

Response to Admonitions from Elder Paul Watson ("Paul") on 2021 10(Oct) 19

Last Edited Date: 22 February 2023

Dear [Elder] Paul [Watson] ("Paul"):

Thank you for contacting me regarding the social media platform being constructed to openly and decorously discuss issues that have manifested themselves in the past few years at Grace Community Church ("GCC"). It sounds as if you were heretofore unaware of it's gestation.

I personally alerted [Elders] Guy Bunyard ("Guy") and Chris Wolf ("Chris") of the envisioned forum in the summer of 2020. This was after almost six months of specific concerns being ignored or dismissed progressively by staff, directors, pastors, and elders.

Stakeholders desired to see correction of patterns of behaviour which have deeply mauled individuals and their families, comportment which clearly has been unethical if not illegal and which now appears to be at least overlooked if not condoned by most elders. Website publishing was delayed at least 18 months, in part because promises were made by elders and it seemed only fair to give ample time for their fulfillment (which unfortunately never occurred). In a happenstance meeting outside GCC with Moses Alade ("Moses") (only weeks subsequent to hours of meetings with Guy and Chris), he too encouraged me to wait, assuring that changes were afoot. I regret that Guy, Chris & Moses may not have alerted at least you of this endeavor at any time in the intervening 14 months.

Lastly, I apologize for the time that has elapsed since you cited the following verses to dissuade us from publishing the blog. I was swamped until today (and am still swamped) and responding thoughtfully to the verses you cited was more than I anticipated. I wanted to give my reply the time you deserve. Some of the verses you referenced have already been presented by others to dissuade us, so I will be able to address them somewhat quickly and easily. Others I am looking at for the first time in regards to creating a social media presence and giving you my impressions "real time".

In this letter I will principally attempt to rebut your conclusions about the scriptures offered to dissuade us. In return I will, later on the website, offer scriptures that seem to not only "allow" what we are doing and not only encourage it, but also demand it (in some sense). I think that atheistic or agnostic logical ethicism alone beckons us to do what we are doing. The Bible builds on that foundation of truth and renders "looking the other way" a grave "cardinal" sin of omission. Scripture both whispers and bellows "Do something."

All scriptures referenced are from the English Standard Version ("ESV") unless noted otherwise as I am of the understanding that the GCC endorses this version. The verses you cited are emboldened and placed in a context that I think allows for comprehensive interpretation and application.

I Corinthians i. 10 (In the context of verses 10 – 17):

[10] I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment.

[11] For it has been reported to me by Chloe's people that there is quarreling among you, my brothers.

[12] What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas,"

or “I follow Christ.” [13] Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? [14] I thank God that I baptized none of you except Crispus and Gaius, [15] so that no one may say that you were baptized in my name. [16] (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) [17] For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

It is untenable that the apostle Paul is in any way advocating that the Corinthians agree on everything and have divisions over nothing. He actually discourages that in virtually all his epistles. So, to what disagreement(s) is he specifically referring in this passage? What of significance is dividing the Corinthians? About precisely what are they quarreling? What is preventing unity?

In verse 10, I wonder if Paul is not signaling that significant, meaningful division worthy of attention is caused by an absolute falsehood (elucidated in verses 12ff). If so, there is a unique, singular, absolute (and limited) “mind” and “judgment” which he wants the Corinthians to embrace in order to make indivisibility and unity possible. In this situation, it is *who* the Corinthians say they follow. Unity might ensue, but only as a consequence of Christians believing the identical absolute truth. Paul believes that there is a distortion of orthodoxy and he wants the Corinthians to clutch only one correct teaching, namely “I follow Christ”. Here at least, indivisibility or unity follows Christians believing the same absolute truth.

