

Excommunicated From Chapel

by Sterling D. Allm, 228033

Nov. 11, 12, 2023

Before reading this piece, I recommend that you read my 11/7 blog post, "Got Kicked Out for Suggesting Balance in Sexual Satisfaction of Wife." Four Three days later, I was put on a one month removal of access to the chapel ^{here back} in Bear-4 where I was moved after being kicked out of Green.

On the ^{Thursday} evening of 11/9, I had a 1:11-hour meeting with the ^{Bear River} Branch president, Bruce Pitt and his counselor, Brother Ted Beubert about what happened the Monday prior. To his credit, ^{Pres. Pitt} he let me present my version of what was said and how it was received and my rationale behind it, similar to what I did in the above-mentioned article.

Quickly, for the sake of those who don't have access to that article, on Monday morning, in our "Emotional Resilience" class with Bro. & Sis. Davis, the manual question on p. 155 asked how we can find balance between concern for others and concern for oneself. I asked if I could bring up something that applies from sex in marriage. I was given a very tentative, "Maybe; depends." I then said, "When I got married, I made a commitment to myself that every time she and I had sex, I would do my best to be sure that she had an orgasm." As soon as I said "orgasm," I could see their hackles go up, and they said that this was

that once a woman has had to get her to come again, I didn't get to point out an orgasm, it's very easy and again.

inappropriate for this class. I went from being a respected peer in the class to suddenly ~~having~~ being a horrible person who had said something terrible. Not appreciating being horribleized, and confident that if they understood the point I was trying to make, that they would appreciate my point and see that it is not only appropriate but perhaps one of the top five take-home tools for the class; I tried to give clarification, but what I said only made things worse. When I said "It takes a woman 10-15 minutes to get to the point of orgasm," you would think I had just blasphemed against the Holy Ghost. † I didn't get to point out that when a man takes this consideration for his wife, it balances their desire for sex. He knows what he's getting into and that it isn't just a quick fulfillment for himself.

Until this experience, I didn't realize what a sacred cow fixture this is in LDS culture - to not talk about or suggest. It turns out that the word "orgasm" is considered a ~~fit~~ filthy word (because it's such a point of difficulty, dis-satisfaction, inadequacy, selfishness). People don't want to tackle this one. I think that's sad - for the ladies of the Church.

Apparently my broaching this subject horrified the volunteers. Pres. Biddulph, over the Green River branch sent notice of it to all the prison branch presidents and suggested that I be removed from access to the chapel /

volunteers. I'm not sure if the one-month duration was his idea or Pres. Pitt's.

I misread that one. I thought Pres. Biddulph would see my perspective and soothe things over and advocate for my return to Green.

Not only did he raise the "orgasm" issue, but he exaggerated and ~~misread~~ mischaracterized my attempts to get the extemporaneous ensemble going in Green for prelude music. (See pp. 4, 5 of my 11/9/23 editorial, "Dog Back From Dead" describing the "Extemporaneous Ensemble" idea and how I launched it in Promontory in 2018 when Elder Gary Stevenson of the Twelve visited.) I didn't see/read the text of Biddulph's letter, but the way Pres. Pitt understood it was that B. alleges he told me to stop my embellishing the hymns when I play in worship service congregational singing, ~~he never~~ but I kept doing it. He never gave me such a directive, nor did anyone else there (of the volunteers).

(That had been a touchy issue in Bear-4, but not in Green). To the contrary, they complimented me and thanked me for my talents. ‡

According to Pitt, Biddulph said ^{that} even though he told me not to sing and play, I did it anyway. That's not true. I followed that request for prelude/postlude ~~in the prelude/postlude~~ on Sunday. But he gave me permission/encouragement to do it on Wed. evenings for Family Home Evening prelude/postlude. That is documented clearly in our correspondence via the tablet over more

I should mention that I've been told that the official Church policy on hymns for church worship services should be played as written, not embellished. That's out of order. Common sense says otherwise.

However, I did personally experience dishonesty from Pres. Biddulph about a month ago. On the tablet, he said he was going to open up congregational piano to others, so it wouldn't be just me, and that I would be free to do the singing and playing on Wed. night FHE prelude/postlude. When I arrived Wed. night, Bro. Hill was playing, and didn't get off. Pres. B. apologized then to me, to the effect that apparently Bro. Hill didn't know our arrangement and took it upon himself. (cont. on p. 10)

that a month. God gave me a gift, not just to play the piano but to sing along, and I believe he wants me to use it — including for worship service prelude, postlude — if I have permission, which I didn't have yet; and I honored that.

