, that's interesting that's probably one of the things I've prayed most about and I've tried not to be that way.

John Dehlin: Well I'm sorry when… I'm sorry when I've gotten heated.

Bryan King: I'm human, you're human.

John Dehlin: Absolutely. So, philosophically, here's… do I feel like I love the church? I do. Do I feel like I want a disciplinary counsel? I don't. Would we be here if in February, Bishop King hadn't of, or Bishop Hunt hadn't of called me a wolf in sheep's clothing? We were active—our kids were serving in their presidencies... We were working very hard to be committed members. I'm not going to lie, I do feel like the church's stance on people of same sex attraction leads to suicides, and I don't feel like the church's culture is as supportive as it needs to be. And, when I've criticized Elder oaks, it's been because I felt like he gave talks that could lead to more suicides. Just so you understand there—

Bryan King: Mmm hmmm.

John Dehlin: —that's just an… I hope you can understand that the church can release an essay saying that Bruce R McConkie was wrong about his believes on blacks, or Joseph Fielding Smith—which they did—and would you agree that Bruce R McConkie and Joseph Fielding Smith were wrong in their doctrinal statements about blacks being less valiant?

Bryan King: Well, the church's doctrine has changed since theirs—

John Dehlin: So they were wrong—doctrine doesn't change, right? What they said is that those people spoke in error. That's what the church has said. You don't want to say that they made a mistake.

Bryan King: No, I don't. I'll support the church's doctrine or the church's—

John Dehlin: It says that they spoke in error.

Bryan King: Well, then I would follow the same guidelines that the church.

John Dehlin: And I just want you to know, as my priesthood leader, that I honestly do believe that in 30 or 40 years, we're going to have the same type of thing happen where past statements about gays and lesbians are going to be reversed. So, it is a matter of conscience that I… that I… and it's based on my clinical time spent with these people. Those are were my sympathies come from.

Bryan King: And, that may also not happen.

John Dehlin: Right, so it's just me listening. —

Bryan King: And that is your own personal feelings.

John Dehlin: Just like you're basing everything you're doing here on your personal feelings. I mean, that's all any of us have. So, I'm just letting you know that when I've criticized the brethren, it's usually been over that issue.

Bryan King: There are things that I've read that include about tithing and City Creek and other things like that.

John Dehlin: I've definitely have wondered whether Christ would build a commercial shopping mall. That's true. And I don't think I'm the only one who's wondered that, and that's based on my reading from the Book of Mormon and Bible. I just don't know that's how, I think he would feed the wicked and clothe.., feed the hungry, clothe the naked. My reading of Christ is that he was against materialism and conspicuous consumption of wealth. That's based on my reading of the scriptures.
I guess reasonable people can disagree. I don't know. So, as someone who works in the mental health field, what I've experienced is that one of our biggest problems as a church is that we're uncomfortable talking about difficult things sometimes. And, I personally believe that the church has been more willing to talk about these difficult things because people have been willing to raise the issues vocally and publicly, and I think that's what the positive results. I think that when we suppress, it feels like what you're saying is you can have doubts and fears and questions, but don't be public about that. And I just want to say that from my experiences as a mental health professional, that when people hide or suppress or keep quiet their doubts and fears, it often leads to really unhealthy results. And so, the whole premise behind Mormon stories has been to try and discuss the positive and negative aspects of the church and I think I've done both. So, I'm absolutely willing to receive your council about tone.

Bryan King: Will this is the interesting thing about that, I've been thinking about this and trying to come up with something I think that best reflects what I think. I think, without me telling—I've given you parameters, or ideas, or thoughts, or constraints, or suggestions, however you choose to use those. I think it's a personal decision for you as to how you change your tone without me saying to you it's appropriate for you do this, or you to do this. I think that's a personal, personal decision that you make. And that's something that I may be able to

hear your thoughts, but I cannot take you by the hand and say to you, "This person is appropriate to interview, this person isn't." You need to have, hopefully, in your heart, a filter that will allow you to determine what is right. So in that case, I can't tell you who's appropriate and who's not appropriate.

John Dehlin: Did I ask you to tell me?