One needs to consider biblically whether one can directly effect peace or unity (one alone *can* prevent it) or if it is the result of something else we can only affect. If, in this passage, unity is a consequence of others believing absolute truth, then it is not anything one can *directly* cause and therefore the apostle Paul understandably does not command it nor is it commanded anywhere else in Scripture)¹. Generally, I do not think God commands any one person to individually accomplish anything that they cannot actualize on their own. In this passage unity is at least two steps away from anything one person can control: Paul wrote truth to the Corinthians (something he can control, i.e, a legitimate and Godly goal), and *if* they individually and corporately chose to believe that absolute truth (something out of Paul’s control, i.e., a legitimate Godly desire), they *might* be “united” regarding that specific issue. Others’ beliefs and the possible consequent unity are two things an individual cannot control. Thinking that one can control things they cannot control will only lead to negative experiences, e.g., frustration, anger.²

In this passage Paul takes the initiative to disabuse church members of falsehood (heresy) and steer them towards truth. He calls out those embracing, and specifically describes, a fallacious belief. Exposing and correcting falsehood appear to be Paul’s goals on the way to his desire (unity). I wonder if this is not Paul’s (and therefore God’s) general template for peace and unity, not just in this epistle.

¹ Apostle Paul heartily advocates, campaigns and *shoves* for unity but *nowhere* in Scripture is it literally commanded. No one would give credibility to anyone pontificating literally “IMPLEMENT WORLD PEACE! MAKE EVERYONE GET ALONG! ENSURE ALL THINK IDENTICALLY!” Why do we embrace that type of thinking here?

² Please see AlvinSanders.WordPress.com/2012/04/30/goals-vs-desires for a brief explanation and current application of this principle by a fellow social justice worrier. This perspective has been absolutely revolutionary for me. I am indebted to William W. Clark, Ph.D. for teaching it over 35 years ago and introducing me to Larry Crabb, Jr., Ph.D.’s body of work. For further discussion of Dr. Crabb’s direct treatment of these concepts, text me a time, the name of a place that has stouts, porters or red ales on tap, or Isley single malt scotch (preferably Lagavulin or Octomore) and softly plays progressive rock, and the words “Goals vs. Desires” in the subject line. I will be there; show up if you like.

One person alone cannot create or experience unity (or peace; though again, just one person can impede either). Unity involves other people, their beliefs and actions. We are not commanded to control others thoughts or beliefs, or be responsible for their actions. We can desire and pray for unity or peace, but it cannot be our goal.

Paul, to what current divisions are you specifically referring? What doctrines, if any, are you seeing adulterated globally and specifically in the foreseen website? What are you trying to prevent from occurring by calling for peace and unity and not calling for truth and transparency?

In these verses we are not charged to do the same thing as Paul did; nonetheless, he does set an example. Regardless, I yearn to be a person who constantly abandons his misunderstandings of where life can be found and risks *betting everything on God*. And I want to encourage others to do the same. If the eventual social media presence does that for one individual, it will have been worth it.

Psalms cxxxiii. 1 (in the context of the entire psalm):

**[1] Behold, how good and pleasant it is
when brothers dwell in unity!**

[2] *It is like the precious oil on the head,
running down on the beard,
on the beard of Aaron,
running down on the collar of his robes!*

[3] *It is like the dew of Hermon,
which falls on the mountains of Zion!*

*For there the LORD has commanded the blessing,
life forevermore.*

Again, I think one needs to ask, “is unity a legitimate Godly goal? Is God literally commanding it?” Here David observes how magnificent it is when people are unified. Unequivocally (in my opinion), in that unity is the blessing. He compares unity to two things over which we have no control. There is no imperative regarding unity, merely an exclamation.

David is not suggesting we should pursue unity itself any more than we should pour oil on a exhumed priest’s corpse to see it sparkle on his barren jaw, or do anything to effect dew³ on mountains. We should enjoy those things when they happen or relish the memories thereof. There is a difference between testifying to something’s magnificence and thinking one can control it.

As suggested earlier, we marvel at, desire, and pray for peace and unity, but it should not be our goal; it is not within our control. Even though David is not advocating this here, I think we should passionately pursue the things that promote unity (expose falsehood and promote truth), but not unity itself. My desire is that my blog will catalyze the creation of true merited unity worth celebrating.

³ As a biologist by education, training and employment, I have so idea how one *could* case this: perhaps with a long extension cord and an espresso machine I might mist my lawn when the temperature is at it’s lowest. But why would I even want to strive so hard just to get a counterfeit version of what God created? Part of the indescribable beauty of dew or frost or snow or icicles on plants in the woods is precisely because we *cannot* cause them. I wonder if we should not be similarly in awe of unity.

