

RUSSELL'S RUMINATIONS
A LETTER OF ANALYSIS AND COMMENTS ON ISSUES
OF INTEREST TO THE HOLY SPIRIT

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Dear Friends and Potential Friends:

Most of you have read the issue of this letter dated last October, identified as Vol. II, No. 2 (If you didn't get a chance to read that one, please let me know... for you should.) If you remember, the first page and a half of that one explained, in some detail, the original and basis for this publication, and I shan't repeat the whole story here. In explication of the sub-title, above, however, I shall reiterate that since mid-1979 I have been doing a unique kind of meditation. It usually is in the early morning (though not always), typically 3 or 4 times a week, and in the quiet time I become sort of a "channel" for the Holy Spirit, who "takes over" and gives me "teachings," written in my own hand and with my developed vocabulary, but using a knowledge source quite beyond mine. I now have thirteen "books" of the original, handwritten teachings, about 35 to a book, so I'm somewhere now around 450 meditative writings as source material. My son, John Patrick, gave me, as a Christmas present, the promise to put the teachings in typewritten form... and he now has completed Books 1 through 4.

As I try to explain it, it still seems a bit odd and unlikely, but I am quite comfortable now with the process, and I'm quite willing to receive these teachings. Willingness to share them with some others is coming slowly, with a Sunday morning adult study class at the Presbyterian Church in Carbondale and these Ruminations as my major vehicles at present.

For those of you who are Christian, the Source identifies Himself unabashedly as the Holy Spirit, the teaching-counseling-friendly nature of the Lord God who was and is in Jesus, the Christ. In John's Gospel Jesus promises to send the Holy Spirit, and so He has. A few teachings do not appear to agree with most orthodox interpretations of some Scriptures, but the Spirit assures me that they disagree only to the extent that Scripture disagrees with Scripture... where truths stated seem incompatible. Western thinking is to the effect that if one thing is true, its opposite must be false. The Lord God and His Spirit cannot be bound by this cultural preference. Some Christians may fear that this is some satanic force teaching me in the guise of the Spirit. That could be so, I suppose, but it seems unlikely to me... and if, after reading these excerpts, you still have such fears... then I guess you just must have them.

Nearly two years ago I had a meditation called "Present Convictions," the last paragraph of which said:

... Your present convictions are that you have purpose in being in this earth, that I have chosen you for a small but important task, that the relationship with Me, the Spirit, is an equal relationship with Me, Jesus Christ, and Me, God Almighty. You have virtually no sense of evil because of your conviction of My Power and pervasive influence... just as health overrides illness. You are open to My teachings

and to the leading of My Spirit. You have not yet reached enlightenment. Be proud, yet humble. (from "Present Convictions," May 20, 1980, p.3)

For those of you who are not avowedly Christian, but have spiritual interests and inclinations, please just read these pages for value and insight that may lie therein... as you would other writings.

And if you, any of you, disagree with something or want a clarification of some statement or some position, please communicate this to me. The Spirit is quite willing to deal with such matters... and often (but not always) will respond to a request. (Recently, John Patrick went through all the volumes and then asked, "Have you had any teachings dealing with Success?" I couldn't remember any, and our joint search turned up none. But the next morning I received a teaching entitled, simply, "Success"... and the following morning one called "Success, Again." Both were apparently helpful to him.)

So, that's more introduction than I intended, but maybe if I keep trying to explain how this comes about I shall get better at doing it.

In about 1968, shortly after coming here to Southern Illinois University at Carbondale I began the development of what I called an Ecological Perspective on Health (Health Education being my professional and professorial field). This led on to what I now call a Holistic Perspective, where health has dimensions that are physical and mental, certainly, but also emotional, social, and spiritual... and environmental. In other words, the health of any individual will be affected, positively and/or negatively, by the total environment in which she functions... the natural and the human-made.

