

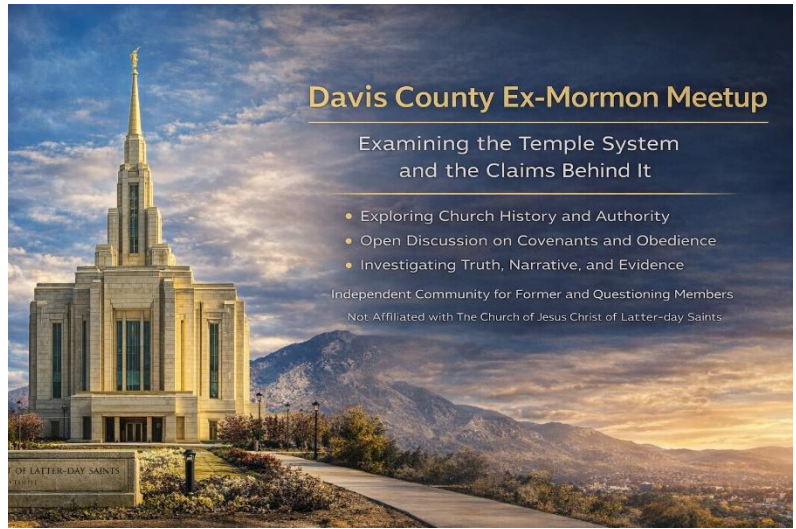
Davis County Ex-Mormon meetup Sunday Mar 29, 2026, 2:30 PM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

[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.

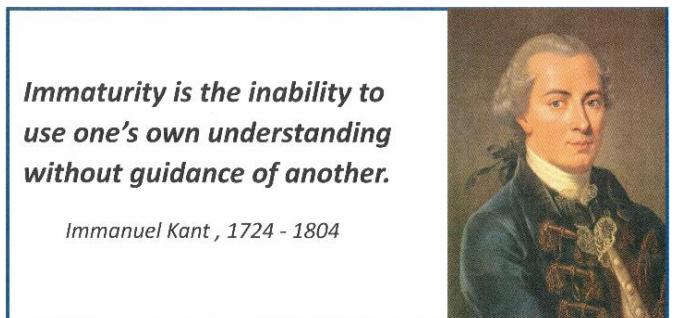


“The Grand Deception” Art Carpenter’s new comparison, line-by-line, teachings of the King James Version of the New Testament against LDS doctrines.” Note: Art’s work is always found here: [All links from Invitations Full Exit Statement](#) of Francis 'Nelson' Henderson

Invitation: [Love, Union, Integrity - the healthy way](#)

Video: [Outsourcing](#) (0:58) one’s conscience to the Church

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 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.”¹



¹ Erich Fromm, On Disobedience: and Other Essays, 1981, 2

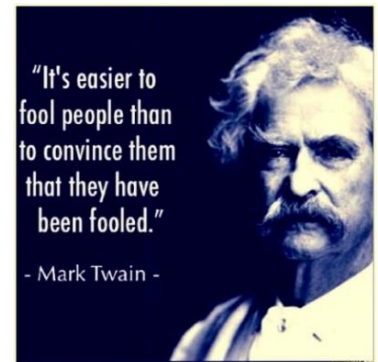
Adopted Will - the unhealthy way

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."²

"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."³ 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."⁴

"...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."⁵



Escape from Freedom⁶

Eric Fromm explains that many people are as eager to surrender their freedom as their fathers were to fight for it. He presents authoritarianism as a significant mechanism for the escape from individual freedom and responsibility. Authoritarianism, he says, is the tendency to give up the independence of one's own individual

² Ibid, 2

³ Erich Fromm, To Have or To Be, 1976, 165,6

⁴ Ibid, 166

⁵ C.G. Jung, The Undiscovered Self, 1957, 67,8,9

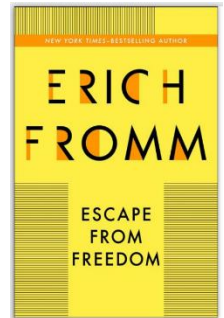
⁶ "The Discovery of Freedom: Man's Struggle Against Authority", 1943, By Rose Wilder Lane, who is joined by Søren Kierkegaard, and Erich Fromm—three very different thinkers who converge on a powerful shared insight: True morality and authentic freedom begin with the individual's inner choice—not obedience to an external authority.

self and to fuse oneself with somebody or something out-side of oneself in order to acquire the strength which the individual self is lacking.