Ephesians iv. 1–6, 25:

[1] I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, [2] with all humility and gentleness, with patience, bearing with one another in love, [3] eager to maintain the unity of the Spirit in the bond of peace. [4] There is one body and one Spirit—just as you were called to the one hope that belongs to your call—[5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all and through all and in all.

[25] Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

Again, Paul urges the Ephesians to pursue goals (do the things they can do: act humbly, be gentle, have patience, etc.), but when it comes to unity of the Spirit, Paul does not command us to directly maintain it (an impossibility), but to be eager to see that unity maintained. There is no command to directly effect unity. Similar to the ESV, the New International Version does *not* read, “Keep the unity of the Spirit” but “*Make every effort to keep the unity of the Spirit ...*” Paul is not commanding us individually to directly be unified, because we cannot effect that; we can only control our personal contribution to unity (embracing truth, not falsehoods, cf. verse 25), not anyone else’s.

As in I Corinthians, I am suggesting that the unity to which the apostle Paul is referring is the result of commonality of truth, i.e., doctrine (Eph. iv. 4f): “one body, and one Spirit”, “one Lord, one faith, one baptism, one God”, more generally, eradicating lies and clutching, even embosoming, truth. We cannot effect unity or peace, but we can affect exposure of the falsehoods and half-truths in our communities. That *can* lead to unity. Unity results when all believe the same absolute truth; discord or a false sense of unity results when any believe, overlook, ignore or are not aware of, an absolute falsehood.

Paul, in your estimation, which stakeholders are and which stakeholders are not walking “in a manner worthy of the calling to which we have been called”? Please give me an example of what you would like to see changed or what you would like to see maintained.

Our goal will be for the social media presence to present sound doctrine and commend the behavior that accompanies it. I will pray that the precepts presented therein will lead to greater unity and peace.

Proverbs vi. 19 (in the context of verses 16 through 19):

*[16] There are six things that the LORD hates,
seven that are an abomination to him:
[17] haughty eyes, a lying tongue,
and hands that shed innocent blood,
[18] a heart that devises wicked plans,
feet that make haste to run to evil,
[19] a false witness who breathes out lies,
and one who sows discord among brothers.*

I think scripture makes it clear that in some sense God hates not only individuals who lie, but also those who enable them. Additionally, there is unequivocal scripture indicating that those who do not travail to expose those breathing out lies as well as the lies themselves are not in God’s favor.

When scripture refers to sowing, I cannot think of a single place where it does not also at least imply, reference or include reaping and vice versa. Solomon seems to be declaring that one who is intentionally merely oppositional and trying only to reap discord is understandably hated by the Lord. Solomon is *not* writing that sowing something (e.g., truth) that may cause discord is *necessarily* a bad thing. The book of Proverbs indicts anyone who deliberately, intentionally sows discord for its own sake. From my perspective, that person is a fool, diabolical or mentally ill. Conversely, I am not certain God thinks highly of those who avoid or cache discord at any costs.

Might there be instances where discord is appropriate, “required”, even Godly? Was not Jesus executed by the Jews and the Romans for his discordant religious and political views? Should we desire to maintain a mere veneer of unity (where any are believing an absolute falsehood and effecting horrific behaviour)? Are there times that God desires us to do things that might be divisive? Paul is repeatedly depicted in Acts, and often demonstrates himself in his epistles, to be, ostensibly at least, almost tetchy. He never appears to intentionally sow discord for its own sake, but he is not afraid of any consequent discord when attempting to eradicate falsehood, promote truth and affect behaviour.

One nailing theses to a church door, another governing the first territory in the world and subsequently the first country in the world to outlaw slave trading, a third shedding blood *before* the United States’ civil war to keep slavery out of new states, *men* losing themselves in the fight for women’s suffrage, a fourth composing a letter from a prison cell in Birmingham, fighters for the rights of the unborn ... these are all brave (or insane) social justice worriers who disrupted a false sense of unity (people believing an absolute falsehood) and many would convincingly argue “trail-blazed” to a better world. I imagine if they had heard, “As you are not the victim of this transgression, it is none of your business⁴”, they would have replied, as many social justice worriers do today, “Indeed, indeed it IS my business.”