For the past five years I have taught our basic graduate course, Human Ecology, which allowed me to both teach and learn in relation to this concept. Then this academic year I began to teach a senior-graduate course called Environmental Dimensions of Health and also to present the Health segment (4 lectures) in the large, multi-disciplinary General Studies course with the less than modern title, Survival of Man.

So... what has all of this to do with this particular letter? Well, the Spirit has suggested that I develop these Ruminations from His teachings relating to the environment. I thought that was a commendable suggestion, and so, without further preliminaries, here we go.

The teachings I shall use have dates spanning the time period May 16, 1980 to March 16, 1982. I shall not use them in chronological order, however, but will create a new "story" based in the quotations. The first one, then, is from November of 1980; called "Christianity and the Earth," it comments initially on some reading I was doing, the title of which I can't now identify...

You have been reading some writings about Christianity that are not very complimentary and that put this religion of Mine in a narrow perspective. Let Me widen it for you this morning, o son. Christianity does have boundaries, but they are not as constricted as some of these writings indicate.

Christianity definitely has a base in the earth. I created this earth, and I have been around, affecting its functioning, ever since. I am the only God, and therefore all religions are manifestations of Me. I did come to the earth and live as a human.

Christianity stems from that experience, and this gives it a unique quality... (from "Christianity and the Earth," Nov. 6, 1980, p.1)

This Spirit who speaks through these writings of mine identifies Himself (and Herself, too, remember... the term is used just for literary convenience) as the Triune God of Christianity... and also the only God. (This is an interesting point, but only tangential to this Ruminations.) There are some who would say that Christianity does not, even should not, have much of a concern for this physical orb called the earth. Not so. The Christian faith does have a base in the earth. It is not just "other-worldly." He then goes on to say...

Christianity persisted in Europe and America, despite its rejection by those who developed science and technology. There could be no real rejection of it, however, for it has more capacity to reach the spirits of persons than does science. So these forces have co-existed. Just know that Christianity, is in uneasy relationship with these, and is in no way bound only to them. It is a test of Christianity's adaptability to see it functioning along with a life view that actually rejects many of its premises. (from "Christianity and the Earth," November 6, 1980, p.2)

This says several important things. Christianity was well-established as science and technology developed... and they developed partly as a challenge to the "monopoly" that the Church claimed to have in knowledge production. Christianity was not able to throttle science, for this new force did have a vitality and a way of producing new truth that was evident. But these new arenas could not supplant religion in the nurturing of souls (for the majority... even today), so we have experienced "co-existence." Science and technology are behind our present "high standard of living." The Spirit does not reject this result per se, but wants it to be known that Christians are "adapting" to a lifestyle which rejects some of Biblical principles. One further comment about science, perhaps particularly about the social and behavioral sciences...

Science is a way of knowing, and it has some real value. Science is strongest when it contributes from its strengths and does not seek to denigrate other ways of knowing. It is best when it admits that it can know only what its way of knowing allows... and that this is far from complete, mainly because it does not often include My actions and purposes. It has limited value in knowing about humans and their actions. (from "Christianity and the Earth," November 6, 1980, p.2)

The traditional method of science has been to delimit investigation, studying only a small portion of the potential whole... and then assuming that "all of the little pieces make a real whole." Ecology, as a science, challenges that assumption... with the premise that the reality is not the sum of "parts", but, rather a constantly dynamic and interacting group of forces. When you add humans to the ecological scene, with individual differences and cultural variations, the "old" methods of science begin to seem more like ritual exercises than like ways of finding truth. And, as the Spirit says, if God's actions and purposes are not considered in the reality being studied, then the results and the conclusions are surely to be incomplete.

The teaching continues...

