

## Davis County Ex-Mormon meetup Sunday Dec 28, 2025, 10:30 AM

[All links from Invitations.](#)

**How to Find us:** Sunday Dec 28, 2025 meetup is 10:30 AM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, [francisnh12@gmail.com](mailto: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.

### Invitation: [The Moral Verdict on Authoritarian Religion](#)<sup>1</sup>

Let the verdict be stated plainly.

**No amount of good works, charitable acts, family cohesion, or disciplined living can justify a system that claims ownership over a person's life. Doing some good does not redeem the greater evil of attempting to command conscience, time, and identity.**

Authoritarian religion asks us to confuse outcomes with ethics. It points to food banks, disaster relief, community service, and moral instruction, and then demands moral immunity in return. But goodness of consequence does not absolve corruption of principle. A system that feeds the poor while demanding silence, obedience, and lifelong submission is not redeemed by its benevolence, it is **morally compromised by its coercion.**

The central crime is not error, nor even deception alone.<sup>2</sup> It is the **attempted claim on a human life:** the assertion that an institution may rightly direct how a person thinks, how they judge, how they dissent, how they spend their hours, and ultimately how they live. This claim is made not only "for the good of the Church," but more insidiously, **"for the good of the individual."**

This justification is the oldest authoritarian lie.

No authority may rightfully say: *"We know what is best for you, therefore your autonomy is expendable."*

No religion may say: *"Your obedience sanctifies our right to command your life."*

- A person is not made moral by compliance.
- A life is not made virtuous by surrender.
- And a conscience is not ennobled by silence.

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<sup>1</sup> From the *Gospel Topics Essays* to their quiet revisions of the *Book of Mormon*, to President Russell M. Nelson's [public demonstration](#) of Joseph Smith's "seer stone in the hat," they have disclosed enough to recognize that Smith's foundational claims cannot be sustained. If the *Book of Mormon* is not historical, then the Church is founded on a lie.

<sup>2</sup> [Chris Johnson, How Book of Mormon Destroyed Mormonism](#) (1:21:12), [Edited Shortened Version](#) (24:30)



The moral truth is this: **any system that requires the abdication of moral agency: however disciplined, however orderly, however productive—is unworthy of lifelong allegiance.<sup>3</sup> The greater good cannot be built upon the deliberate diminishment of the human person.**

Verdict rendered.

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<sup>3</sup> [Do church leaders think they have a duty to tell the truth.](#)

## **Addendum:**



### **Responsibility and the Duty of Candor**

As one ascends through the ranks of any organization, the definition of honesty expands with the reach of one's influence. What might be ignorance in a novice becomes negligence in a leader. Responsibility rises in direct proportion to authority.

The higher one's station, the greater the duty to inspect one's own beliefs for self-deception. To confuse emotional arousal with revelation is not spirituality but negligence. To codify that confusion into policy is dereliction of duty. When a man interprets his every physiological thrill as the whisperings of God, he makes his endocrine system a deity and his conscience a bystander. Such self-deception is not innocent; it is willful blindness weaponized by position.

### **The Fraud of "Feeling the Spirit"**

The Mormon teaching that emotions are divine messages is sentimentality masquerading as theology. It confuses psychological comfort with epistemic certainty. To equate a surge of warmth or a tearful tremor with revelation from the Almighty is to canonize one's own bias. It is an ethical abdication, a conversion of self-indulgence into piety.

An omniscient God, we are told, reveals eternal truth through the same chemical signals that accompany hunger, nostalgia, or caffeine. That is not revelation; it is biochemistry mistaken for authority. The result is a church hierarchy populated by men unable to distinguish conviction from evidence—leaders who interpret their own certainty as proof of inspiration.

This confusion breeds moral disaster. It allows the devout to claim divine endorsement for their prejudices while dismissing dissenters as faithless. It is how sincere men commit dishonest acts without ever feeling dishonest.

## **The Temple Endowment and the Institution of Obedience<sup>4</sup>**

Joseph Smith's temple endowment is the structural embodiment of authoritarian values. Within its dramatized allegory, questioning authority is portrayed as rebellion against God, while obedience—unquestioning and absolute—is elevated as the highest virtue. It replaces moral reasoning with ritual submission.

The ceremony's deeper lesson is not about covenant but control. It teaches that divine approval flows downward through a chain of command rather than upward through conscience. This inversion of ethics ensures that future leaders, even intelligent ones, will inherit obedience as holiness.

Oaks and his peers are its perfect product: brilliant, disciplined, and incapable of heresy. The temple forbids the self-examination that would expose its own moral flaw. Thus, the Brethren's silence is not merely tactical; it is the logical outcome of ritualized obedience. They have confused loyalty with integrity and self-deception with faith.

Those who demand obedience, collect tithes, and claim prophetic authority assume a duty of candor, competence, and care. They ask for and receive the trust of millions whose lives and identities depend upon their representations.

To know that Joseph Smith's foundational stories are false and not refute them—to profit from belief while concealing disproof, employing corporate public relations deceptions, is complicity in a fraud. A man who claims revelation while suppressing fact commits both spiritual treason and professional malpractice.

The honest course is the harder one: to admit deception, to dismantle the myth, and to start again on the solid ground of truth. Until that happens, the organization remains what it has become—a monument to institutional self-deception, staffed by men too frightened of their own emotions to test whether God is truly the author of their certainty.

A religion that cannot survive honesty is already dead; it merely hasn't been told.

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<sup>4</sup> The Temple cannot be of God because [it destroys the very thing that makes morality possible](#) — human freedom.