



Oak Leaves

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A CONTEMPLATION



Healing Our Wounds

By Parson John

As we enter into October, what is your inner state? What is our collective state? I ask this question not out of some desire for us to measure ourselves and others, to either congratulate or condemn. I ask these questions out of a sense of spiritual responsibility for the whole. I think that it is pretty obvious that our collective state is rather stressed and toxic. We have limited power to correct this reality. We do, however, each of us, have an essential role to play in either helping to bring healing or dis-ease to the whole.

Think back to the collective circumstances of Jesus' life and ministry. His people suffered under foreign control. They had a corrupt king, exploiting his own people in order to serve his own desire to cozy up to Rome and to seek his own enrichment and greed. The Zealots wanted to take arms and find a leader, a messiah, to physically drive the enemy out. The Pharisees believed that if they could engineer religious purity, God would act to drive the Romans out. The Essenes despaired of the whole culture and escaped to the wilderness to form their own pure and separate community. While Jesus, identified more with the Essenes than with any other group, he did not totally identify with anyone. He blazed his own path.

What was his path? Nonviolence. That's why he was a disappointment to the Zealots. Radical inclusiveness and a lack of attention to religious purity. That's

why he was opposed by the Pharisees. Courageous and sacrificial engagement with the culture. That's why he did not stay with the Essenes. What Jesus did was attempt to bring an entirely different energy and vision into the mix, which trusted in spiritual or energetic movements rather than in enforced political and religious solutions. He sought to change the energetic field in which all activity takes place, introducing such energies as "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control," to quote from Paul's enumeration of the fruit of the Spirit in Galatians 5:22,23.

I know. These seem rather soft in the face of such widespread anger, fear, mistrust, and corruption among us. There is a collective panic among us of, "we must do something!" I am not against thoughtful and brave action. Jesus demonstrated both. What he understood deeply, however, was that until we heal our souls by tapping into the only fountainhead of life among us—that presence of God within and among us—all of our efforts will be grounded in the wrong energy of self. To bring true healing, we too must be tapped into the source of all life and healing. We would do well to look at ourselves and ask, "Are we radiating healing energies of courage and compassion in our world, or, are we spewing toxic energies of fear and anger and judgment?"

Whatever your point-of-view, this moment is requiring much of us. It is asking us all to wake up to our collective fall from healing spiritual realities into the narrow and ultimately narcissistic confines of the self. It is asking us to learn again that our lives are not ultimately about us, but about our service of forces and purposes much larger than ourselves. Our lives are about our part in releasing into the collective universe the transforming energies of sacrificial love and service.

Trust, sisters and brothers, that whatever darkness and disruption and evil, that we encounter in the weeks and months ahead, that we are not alone, and that our work is not in vain. You alone can know what is yours to do in this fragile time, but know that the most important part of your work will be evaluated by whether

you are releasing healing or toxic energies into our atmosphere. Draw near to Source and take courage. I am holding us all in deep prayer, trusting in the life which Jesus radiated into our universe and continues to offer to us all. May Christ's life radiate in and through us!

WORSHIPPING TOGETHER IN OCTOBER



Sunday, October 4th, 2020 @ 9:45 AM

Sermon: "The Seduction of Self" by Rev. John W. Monroe, III

Scripture: Philippians 3:4b-14 and Matthew 21:33-46

In Jesus' parable, we are no more than tenants of all that God has planted – the world and all that lies within it. We have been seduced by the idea that we are masters of the universe, that we answer to no one but ourselves and our desires. Such an illusion is unsustainable.

Sunday, October 11th, 2020 @ 9:45 AM

Sermon: "Majoring in Minors" by Rev. John W. Monroe, III

Scripture: Philippians 4:1-9 and Matthew 22:1-14

This parable shows how blind we are to the true purpose of our lives, which is about soul work. We major in minors, relegating inner work to the fringes of our lives and spending our energies on things which do not truly count or last.