Christianity has roots in the earth, and it values the earth. Christianity puts high value on humans. The balance is now being pushed over toward humans and away from the healthy functioning of the earth. This is not as it should be. The balance must be restored, either consciously and purposely by people, or by the dying off of people and machines, without replacement, so that balance is restored. (from "Christianity and the Earth," Nov. 6, 1980, pp.2,3)

So He says, rather directly that the balance between humans and the healthy functioning of the earth is being lost, and that balance will have to be restored. And an increase in deaths is part of that balancing. Some current humanistic and even Christian thought is to the effect that each human life is so sacred that any "premature" death (before age 90?) is undesirable... and that God wants only continued life. The Bible, our best story of God's relationship to humans, is certainly one of the interplay of life and death. God creates life in the first chapter of Genesis and destroys most of it in the seventh. Moses leads the people of Israel out of Egypt and through the wilderness, but must die rather than enter the Promised Land. Israel is given the "land of milk and honey", but most of this land's inhabitants must die in the process. So, I do not see it as "out of character" for the Spirit to say that deaths must occur, along with, presumably, a reduction in conception.

Now, lest we think this admonition refers only to the "population problem," which is one in which we can blame "those other people," hear this stern message to us...

Just as I abhor idols when these stand in place of love and reverence for Me, so I loathe (yes, that is the word – strong, isn't it?) the elevation of the products of the earth (usually manufactured) above Me. Many of these have places, but always as gifts of the earth, through Me... as symbols... rather than as royal reality. This is an attitude that is being lost. Do your part to maintain and restore a proper rhythm between humans and products. (from "Earth as a Sacred Body," May 18, 1980, p. 2)

Our imbalance may not be so much in excess people as in our elevation of products into needs... our commitment to manufacturing more and better products, no matter what this does to the earth. The powerful thought continues...

The sacredness of the earth comes from its relationship with Me – created by and representing beautiful facets of. So it is with the sacredness of you and of all others – you were created by Me and represent aspects of Me on this larger creation. Feel more kinship than superiority. You are a superior creation only as you do not proclaim it and, instead, serve Me... and other creations lower.

The wisest consumer is she who uses the fruit of the earth as a gift, with a strong sense of alternatives, rather than as one who deserves and one who absolutely needs. In drinking, if you must have a drink, or another, you are ill. In use of the many fruits of the earth, if you must have something, you are ill... and there is a large spiritual component to that illness...

It is only as you acknowledge the sacredness of all of creation that you merit the sacredness of your own creation. The last shall be first, and the first shall be last. (from "Earth as a Sacred Body," May 18, 1980, p. 3)

Here is a crucial spiritual premise, as I see it. The sacredness of the earth and of us humans inheres, first, in our creation by God and then, secondly, in our right relationship with the Creator and with all else created. "Feel more kinship than superiority." Isn't that an important perspective for interaction with the "lesser creatures" and with the earth, air, and water? In terms of products we're asked to be aware of our "addictions"... things we must have if life is to be "even bearable." Turning the statement concerning a "spiritual component" around, it seems to say that spiritual health is increased as I do not feel a need for the "fruits of the earth"... for any particular "thing."

Several years ago Lenore, my wife, needed money to start her property management business. The only viable way to obtain that seemed to be in remortgaging the Farm. I then was faced with the "fact" that I really and truly wanted the Farm clear of debt. I wanted to own it outright some day, and remortgaging meant that I could never accomplish that. So it became clear to me that there was a spiritual as well as a monetary reason for taking this action. I needed the Farm too much, and I had to give up that need. So I did. We even moved into Carbondale for a year and a half. The Spirit's comment on this was:

... You were wise in "giving up custody" of the Farm. You gave it up as a necessity and may now possess it as a truer reality. It is in giving, or in giving up, that you receive most. This has many applications. (from "Earth as a Sacred Body," May 18, 1980, p. 3)

Since I have intruded our Farm into the muse, I'll go on with that bit of reality. For those readers who are not old time devotees of our lifestyle... we bought a 32 acre farm in 1971, nine miles south of the campus in the rolling foothills of the Ozarks which is lower Southern Illinois. The place is about half pasture, pond, and tillable land and about half woods. We live in a big old farmhouse, remodeled under Lenore's able and imaginative contractorship. It has an "old comfortable" feeling to it, and I have no doubts that this is exactly where we should be. We raise food essentially for our own needs and use, rather than for commercial gain. The place has a natural beauty to it, but the enhancement of this is my opportunity. But hear what the Spirit had to say, about a year ago now, when we were living in Carbondale, but preparing to move back out here...

