

Davis County Ex-Mormon meetup Sunday Jan 11, 2026, 10:30 AM

[All links from Invitations.](#)

How to Find us: Sunday Jan 11, 2026 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

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: [What Does a Church Owe the Truth?](#)

Opening Question

Can a church that demands obedience legitimately punish intellectual honesty?

Core Principles for Discussion

1. Duty of Candor

Any institution claiming moral authority has an ethical obligation to disclose material facts—especially when lives, identities, and family bonds are at stake.

2. Conscience Supremacy

No church has the moral right to require silence when evidence contradicts doctrine.

3. Obedience Is Not Virtue

When obedience is coerced, the moral responsibility transfers from the follower to the authority.

4. Excommunication as Speech Control

When dissent is punished *only after it becomes public*, the issue is not belief—it is **control of narrative**.

5. The Test of Integrity

What would this church do differently if it were not trying to protect itself?

Closing Prompt

If an institution must silence honest people to survive, what exactly is it preserving?



Obedience Above Conscience: The Persistent Moral Failure

The Mountain Meadows Massacre exposes the central moral defect of Mormonism: the exaltation of obedience above conscience.

The men who committed the massacre were not monsters. They were not merely “settlers” as President Hinckley labeled them. They were faithful LDS Church members. They obeyed. And in doing so, they surrendered moral agency to religious authority.

This was not an accident. The Law of Obedience, the Temple Oath of Secrecy, the doctrine of Blood Atonement, and the Oath of Vengeance created a system in which dissent was dangerous and silence was mandatory. Under such conditions, moral responsibility flows upward—to those who command obedience.

Church Historian Joseph Fielding Smith knew this context in 1949 and omitted it.¹ Modern Church historians followed suit. The omission is not scholarly caution; it is institutional evasion. Church insiders, but not others, understand the mortally dangerous implications when Joseph Fielding Smith’s history reported the rumor of Missourians, murders of Joseph Smith were among the emigrants. The Oath of Vengeance had been removed from the Temple Endowment only 22 years earlier (1927). Independent Mountain Meadows historian, Juanita Brooks, was explicit and unsparing in her criticism of LDS historians and leaders who knew the truth about Mountain Meadows and chose silence.²

The same moral architecture persists today. When Simon Southerton demonstrated that Native Americans (Lamanites) are not descended from Israelites³, the Church did not engage the evidence. It found reason to discipline the man and excommunicated him. When scholars like David P. Wright⁴ or Janice Allred⁵ spoke honestly, obedience was demanded above their personal integrity.

This is not faith. It is control. Any institution that requires silence to survive has forfeited its moral authority. Truth does not fear scrutiny. Only power does.

¹ Smith, Joseph Fielding. Essentials in Church History. Chapter 26, “The Utah War,” pp. 468–471 (1949 ed.).

² “The story was dangerous. It could do no good, they believed, and much harm. Therefore it must not be told.” Juanita Brooks, 1950 (Stanford University Press) The Mountain Meadows Massacre, Introduction, p. xv

³ [DNA Genealogies of American Indians and the Book of Mormon](#), Simon Southerton, March 17, 2000

⁴ [Case Reports of the Mormon Alliance](#), Vol 3, Chapter 23, [David P. Wright](#), “PUSHED OUT OF MY SPIRITUAL AND CULTURAL HOME”

⁵ [Case Reports of the Mormon Alliance, Vol 2](#), 1996 explores the authoritarianism within the Church and the abuses that can occur as a result. [Janice Merrill Allred’s](#) documentary history of the ecclesiastical action that led to her excommunication in May 1995 and its aftermath. Her account documents and raises questions of conscience, freedom of thought and expression, intent, motivation, authoritarianism, revelation, and truth. Her history is, in many ways, a record of ecclesiastical contempt for truth.