Sunday, October 18th, 2020 @ 9:45 AM

Sermon: "The Unbearable Weight of Presence" by Rev. John W. Monroe, III

Scripture: Exodus 33:12-23 and Matthew 22:15-22

John Mark Green wrote, "Grief is love's shadow. The presence of an absence. An unbearable weight of emptiness." Perhaps we refuse to encounter life's depths because we fear its ultimate emptiness. The story of Moses suggests that we might not be able to bear the depth of presence. Therefore, we get seduced by lesser gods like power and wealth.

Sunday, October 25th, 2020 @ 9:45 AM

Sermon: "Learning to See the Grandeur" by Rev. John W. Monroe, III

Scripture: Deuteronomy 34:1-12 and Matthew 22:34-46

Moses caught a glimpse of what his work was leading to. Jesus saw the depths of accepted religious truths which most of us reduce to manageable size, making our lives small in the process.

For more services, visit rumsonpresbyterian.org/upcoming-services

CHURCH SCHOOL



Hello all- we are continuing church school via zoom at 9:45 on Sundays. Look forward to seeing you there! :)

Marie, Church School Director

MUSIC PROGRAM



Dear friends,

I hope October finds you all well. I wanted to bring you a short update:

In the next few months, I'll be recording videos with the choir that I'll be piecing together to create a Cantata presentation for you in December. If any of you have any particular Christmas Hymns you enjoy or Christmas-related poetry, please let me know by emailing at: andreeafegan@gmail.com. Also please reach out if you'd like to contribute any musical performances.

I hope this new season brings you joy, peace, and great health.

Best wishes,

Andreea, Music Director

ADULT NURTURE



Wisdom Wednesdays: Our practice of contemplative Christianity has continued virtually since the onset of COVID-19. We completed a study of Joan Chittister's

book on The Rule of Benedict and have engaged in the practice of a few awareness exercises from G. I. Gurdjieff. Chanting, silent meditation and contemplative conversation will continue to be the heart of these virtual gatherings. You are welcome to join us Wednesday evenings at 7:00 PM.

CHURCH MISSION



RPC Steps In With ASTEP

By Ken Siebelist and Diane Burke

In the Spring of this year, some Mission Commission members joined a virtual Session meeting, via a Zoom connection. There was discussion relative to identifying a mission project, in this pandemic environment. Todd Jorn suggested that the Church should assist disadvantaged students, in their struggle to attend virtual school classes. As we know, Covid has been broadly disruptive to students, while also demonstrating that this disruption is much larger for lower-income students. The lower-income students were more likely to have been financially impacted by COVID-19 and were more worried about the direct health risks from the virus. There have been historically persistent achievement disparities across income levels and between white students and students of black and Hispanic heritage. School shutdowns could not only cause disproportionate learning losses for these students—compounding existing gaps—but also lead more of them to fall behind or even to drop out. The lack of access to technology, coupled with inadequate help at home and a quiet place to

learn, means lower-income children struggle more than ever during the pandemic. This could have long-term effects on these children's well-being. Our mission commission thought giving laptops could help lift the children and give them hope and tools to prevail. It was accepted by all and a decision was made to acquire tablets or laptops, for the purpose of a connection and virtual learning.

Shortly after, Tucker Brennan heard from a woman he knew from his experience working at Camp Johnsonburg. This person, Betty, volunteers at a non-profit program called ASTEP, which operates from the Second Baptist Church of Long Branch. ASTEP represents After School Tutorial Educational Program. The ASTEP group had been reaching out to various programs and entities for months, appealing for assistance for devices, to distribute to their students to connect to their virtual classrooms. Sue Brennan phoned Pastor John to advise of ASTEP's appeal.

It was determined that our mission project would focus on locating Chromebooks and donating them to ASTEP. Session identified funding from the Church's budget for Mission. Chromebooks are either tablets or small laptops, that operate on Google's Chrome software. They have become the standard devices for remote learning for K - 12 school students. The downside quickly became apparent. Everybody wants a Chromebook! They are not on the shelves at retailers, other than the high end models, that can run to \$900 each.