... It is not a strong Christian principle that spirit is to be found and experienced in a place. Yet you realize that the Old Testament is full of incidents and experiences that firmly suggest this to be true with My chosen people, the Jews. That heritage should be maintained by you Christians today. It is not inconsistent with the presence of Me, the Holy Spirit. It is just a nice complement to the spirit that is in people and that which is Me.

... Two truths need recognizing. One is that a place can reflect the spirits of those who inhabit it... or who are there for some occasion. A spiritual event can transform a place, and the spirit of the event AND of those participating can be reflected in obvious ways. The other truth is that a place can have a spirit of its own that stimulates the spirits of those who come to it, making events there more

spiritual than they would be elsewhere. So be aware and appreciate that your Farm is such a place. It has been an important part of your life... and shall be even more so from now on.

... Knowing that many of the actions you take out there can enhance the spirit already evident in the place is the most important motivation for hard, dedicated work out there. Yet you shall find that because of this fact of spirit inherent that the work shall rarely seem hard. Each task is one that can free and make more evident the spirit of the place. Decide what you shall do and concentrate upon this, rather than upon the many alternative tasks. This is the way to maximum accomplishment. (from "Farm as Spirit," April 11, 1981, pp. 1,2,3)

This was a rather new thought for me... that there could be a spirit in a place that could complement the spirits in the people there and the Holy Spirit as well. I was somewhat surprised but otherwise pleased at being told that our Farm was such a place (and therefore it seemed to merit the capital F). The spirit can be enhanced by what I do (and therefore, I assume, can be diminished by what I fail to do). Now such a bit of knowing could inspire a goodly amount of guilt in a committed Calvinist, but it does not, in me, because of the last two sentences above. In another teaching this was said in a slightly different, but clearer, way... if something looks ugly or out of place to you, do something about it; if you are not willing to take the action, just appreciate the positive beauty in the place instead. And I can attest that the work here rarely seems hard.

I have known for some months that environment and spirit would be the theme for this Ruminations, but last week as I was finally "Cranking up" to actually produce it, I received a teaching that was more specific about some things to do around the Farm.

... Another important balance is that between beauty and practical production. Mix vegetables and flowers. Encourage the beauty that is seasonally automatic on your Farm. Also take sufficient time to "clean up." Part of beauty is positive addition to the environment; another part is removal or prevention of ugliness...

... Continue to use the environment to enrich itself. Some harvesting of your manure is in order. You can transform it from ugliness into growth-producing tilth. Do so. Utilize earth. Develop more compost. Encourage the natural processes of decay, which also are the processes of generation. That is demonstrated in the environment, but is a principle that applies to human life as well...

Express love and appreciation for the environment. It is part of My creation and will respond to positive feelings and actions. It is not just inert matter. It is creation. Appreciate My work. (from "A Ruminations on the Environment." March 16, 1982, p. 3)

Another example of the rhythm of life... adding positively to the beauty – planting flowers, putting up a grape arbor, keeping the grass cut... and also cleaning up the ugliness – picking up broken limbs, controlling weeds where they are not appropriate, cleaning up wooden debris around Ye Olde Woode Shedde... And still another rhythm, that of the processes of decay being also those of generation.

I have “made” compost now for 25 years, and it still is amazing to me how a mixture of organic materials, moisture, and physical turning does produce beautiful new soil in a relatively short time.

Christianity is still not a nature-worshipping religion, yet the reaction against being so perceived has been, it seems, too extreme. The earth is God’s creation. It may also be dirt, trees, stones, buildings... but it is, first of all, His creation. And this needs to be appreciated.