Bryan King: No, but I just said it as a matter of…

John Dehlin: I appreciate it. So, I appreciate that and all I'm saying is I'm just trying to figure out, you know, if as beautiful as a man as President Jensen was, he was not able to help with, kind of, most of the underlying concerns. He could do what you did, basically, which is to say "this is what I feel", and the problem with that is the Pope feels what the Pope feels, and Baptists feel what they feel, and Muslims feel what they feel, and feelings sometimes can make the group where Bruce R McConkie said the things about blacks and the pre-existence, he felt like that was right for him. And, so, everybody is trying to base their religious positions on feelings, but I think evidence is important too. I don't think that evidence should be the only thing that's important, but I think that feelings also should not be the only thing considered important.

Bryan King: But I don't think at the end of the day that evidence will be the thing that will bring you salvation.

John Dehlin: Yeah.

Bryan King: And that at same point, we all make a leap of faith. You're a mental health professional, I'm a health professional. There are a lot of things that I know exactly if I do this, this will work. Yet, I've seen many miracles in what I've done that I can't explain. And, I can't explain all the things, and I look at the way things were taught, and this is in support of what you just said, I know in medical school 30 years ago we're getting more knowledge but many people made a leap of faith before they gained that knowledge.

John Dehlin: And sometimes those work, and sometimes—

Bryan King: Yeah, and that's a difference I guess we have, too, that I'm not as important about the "I have to know exactly about the swords in the Book of Mormon" as I am about the feelings that I get when I read the story that touched my heart that helped me personally in my life that I feel bring me closer to God. Those are feelings, I acknowledge those. But they also, in some respects, go past feelings because they change an action and they form an individual, and that is the sole essence of my core and my beliefs, and I think as a result of that, it does me good.

John Dehlin: I'm sure it does. And I appreciate that. At the same time, if all religious leaders said the world was flat and the day they showed the world was round, even if they had really sincere feelings, and even if those really sincere feelings moved them to be kinder husbands and fathers, I would still want to go with the evidence appearing around that's actually true.

Bryan King: I think you've said that before, too.

John Dehlin: So, I'm just giving you my reaction which is that I can tell you one thing for sure—I won't be being silent about my support for same sex marriage. Like that, I… that's going to be a no, probably. Just because that's what my conscience and whatever inspiration I'm able to receive tells me is the right thing. Is that a problem?

Bryan King: You know, I can't answer that right now. I don't know the answer to that, because at the end of the day, the church has a specific stance on that, or opinions, well not opinions but a belief. There are websites for that the church has put out, some that I was not aware of, honestly, until a member of our stake expressed that to me.

John Dehlin: The mormonsandgays website? You didn't know about that?

Bryan King: I didn't. You know, there are a lot of things I don't know about—

John Dehlin: Oh that's ok, I understand. I'm glad you've learned about it.

Bryan King: Yeah.

John Dehlin: So, do you know that… I just want to make sure you understand. The Ordain Women website? Its position is that it is simply asking the brethren to pray to see if God will reveal to them that woman should have the Priesthood. You understand that, right?

Bryan King: Well, I'm not sure. I haven't read the website.

John Dehlin: I'm just saying it doesn't… so is it wrong to ask the brethren to pray? I'm not trying to play games here, that's exactly what they stand for. Is that wrong to have the position to ask the brethren to pray?

Bryan King: I think it's wrong to protest… or, not protest… but to make public, to hold rallies, to when you're asked not to assembled and go to the tabernacle, I think when you're asked by your priesthood leaders not to do that, that's the wrong part about that. I think the letters come to the brethren and say, "Will you please pray about this?" I think that's perfectly okay. When you organize and march, you seek media attention, I think that's a different situation.

John Dehlin: Ok, so as far as *me* and Ordain Women, is that you don't want me marching or supporting those acts that are in violation?

Bryan King: No, these are… these are free to go on your website and say I support these things, that I'm in support of those…

John Dehlin: Like the march or future actions… so don't support future actions—

Bryan King: Yes.

John Dehlin: — that would contradict what the bre— it hasn't been the brethren, it's been the PR department. So, but you… ?

Bryan King: Well, it's also very easy to… they don't act without input from the brethren.

John Dehlin: I agree… I agree with that…

Bryan King: They don't represent the church, they represent the church's interesting experience now with dealing with internet and with all the other things that are associated with our experience at this time and life.
Again, I go back to the feeling, you know, I feel most impressed to share with you that I think that your tone, and you've used that word before, or your spirit should direct where you should go.