Pres. Pitt's depiction may have been a function of his misunderstanding of what Biddulph said, conflating his ^{own} experience with me. †

Here's how Pitt depicted ~~say~~ what happened Monday evening at the fireside with filmmaker C.J. Christensen (was excellent) that I attended after being moved here. (What I wanted to do was perform <for prelude> the song arrangement I'd prepared for Tuesday's talent show in Green for staff. I sang hymn 165 while playing 166 with embellishments compatible with 165, "Abide with Me.") (When I arrived, I saw warm faces of the volunteers welcoming me back.) ^{According to Pitt,} When the volunteers saw me, they thought, "Oh no, Sterling's back. What ~~he's~~ is he going to do? He just helps himself ~~to~~ to the piano, which should be by invitation/calling [they don't do callings^{for inmates} in prison. If I see a vacant piano during prelude/postlude, I sit down and play (with permission after I ask a volunteer — apparently they don't communicate that with each other; they think I'm just taking it on myself)]. [If I get permission for prelude/postlude, I assume it applies for postlude.]. They didn't want me to play at all, but because I asked Sister Lilywhite, who doesn't want to

⑤

say "no." (she did say 'no' to my singing, when I asked), they see that as a form of compulsion/manipulation [asking?].

I told Pres. Pitt that this resembled the Jews telling Jesus he couldn't heal on the Sabbath (in pettiness) over something so phenomeral). It's almost like they hate that I'm so good on the piano because because it suggests my other stuff (I and Coming.org) is also ^{excellent} phenomeral, and they're trained to construe such stuff as "apostate" because it doesn't come from "The Prophet" in their Church.

When a general authority came to visit a couple of months ago, I was playing some interlude music as he made his way from one building to another in the middle of our meeting. He didn't have the memo that I'm an "apostate" and he walked across the rostrum toward me, mouth agape, obviously moved by the beauty ^{and reverence} of what I was ~~play~~ making up on the spot. It was gorgeous (thanks to the gift ^{God} ~~got~~ gave me). I'm 10x more gifted in ~~doing~~ scriptural embellishments, and coming up with original ideas that are consistent with what we've already been given.

~~Pres.~~ Regarding doing ~~extrapolations~~ embellishments of hymns for congregational singing, Pres. Pitt asked me if I'm aware of Elder Packer's view on the subject. I said I was not. He said that if Elder Packer saw someone playing beyond what is written in the hymn book, he would dismiss them. "Like the Jews telling Jesus to not heal on the Sabbath," I added, saying I'd gladly say that to his face

⑥

(if he was still alive). "He's wrong," I added.

One of ~~Pitt's~~ Pitt's concerns is how convincing I am. (It's called common sense resonating with the soul.)
He said that ^{some of} the volunteers are terrified of me (not physically but doctrinally). ^{I would argue that this is because} I embody the contradiction between the stigmas they've been taught about "apostates" and what they can obviously ^{see} be a good person with great arguments with strong scriptural support.

I said the Mormons, today, are on a parallel with the Jews at the time of Jesus, and I'm on a parallel with Jesus. Ted said, "Do you think you're Jesus?" I said "No," and thought with a grin, ["I'm the Father"]. He ~~add~~ said, "You have a Messianic complex." I cited ~~#~~ (to his protest/despairing) Philippians 2:5,6, pointed pointing out that "when the Jews berated Jesus, 'who do you think you are? God?'" and he essentially said, "So are you - step up!" (John 10:34)

I then said ~ "Do you know how I see you ^{at} this point (regarding balance between husband-wife sexual pleasure)? Super-immature."

~~That even~~ Before I went to the chapel, I had received a note from ~~the~~ Ms. Valerie, UDC Tablet Technician, dated 11/7,

"Due to recent communication with the LDS Volunteers [which is screened before being delivered] on the tablet, you have been found in violation of tablet contract no. 4, which states, 'I understand that my use of the tab-

②

let # is a privilege, not a right, and UDC staff can revoke my privilege at any time; your tablet account has been deactivated.

Your tablet account will be reinstated on or about 05/05/2024.

If you have any questions or concerns, please feel free to reach out."

I let Pitt know about that limitation.

When I got back to my pod, I checked my ~~tablet~~ tablet and saw that it was still active, so I composed the following message, which I finished entering ^{and} editing a couple of minutes before 10:00 pm when the tablets are automatically ~~st~~ disabled (~~Inter~~ wireless shut off).

(SA) You 10:56 PM

Hello Pres. Pitt,

Thx for taking the time, energy, prayer, consulting for tonight's visit. I see you being a good sampling of the Church leadership at present, and tonight's decision being in line with ^{what} most any of them would do.

The discomfort you volunteers feel toward me is a function of the discomfort of me saying "There's a better way" when the Church is used to their outs—the way things have always been done.

In Jesus' day, it was, e.g. "Don't heal on the Sabbath..."

Your making it so I can't come to the chapel for

a month is like Jesus being reprimanded by the Jewish leadership for things he did that didn't fit their strictures.

I'm being punished because (A) I'm advocating that a wife should get as much pleasure from sex as her husband; (B) I'm advocating for the gifts of the Spirit of music should flow freely in the Church; but mostly because (C) I didn't just shut up when told that my (a) sentiment wasn't appropriate, as if I suddenly had a demon.