I haven’t used the term “garden” here, but listen to the Spirit’s description, which moves us back from our Farm to the earth in a larger, global sense.

The earth is a garden... My garden. There was a special garden in early times, but it was only a special part of the larger whole. The principle holds today – there are special gardens within the earth. Your meditation garden and Peter’s park are two places on your farm with special qualities. The Farm is special within the larger geographic region. Be more purposive in creating and maintaining these places of special beauty. These symbolically show respect for the sacred body of the earth. Wherever you are for any length of time create such a “garden.” Consider how to do it in winter as well as summer.

The earth is real, but it is also symbolic. It gives forth usable resources but does so best when there is care and concern shown by those who use. Wastes need to be rendered usable again. Control of true pollutants must be maintained, or the earth’s capacity to give diminishes. So with each of you. Others give to you, but without fruitful use and reciprocal giving others cease to give, and turn away. Sharing – one of the chief spiritual practices in human relationships – has its analogue in humans and the earth. Ponder this long and often. (from “Earth as a Sacred Body,” May 18, 1980, pp. 1,2)

I have a “meditation garden,” just down from the house, which is planted in a combination of flowers and vegetables all summer. It looks down over the back pasture, then up a hill into woods, up to an orchard on the hillside, and, finally, to the western horizon. It is a special place of beauty, particularly at sunset and on clear nights when the stars are bright or the moon is full, bathing the garden in that eerie lunar light. I have an old reclining lounge chair there, from which I generally view that small, lovely fragment of the greater earth.

Our fourth son, Peter, was killed in a head-on collision in late 1976, and we buried his body on the side of a hill on the other, and highest, end of the Farm. Several years before we had planted this hillside in pine seedlings, both white and scotch. When we dug his grave there the pines were 3 to 5 feet high, and now they’re 12 to 14 feet up. His grave is in the midst of those pines, and is now partially covered with fallen pine needles. At the head of the grave stands a 7 foot cross, hand-made by a young friend, with his name and dates hand-carved by an elderly friend. It is of old white oak and certainly fits the description of an “old rugged cross.” I keep the natural grass of the hillside mowed and clipped in the grave area, but otherwise it is just a “natural site.”

This year I hope to build a bench on which to sit in that ever deepening pine grove. I have been planting pines since 1958, and I have always wanted my own pine grove in which to sit and watch the sun go down or the moon rise, much like the Okinawan people in Tobuki in “Teahouse of the August

Moon.” Now I almost have it, along with the bittersweet experience of sharing it with a son who didn’t quite make it to manhood here in the earth, but who is, according to the Spirit, progressing well in the realm where he grows and develops now.

I was intrigued by the analogy between the need for care of the earth in order for it to give forth most fully and human relations... the necessity for sharing, that most spiritual of human interactions. In both sides of the analogy the beginning is concern for the other, as great as, or greater than, concern for self. Then there is a willingness to take what the other has to give, followed immediately by a willingness and the action to “give back”... to share. And, of course, the initiative can be in self. There is a portion of my vegetable garden that started as pretty sub-standard soil. I have added compost, manure, old hay, and leaves to it each year, and it process better each summer. In a few more it shall be “giving back” quite bountifully, I predict. This has an obvious parallel in the human realm, in doing for others before they have done for you... and even continuing when the response is minimal or negative.

As I come back to a broader look at environment and its relationship to spirit I offer this perspective... again... from the Spirit.

The Bible is limited in addressing this issue of technology and energy use and the earth. The situation was just much different when it was enacted and written. There are principles to be applied, certainly. But I, the Holy Spirit, must speak and work in these modern times to help make adaptations to which the Bible does not point. (from “Christianity and the Earth,” November 6, 1980, p. 3)

There are some, who would be skeptical of the validity of these teachings, who would say, “Go back to the Bible. Everything you need to know is there.” Well, as this paragraph suggests, the Bible says nothing about oil, chemical fertilizer, nuclear energy and waste, multi-national corporations, IUD’s, coronary by-pass surgery... many aspects of the present opportunity-dilemma can be addressed only with principles. But the Holy Spirit, as promised to the disciples, and hence, to us in the Gospel of John, is not “stuck in” or limited to Biblical times. The Spirit is as up-to-date as next Sunday’s New York Times and/or next week’s National Enquirer.

