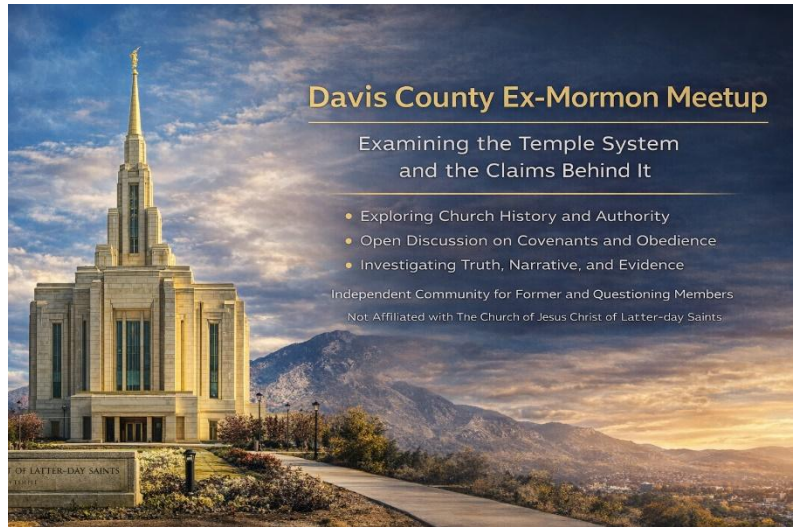


Davis County Ex-Mormon meetup Sunday April 12, 2026, 2:30 PM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

[All links from Invitations.](#) (375 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: [Homosexuality: The Condemnation of Identity](#)

Video: Donna Showalter: Former Relief Society President [Lost lives](#) (6.7 Min)

"My name is Emily Pearson and I'm an Ex Mormon." (2:19)

[My positions on homosexuality & the Bible](#) (9:50) Dan McClellan

The teachings of a [divine prejudice](#) against homosexuality¹ illustrates again that the Church is last, not first, to recognize and to correct past forms of injustice. “Being Gay and Mormon”² illustrates through [personal accounts](#),³ the pain and suffering caused by Mormon Church [policies against](#)⁴ Gay people.



Donna Showalter

The term or concept of "homosexuality" does not exist in LDS scripture. It first entered LDS teachings explicitly in the 1950s–60s, especially through Spencer W. Kimball's writings like, [The Miracle of Forgiveness](#). According to Biblical Scholar, Dan McClellan:

“If you are leveraging or deploying the Bible to condemn homosexuals or homosexuality or LGBT Q Plus identities you need to fix your hearts because you're not engaging the Bible in a consistent or a thoughtful

¹ [What Does The Bible Say](#) (2:17:10) About Homosexuality?: Bible Scholar Dan McClellan

² 1. Editors Anderson and Allred, [Case Reports of the Mormon Alliance, Being Gay and Mormon](#), Volume 3, 1997, Part 2

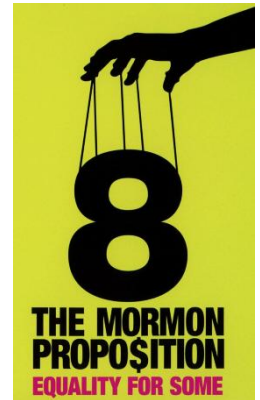
2. Gary M. Watts, Mugged by Reality, [Sunstone](#), November 1997, Vol. 20:4 Issue 108, 43 - 51

³ 1. [LDS Church Holds Missionary HOSTAGE](#) (20:36) on His Mission (Mormon Stories Ep. 2001)

2. [Missionary Sent Home for Cuddling](#) (1:16:33) With Another Missionary (Zone Leader) - Jacob | Mormon Stories Ep 648

⁴ [On The Record](#) (1:16:33) An LDS Chronology of LGBTQ+ Messaging, a historical accounting.

or an insightful or a very principled or constructive way. You're just leveraging the Bible to serve the interests of your own identity politics and if your identity politics incentivize you to minoritized, marginalize, and oppress already vulnerable groups then you need to grow the hell up and do much better.”⁵



And then there is the Mormon Church’s mistaken⁶ attempt to reverse gay marriage in California jointly sponsoring Proposition 8 with the Catholics. The first result is LDS gay men or women try to repent by marrying heterosexuals, a disaster for the heterosexual partner.⁷ The second result is a deeply hurtful [rejection](#) [△](#) of who they are, supposedly by God, leading to depression or [suicide](#) [△](#).

