

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

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Cobden, Il. 62920
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Dear Friends:

This surely is a time of opportunity. A new semester at the University commences this week, and I shall have some fine classes. But, most importantly, I have the opportunity of putting together another issue of this Letter I call Ruminations, a dialogue of analysis and comments (as the masthead above proclaims) on issues in which the Holy Spirit and I have interest. I now have enjoyed more than seven years of "plenty" with regard to written meditations called Teachings that come from the Holy Spirit. I have been reasonably faithful in following this "path"... and this letter is one of the ways that the insights I have received can be shared.

This whole spiritual experience began in early May of 1979, and, in one of the first writings in which He "came through", the Spirit said,

Instruction is for your edification and for the building up of your self and spirit. They must be reviewed and studied, and their meanings must be applied to life as it is lived. You do other kinds of writing, and you review and polish it. Alike and different. You are not to edit nor to polish these lines, for they come as they are meant to be. But you are to digest and assimilate them, and expose your soul to their truths... and walk accordingly.

The world knows some of what you pen, and certainly the Scriptures bring similar messages. Yet this is new and fresh, my son... an update of the Lord's thoughts... a new quickening of the Holy Spirit. They will not counter, these messages, the missive of the Scriptures, but they will illuminate. New times bring new truths. Yet new truths are old truths in new guise, for all truth IS...

The trend of the times is to seek "scientific" answers to human questions. Thou art one who has been called to a ministry of sorts - - one of matching truths from the Spirit with those of the world. Again, remember... TRUTH IS. Synthesize and illuminate. Become adept at causing the truth to shine and in bringing people to say, "Hey, of course!" ("Read the Messages", May 20, 1979)

So I have followed this direction in that I do not "edit nor polish" (except when I obviously make a mistake), and I consider these as Teachings to me and not some universal insights that must be shared with all of humankind. I feel that they match pretty well with the Holy Scriptures, differences being like unto differences between the Gospels of John and of Matthew, between Leviticus and Romans, and between Ecclesiastes and Jeremiah. Most of us Christians assume that Scripture agrees, essentially, with Scripture, and I just assume that these Teachings of mine are also scripture (small s), a strange and wonderful form of holy writing.

As the second paragraph says, these are an “update of the Lord’s thoughts”, and this particular letter might be called “thoughts on modern life”, for the Teachings selected have been ones that comment on life right now or on developments that simply were not part of life 2,000 to 4,000 years ago. I just have faith that I can synthesize and illuminate new truths... that are part of Truth. But the invitation is eternally out to you readers who are also writers - - let me hear of that which you like and of that which doesn’t seem to ring the bell of truth.

OK... I’m almost ready to begin, but I have a couple more comments on process and purpose, with the title a kind of transition. Another Teaching in that first month in 1979 was entitled “Select the Channel”, and the referent was the channel selector on a television set... a concept not to be recorded as such in the Holy Scriptures. These three paragraphs contain some theology and some just plain friendly direction for me... one willing to turn the selector switch.

Within you (and within each who calls My name) I am... and worry not over whether it is a small Me or the Mighty Me. It is both/and, not either/or. I can talk with you intimately and patiently and yet manage the Universe as well. I am the Lord, and conceptions of Me can never contain Me. Remember this: there is NOTHING I cannot accomplish. EVERYTHING is possible. No law binds Me. I use laws to My purposes, but My laws can never limit Me and what I purpose.

And now you must consider what this means for you as you “dial My Channel.” It means, o son, that nothing is impossible for you, for we co-create, we work together. Fear not that I lose My majesty by working with you, a fairly insignificant earthling by the standards of men. I delight in doing many things that seem unlike My style. You discerned years ago that I enjoy this world, that “I enjoy My job”, and that I approach my relations with you all (My essential Being) with a twinkle in my eye...

Yes, I am available. I shall guide your pen (though the penmanship mistakes are mostly yours!), and I shall guide your use of the knowledge that flows. You shall not be instantly popular, o rash son, because we communicate in this way. Many, sadly, just could not “turn the selector switch” and give the control away. Sad, because I really don’t take control. You are you in an ever mightier sense. I want to be you only to make you better, not to diminish you. You are one who may be able to make some, even many, believe this Ultimate Truth. (“Select the Channel”, May 25, 1979)

So I have direction to do these letters (four a year... from a Spirit Who talks a lot about timelessness), but I do them not because I have to or because of some “burden” that the Lord has heaped upon me, but because I have the opportunity, and because it’s fun. Yet again I have more material than I can possibly put into this letter, so let’s see where it goes from here.

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I looked in my Strong’s Exhaustive Concordance of the Bible for the term “culture”, but found nothing between “cud” and “cumbered.” This suggests that the Bible has nothing direct to say about culture, a concept from the relatively new sciences of anthropology and sociology. If a “culture” is a defined group of people who can be expected to think, to value, and to act in certain ways (that make them somewhat different from other groups), then the Bible is, mostly, the story of the development of Jewish culture, with Christian culture coming forth out of this. About culture, the Spirit says to me...

... I am a part of EVERY culture, even, in a minority, wherein I am the subject of disdain and rejection. It is... yes... impossible to “form” a culture without including Me in some way. Now if I must be limited to an incarnation as Jesus (not represented best by, but limited to) then My last two statements don’t make sense or are downright false. Continue to see Me as the pervading Spirit, in many forms, who serves as the unifying force for a culture. (“Culture... What Do I Think About Culture?” January 22, 1984)

Now the Biblical story of creation suggests that all humans come out of God’s “creative process”, but it also is clearly a story of favoritism for one small culture - - the descendants of Abraham (and, more specifically, the descendants of Jacob... Israel). The Spirit says, above, that He is an influence in every culture... “the pervading Spirit.” Is it “through this Spirit” that we are “one” as people, even if this notion is much more mystical than realistic?