At the time of the above teaching I was reading a new book by Jeremy Rifkin called Entropy (which I now am using as one of the texts for my course in the Environment). It shall not be a popular book at this time, because he says the fundamental way of thinking developed during the industrial revolution will have to be changed drastically as we move into a Solar Age, with minimal uses of non-renewable energy. The Entropy Law, the Second Law of Thermodynamics, says that as energy and the matter in which it inheres are transformed they always go from the available to the unavailable, from the usable to the unusable, and from the ordered to the disordered. The premise of our present economic-industrial system is that we shall find a way around this law... shall discover a way to create new net energy out of something plentiful (such as extracting the hydrogen from water). (Net energy refers to energy available for us that is over and above ALL of the energy that went into the manufacturing and transporting processes. This has nothing to do with the “good” result of providing jobs for people; it is strictly a matter of “energy in and energy out.”)

So I recommend this reading... and partly because it says that though our future will have a lower energy flow-through, there is no such limit on the spirit... the future will be one of heightened spiritual awareness and manifestation.

Well, not surprisingly, a day or so after I finished the book I received a teaching entitled “Entropy and Me.” Referring to that long essay...

... it certainly calls for what you are calling “Ecological thinking.” Now you must develop the spiritual implications of this... and, particularly, how entropy is related to Me.

First, it may seem strange to consider that the earth which I created is one that is “running down.” If I created it, shouldn’t it be eternally self-renewing? I have not directly purposed for this to happen, but I have allowed it because it has been a human development... and humans are one of My greatest creations. The “fall” involved gaining knowledge. I could have forced humans to remain bound to Me in the Garden, but the way I and they chose has been more fun... and more tragic. (from “Entropy and Me,” Nov. 8, 1980, p.1)

I take this to mean that human scientific, medical, and technological knowledge has devised ways to use up energy stored that could have lasted for eons, if there were less knowledge. Isn’t it interesting that the “fall” came from gaining knowledge, which we generally agree is a wonderful achievement (knowledge not the “fall”)? Note also that God, too, was in on this choice made by humans. It goes on...

The Enlightenment (an ironic term) and the Scientific Revolution are the most modern counterparts of the Fall. Western humans emerged from dependence on Me and struck out on their own to “develop” My earth. This has brought some good but also much destruction. The Preacher foretold it best – “for everything there is a season”... “there is nothing new under the sun.” In fact, of course, there are new developments, but in principle it is not new that the solution to a problem may create new problems or that humans destroy some thing or some place and then move on.

The major difference, now, is the great number of humans that inhabit this earth and the increasing expectations of so many of you. As this book says and you know, the Earth cannot sustain both numbers and aspirations. Now numbers must be reduced and aspirations changed. Note that I do not say that aspirations should be diminished. I desire high aspirations, but now is the time to effect a shift from the material to the spiritual. (from “Entropy and Me,” November 8, 1980, pp. 1, 2)

He admits that our high entropy way of life has brought some good. In some ways life is better for folks in the developed world than in the less developed. He balances this in some undefined way with “destruction,” some of which we notice little. Acid rain is certainly not serious enough a destruction to limit production of electricity and other goods in the Ohio Valley... now is it?

The increased population is certainly a factor, but He ties this directly with material aspirations. Rifkin says the U.S.’s relatively small 220 million people, when compared with peoples who use mostly human and animal energy, use electricity equivalent to a 22 billion population. And don’t we aspire for even more use?