John Dehlin: Yeah, well, I'm not entirely <Cough>… we've been envisioning a change in direction for a long time because the truth claim stuff is tired and worn… did you see the brethren recently released an essay about the Book of Abraham?

Bryan King: I did.

John Dehlin: Did you read it?

Bryan King: I did.

John Dehlin: So that's the type of thing that we've been troubled by.

Bryan King: Right, but there are many members that are not troubled by that.

John Dehlin: Yeah, because they don't know, probably.

Bryan King: They may still know about… I guess the differences I have is that there are faithful intelligent people that know about that book that read that essay and still have testimonies of the gospel.
<Cough> I think that this is my surgery, I'm sorry.

John Dehlin: No, please don't ever apologize for drinking water. Please drink all the water you need

Bryan King: Well, I just don't swallow well. <coughs>

John Dehlin: So, I understand that there are faithful members that still know about the Book of Abraham?

Bryan King: Yes.

John Dehlin: My only point to you is just to say that I was always taught that it was a translation, that Joseph got the Papyri and made a translation of it. I was taught that since I was three. So when the church comes out and says it's not a translation probably, that actually the papyrus… Abraham, the word Abraham isn't even on anywhere on the papyrus. And the church acknowledges that? Which they just did? For the first time? Ever? That's… that's not some silly faithless concern. I've been taught a set of things for all my life and now they're changing. They are. And what I feel like is that deserves empathy and respect, and if I have doubts and questions and am even vocal about it, it's because that's a real problem. Right? And those things are legitimate.

Bryan King: For you, they are.

John Dehlin: For most people who care about truth, those things are legitimate.

Bryan King: I think that characterizes people in two different groups too, and I think you represent a group that wants to know but you have to also understand that there are a group of people that believe.

John Dehlin: I know… I know.

David Jenkins: There's a gap, I know is still there. There's a lot of papyrus that is still missing. Book of Mormon times, there's a lot of history with those people.

John Dehlin: In sense of facsimiles that Joseph Smith put in that the church put with the Book of Abraham, that's the same facsimiles. They have nothing to do with Abraham.

David Jenkins: There's a lot of… you can read all kinds of things on that and we're not here to discuss that tonight…. There's always going to be a gap.

John Dehlin: There's nothing about those facsimiles that are in the Book of Abraham that have anything to do with Abraham.

David Jenkins: That's not uncommon in Egyptian writings. There's a lot of things you can go with and you can study and you can learn on that, and that's not tonight's discussion for if we're going to set aside time to talk about ancient Egypt.. that's up to you then. There's evidences we have, there's a lot of things we do not have. We make that gap with faith, that's true. The feelings with prayer, and things become revealed through time, through archeology, through revelation, whatever it might me. There's always going to be that gap. I think it's intentional that the Lord doesn't tell us everything single thing because part of this life is about exercising faith and making choices and deciding which path we want to go down. And there's a lot of things, we don't have the answer now and sometimes that's the faith that the answer will yet come, and we settle with that. Because there's a lot of things we don't know. When we look at what the world discovers every year in advancement, those are things we didn't know twenty, fifty years ago. They don't give me heartache. These things we learn, we go with, faith is an important principle in some of these things and how we address those things and express our doubts. We can express doubts with an effort to find answers an exercise faith and we can express doubt with a desire to tear down or expand doubt.

John Dehlin: Or we can express doubt because you really have legitimate concerns that the scientific evidence overwhelmingly supports.

David Jenkins: Or is lacking. There's a lot of different ways to look at the half full, half empty—for sure. It's way in which it's portrayed to the public. Does it increase doubt or does it say, 'Faith is required'?

David Jenkins: I think that the whole concept of religion is based upon a requirement of faith and things that are not seen.

John Dehlin: But is there a requirement of faith in things that are demonstrably false?

Bryan King: Well, that is an opinion. And you know, I don't… you know. I'm not sure that I can explain the whole flood. Noah's ark, the parting of the red seas… but you know—I don't struggle with that and that doesn't make me anymore naïve about that. I just don't struggle with that. I look at the positive things that I believe and that I *can* explain. And that's just different. That's a different approach, and that is the nature of some individuals and that might be the nature of your personality while my nature of my personality may be different.