Session members began shopping for Chromebooks. We were then advised that a Church Member had learned of the project and committed to a generous donation, to support the effort. This heightened the urgency we felt and excited the team.

Ken Siebelist connected with a former colleague, Chris, that is still working in the

Technology industry. Chris is a devout Christian and our project resonated with him. He began an e mail thread, with staff inside Synnex, which is one of the largest Hewlett Packard partners in the World. Guess what, no Chromebooks are available. They first stated availability in December, then it became January or February. But, Synnex introduced us to a Value Added Reseller in St Paul, MN, named Vivacity Tech. They specialize in the K - 12 market. Ultimately, we were able to acquire and secure Qty (124) laptops from this company. Additionally, Lee Clay was able to buy (3) units locally.

Diane Burke and Ken delivered (50) Chromebooks to ASTEP on September 16. The laptops were brought to a room labeled IT Lab. When all of the laptops were piled on a table in the corner, one could tell that Veronica, Founder / CEO of the ASTEP program, was overcome with emotion, even though everyone was wearing face coverings.

Ken held a packaged laptop and made some remarks about the Factory Refurbished markings on the box and described that the units have the new HP product, 1 Year Warranty. Veronica quickly began to try to open the package, somebody located scissors. Veronica appeared overwhelmed! She opened the device and lightly ran her fingers over the screen and the keyboard, as if to ensure it was real. There were tears in her eyes and she excused herself and left the room for a minute or two.

When she returned, Veronica mentioned their new motto, "Unity in the Community." The conversation ran on a wide variety of topics; community's assisting others, the cross cooperation of different faiths, different Churches. Veronica attempted to link the connections that made this project a reality. Betty was there with the group that day. She is the woman connected to Tucker Brennan. Many different connections made this project a reality.

Gratitude and sincerity was everywhere in that room! You could feel it!

On September 21, Pastor John, Diane and Ken delivered the balance of the Chromebooks to ASTEP. Pastor Gibson, (his Church) was there, in addition to the Assistant Superintendent of the Long Branch School system and a gentleman from The LB Board of Education.

Veronica presented certificates to the men from the LB school system, to Rev Gibson and to Rev Monroe. There were pictures taken of the group and talk of visiting our Church, once life becomes normal again.

This was a Team Effort and a very successful project! We hope to see the faces of some of the children, when they receive their very own Chromebook!

CHURCH NEWS



Red Bank CROP Hunger Walk



Red Bank CROP Hunger Walk is part of a national network of community-based fundraising walks, raising funds to fight hunger in our local communities and in some of the most vulnerable communities around the world through the global partners of Church World Service.

This year is the 40th Walk here in Red Bank. Rumson Presbyterian has been a faithful participant throughout the years. This year's walk will not take place at its usual location: Red Bank Regional High School. To stay in compliance with social distancing CROP is asking for all walkers to walk anytime, anyplace in October in small groups or individually and walk at least 4 miles, over the course of the month.

The goal this year is to raise \$110,000. Most of these funds will be raised online. There is a team set up for Rumson Presbyterian Church. Please donate as you are able. Funds raised support vulnerable people throughout the world, and support 15 non profits here in Monmouth County. The link to donate: <https://www.crophungerwalk.org/redbanknj/Team/View/139302/Rumson-Presbyterian-Church>.

Remember that our world has changed and needs are great in 2020. The 15 local partners the Red Bank Crop Walk for Hunger supports along with the Global Partners of Church World Service (CWS) are appreciative as well. So let us Walk, Donate, touch lives to Make A Difference in 2020.

Racial Equity : Exploring White Privilege and Anti-Racism



Our group recently worked through the 21-Day Racial Equity Challenge. If you are interested in finding out more about the Challenge, each day is posted on the Church's Facebook page: <http://facebook.com/RumsonPresbyterian>. You can work through it at your own pace.