“The evidence points to the conclusion that homosexual persons do not choose their sexual orientation, cannot change it, and constitute a quite normal but minority expression of human sexuality. It is clear that heterosexual prejudice against homosexuals must take its place alongside witchcraft, slavery, and other ignorant beliefs and oppressive institutions that we have abandoned.”⁸

“There is and will always be hypocrisy in religion (as in most institutions), but it is a greater problem for religion to neglect it. ... The nonsense associated with the “shunning” of divorced individuals, the ridicule and condemnation of the adolescent’s sexual drives as he or she emerges into pubescence, and the isolation of the homosexuals”⁹

In my lifetime, the Church has a history of hypocrisy towards homosexuals that hides behind scriptural passage and myth even though Jesus and the BofM are 100% silent¹⁰. On the 5th of November 2015 a new **Policy of Exclusion** was leaked. It was not published but was inserted into the secret handbook of instructions for leaders. The policy said nothing about Revelation, none-the-less there were mass resignations.

Every one of the Apostles at that time knows that Thomas Monson has dementia. They've already taken executive power away from him. They're not letting him make decisions. He does not make public appearances without the aid of a teleprompter.

November 13th, 2015, the first presidency issues a letter signed by Thomas Monson and councilors. It is similar to the policy put into the Handbook of Instructions and says nothing about Revelation.

January of 2016 the uproar has not died down. Senior Apostle Russell M. Nelson goes to BYU, Hawaii, and does a [devotional](#) along with his wife Wendy. And in the devotional for the very first time this policy is claimed to be Revelation from God by Apostle Nelson¹¹. He is president of the Quorum of the Twelve at the time. This claim of Revelation is not being made by the Prophet but is being made by somebody in the quorum of the Twelve on behalf of the President of the Church.

⁵ [My positions on homosexuality & the Bible](#) [△](#) (9:50) Dan McClellan

[On the Weaponization of the Bible against LGBTQ+ Folks](#) [△](#) (4:44) Dan McClellan

⁶ On Dec 10, 2010, LeAnn Rimes joined [The Gay Men's Chorus of Los Angeles](#) (6:21) [△](#) noting that a lot of young gay men and women have been taking their own lives because “they can't be themselves.” Rimes performance is a statement of solidarity, unity, and love in the face of adversity.

⁷ [Emily Pearson](#) [△](#) (2:19), [Dancing with Crazy](#), 2012, Amazon Kindle cloud version..

[IRRECONCILABLE DIFFERENCES](#), By Emily Pearson, Sunstone April 2006 [△](#)

[A daughter steps into the light out of the shadows](#), By Peggy Fletcher Stack, The Salt Lake Tribune, August 3, 2006 [△](#)

⁸ John Shelby Spong, [Living in Sin](#), 1988, 79

⁹ Ibid, Forward, page 3

¹⁰ [What Does The Bible Say](#) About Homosexuality?: Bible Scholar Dan McClellan

¹¹ Segment of Apostle Nelson’s speech Jan 2016 at BYU Hawaii saying gay exclusion [gay exclusion is revelation](#).

Mormon Stories #1153: Donna Showalter: Former Relief Society President Pt. 4, [Lost lives](#) at 42min:55sec (6.7 min)

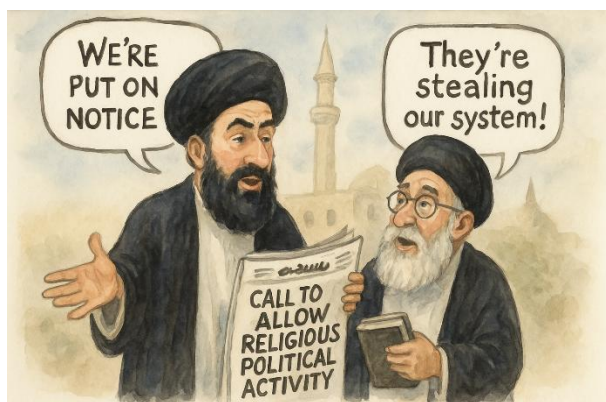
Mormon Stories #1625 Part2 Going Deeper After Mormonism, Gay [Uncle of Ellee Duke](#) suicide at 58 min (10 min)

In Nelson's description he has put all the Apostles at the scene of the crime; in the Temple fasting and deliberating prayerfully. However, in their public statements all the Apostles speak as if completely unaware. Furthermore, in the April 2016 General Conference they say not one word about such a Revelation. Nobody else is talking about revelation except for Apostle Nelson

I think none of the Apostles corroborated Nelson's story because they knew his story was not true. However, the "Apostolic Charge" is so strong, none said a word. Their silence [means lives are lost](#).