John Dehlin: Well, Ally Isom, the church's PR director was interviewed on the radio, she said that it is okay to discuss openly your doubts. She said that people do it all the time in sacrament meetings and in Sunday schools. They debate about Ordain Women, they debate about same sex marriage… she says that the church welcomes that type of discussion.

Bryan King: I think that there's another paragraph though where she says, and I'm not sure that I can quote it verbatim, but it's when individuals organize into groups or try to form individuals to change church doctrine, that that's where the church takes exception with that. So that was the second part of what she said.

John Dehlin: I'm not trying to change church doctrine, just for the record. I don't know why you think I would.

David Jenkins: Well…

Bryan King: You'd changed the church's position on… [leading, probably referencing the paper]

John Dehlin: I guess I would, but I guess I'm not trying to get the church to change its position on same-sex marriage, but I support same-sex marriage. But, that's probably semantics, okay?

Bryan King: This is difficult for both of us, I think that you acknowledge that and I acknowledge that. Again, I go back to the fact that people have shared with me what good individuals that you are and this is not a personal attack on you in any respect. It is more a discussion of what you say and what you believe.

John Dehlin: Well….

Bryan King: Well I know it's hard to separate that, because…

John Dehlin: And I appreciate that. I will just, I'll just summarize [pause]. I do think that the truth matters and I do think that the church does a ton of good, and I would love to see the church succeed, but [pause] I feel like [pause] I feel like these doubts and concerns that people have, there's you know… you kind of said that the glass is half full or half empty, right? If we were talking about if it were 400 years ago or we're talking about the world being flat or the world being round? You know? Maybe you could have said that then, but you can't really say that now? The issue, you know that Galileo was executed for opposing the church on his belief that was contrary to the church, right? Maybe back then the glass was half full or half empty? But evidence has pretty much shown that the world is round, you know? That is just true. And there are things that are just true. It's true that Joseph Smith had over 30 wives, that's just true. And that some of them were married to other men. That's a fact, you know? And those Book of Abraham problems? That's not, it's just… it's a fact… and so… maybe the reason I've become

more angry and more frustrated is because I've been feeling like I've been trying to get better answers and better answers haven't come? Instead of being shown empathy for the legitimate problems, it's started to feel like harassment. But I don't think that these problems are going to go away, and you know what? I think if you excommunicate me? I think you're going to draw more attention to the problems, but I'm not telling you that to persuade you. I'm just telling you that, as I see, as someone who loves truth and who loves the church—but also loves people for whom the only way to deal with this is to take it on. Not to hide it, not to suppress it, not to avoid talking about it. From what I have seen over the past ten years as the internet has grown is that the church has started being more open. As a result of these efforts and people's legitimate concerns are now starting to be addressed. And so, I think that's… I think that's healthy. I don't think that's bad, I don't think that's wicked. Now sometimes I have been angry and upset and that's not Christ-like. So, I'm willing to look really hard at my tone, my attitude, my inspirations, I don't want to be anything other than Christ-like and I know that I fall short all of the time. What would be hard for me would be to say that I, I can't talk openly or allow other people to talk openly about their perspectives, their stories. Even if sometimes it's anger or frustration or sadness… because I think that, along with letting people talk about happiness and joy and belief, like… I think that it's that open conversation that helps us get closer to truth. So…

Bryan King: It's an interesting phenomenon. I'll just share some just some personal thoughts too… it's interesting with the freedom expression as simple as emails… just how quickly people say things maybe in an email that they may not say in public or how quickly someone may post something on a site that may… not be something that they would say had they been sitting in this room talking face to face. So I worry sometimes about the freedom in which people can just speak openly; and I'm not trying to censure them in any respect. But then, ummm… I think sometimes they are insensitive to other people as they speak. I think that sometimes that they may in 10 or 15 years would look more carefully with what they would say. And I think that that is part of the experience; I think we are evolving, I think we're growing in that sense. I think that ummm, I really do, and as I watch things and as people post on your Facebook, there are people that are… quick to be critical of the church and I, you know, I wonder if they would be as critical if they were sitting down and were talking as human beings one to another. I don't know… I worry about that in society where people can be openly critical and yet not have any personal connection. Or personal responsibility, and I think that that's in essence what we deal with when we talk about these internet posts and things like that. I… while they might not reflect what you say—what other people get on and say may not be something that you feel, and yet it opens this opportunity to continue. And I think that's a concern to me, and you know--- I think we miss personal connections sometimes and we say things on the internet, we say things in email—that we would never say. Or things are misconstrued in an email or a Facebook post than if they were looking at each other as we are sitting here today. So I think that is the danger here sometimes in the open internet. I think there are positive things in the internet, but that is one of the things that I've seen happen.