We are continuing to meet on the third Monday of the month at 7pm. We will be reading the book *Caste: The Origins of our Discontent* by Isabel Wilkerson. All are invited to participate. Please let the Church office know if you want to be added to the email list (admin@rumsonpresbyterianchurch.org).

Protocols for Reopening at Rumson Presbyterian Church



As our church leadership discerns how and when to allow in-person gatherings, we affirm our commitment to every person's safety and to the service and wellbeing of the community of which we are a part. We acknowledge that we are part of a church and community in which different needs and perspectives exist side-by-side. Just as we believe that Christ sees and values all, so we affirm our conviction that, as Christ's body, we are called to see and value all in this challenging time of global pandemic. Our commitment as Presbyterians is to

seek the mind of Christ in all that we do and in creating and administering these protocols for in-person gatherings on church property.

Virtual worship will continue to be offered for the foreseeable future.

Protocols

1. We will not allow more than 30 people in the sanctuary for worship.
2. The date of our first in-person worship service will be September 13, 2020 at 9:45 AM.
3. All participants will be required to wear masks and abide by social distancing recommendations, at least six feet apart, with the exception of immediate family.
4. There will be no congregational singing. All hymnals, Bibles, cards, pencils and cushions will be removed from the sanctuary. Music may be provided by our Music Director and/or designated soloist, who will be at a safe distance from worshippers.
5. At least two trained ushers will be required for any in-person worship. Doors to the buildings will be locked until ushers are in place. Worshippers will be allowed to enter through one of two doors into the foyer from the parking lot or the door facing River Road. Worshippers will exit through the door leading to the porte cochere. One usher will be in the foyer, the other at the door leading to the porte cochere. Ushers will assist people in finding seating in places that are marked for seating. There will be no bulletins.
6. Offering plates will be set at the two entrance doors and the one exit door. They will not be passed around in worship.
7. On Communion Sundays, there will be no sharing of elements. Worshippers will either bring their own elements or partake symbolically.

8. There will be no fellowship gathering and no coffee hour after worship. If weather allows, worshippers may speak with each other outdoors after worship, observing social distancing and the wearing of masks.
9. Physical greetings such as handshakes and hugs will not be allowed. Thorough cleaning protocols will take place before and after every worship service.
10. The Sunday worship service will continue to focus on those participating by virtual mode.
11. Signed waivers will not be required for members or for Sunday worship.
12. Names of all worshippers will be recorded.
13. Downstairs bathrooms will be open and use encouraged only as necessary.

Giving



Rumson Presbyterian Church is excited to partner with the Presbyterian Foundation and Vanco Payment Solutions to bring you our GivePlus Online Giving page, which you can access by clicking on the button below.

[Give Now](#)

We are also listed in the GivePlus Mobile App, which can be downloaded to your smartphone, making Online Giving even easier. This YouTube video explains how to get and use the App. In addition, here are links to two more documents

about the service and the App: “Vanco GivePlus Church FAQs for Donors” and “Vanco GivePlus Church How it Works”.

Note: 2% of your GivePlus donation will be retained as an administrative fee by the Presbyterian Foundation.