Three and a half years after the exclusion policy was put in the manual and then leaked, the backlash from it is so great that God needed to give another revelation to President Nelson. This time he's the President of the Church to reverse the policy in April 2019.

Mormon leaders falsely claim divine guidance while continuing the long history of their devastating judgment¹² of gay people individually and by force of law collectively¹³. Excerpts of Edwin B Firmage's speech on the steps of the Utah state capital explain: "There will always be people ignorant enough, sick enough, or sufficiently mean-spirited ... to call others subhuman, bestial. But, ... when this process of dehumanization becomes the policy of an institution – church or state – massive, dark evil results.



Social justice has been denied by the Utah legislature in naked attacks on our gay and lesbian brothers and sisters, and all our school children and young adults. Hate speech has been indulged in by the state legislators who thereby invite hate crimes.

And leaders who claim a monopoly of prophetic guidance have abandoned true prophetic leadership – sensitivity to the poor and the vulnerable. ... Shame on our legislature for this outrage. Shame on our Governor ... Shame on our senators who have applauded this act in direct violation of federal law ... And

perhaps most serious of all in this situation – shame on the Mormon leadership for fomenting this spirit of intolerance and hate. I say 'worst of all' because I believe this is the source, the cause of such irrational, illegal, and immoral action. In debasing the prophetic role from its honored position of speaking fearlessly for social justice, dominant religious leadership has at once violated the First Amendment and the first and second commandments: that we love God and one another."¹⁴

Similar to the case made about heterosexual sexuality, here that case is applied to homosexuality. Once a system claims authority over thought, desire, and intimacy, it does not stop at regulating behavior. It proceeds inevitably to define identity itself. The progression is clear. If desire is suspect, it must be controlled. If it cannot be controlled, it must be suppressed. If it cannot be suppressed, it must be condemned. It is at this final stage that the system now confronts homosexuality.

Notably, the concept of "homosexuality" does not exist in LDS scripture. It is a modern category, later imposed upon ancient texts and then retrofitted into doctrine. The teachings used to condemn it are drawn from the same framework already shown to be flawed, one that confuses thought with action and treats desire itself as morally suspect.

¹² [Unworthy for supporting gay marriage](#) △ (1:27) Excerpt: When Your Child Dies as a Mormon Mom - Heidi Bruno Pt. 2 | [Ep. 2092](#)

¹³ Mormons Send Cold Cash to Alaska for Anti-Gay Marriage Referendum [\$500,000], *Church & State*, Vol.51 # 10, Nov 1998, 18

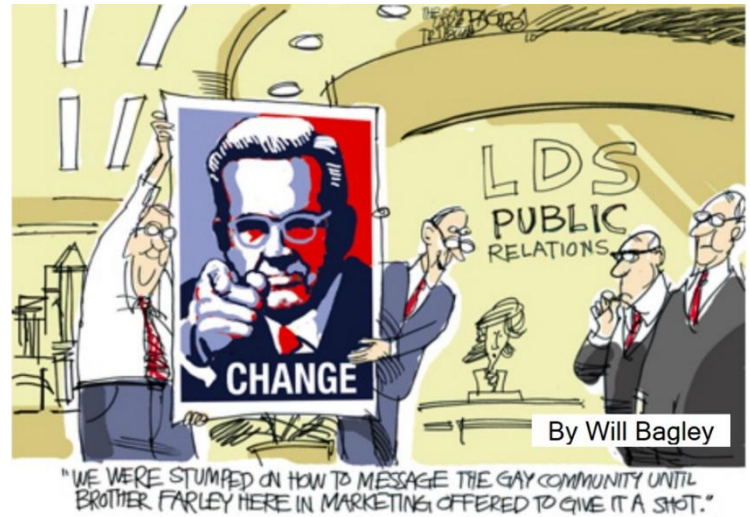
¹⁴ Edwin B. Firmage, "Seeing the Stranger as Enemy: Coming Out", *Dialogue a Journal of Mormon Thought*, Volume 30 No 4, Winter 1997, 28,9

But here the consequences deepen. In the earlier heterosexual case, the doctrine condemns thoughts. Here, it condemns the person. A homosexual orientation is not a single thought, nor a chosen act, nor even a pattern of deliberate reflection. It is a persistent, involuntary orientation of attraction, no more chosen than the spontaneous thoughts the doctrine already misclassifies as sin.

