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CES Mail. At the time I was presented with a choice: Allow FairMormon to continue unsmiled and honestly openly tarnished my name, integrity and character without challenge or to defend myself. I chose to protect myself. As a direct result of FairMormon's personal attacks and claims of honesty, I see the need to create current site to host my live rebuttals and react to FairMormon. The only reason why my site exists in its current form today is because of FairMormon's unsc moral and hostile attack on me and my letter. The site exists for the purpose of being able to directly respond, in an organized way, to those who have attacked me and continue to attack me. I didn't wake up one day and decided to create CES Mail and cesletter.org. Ditto for FairMormon's Debunking Debunking and my response to other official Mormon apologists who attacked me. The only reason why CES Mail exists is for a reason and a single reason: the CES Director requires it. The reason why my answers to FairMormon and other official Mormon apology attacks exist: to protect my name, personality, and integrity from the blatantly unsmiling attacks of FairMormon, which are shown in full on . Also, its purpose was to have an open discussion of the issues that annoyed so many Averse Saints – a conversation, by the way, these Mormon advocates began and began first with their attacks against me. The only reason why cesletter.org exists is because I need a centrally focused place to be able to deliver my defense and respond to various personal attacks on my integrity by FairMormon and other official Mormon apologists. In addition, I need a centrally authorized place for everyone to access the most up-to-date and accurate CES letter as the original before any church essay. I want to make sure that the essays of the church along with the repairs have been included in the document. I have never once actively promoted or marketed CES or cesletter.org mail on any paid media (PPC, Banner Displays, Billboards, Mailings, etc.). Total marketing spend in 3 years: \$0. As mentioned above, the CES Letter went viral online because others also shared the same questions and concerns I do, independent of my involvement. What errors and errors are there in CES Mail and on my website that I can fix publicly? If there are no errors or mistakes, why am I punished for searching and sharing the truth? What questions am I being punished for? You ask: Explain your search for funding on the internet to address and develop new material related to your concerns that you have with the doctrine of the Church. The real question here is if the church truly believes and is confident in its foundational truth statement to welcome difficult investigations and scrutiny. The real question here is if the church believes in a healthy and balanced Mormon market of information including positive and negative facts about its truth statement. The real question here is whether Erine Ballard really meant anything when he told us to master church essays and discuss issues. I accept and accept from the quotes above. I am a firm believer in freedom and personal freedom. I am a firm believer that the free flow of information is absolutely necessary and critical to the free agency of the individual. If the church seeks to prevent negative events being discussed in the Mormon information market and to excommunicate those with doubts, questions and concerns, the church demonstrates that it really does not care about balance or any real and meaningful intellectual conversations about the concessions made in its essay. In other words, by censoring and suppressing individuals like me who are contributing to the Mormon information market, the church is proving that all the statements made above by its leaders along with Ballard's master of the final essay are just empty words. The CES Letter Foundation, a nonprofit organization 501 (c) (3), is the only organization that contributes to the Mormon information market. Like other non-official Mormon internet organizations such as FairMormon, Mormon Interpreter, SHIELDS, etc., CES Letter Foundation accepts donations. It takes a lot of time, effort, working hours, money and resources to contribute to the conversation in the Mormon information market. FairMormon, Mormon Interpreter and other Mormon organizations understand and receive this, which is exactly why they also accept donations as well. To claim or imply that the acceptance of donations is wrong for the CES Letter Foundation but completely okay for organizations like FairMormon and Mormon Interpreter is to prove that the church has no balanced value, free flow of events and any truly honest intellectual discussion in the Mormon information market. FairMormon himself has published most of the issues found in my 80-page CES letter before their official, uneven, and dissatisfied answers and pet theories promoting a bizarre version of Mormonism that Mormons Chapel would not recognize. FairMormon lists even more issues than CES mail. In fact, I credit FairMormon for helping to make CES mail go as viral online as it was. Why is it wrong for me to publish problems and not for them? After all, there are many Mormons who leave the church after going to FairMormon in an effort to get answers to their doubts and concerns just to find more questions and problems than they had to begin with. Why didn't the church pursue FairMormon for destroying Mormon testimony on the Internet? It is worth making the current remarks of The Old Steven Snow in the Church: I think in the past there was a tendency to close many records or at least not allow access to information. But the world has changed in