In terms relevant to your profession, good health shall increasingly include attitudes of conservation, use of muscle power, appreciation of and stewardship toward the earth... and service to Me and to one's fellow humans. You see, I didn't purpose all this use, waste, and "running down," but it shall bring, to many, experiences spiritual that are pleasing to Me. It is an ultimate purpose of Mine that humans feel and share spiritual experiences and that they serve others rather than themselves. This may seem an odd way to achieve this good, but it may be an effective one. (from "Entropy and Me," November 8, 1980, p. 2)

So here are some principles for good health in the future – conservation, use of muscle power, stewardship of the earth. Though the Lord didn't purpose for this to happen, he can utilize it for spiritual growth... experiences from which growth accrues. And, importantly, the step beyond having spiriting experiences is sharing these with others. I appreciate it when a number of you do that with me, after reading pages like these. The conclusion to this informative meditation was:

You are already well prepared to deal with Entropy, as a concept. It fits well within your developing philosophy and analysis. Develop further the importance of the spiritual dimension to full health... and show how this all fits together. Hear My words... and hear and read those of others. Synthesize and emphasize what seems best to you. And, importantly, begin to show, in your lifestyle and living, that you truly accept this concept. Apply it at the Farm. It will require muscle power, desire, discipline, and thought. That is a good challenge for you.

Life shall change, but I am ever ready to teach you for all seasons. (from "Entropy and Me," November 8, 1980, p. 3)

OK, we should reduce our aspirations and develop toward a lower entropy culture, but what about the 4 ½ billion people now in the earth... increasing at 200,000 per day... 73 million a year? Consider parts of four different teachings that talk about death as inevitable, even necessary.

... As I indicated once, the population, in the future of this earth, shall go down. The processes may seem tragic at the time, but there is no way to make them appear differently. The balance is becoming too heavy with people now, and this changes the rhythm in undesirable ways. (from "Spiritual Thoughts While Aloft," May 16, 1980, p. 3)

ALL IS (NOT) WELL FOR HUMANKIND. This is an interest-provoking title, o son, for it raises the question – is all well or is it not? The answer, of course, is Yes, it is or No, it is not. You read yesterday of prophesies of destruction in the West. You are not a prophet, so I shall not give you visions of what shall be... but shall simply affirm that there will be destruction there, sometime in the future. But there will be other catastrophes in other places, as well. Yet the life for most of humankind will go on, almost unaffected.

I have told you before, o son, that thee are too many individual humans now in the earth. If there were only one life and then an unalterable judgment, shortened life for a good many would be tragedy, but know that life goes on, and so a removal

from the earth is simultaneous with the coming into a new plane elsewhere. You are to understand this only dimly, but you are to know it is a fundamental Truth.

Families and individuals will mourn the loss of relatives and friends (you shall be affected, of course), but human life will adapt and go on. That is how it shall be both well and not well for humankind. Many shall survive, but many will be “lost”... but only from life in the earth, remember. Death is distressing, but should be less so when you realize that there will be eventual reunion and a sharing of experiences, some alike and some unique... (from “All Is (Not) Well for Humankind,” July 1, 1980, p. 1)

The earth is a unique site of life. It is far from the only one, but it is unique. Death, in the earth, is a movement into other realms. More must occur to maintain a liveable balance. In the meantime the earth must be maintained by those who feel a special love for it... in the midst of many who just live upon it. (from “Christianity and the Earth,” Nov. 6, 1980, p. 3)

And finally, a comment with reference back to the book, Entropy...

One point that the book did not deal with that shall be one of yours is that, given the present population and your... peoples’... aspirations for its increase, a better, more acceptable attitude toward death must develop. All who are born shall not live long. Death will come all along the life span. It is not the coveting of life’s length that is important, but living life to its fullest and developing a relationship with Me... even for what seems a short time. Death of humans is absolutely necessary for the continued life of this called Earth. Mourn the loss of immediate relationship, but know that many will be restored in other realms. Feel sadness for things you did not do that you might have for one who dies, but know that each death is a contribution to continuing life. (from “Entropy and Me,” Nov. 8, 1980, pp. 2, 3)

This source says rather clearly what most Americans and health professionals are loathe to say... that there must and shall be a rebalancing of human life in the earth, for the sake of the earth and that of generations to come. There must be more of an acceptance of death all along the life span. Keeping old people alive by high entropy means should shift from being seen as humane and wonderful to being selfish and greedy, even obscene.