If spontaneous heterosexual desire is not morally culpable, and even deliberate thought about desire is not inherently immoral, then it follows that a stable homosexual orientation of desire cannot be a moral failing either. To claim otherwise is to abandon moral reasoning altogether.

Modern psychological and scientific understanding consistently affirms that sexual orientation is not a voluntary choice. It emerges as part of an individual's natural development. Attempts to alter it have repeatedly failed and, more importantly, have caused measurable harm. Thus, the issue is not behavior alone. It is identity.

Individuals are told that their deepest relational capacities: their ability to love, to bond, to form partnership, are intrinsically disordered unless denied. They are asked to separate themselves from a core aspect of their own nature. This is not a call to moral discipline. It is a demand for self-rejection.



The same error identified earlier becomes more visible here. The doctrine does not merely regulate action; it expresses a fundamental suspicion toward human desire itself. When that suspicion is extended to an entire class of people, it becomes something more severe: a moral judgment against their very being.

To condemn a person's nature is to place them in an impossible position. They may attempt compliance through suppression, often at great psychological cost. They may attempt conformity through incompatible relationships, causing harm to themselves and others. Or they may choose authenticity and face rejection: social, familial, or institutional.

None of these outcomes reflect moral success. All reflect failure of the system.

I think of a young man raised faithfully within the Church: obedient, sincere, and determined to do what is right. From an early age, he recognized that his feelings were different, though he did not choose them. He prayed, fasted, served, and pleaded for those feelings to change. They did not.

He was taught that his thoughts were suspect, his desires dangerous, and his future conditional upon suppression of what he could not alter. In an effort to conform, he considered a heterosexual marriage, hoping that commitment might override reality. But honesty intervened. He could not offer a partner what he did not possess.

Over time, the conflict deepened. It was not merely a question of behavior, but of identity. To remain fully accepted, he would have to deny a central part of himself: not an action, but a capacity for love.

He faced a choice no one should be asked to make: authenticity or belonging.

There was no moral failure in this young man. No harm inflicted, no deceit practiced, no violation of another. His only divergence was that his capacity for love did not conform to the expectations imposed upon him.

Yet the system could not accommodate him. The tragedy is not that he failed the system. The tragedy is that the system failed him.

A moral framework grounded in human dignity must distinguish between **harmful action** and **inherent nature**. It is actions, those that involve coercion, deception, or harm, that fall properly within moral judgment. Orientation does not.

To collapse that distinction is to redefine morality itself, not as a guide to ethical behavior, but as a tool of exclusion.

At its deepest level, the issue is theological as well as ethical. If human beings are creations of God, then their fundamental nature cannot be inherently corrupt. To assert that an individual's capacity for love is itself sinful is to attribute error not to the person, but to their Creator. It implies that something essential to their design is defective.

Such a claim is not merely harsh. It is incoherent. A more consistent view, ethically and theologically, is that human nature, including the capacity for sexual and emotional connection, is not evil but intrinsic to what it means to be human. It is something to be understood, guided, and integrated, not denied.

The historical record reinforces this conclusion. Religious institutions, including Mormonism, have repeatedly resisted emerging understandings of human identity, whether in matters of race, gender, or sexuality, only to adjust their positions later under social and intellectual pressure. In each case, what was once declared immoral came to be recognized as a natural variation within the human family.

The pattern is unmistakable. The condemnation of homosexuality is not an isolated doctrine. It is the final expression of a broader system, one that begins with control, extends into thought, and culminates in the judgment of identity.

And in doing so, it crosses a decisive ethical line. It no longer asks whether a person acts with kindness, honesty, or integrity. Rather, it is a moral system that condemns a person for the way they are capable of loving. It does not defend virtue. It abandons it.

--- THE END ---