I had a great chat with my mom and dad and sister, Karie (all temple recommend-holding, faithful members) following our visit. Karie said that this principle of balance in sexual satisfaction has been what has kept their marriage together. Her ward choir does the prelude music.

I'm not the only one thinking outside the box and advocating for a better way. We number in the millions (not just members).

Yes, I agree it is important to obey righteous guidance, and to be humble to comply even when you disagree; but on important matters, I believe it is crucial to follow what God puts on your heart more than following what may contradict that from leaders. (JST-Mark 9:40-48.)

Have you carefully considered what I have on the website of my prison writings at IInd

⑨

Coming-orig? I urge you to at least read the first ~200 pages of my "None to One" book on the site.

Question: Were you okay with the First Presidency's congratulating Biden on his "win" in 2020? (Isa.

56:10,11) All is not well in Zion. (2Ne.28:24,25, etc.) I'm not afraid to say as much (while striving to keep my comments within the audience's ability to receive.)

I wear this banishment as a badge of honor. "Take up the cross and suffer the shame of it."

Thanks for all your service. You volunteers are awesome. I don't hold this against you personally.

I'm here to fulfill 3 Ne. 21:22 - the Father speaking not about the Restoration through Joseph Smith but the repentance clause (s.c.) I talk so much about. GreaterThings.com was my main site. (Ether 4).

GreaterThings vs. out thinking = incompatible.

I'm not the only one who needs to do some repenting here. I agree I should have stopped talking at the first hint of strong discomfort Monday. But I'm grateful it has unfolded the way it has to put a spotlight on the importance and timeliness (for the planet) of this issue. The blog article I wrote about this should be up in a few days."

<11/12>

⊕ <continuing from p. 4 left margin> I had the impression then that he was covering for himself, not wanting to look bad, but was hoping that we could resolve this in an interview setting he said he wanted to have, but which never materialized over the next month, notwithstanding my availability[^] and reminding (other volunteers) In a follow-up tablet message he doubled down on giving the impression that Bro. Hill was acting independently. But the next Sunday, Bro. Hill came up to me to apologize for any hurt feelings, saying he had been instructed by Pres. B. to play instead of me. </end ⊕ insert>
 <Go back to p. 4, new bottom, ⊕>

Okay to Post Publicly

The default for ecclesiastical leaders on private communications with their parishioners is to maintain confidentiality. I therefore give my permission to Presidents Pitt and Biddulph[^] (and any other involved volunteers) to publish our correspondence, whether ~~in~~ copying our text to a public forum/location, or recounting their recollection. I'm publishing my recollection/record of what transpired. They should be able to correct things, or explain their position/reaction.

I would love it if my 2.5-months long ^{tablet} correspondence[^] thread with the Green LDS Volunteers[^] ^{were to be} ~~was~~ published. It's a fantastic study in "Follow the prophet" vs. "Follow the Spirit." (JST-Mark 9:40-48; 2 Ne. 28:31.)

Seeking D&C 93:1

Being ostracized from the chapel and its piano access, where I've been spending so much time recently, in pondering where to refocus my efforts, I immediately thought of my D&C 93:1 quest — which came to renewed focus in the D&C class I was taking in Green (thanks to the excellent volunteers doing that). It resulted in me writing my 10/12 blog post, "To achieve Mahorri Moriancum's Vision of God and All Things."

No, there isn't a place to go in privacy here in prison for such an experience. But I see 1 Ne. 11:1 fitting:

"For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain, which I had never had before seen, and upon which I never had before set my foot."

He was teleported. God could do that with me. There are several significant blocks of time here in prison that I would not be noticed as gone by the guards. And it would be fun to mess one or more count times. The whole prison would be put on red alert shut down. That would only happen if God wanted my absence to become public knowledge immediately (e.g. Psa. 49:2 "in his quiver hath he hid me" [to come out suddenly, for the sure shot]). I doubt that's how it would unfold, as the timing for that would be when AMITF & I activate the II and the s.c. unfolds. This would be prior to that,

(12)

not to be emblazed until later, or still under the radar as all my writings are at present.

Given my ostracism from the chapel, Isa. 66:5 ties in strong. Remember ~~verse~~ 66:4 is the "none to answer" verse, and 66:8 is the global born again verse.

"5 Hear the word of the Lord, ye that tremble at his word [we'll hit rock bottom if we don't evoke the r.c.]; You brethren that hated you [they love me, but despise ~~my~~ what I stand for], that cast you out for my name's sake [the stuff they despise from me comes from God], said, Let the Lord be glorified [they give lip service (Isa. 29:13...)], but he shall appear to your joy, and they shall be ashamed.

In the spirit of the r.c., I would say that their being ashamed would be brief, followed by a resolve to wake up, repent, and embrace the new paradigm.