

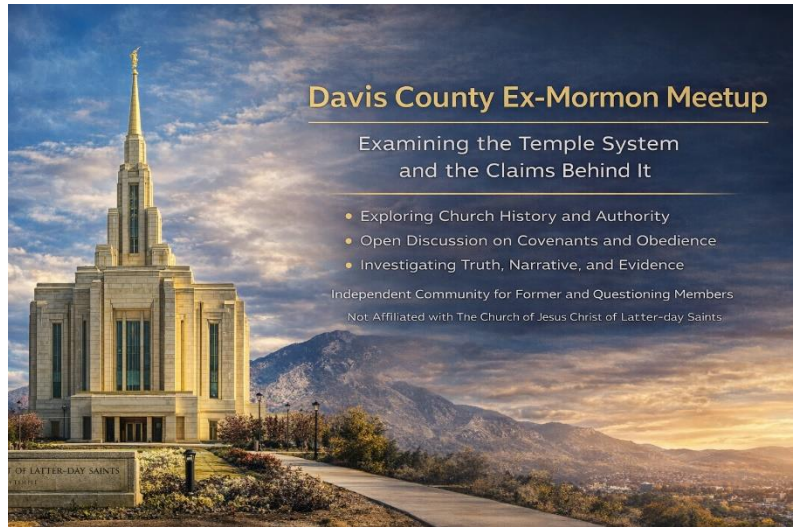
**Davis County Ex-Mormon meetup Sunday Mar 22, 2026, 10:30 AM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037.** Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, [francisnh12@gmail.com](mailto:francisnh12@gmail.com)

[All links from Invitations.](#) (374 Members)

**Our purposes:** **First**, we uncover the fallacies, deception, and misinformation employed by the LDS Church to gain control over our lives.

**Secondly**, 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.

We assist anyone wishing to resign their Church membership or post their own Exit Statement. Recommend [www.wasmormon.org](http://www.wasmormon.org).



“[The Grand Deception](#)” Art Carpenter’s new comparison, line-by-line, teachings of the King James Version of the New Testament against LDS doctrines.” Note: Art’s work is always found here: [All links from Invitations](#)  
[Full Exit Statement](#) of Francis 'Nelson' Henderson

### Invitation: [The Moral Right of Self-Ownership](#)

Video: [What no one teaches you](#) [△](#) (10:37)

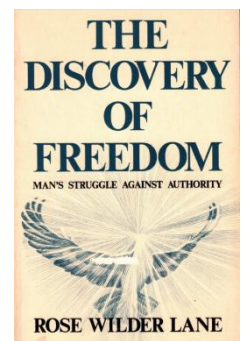
[DrybarComedy](#): [△](#) (03:32) When Missionary Training Misses One Key Lesson. Alaina Hirschi

Because time is the only non-renewable resource in a human life, the right to decide how it is spent belongs ultimately to the individual—not to a church, a leader, or any institution.

High-demand religions frequently assume a claim upon the member’s time, loyalty, and emotional energy. Members are expected to serve callings, attend meetings, pay tithing, and devote their scarce free time to institutional needs. When a member begins to withdraw from these expectations, guilt is often invoked. They may be told they are selfish, lacking faith, or failing in their duty to God.

But the premise behind this guilt is rarely examined. It assumes that the institution possesses a legitimate claim upon the individual’s life. In reality, no organization, religious or otherwise, owns a person’s time, conscience, or inner life. These belong to the individual.

Rose Wilder Lane argues that freedom is the source of moral responsibility and human dignity. She insists that authority, whether ecclesiastical or political, often undermines individual conscience, suppresses creativity, and imposes obedience rooted in fear rather than understanding. For Lane, true virtue arises from free will, not from coerced conformity.



The power of religious organizations is maintained by the cooperation of its members. Claim your power. A person who can be given their freedom doesn't have it to begin with. Lane wants us to discover freedom. Courage is required to take it.

<sup>1</sup>First, we must argue for the right to argue, freely and publicly. As attorney Gerry Spence puts it, Argument is the affirmation of our being.<sup>2</sup> “We commit homicide against the self when we deliver our authority to others<sup>3</sup> – to the church, to a political party, to a creed, ... who advise us what our experience of joy and the meaning of our lives should be. Having abdicated our own authority ... what is left of us? ... “<sup>4</sup>

Some of us must sacrifice membership to argue for change from outside the church. As Spence says, “ ... we may have an obligation to argue directly into the face of the prejudice, even though there is no chance to win. If someone argues that ... women are less qualified than men to hold responsible positions, [or because God is opposed], we incur an obligation to ourselves, the duty to argue against the prejudice with all our skill and our power – whether we can win or not.”<sup>5</sup>

“It is a curious sight ... “, Spence says, “ – we ourselves – locked in our closets with the key to our freedom clasped tightly in our fists. The key, of course, is permission, our permission to peer out of our closets, ... to ask questions, to demand respect, to share our creativity, our ideas, to speak out, to search for love, to seek justice – to be.”<sup>6</sup>

**The Moral Right to Speak:** Under President Oaks and Nelson, the attempt to classify public criticism as “apostasy”<sup>7</sup> is not merely a disciplinary policy, it is a moral claim about who owns a person’s voice. Yet moral agency necessarily includes the right to speak what one believes to be true. As attorney Gerry Spence argues, “argument is the affirmation of our being.” To suppress that expression is not to preserve faith, but to diminish the individual. A church that fears open criticism implicitly concedes that its claims cannot withstand examination, placing institutional preservation above truth itself.

President Oaks’ position elevates institutional loyalty above personal conscience. But conscience is the very faculty by which moral responsibility exists. If a member, having examined the evidence, concludes that something is wrong, silence is not neutrality—it is complicity. Spence’s warning is precise: we “commit homicide against the self” when we surrender our authority to institutions. A system that demands silence in the face of perceived error does not produce integrity; it produces conformity.

**The Duty to Speak:** There exists not only a right to speak, but at times a duty. When an institution exerts moral authority over lives, shaping identity, relationships, and decisions, it invites scrutiny proportionate to its influence. Spence’s argument goes further: even where there is “no chance to win,” one is obligated to argue against injustice. To label such speech as apostasy is to invert morality itself, treating ethical resistance as wrongdoing and obedience as virtue

--- The End ---

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<sup>1</sup> [THE AUTHORITARIAN TEMPTATION](#), Francis Nelson Henderson. Salt Lake City Sunstone Symposium, 27-30 July, 2005, Session #325, Saturday 30 July, 10 - 11 AM, p 19

<sup>2</sup> Gerry Spence, [How to Argue and Win Every Time](#), 1995, ISBN 0-312-14477-6, p 5, 12,

<sup>3</sup> Mormons revere a scripture which states that "whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38) This [video](#) (25:26) is a review and analysis of how that scripture is used in Mormonism in order to subjugate the membership.

<sup>3</sup> Orion Taraban, Psy.D. PsychHacks, How to SAVE YOUR MIND: learn [what no one teaches you](#). (10:37)

<sup>4</sup> [How to Argue](#)

<sup>5</sup> [How to Argue](#), p 92

<sup>6</sup> [How to Argue](#), p 13

<sup>7</sup> The modern *General Handbook* (2020–present) defines **apostasy** in a way that directly applies to public disagreement, including on social media. Apostasy includes “**repeatedly acting in clear and deliberate public opposition to the Church, its doctrine, its policies, or its leaders.**”