John Dehlin: I completely agree. [pause] I think Margi gets mad at me every other day for things I say or post on the internet. [speakss to Margi] True? [chuckles…]

Bryan King: That means you have a great relationship.

[chuckles]

John Dehlin: Okay, so… what are the next steps? Is it kind of like, you guys just monitor me and then make it…

Bryan King: Well, I…

John Dehlin: If you see me violate these things then…

Bryan King: I think you just need to go home and just need to really and sincerely search your heart and think and feel and discuss if this is a direction that you think you can do. If membership in this church is important to you, then I think you will feel the direction you need to go. And I think you'll know. I really honestly think you'll know. I don't think it's a matter of "oh well should I do this?", "should I do that?" I honestly think that you will know.

John Dehlin: And if I? If I clarify the angry things that I've said in the past and then am silent for the rest of my life, then we're good?

Bryan King: I think that's a form of repentance.

John Dehlin: So [stumbles before he continues]

Bryan King: You know, we have done things in our personal life that were in need of restitution. It's something we are taught ever since we're in sunbeams.

John Dehlin: I'm just saying, if I… if I clarify and then I just go silent… we're good? You wouldn't…
But you wouldn't call a counsel

Bryan King: Well, as long as we talk about the direction of where Mormon Stories goes, and other things like that… Yeah, I think that's reasonable. But I do think you need to understand, and this is not made to, even though it will seem disciplinary, that part of the repentance process and part of being good is understanding that you have to go to *this* level to make it to *this* level, or you need to be on some form of informal discipline or probation to go and say "I recognize that these are the things I've done. I won't do those again." Because otherwise it has no validity. It's just like the little kid who got caught with the candy jar and quickly says, "I won't, I won't, I won't, I won't do it again." I mean, there has to be some heartfelt, you understand that.

John Dehlin: I do. There's just this small thing that came to my mind. When I incorporated the Open Stories Foundation as a nonprofit, part of the agreement that the lawyers told me all of us made who produce podcasts through Open Stories, is that we don't own the intellectual property anymore. So, Open Stories is governed by a board of directors, not just me. So, it's not something that I can unilaterally just make decisions about. So, I'm just letting you know that there may be things that I can do, but there may be things that I can't do that doesn't speak ...

Bryan King: I think that's fair.

John Dehlin: In terms of like, taking things down or whatever… those things could be taken from me and those decisions could be taken from me.

Bryan King: Right. And the other phenomenon that goes along with what I said and I thought it was interested, President Jenkins mentions this the other day about the number… if you put our two names together and look at the number of google hits we have, it's pretty astounding.

David Jenkins: It's over 100,000…

John Dehlin: King and Dehlin?

Bryan King: But you and I both acknowledge and as we saw this whole…getting to the position we're in here about the confusion about disciplinary councils, not disciplinary councils, and that our first meeting was going to be a disciplinary council, and it was just interesting how that just exists in the world of internet as incorrect information. And, we can't take that down—I acknowledge that, because they are people that quoted someone else who quoted someone else who quoted someone else.

David Jenkins: [mumbled trailing]. I'm not the actor on the stage here, but I've had a front-row seat. And, I'll just share what I've observed in that front-row seat, I guess. I've seen president King approach this as he said earlier, he's been prayerful about this—I've heard him pray on your behalf to seek that understanding. He wants to make the right decisions, dependent on the Lord for that—there's not direction from the Church, there's not your specific situation in the handbook, it requires inspiration from the Lord in regards to those things. He's taken that very seriously as he's said. And I've had people, you know, and there's an association here who talk to us , and they know you, they think wonderfully of you, and maybe the doctrines don't match for them with you, but they speak very highly of you and your family and I think that's wonderful. And my interaction with you as last time, sitting and listening and then liking google on the internet. And there's the John Dehlin in this good conversation we've had and there's the John Dehlin that the world sees on the internet. I think as you read through the letter again and ponder that and follow the counsel that President King has given you, you'll look at who that public John Dehlin is and consider where that rests with membership in the church as far as it's

perceived by the world… you'll seen, maybe you've googled yourself, I've never done googled myself, I don't know what's out there I guess.