the world before - with access to information on the internet, we can not continue that model; I think we need to continue to be more open. - Ed. Steven E. Snow, current Church The truth in Church History Part of the church's ancient pattern that it still tightened in 2016 is that it tries to censor and punish public discussions and debates on issues - especially when doubts and important questions are expressed by members. This model has been disastrous for the church in the era of Google and Facebook. The model of adopting 20th-century censorship and control tactics in a 21st-century social media-connected world is seen as nothing short of Orwellian. Contrary to what some assume, it is not my goal nor the goal of the Ces Letter Foundation to drive members out of the church. My goal has been to get official answers from the church as promised to me by its CES Director three years ago. My goal is to protect my name and integrity from blatantly unsmiling attacks. My goal is true, which is why I have asked you and the church several times to correct me and show me mistakes and mistakes for me to publicly correct. It is not me or the CES Letter itself that makes people leave, if they do, but rather facts and information verified by the church's own essays and other LDS-approved sources to examine and challenge testimony. It is not just disturbing events that troubled members, it is betrayal that many members feel learning these disturbing events for the first time in a lifetime of disciplining and faithful study of the history of the church correlation. What errors and errors are there in CES Mail and on my website that I can fix publicly? If there are no errors or mistakes, why am I punished for searching and sharing the truth? What questions am I being punished for? Mr. President, I wrote the following in my November 2, 2014 letter to me My view is that if the Church seeks to remove my members, it is committing a ridiculous unconstitution by punishing me for sharing the truth, most of which is now verifiable through new Church essays. This is especially true in light of my verbal and written promises and is willing to publicly correct any mistakes and errors in CES Letters and websites. This is still my position and offer today. I didn't do anything wrong. As historian and Mormon scholar D. Michael Quinn wrote: Attacking the messenger does not change the reality of the message. If a disciplinary board were held to my questions, pursue the truth and defend my name, the church would show that it was speaking out of both sides of its mouth – professing open and honest dialogue, but punishing those who choose to participate at that level. Finally, President, I know that you will do what you feel is appropriate. Some leaders, such as Hans Mattsson, a regional body in Sweden who, when faced with members asking difficult and un answered questions, have the attitude of recognizing that if members of his management have sincere questions, then it would be wrong for him to discipline them without first examining the issue altogether I'm not going to do it Once he did that, he realized that those questions were important and that the church would best serve its members by providing answers. Instead of acting authoritarily against his fellow Saints and disciplining any of them in question, he found that it was his pastor's duty to support them and help elevate those questions to higher levels of authority to be able to provide competent answers. I relate this to you because when you consider the course of your actions, I want you to understand that you don't need to see yourself just as an executive. You can be an advocate for Saints in your Neighborhood. Understanding that good, sincere members value truth will study church history from a variety of sources – church essays, FairMormon, and even the CES Letter. They will have justifiable questions that remain un answered. You have the authority and responsibility to stand up for truth and authority. You can do this as an advocate and stand with your fellow members in search of the truth or you can stand over them in judgment. The choice is yours. If I was excommunicated and kicked out of the church to ask questions and share the truth through my words and writing offer to publicly correct any mistakes and errors in the CES Letter or website, the church will tell the world that it doesn't care about honesty , transparency, and fairness. Indeed, the church will tell you it's afraid of the very questions I'm asking. Jeremy T. Runnells TL:DR Runnells discusses the Mormon Information Market and its importance to free agency Runnells meets some made against him by Ivins on March 8, 2016, the below granddaddy of runnells passes by. This is a family member called above who is in a hospice. Runnells paid tribute to his granddaddy. March 10, 2016 After rereading Ivins' email, Runnells finds it unclear whether the March 15, 2016 meeting will continue. Runnells decided to email Ivins for confirmation of the March 15 meeting with an email after 3:04 p.m. (screenshot): TL:DR Runnells sought clarification from Ivins on whether the March 15 meeting would continue. On March 11, 2016 Ivins responded to Runnells' March 10, 2016 email with an email after 5:02 a.m. (screenshot): Mr Runnells, I appreciate your feedback on my email. However, despite my desire to avoid misunderstandings, there may seem to have been one. There was never a remote thought of imposing an unexpected disciplinary council on March 15. I would have thought that my email indicated a willingness to communicate with you in writing would make that clear. In the event that a disciplinary board is convened on your behalf, you will be appropriately notified of it. Communicating with you through an ASL interpreter is not something that I am willing to do in unrelated matters here. You have proven your abilities and are willing to write your thoughts. I am willing to communicate directly with you in writing, unfiltered. Instead of a meeting between us on March 15, I invite you to participate in a private written dialogue. If you wish to do that, there are certain conditions: 1. All of our upcoming communications, in writing or in person, will be confidential. They will not be published nor published in any way: printed, electronic or otherwise. 