

Davis County Ex-Mormon **No Meetup** Sunday July 6, 2025

[All links from Invitations.](#)

No Meetup Sunday July 06, 2025 over Holiday weekend July 4th. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

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

Secondly, we uncover the fallacies, deception, and misinformation employed by the LDS Church to gain control over our lives.

Subject of Interest: The inauthentic Mormon character arises because we try to comply with how we think we should behave towards others, rather than just honestly learning to be ourselves. Some of us let stand, unopposed, the teaching that God is always watching, and is aware of our every action, even our thoughts. Or, let stand the awful idea we should become perfect persons.

When setting these psychoses inducing religious expectations, Church leaders demonstrate a willingness to make free with our lives. The most valuable things we possess are threatened. We give our time to church attendance and to service and our money to tithing. We feel guilty for exploring our own unique personal choices about career, family, lifestyle, instead of a "one size fits all" conformity. We are unsure whether our own self-discovery and self-empowerment are in bounds. However, if successfully overcoming religious barriers, we discover one of the transcendent experiences of joy, or ecstasy, is the experience of escape from expectations, the deep realization that we are okay just as we are and reawakening to one's own worth and beauty¹.

Mormon indoctrination is harmful to children because it is fundamentally shaming their personality by associating doubt or disobedience with disloyalty, weakness, faithlessness, sinfulness, and therefore unworthiness. Mormonism seeks to associate the wholesome human instinct for autonomy and free thinking with the dangers of wandering from the fold, or with the sins of pride, rebellion, apostasy, and ultimately wickedness. It shames young people for their natural developing desires for sexual pleasure, as being bad, shameful, or inappropriate.² Making children believe they are being watched all the time, that the Devil and demons exist, or they themselves are inherently evil and must fight their instincts are forms of child abuse.

Love, Union, Integrity

First is the **healthy** way of meeting our need to belong stated by Erich Fromm. Mankind "... is aware of his aloneness and separateness, of his powerlessness and ignorance, of the accidentalness of his birth and of his death. He could not face this state of being for a second if he could not find new ties with his fellow man ... There is only one passion which satisfies man's need to unite himself with the world and to acquire at the same time a sense of integrity and individuality, and this is love. Love is union with somebody, or something outside oneself under the condition of retaining the separateness and integrity of one's own self. It is an experience of sharing, of communion, which permits the full unfolding of one's own inner activity. ... Love is in the experience of human solidarity with our fellow creatures, it is in the erotic love of man and woman, in the love of the mother

¹ Thomas A. Harris, I'M OK – YOU'RE OK, Avon Books, 1973, 268

² Thomas Riskas, [Deconstructing Mormonism](#), 2011, lxxi-lxxii

for her child, and also in the love for oneself as a human being; it is in the ... experience of union. In the act of loving, I am one with All, and yet I am myself, a unique, separate, limited, mortal human being.”³

Adopted Will

Second, is the **unhealthy** way of meeting our need to belong. Erich Fromm describes alternate ways “... in which this union can be sought and achieved. Man can attempt to become one with the world by submission to a person, to a group, to an institution, to God. In this way he transcends the separateness of his individual existence by becoming part of somebody or something bigger than himself and experiences his identity in connection with the power to which he has submitted. Another possibility of overcoming separateness lies in the opposite direction: man can try to unite himself with the world by having *power* over it, by making others a part of himself, and thus transcending his individual existence by domination. ... Both persons involved have lost their integrity and freedom ... The ultimate result of these passions is defeat.”⁴

“What is restricted is the free, spontaneous expression of the infant’s, the child’s, the adolescent’s, and eventually the adult’s will, their thirst for knowledge and truth, their wish for affection. The growing person is forced to give up most of his or her autonomous, genuine desires and interests, and his or her own will, and to adopt a will and desires and feelings that are not autonomous but superimposed by the social patterns of thought and feeling.”⁵ Church, and family “has to solve a difficult problem: *How to break a person’s will without his being aware of it?* Yet by a complicated process of indoctrination, rewards, punishments, and fitting ideology, it solves this task by and large so well that most people believe they are following their own will and are unaware that their will itself is conditioned and manipulated.”⁶

“...but, in so far as society itself is composed of de-individualized persons ... People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. [Follow the Brethren] ...

...the very Churches whose care is the salvation of the *individual* soul ... they too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual... It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consist in salvation of the individual soul.”⁷

--- The End ---

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³ Erich Fromm, On Disobedience: and Other Essays, 1981, 2

⁴ Ibid, 2

⁵ Erich Fromm, To Have or To Be, 1976, 165,6

⁶ Ibid, 166

⁷ C.G. Jung, The Undiscovered Self, 1957, 67,8,9