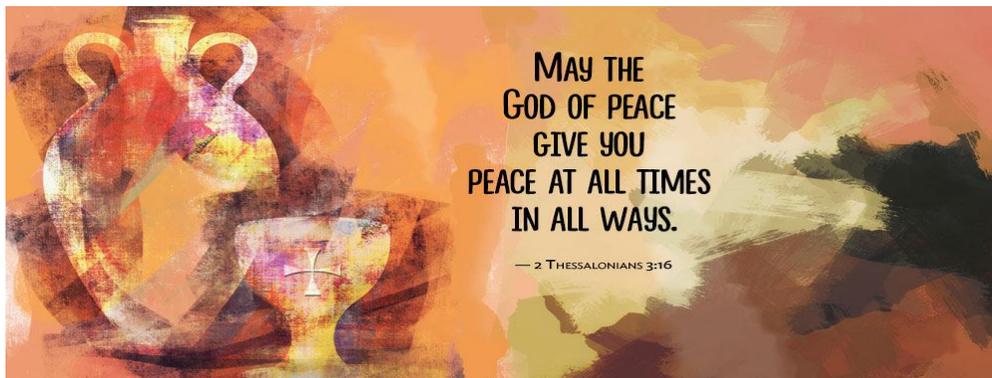
PC(USA) NEWS



Presbyterian Church (U.S.A.)
Presbyterian Mission



PEACE & GLOBAL WITNESS
SPECIAL OFFERINGS
PEACEMAKING AND RECONCILIATION



Together We Are Building God's Household Of Peace

Our work of peace and reconciliation is supported by gifts to the Peace & Global Witness Offering. These gifts also unite us with Presbyterian peacemakers across the country and the world who are active, not passive; who are doing, not waiting.

25% of this Offering stays with individual congregations to support local peacemaking and reconciliation efforts and ministries.

25% of this Offering will go to mid councils to join congregations in support of peacemaking throughout presbyteries and synods.

50% of this Offering supports the work for peace and reconciliation being done by Presbyterians across the globe.

We are the peacemakers. We are the Church, Together.

When we all do a little, it adds up to a lot.

The Peace & Global Witness Offering enables the church to promote the peace of Christ by addressing systems of injustice in our own communities and around the world. Together we are building God's household of peace where everyone is welcome; where all can find compassion, peace and justice.

Many congregations receive this offering throughout *A Season of Peace* — beginning on September 6, and culminating on World Communion Sunday, October 4. Sign up to receive a daily email during A Season of Peace on the Practices of Building Peace at pcusa.org/subscribe (look under Advocacy and Social Justice).

CARING FOR GOD'S EARTH



Submitted by **Diane Burke** and **Sue Smith**

We are running a series of articles from [Mission Crossroads](#) on the impact of climate change around the world.

[Fighting climate crisis in Madagascar](#)

Church works to alleviate hunger and loss of biodiversity

by **Dan Turk** | **Mission Crossroads**

MADAGASCAR — The Fiangonan'i Jesoa Kristy eto Madagasikara (FJKM), PC(USA)'s partner denomination in Madagascar, believes strongly in spreading the gospel and helping people improve their lives. The FJKM also believes that Christians have a responsibility to help preserve Creation. Church leaders often quote Genesis 2:15, "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (NIV). Helping people improve their lives while helping to preserve Madagascar's unique biodiversity is especially challenging given the extent of hunger and poverty in [Madagascar](#) and the environmental degradation threatening many species with extinction. The climate crisis is intensifying these challenges.

Alarming poverty

According to the [World Bank](#), "Madagascar is among the poorest countries in the world with 75% of the population living on less than \$1.90 per day." The majority of people are subsistence farmers who produce most of their own food, with hopefully enough extra to sell to purchase necessities such as clothes and medicines, and to pay school fees. The [Global Hunger Index](#) 2019 found hunger in Madagascar to be in the [alarming category](#), the fourth worst of the 117 countries for which sufficient data was available. Chronic malnutrition is so prevalent that nearly 55% of children under 5 years of age are stunted.

Unique biodiversity

The vast majority of Madagascar's plants and animals are endemic to the island nation, meaning that they are found naturally only in Madagascar. Lemurs, tenrecs, the fosa, the Tahina palm and six species of baobabs are some of Madagascar's endemic animals and plants. Should they go extinct in Madagascar, many would go extinct entirely.