2. As an act of goodwill, while our dialogue takes place, your CES MAIL website and any other related or similar websites, blogs, tweets, etc. will be taken down and you will stop distributing your material to the Church to others. 3. As our dialogue takes place, you will stop trying to raise funds to support your efforts to question the history or activities of the Church. 4. You will be patient with a process that may not answer immediately for all your questions. It can take time. The Lord tends to make us work, study, learn, and trust before He gives answers his way, on His schedule, and on His terms. You have said in the past that you have no desire to hurt the Church or its members. I'm glad to know that, although you need to understand that some of what you have said and done has done if you are sincere in your expressed desire to keep your Church members and discover answers to your questions, it will be my privilege to work with you. Please let me know if you are willing to comply with these terms. Sincerely, President Ivins TL: DR Ivins tries to take their conversation out of the light transparency to the shadow of secret Ivins attempts to censor Runnells and CES Letter by requesting censorship and removal from the Mormon Marketplace of Information March 12, 2016 Runnells replied to an email on March 11, 2016 @ 5:02 a.m. with the following email @ 3:47 p.m. (screenshot). The main response is in the attached PDF, which can be read below the body of the email: Here is the PDF Runnells letter attaching the email to Ivins: March 12, 2016 President Ivins. Here is my response to your 3.11.16 email. Thank you for clarifying your intention to cancel our March 15 meeting and for communicating in writing. I also appreciate your confirmation that you intend to follow the Handbook protocol. Mr. President, as I stated very clearly in my March 7 letter to you, it is my strong position that I have done nothing wrong. I have also clearly demonstrated to you the following principles and concepts: If we have the truth, it cannot be harmed by the investigation. If we don't have the truth, it has to be compromised. - President J. Reuben Clark Truth is not afraid to light, ask questions, investigate and monitor. In fact, the truth requires it. This is true whether the investigation is taking place in private rooms or in the town square. The free flow of information and a healthy, balanced information market is critical and critical to the freedoms and freedoms of individuals. Free agency - said to be the church's most cherished and fundamental principle (after all, Heavenly Father has lost a third of his children fighting for it) - requires not only the existence of a healthy and balanced information market but also access to complete and complete information and facts - both positive and negative. Free flow of all information = real free agency. These principles and values are my principles and values. These values are informing into my own DNA. In fact, few things infuriate me more on this planet than censorship and hinder the free flow of information. To censor and obstruct is to limit and steal the freedom and freedom of all people. As the Church's current Alfi Steven E. Snow acknowledges, the church's pattern is not transparent or complete in terms of records, facts, and information. What are you asking me to do by going down ces letter site and any other related or similar site, blogs, tweets, etc. [sic] and to stop distributing your material about the Church to others is to censor sincere questions as well as difficult facts and facts (and its open discussion in the Mormon market of information) about the church's foundational truth statement, as verified and confirmed by the church's own essays. You are asking me to remove my defense against personal attacks honesty against my name, integrity and personality. You are asking me to limit and hinder not only my own free agency but also the free agency members and seminaries of the church also share the same difficult, sincere question about the church's fundamental statements of truth. Why don't you and the church answer the questions? Why was all this nonsense and secrecy in 1984? I have asked you - for a year and a half now - to correct me and show me errors and mistakes in the CES Mail and on cesletter.org so that I can publicly correct them. Why don't you answer my question, Mr. President? What errors and errors are there in CES Mail and on my website that I can fix publicly? If there are no errors or mistakes, why am I punished for searching and sharing the truth? What questions am I being punished for? You have written: You have said in the past that you have no desire to hurt the Church or its members. I'm glad to know that, although you need to understand that some of what you have said and did did it. If you are sincere in your expressed desire to keep your Church members and discover answers to your questions, it will be my privilege to work with you. Please let me know if you are willing to comply with these terms. Sincerely, Mr. President. 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