By becoming part of a bigger and more powerful whole which is felt as unshakably strong and eternal, one participates in its strength and glory. One surrenders one's own self to a leader, church, nation, institution, or God, and renounces all strength and pride connected with self, one loses one's integrity as an individual and surrenders freedom; but one gains a new security and a new pride in the participation in the power in which one submerges. One gains also security against the torture of doubt.

One is saved from making decisions, saved from the final responsibility for the fate of oneself, and saved from the doubt of what the meaning of his life is or who he is. These questions are answered by the relationship to the power to which he has attached himself. The meaning of his life and the identity of his self are determined by the greater whole into which the self has submerged.

This authoritarian character is defined by his conformity and by his suppression of spontaneous feelings. Yet, at the same time he consciously conceives of himself as free and subject only to himself. However, he has consigned his freedom and his individual power to the leadership in submission to them. This submission is revealed by the absence of responsibility he feels for the actions of his leaders. One example of the Mormon authoritarian character's escape from freedom (and associated responsibility) is the total absence of financial accountability required by the contributing membership of their church leadership.



Likewise, I believe the submission of devout Mormons to “worthiness interviews” deprives individuals of their sense of moral or ethical autonomy. It puts entirely too much power in the hands of church officers; “it undermines the individual’s sense that they are primarily responsible for their own moral behavior; it encourages deceit and petty manipulation. No other church that I know of exercises this kind of control over its members. No other church that I know of makes such wanton use of disciplinary tools like ‘disfellowshipping’ and ‘excommunications.’”⁷

Faithful Mormon authoritarian characters say that his (or her) individual freedom and autonomy are fundamental religious precepts⁸, yet are silent about or supportive of the forceful repression of the freedom of public expression within the Mormon faith community. Even among the Mormon Intelligentsia this culture of public silence is justified as “the Mormon way.”⁹ Because, to publicly question, or to publicly support the rights of others to public dissent and advocacy, is to refute his overarching devotion to the authority that he wants to control the church and to dominate his life. By his silence he sustains his escape from freedom through devotion to the authorities of the “only true church,” that are required to say what is “right” for all, and to whom he wants to reaffirm his symbiotic promise of *obedience*.

However, my experience is that by this loyalty to authority the development of character is stunted. Normally, love is based on freedom and an equality of power. But, in the authoritarian system, the meaning of love, and self-love are confounded by submission. An attitude of self-denial for the sake of communal unity, and the surrender of one's own rights and power are perceived as examples of “great love,” duty, and devotion. However, just the opposite is true in that loyalty and *obedience* are placed ahead of self-trust. Because, love, self-love, and

⁷ John D. Wrathall, Sexual Terrorism, *Case Reports of the Mormon Alliance*, Vol3 1997, June 1998, 181-2