Environmental emergency

Hundreds of Madagascar's plants and animals are threatened with extinction. For example, six of the world's 25 most endangered primates are lemurs from Madagascar (according to the report "Primates in Peril 2016–18"). A distinguished group of scientists recently declared that the world is facing the "last chance for Madagascar's biodiversity." The Association for Tropical Biology and Conservation concluded in 2019 that "without urgent action, it will soon be too late to save some of Madagascar's most iconic habitats and species."

Deforestation is the major driver of biodiversity loss. Selective removal of endangered species, such as rosewood trees for making high-priced furniture and the angonoka tortoise for the international pet trade, also plays a role. Deforestation is often done to obtain agricultural fields (known as slash-and-burn agriculture), to get firewood and to make charcoal for cooking meals in urban areas. Cutting trees to build houses and to make boards for construction also contributes to deforestation.

Population explosion

Madagascar's population, currently estimated at about 27 million, is expected to grow to more than 55 million by 2050. Population growth alone will put extreme pressure on agricultural production and remaining natural forests.

Climate crisis

In 2019, Time magazine, using analysis from Verisk Maplecroft, declared Madagascar to be one of the ["10 countries most vulnerable to climate change."](#) The changing climate is expected to cause an "increase in temperature of 2.5 degrees Celsius to 3 degrees Celsius, increased unpredictability of seasonal rains," and "increased incidence or intensity of extreme weather events, including droughts, cyclones and floods" (USAID Climate Change Risk Profile, Madagascar). Extreme weather events exacerbate hunger. In their search for means of survival, people often adopt environmentally destructive practices, such

as cutting native forests to make charcoal or doing slash-and burn agriculture to grow corn as a cash crop. These secondary effects on Madagascar's biodiversity are probably much greater than the direct consequences of higher temperatures.

What can be done

Recommendations for alleviating hunger, loss of biodiversity and the effects of the climate crisis are similar and interrelated. Common recommendations for Madagascar include diversifying crops, increasing funding for national parks, planting fast-growing trees, reducing corruption, enforcing environmental laws and improving educational opportunities.

Climate justice means that countries largely responsible for creating the climate crisis should help countries like Madagascar that have very low carbon emissions but suffer the consequences of climate change.

The church's involvement

The FJKM, the largest Protestant church in Madagascar, is fighting hunger and loss of biodiversity in many ways. It has integrated training in growing fruits, vegetables and fast-growing trees into the program of study for student pastors. This helps the new pastors feed their families and provide technical assistance for others in their communities to help reduce hunger and promote resilience in the face of climate change. As part of their training, seminary students do field trips to natural forests where they see lemurs in the wild and learn about the threats that jeopardize their continued survival.

The FJKM's Fruits, Vegetables, and Environmental Education (FVEE) program provides native trees for planting at FJKM schools and churches to help people learn about the value of Madagascar's amazing trees. The FVEE has set up a fruit center in northwestern Madagascar to harness the potential of mangos and other fruit trees to reduce poverty and hunger. Mangos grow well on soils of low fertility in areas that have a long dry season. With assistance from the

Presbyterian Hunger Program, over 100 low-income farmers have recently been trained to plant, grow and graft mango trees. By growing selected mango varieties and grafting their own trees, these farmers will have opportunities to greatly improve their lives.

In Madagascar, the challenges of hunger and loss of biodiversity are made worse by the climate crisis; nevertheless, the FJKM, in partnership with the PC(USA), is helping to make a difference.

“That is the greatest injustice of climate change — that those who bear the least responsibility for climate change are the ones who will suffer the most.” — Mary Robinson, adjunct professor of climate justice, Trinity College Dublin; former U.N. high commissioner for human rights; former president of Ireland (Global Hunger Index 2019)

Get

involved

Consider supporting the work of Dan and Elizabeth Turk to improve the lives of Malagasy people:

pcusa.org/donate/E200418

A MEDITATION



**Some simple but urgent guidance to get us through
these next months**

by [Richard Rohr, OFM](#)

September 19, 2020

I awoke on Saturday, September 19, with three sources in my mind for guidance: Etty Hillesum (1914 – 1943), the young Jewish woman who suffered much more injustice in the concentration camp than we are suffering now; Psalm 62, which must have been written in a time of a major oppression of the Jewish people; and the Irish Poet, W.B. Yeats (1865 – 1939), who wrote his “Second Coming” during the horrors of the World War I and the Spanish Flu pandemic.