Paul, what specific lies are being “breathed out” and by whom? If discord is being sown “among brothers”, where and from whom did it originate? Can you be specific?

“Let not anyone pacify his conscience by the delusion that he can do no harm if he takes no part, and forms no opinion. Bad men need nothing more to compass their ends, than that good men should look on and do nothing. He is not a good man who, without a protest, allows wrong to be committed in his name, and with the means which he helps to supply, because he will not trouble himself to use his mind on the subject.”⁵

Dietrich Bonhoeffer wrote in his sermon on II Corinthians xii. 19, “Christianity stands or falls with its revolutionary protest against ... arbitrariness and pride of power and with its plea for the weak. Christendom adjusts itself far too easily to the worship of power. Christians should give more offense, shock the world far more, than they are doing now. Christians should take a stronger stand in favor of the weak rather than considering first the possible right of the strong.”

⁴ A copy of this letter was personally given to [Pastor Dan Sexton](#) (“Sexton”) of [Calvary Chapel of Ellicott City](#) concurrent with its delivery to Paul Watson. Sexton and I discussed whether this initiative would preclude me from attending his church. He indicated unequivocally that it would not. Approximately 10 months later, in August of 2022, Sexton surprised many of us by publically excoriating the behaviour of Grace Anatomy™ (“GA™”) with no warning. In a [sermon](#), Sexton demonstrated that his position had evolved to be similar to Paul Watson’s, specifying that if you are not the victim of another’s sin, “... it’s none ya business.” As I heard Sexton repeat my semantically exact words, I winsomely felt like Dr. Sean McGuire (Robin Williams’ character in *Good Will Hunting*) when (in my case) Sexton “... stole my line”.

⁵ Philosopher John Stuart Mill’s 1867 inaugural address at the University of St. Andrews.

Like GCC's social media presences, ours will similarly be curated to accomplish its purposes. Posts will be censured for tone and audited for content. And if something even misleading is accidentally posted, retractions will be swift and any contributors of deception will be at least suspended. We will eschew discord, but realize that it may follow some postings. We will not avoid any postings merely because they may be discordant.

Philippians ii. 2 (in the context of verses 1 – 11):

*[1] So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, [2] **complete my joy by being of the same mind, having the same love, being in full accord and of one mind.** [3] Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. [4] Let each of you look not only to his own interests, but also to the interests of others. [5] Have this mind among yourselves, which is yours in Christ Jesus, [6] who, though he was in the form of God, did not count equality with God a thing to be grasped, [7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [8] And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. [9] Therefore God has highly exalted him and bestowed on him the name that is above every name, [10] so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, [11] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

This implies that the “mind” of which Paul is exhorting us to be “the same” or “of one”, the “love” that Paul is encouraging to have “the same”, and the “accord” in which he wants us to be “in full” are good and absolute. Paul appears to describe this mind in verses 3f. “Have this mind” in verse 5a seems to be referring to the previous two verses as the verses which follow 5a contain doctrinal statements describing One who embodied that mind (“pshaw”. Read that sentence again slowly).

I do not think this is a command as it does not appear to be semantically constructed as one. Additionally, one has no control of the mind or love or agreement of another; we can only control our own. Systematically and grammatically this does not appear to be an injunction⁶. What Paul is desiring can only be accomplished by individual effort and prayer for corporate effort.

Presenting sound doctrine and how we can exemplify it by our behavior is the goal of the blog. Presenting in a fashion that makes orthodoxy attractive and godly behaviour more achievable will prayerfully lead to others being of the same or one mind, being in full accord and having the same love.

Romans xii. 18 (in the context of verses 9 - 21):

[9] Let love be genuine. Abhor what is evil; hold fast to what is good. [10] Love one another with brotherly affection. Outdo one another in showing honor. [11] Do not be slothful in zeal, be fervent in spirit, serve the Lord. [12] Rejoice in hope, be patient in tribulation, be constant in prayer. [13] Contribute to the needs of the saints and seek to show hospitality.