Oh yes, there was one more in this vein that referred to the mudslides in California in January, which did no damage to son Michael’s home, perched on the side of an arroyo there up out of Soquel in Santa Cruz county...

... Being My servant, even in this special, selected way, does not save you from times of chaos. But it should mean that you can appreciate the nature of My world and the particular situation as one of learning and growing.

All of those who know Me and call My name frequently do not have the same life experiences. Michael and Wendy, their family and their house, were spared injury

and destruction, though it was round about them. Likewise all the church members. This is a blessing, and thanks and praise are appropriate.

Still, some who lost homes, property, even life itself were Christians, wondering why I had not protected them. I did not cause all of this rain and mud chaos, nor that which comes from cold and freezing, but I allow the natural earth to function and then “stand ready” to use the results for My good purposes. I have told you before that I intervene occasionally, but it is not My way to rescue all of My servants from every chaotic situation imaginable. So be ready to learn from every situation of which you can be aware. Pray for protection. Even expect it. But be ready for chaos also.

I also repeat a fact that I offered you before... in the interest of clearer understanding... there now are so many people in the earth that almost any departure from normality, and certainly any truly chaotic happening, will bring about individual deaths. Deaths of individuals close to you are to be mourned and preventive measures are not against My will, but do not lament any diminishing of the population, for it is people in too great numbers that make for chaos in the world. This is a natural consequence... one you must expect... and teach. Again in most incidences I do not directly cause the “disaster,” but I simply allow the natural consequence to occur. (from “Chaos in the World,” January 10, 1982, p. 1)

This includes the “balancing” concept that people in too great numbers help bring about chaos, and chaos will increasingly take the lives of more people.

One of the classical “takers of life” is war. The Old Testament certainly portrays wars as almost a common and expected part of human life. God is involved in many of these encounters... one side wins because God helps... another side is wiped out because God decrees it. But war in the Old Testament was essentially battle with swords and spears. What does the Spirit, in this time, have to say about nuclear war?

... The earth is My garden, and I do not want it to be destroyed... I favor the continued interaction of people, even in some conflict, over the destruction of all... and My garden. Shouldn't you be willing to test your faith and your relationship to Me, even in some subservient relationship? Shouldn't Christians be able to change the hearts of others, even when they are not militarily superior? Would I, as the gentle Christ, favor more missiles and nuclear holocaust?

What is strength, anyway? Is it the strong person or nation proclaiming strength and challenging others? Consider, rather, that strength is more often shown in weakness... and in love... for people and for this garden of Mine...

The earth is one of My best creations... along with you humans. I want you to get along with one another and with this earth. Will your vaunted political freedom be worth the loss of this garden? Is economic development worth the destruction of My garden... (from “Reflections on the Earth,” 5/19, 80, p.3)

I shall close, now with two short, conclusive statements from the teachings...

Here in the earth the mission of a Christian is to give self in service to Me... and to seek, first, My Kingdom here in the earth... and to bring others to it. There also is a mission to maintain the earth, so that others may have a place for mission in the future... (from "Christianity and the Earth," 11/6/80, p. 3)

For this is the other characteristic of enlightenment – sharing experiences with others... knowing your experiences better because you tell them and incorporating the experiences of others within your own store of knowledge and understanding... (from "All is (Not) Well for Mankind," 7/1/80, p. 3)

So, I have shared with you what has been shared with me. Please share thoughts that these encourage... so that I might pass these on... and on. And may we all be better stewards of the beautiful earth, our home, for awhile.

In love for you and it,

Bob Russell
Christian, Professor, Health Educator,
Writer, Song-Singer, Farmer, Philosopher,
Peasant, Servant