These three sources form the core of my invitation. Read each one slowly as your first practice. Let us begin with Etty:

*There is a really deep well inside me. And in it dwells God.
Sometimes I am there, too ... And that is all we can manage these
days and also all that really matters: that we safeguard that little
piece of You, God, in ourselves.*

—Etty Hillesum, Westerbork transit camp

Note her second-person usage, talking to “You, God” quite directly and personally. There is a Presence with her, even as she is surrounded by so much suffering.

Then, the perennial classic wisdom of the Psalms:

*In God alone is my soul at rest.
God is the source of my hope.
In God I find shelter, my rock, and my safety.
Men are but a puff of wind,
Men who think themselves important are a delusion.
Put them on a scale,
They are gone in a puff of wind.*

—Psalm 62:5–9

What could it mean to find rest like this in a world such as ours? Every day more and more people are facing the catastrophe of extreme weather. The neurotic news cycle is increasingly driven by a single narcissistic leader whose words and deeds incite hatred, sow discord, and amplify the daily chaos. The pandemic that seems to be returning in waves continues to wreak suffering and disorder with no end in sight, and there is no guarantee of the future in an economy designed to protect the rich and powerful at the expense of the poor and those subsisting at the margins of society.

It's no wonder the mental and emotional health among a large portion of the American population is in tangible decline! We have wholesale abandoned any sense of truth, objectivity, science or religion in civil conversation; we now recognize we are living with the catastrophic results of several centuries of what philosophers call *nihilism* or *post-modernism* (nothing means anything, there are no universal patterns).

We are without doubt in an apocalyptic time (the Latin word *apocalypsis* refers to an urgent unveiling of an ultimate state of affairs). Yeats' oft-quoted poem "The Second Coming" then feels like a direct prophecy. See if you do not agree:

*Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*

Somehow our occupation and vocation as believers in this sad time must be to first restore the Divine Center by holding it and fully occupying it ourselves. If contemplation means anything, it means that we can “safeguard that little piece of You, God,” as Etty Hillesum describes it. What other power do we have now? All else is tearing us apart, inside and out, no matter who wins the election or who is on the Supreme Court. We cannot abide in such a place for any length of time or it will become our prison.

God cannot abide with us in a place of fear.

God cannot abide with us in a place of ill will or hatred.

God cannot abide with us inside a nonstop volley of claim and counterclaim.

God cannot abide with us in an endless flow of online punditry and analysis.

God cannot speak inside of so much angry noise and conscious deceit.

God cannot be found when all sides are so far from “the Falconer.”

God cannot be born except in a womb of Love.

So offer God that womb.

Stand as a sentry at the door of your senses for these coming months, so “the blood-dimmed tide” cannot make its way into your soul.

If you allow it for too long, it will become who you are, and you will no longer have natural access to the “really deep well” that Etty Hillesum returned to so often and that held so much vitality and freedom for her.

If you will allow, I recommend for your spiritual practice for the next four months that you impose a moratorium on exactly how much news you are subject to—hopefully not more than an hour a day of television, social media, internet news, magazine and newspaper commentary, and/or political discussions. It will only tear you apart and pull you into the dualistic world of opinion and counter-opinion, not Divine Truth, which is always found in a bigger place.

Instead, I suggest that you use this time for some form of public service, volunteerism, mystical reading from the masters, prayer—or, preferably, all of the above.

**You have much to gain now and nothing to lose. Nothing at all.
And the world—with you as a stable center—has nothing to lose.
And everything to gain.**

IN MEMORIAM



Karen Ann Fulcomer

April 11, 1945 ~ September 7, 2020