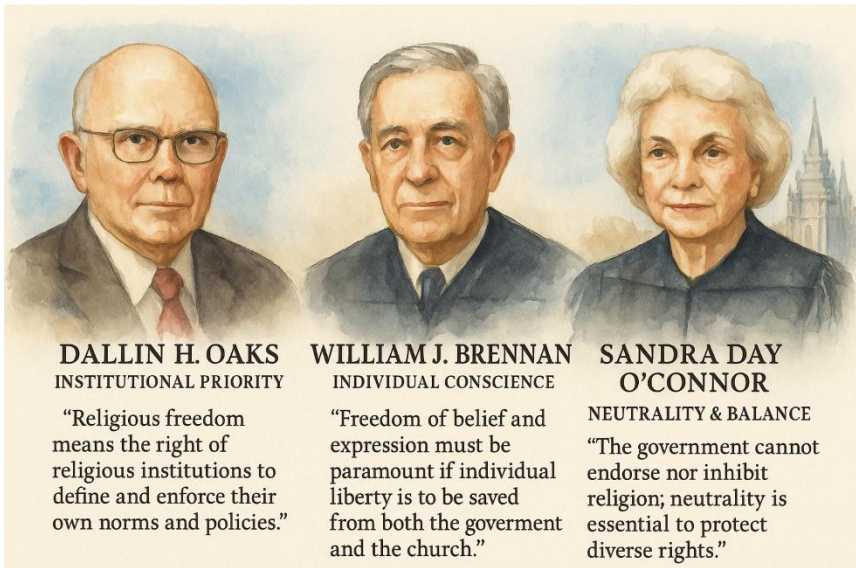
⁸ J. Fredric Voros Jr., Freedom of Speech in the House Household of Faith, *Sunstone*, Oct 1991, Volume 15:4, 16 - 22

⁹ Orson Scott Card, Walking the Tightrope, *Sunstone*, April 1989, Volume 13:2, 41

self-interest (rather than self-denial) are the essential affirmations of one's own life, happiness, growth, freedom, and purpose.

Likewise, the teaching of *sacrifice* as an end in itself, is a perversion of true sacrifice if the individual self is in submission to the higher power of an authoritarian system. Rather, sacrifice has moral authority only when individuals act freely in the sense of spontaneity, acknowledging no higher authority or motive than from within themselves.¹⁰

Indeed, one of the most obvious losses of individual self within Mormonism is the submission of "Endowed" Temple goers to the church laws of *obedience*¹¹ and *sacrifice*¹².



Dallin H. Oaks' decisions and teachings reflect a consistent preference to prioritize institutional order, community well-being, and hierarchical authority over individual autonomy or conscience, when the two come into conflict.

To authoritarians like Apostle Oaks, Church interest supersedes the individual's best interest or rights. Therefore, manipulating or hiding information, or forbidding public criticism is justified in his authoritarian eyes. Your right to individual informed consent is subordinate. Beware, because

when Oaks speaks of religious freedom, he does not mean protecting your individual freedom, he means protecting the Church's freedom to control its members!¹³ For example, the Temple Law of Obedience.

--- The End ---

¹⁰ Erich Fromm, Escape From Freedom, 1941, 19,21,177,178,182, 266, 295

¹¹ 1. "Obedience", Family home evening Manual, Gospel Principles, Published by The Church of Jesus Christ of Latter-day Saints, 1978, 213 – 219

2. "All That Thou Commandest Us We Will Do," Melchizedek Priesthood Personal Study Guide 1980 – 81, Choose You This Day, Published by The Church of Jesus Christ of Latter-day Saints, 1979, 1

3. "Obedience Is The First Law of Heaven", Choose You This Day, 1979, 125 – 130

4. "First Law of Heaven", In His Footsteps Today, For the Sunday Schools of the Church of Jesus Christ of Latter-day Saints, 1969, 49, 156 - 162

5. "What Does It Mean to Sustain the Lord's Servants?", A Personal Study Guide for the Melchizedek Priesthood 1975 – 1976, A Royal Priesthood, Published by The Church of Jesus Christ of Latter-day Saints, 1975, 38 – 39

¹² 1. "Sacrafice", Gospel Principles, 1978, 161 – 167

2. A Royal Priesthood, 1975, 77, 80

3. "The Law of Sacrifice", Melchizedek Priesthood Personal Study Guide 1979 – 1980, He That Receiveth My Servants Receiveth Me, Published by The Church of Jesus Christ of Latter-day Saints, 1978, 86 - 91

¹³ There are many forms of dishonesty including silence or half-truths. Whether its purpose is to enhance obedience to their leadership, or to produce one kind of testimony, or to construct a "public relations" image supporting the flow of convert baptisms and tithing, the deceit produces a loss of trust. It is a lie that reveals an intent to manipulate the faith of the membership rather than to trust the individual's right to an informed choice.