[14] Bless those who persecute you; bless and do not curse them. [15] Rejoice with those who rejoice, weep with those who weep. [16] Live in harmony with one another. Do not be haughty, but associate with the lowly, never be wise in your own sight. [17] Repay no one evil for evil, but give thought to do

⁶ Though I consulted many translations I acknowledge that I am clearly not a grammar or Greek expert.

what is honorable in the sight of all. [18] If possible, so far as it depends on you, live peaceably with all. [19] Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." [20] To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." [21] Do not be overcome by evil, but overcome evil with good.

Of the nearly thirty exhortations in this passage, all but one are unequivocal. Furthermore, at least two contain superlatives⁷, hardening those injunctions. The only encouragement equivocating is mentioned in v. 18. The verse you cited contains two qualifications (or one modified qualification) and these (or it) seem (or seems) relative and somewhat elastic. That one exhortation is certainly unique in this passage of more than two dozen directives; I find that significant.

Like unity, peace can neither be directly created nor directly maintained, though many try to forcibly enact it's counterfeit. Peace is not an entity, it is like a vacuum. It is the absense of anything that is not "peace". Peace is the absence of all that *causes* discord (no small thing). We are enjoined to strive *not* to effect peace (an impossibility) but strive to eradicate only all that does not effect peace. I think it is clear that Paul is concerned with relational peace in this passage. Like all types of peace it rarely occurs without some sense of unity: without unity, there is no peace.

Living "peaceably with all" is not a legitimate goal as we cannot effect peace; we can only affect the things that effect peace. No-one alone ever has complete control over the existence of peace outside of themselves. Success in garnering that is not in any one person's purview. A command to "live peaceably at all times in all circumstances with everyone" is noble, but it is not something one person can effect. I would similarly argue that attaining peace is not something that God or Paul would command. I think this accounts for the uniqueness of this directive in this passage.

What expense should we incur when we strive for peace? I visited Vietnam recently. It a beautiful county to which I would immediately and gladly return. I never saw anything other than "peaceful" interactions. But what enables or *enforces* that perceived peace? Constant military presence, Stasi like surveillance, highest abortion rates in Asia, censored communication, hundreds of thousands if not millions imprisoned in "Re-education" or concentration camps, etc. There is such a thing as a bad and counterfeit peace.

Is peace to be desired at all costs? What flotsam is left in the wake of a quest or demand for peace (or unity) in a church: integrity, honesty, transparency, accountability, humility? If you have not yet listened to the podcast *The Rise and Fall of Mars Hill*⁸, I strongly recommend you and each of the other elders do so. Therein, one of the specific reasons cited for the implosion of Mars Hill Church was the valuing of loyalty ahead of honesty. I think a more comprehensive statement is that Mars Hill mal-prioritized most of its virtues and confused goals with desires. Perceived unity, perceived peace and loyalty were more important than integrity, honesty, meekness, humility, prudence, justice, temperance, courage, forgiveness, compassion, etc.

⁷ The apostle Paul does not tell us why, perhaps because of the good obeying those two commands might do or the evil they might prevent, or maybe because how closely they are related to pride, what C. S. Lewis labels "the greatest sin".

⁸ Incidentally, some people have asked me why I am desiring to affect change. The best of many reasons can be found at the end of the first episode of this podcast.

Jeremiah vi. 14 reads. "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace." Similarly, Ezekiel xiii. 10 reads, "Precisely because they have misled my people, saying, 'Peace,' when there is no peace, and because, when the people build a wall, these prophets smear it with whitewash..." Healing wounds lightly brings forth an image of a deeply festering puncture wound on which the priests and prophets were placing a small re-used band-aid. There are differences of opinion as to what Ezekiel means when referring to this wall. Nonetheless, whenever anyone is accused of whitewashing in the Bible, it is always something bad, very bad.

I would very much like to facilitate and observe the healing (as much as possible this side of eternity) of pustulant cavernous wounds, the increase in bonafide peace among stakeholders, and people led increasingly by truth. I like the image using a power washer to peel white paint off walls and sepulchers, not so much because I enjoy the pain of exposed spiritual and relational necrosis, but because that exposure can motivate people to search and find places where life can truly be found.