Bryan King: You're not a health professional.

David Jenkins: I'm not sure there's much out there <chuckle> Ah, but looking at what's there, and you can't pull that back. You can't perhaps change what your board wants to do, but you *can* make public statements on your own personal website that says, "Here's were my belief is, I have questions about these things, here's some places you can look that can maybe help you reconcile that, here are some things that I don't know where to look for those" But you can begin to create this public image that balances or matches with a faithful member of the church. Faithful members of the church *can* have questions.

Bryan King: Can I share with you, and I apologize for my shortness, but that's kind of the one thing that I'm trying to work on. I'm a surgeon… and you don't want to go to a surgeon that is indecisive.

[chuckles]

Bryan King: You don't want to show up in the middle of the night and have someone say "well we can do this", "we can do that". And I, I have that responsibility to be ummm, more humble about that. And so if I interrupt, it's because my whole—my wife at home tells me "you're not at work, you can't tell me what to do". Because at work, I tell everybody what to do. And so I apologize if that, and I do get [stops himself]…

John Dehlin: I appreciate that, and again I apologize too because these are sensitive topics and ummm, it's easy to make caricatures of each other. I think we're both trying to do what we believe is right.

Bryan King: I think there are multiple positive ways to go from this. I think that the responsibility is from your heart. And I speak together because I know that you have a good relationship and I know that these are things—and I know that your relationship is just like my spouse's. We aren't at one often. And, and so that's a discussion that you have.

John Dehlin: [directed at Margi] Do you have any questions or things you want to express?

Margi: No.

John Dehlin: Nothing? Kay. Okay.

Bryan King: I don't really have a deadline.

John Dehlin: Right.
Well, I guess you'll just see if my behavior changes.

Bryan King: Well, I think that you even… that's yeah. I mean. That's how we really know that people—that's where we are.

John Dehlin: Yeah, I understand.

Bryan King: And I'm asking you to be true to yourself, however you feel.

John Dehlin: Right. I appreciate that. And I… I don't… I don't feel at this point even though I don't feel like a victim here… I don't feel like the church is being mean, I don't feel like you're being mean. I think you're being very thoughtful and respectful about your concerns and [pause]… and I think that obviously the church has every right to decide who is and who isn't a member, but more than that—I have talked about really hard things and I have said a lot of things; sometimes in truth and sometimes in frustration and anger. And I understand that [pause], you know—it puts me on shaky ground.

David Jenkins: I don't know if we'll police what you write or say every day, we're very busy people just as you are… but maybe some positive communication back and as you ponder that and say that "I'm making these things" would be helpful. I mean, I know that I'm not monitoring it every day.

[unknown voice, dismissively: "that's ridiculous"]

David Jenkins: as you make those changes, we probably won't notice them unless you share with us your thoughts and feelings of your heart and actual actions that you are taking…

Bryan King: Our association is very public. I appreciate our confidentiality in our discussions.

John Dehlin: I appreciate it.

John Dehlin: Alright…

Bryan King: You know, the challenge comes now as members of the church that we love you and we want for you to feel that way. And I know in the midst of where you may be that you may not feel a lot of love—but I don't feel anything less toward your family and I hope that you don't feel anything less toward me. Sometimes life is hard. Sometimes we have to make decisions. Sometimes those decisions are times where we come to a difference and agree to disagree. And we may not be able to bear testimony or you might not be able to enlighten me to the point where I change my beliefs. It just happens that way.

John Dehlin: Well I apologize if any of this has brought any sadness or harm to your family or anything.

Bryan King: Well and I extend the same apology for you too. Ummm, I think this is a personal thing that we have shared. I think that we can both learn a lot from this. I can; I have.

John Dehlin: Alright. Thank you.

Bryan King: Thank you.

John Dehlin: Thank you for everything.

David Jenkins: Thank you.

John Dehlin: Thank you.

Bryan King: Thanks a lot.