After fawning over this letter for countless hours, I am coming away with the following. Legitimate, Godly, Biblical and meritorious unity and peace are derived from eschewing falsehood (e.g., "Do not intentionally misrepresent", "Don't punch down ["Don't bully"]", "Don't manipulate", "You are not always right", "Don't 'look the other way'") and believing identical and absolute truth ("Always reach down to lift up", "Be aware of the affect your actions have on others", "Tell the truth", "Be humble [or at least behave like you are]", "Be transparent", "Speak for those who cannot", "Stand up for the weak"). And that truth is clearly a prerequisite to any concept of unity. Unity only results when we are not striving for it but for something else, truth. A strong counterfeit sense of unity can be constructed by focusing on unity itself, bypassing truth and by believing in an absolute falsehood.

Paul, if I have any doctrinal issue wrong, please correct me. Fortunately or unfortunately, I do not think any of the verses you cite in any way proscribe the type of social media presence envisioned (they actually *prescribe* it as far as any of us can tell), and I am open to further dialog. I do thank you for presenting them to me and will continue to consider any additional objections anyone has.

What I find disturbingly intriguing is the elders' strong desire for us to forego this objective, particularly after delaying it one and a half years following absolutely no response. Do not the elders not have numerous social media platforms where they espouse their views and curate comments, e.g., website, FaceBook, YouTube, Realm? Cannot the elders, with merely a few keystrokes, immediately send an email to all stakeholders? Pastor Mitchel Lee ("Lee") alone has multiple additional social media presences, e.g., website, blog, Instagram, FaceBook, where he does the same. Is there any advocacy from anyone for the cessation of any of these? Lee alone can influence at least ten social media presences; what makes our singular social media pursuit so foreboding? Why are elders committed to keeping information cached and exhorting people to discuss concerns only with them? It feels like I am missing something.

If you can envision a better, more efficacious next step for us to take at this point, we will be happy to consider it. We were hoping to exhaust what we consider to be prescribed channels before creating a social media presence, making our concerns known to state and federal regulatory agencies, or requesting intervention from "watch dog" organizations such as The Roys Report⁹ and Ministry Watch. I

⁹ The Roys Report has intentionally refrained from reporting about GCC. It is common knowledge that [Tandi Thomas](#), Kids Director of GCC, is Julie Roys' ("Roys") sibling. This is to say neither that this relationship determines Roys' decisions nor that Roys has any opinion regarding the behaviour of GCC elders and staff.

do not want to take *any* additional steps, much less a suboptimal one. I would rather the elders obviate that necessity by implementing at least disclosive if not corrective measures without those steps. Being a thorn in another's flesh is hard work.

As you correctly "heard through the rumor mill" that I was considering publishing a blog, I recently heard a pastor attribute to an elder a misleading description of me. Subsequently, last week, I was warned that I would lose friends if I continued to press this issue. Yesterday, it was alleged that the elders, pastors and/or staff were "treating me as *persona non grata* to lessen the impact of what I might publish". I did not and will not pursue the specifics of any of these statements as any elucidation will not change what I do, probably will not promote constructive dialogue, and at this point I personally truly do not care. However, I do not think sowing threats and *ad hominen* attacks will reap the very unity and peace for which you are so passionately advocating. That type of resultant discord will not facilitate resolution as it adds to the already existing balkanization.

I am grateful for the consistent compliments I have received from you and other elders about how I have pursued this matter. Would that my comportment continues to engender more of the same. It is regrettable that any responses to disagreements have been so mercurial.

I am also extremely grateful for specific admonitions I have received from you and others. Our commitment to understanding peoples' objections to what we are fashioning and to consider them in decision making will remain unchanged throughout our involvement in encouraging change at GCC.

I am carbon copying Guy, Chris, Moses and Amanda Kim on this communiqué as it is our understanding that they are all in some way responsible for it or are mentioned herein. Please feel free to distribute it in its entirety to whomever you like. I would appreciate it if you would merely let us know to whom you have distributed it and that those to whom it is distributed would inform me to whom they have distributed it¹⁰.

I apologize as this has been somewhat hastily written. I am sure that there are items I should have included as well as some that would have been better left unsaid. Therefore, I reserve the right to change my mind about anything herein!

I look forward to your response.

Cordially,

Brian Campbell

¹⁰ Subsequently this letter was widely distributed by at least one of it's recipients without any communication to GA™.