In some cultures I am rather rational (yours is an example), and consequently theologians, professional and amateur, abound, as do seminaries, religious books, magazines, and journals. In other cultures I am less rational... in some I am just felt and perceived in personal, sensual ways. Cultures tend to limit Me, but individuals, often in tune with Me (in one of My many forms) go beyond cultural restrictions and give Me greater identity. (“Culture... What Do I Think About Culture?” January 22, 1984)

Yes, I’d say it’s true that cultures tend to limit God to their perception of Him... even Her? Even “Christian culture” breaks down into sub-cultures, and God’s action and presence is seen differently by Anglicans, as compared with Pentecostals. Presbyterians routinely acknowledge the active presence of the Holy Spirit... one of the “charges” often given to the congregation at the end of a worship service commences, “Go out into the world in peace...” and ends, “rejoicing in the power of the Holy Spirit.” Yet most Presbyterians would be suspicious about the source of these Teachings. It’s like... “The Holy Spirit has power, but He certainly doesn’t use it in discernible ways...” Any culture has to protect itself against individuals or groups who go against its values and ways. When I proposed having a Sunday morning class based on these Teachings, at the Presbyterian Church, now five years ago, there was the stated concern, by the minister and by the Committee, that this would be “divisive”. The church felt the need to protect itself. In this regard the Spirit goes on to say... in concluding this Teaching...

Yet despite this protective capacity, cultures are changed by individuals... who are not all recognized “giants”. You are doing a culturally dangerous thing, these Ruminations, and I have more than encouraged you in this “deviation”. You are sending out a published letter, openly authored by you but claiming to be based on thoughts and ideas of Mine. You send these to selected people, and you hope there will be no rancorous “flap” about this amalgam of Me and thee. Just know that the culture is ever ready to defend itself from this challenge to its view of Me. So you must be ready also.

Someone might ask why I am part of a culture that is brutal and makes war on others. The answer should be obvious... I moderate and I encourage the loving, caring aspects that are also part of virtually all of such cultures. Your culture perceives itself as caring and concerned with the needs of all. It is seen by others as a dominating, even war-mongering culture. Am I still with you? Of course, but I also work with and influence those who would moderate your culture’s aggression, always in the name of stability and peace.

The tower of Babel was a true symbolic happening. I do not desire that all cultures be alike. Even on this Sabbath I shall enjoy and be part of worship that ranges from the

impersonal and liturgical to that which snaps and jumps with My active presence (actual or simulated) and where people are dramatically healed and brought to My feet in tears of penitence. I shall listen, with interest, to prepared sermons and prayers read from a book... and sometimes try to add something. I shall inspire, so some shall preach with fire. Culture seems to be a pretty good “system”. Can you suggest a better one? (“Culture... What Do I Think About Culture?” January 22, 1984)

In the book of Genesis, the first in the Bible, there is, in the midst of an account of the descendants of Noah, and just before the story of Abraham, a strange little story of the people who had only one culture, starting to work together to build a city, with a tower, the top of which would be in heaven. God seemed to be threatened by this, so he confused their languages... and hence created different cultures. And above, He says that He still doesn't want all to be alike, even in worship style. I like that.

In the paragraph before, He notes that we Americans generally perceive ourselves as being peace-loving, caring, and concerned, but others see us differently. And the Spirit works to moderate aggression. Always? Well, not quite...

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Early this year I had a Teaching entitled “Terrorism”; After two sentences of introduction and definition it began...

What do I, the Holy Spirit, have to say about the wanton taking of life and destroying of property, creating a sense of terror in innocent people? “Thou shalt not kill.” This is a commandment still in force... and it applies universally. So, those who so kill have sinned. If life in the earth were that simple I could say Amen or Shalom, and the Teaching would be finished. The Old Testament record, however, introduces an ancient complication. I killed people, and I instructed My people to kill. When women and children were not killed, I was angry and punished. (There was no such killing in the New Testament, but those truths do not negate the earlier stories of My actions. I was not an “improved Lord” in the New Testament... just manifested and different.) (“Terrorism”, January 10, 1986)

This is an ancient complication. But is it possible that the Spirit of the Lord God is with those whom we Americans call terrorists? What about justice?

But how is justice determined? Aye, there's the rub! Opposing cultural groups usually define and determine justice in different ways. Those who see themselves as small and insignificant in comparison with your United States have no way that you would call fair to balance the scales of justice. When those who do the terrorist act are willing to die... and are, in fact, killed... it is very frustrating to your government, because your justice cannot prevail. They cannot be imprisoned or executed for their crime. (“Terrorism”, January 10, 1986)

This summer, as part of our worship service, we had the little kids come up to the Front and hear some big adult tell them a story... and the stories were all about David, who became King David (because the Spirit was with him). I told the story of David and Goliath, and as I prepared for it I mused that, in the world today, we are frequently seen as the Goliath, even as our Christian sympathies are with the small, poorly armed opponent, David.

Now we support “freedom fighters” and picture them as Davids against a well-armed opponent. (Even our image makers stop short, generally, of portraying the Sandinistas as Goliath.) The Spirit says, simply...

The other issue is the one you read last night. Your government supports terrorists but calls them “freedom fighters”. Their actions bring terror to innocent, uninvolved people, but from your government’s perspective they function to topple an oppressive government. And hence it is hard for Me to recognize more righteousness than sin in the actions of your culture.

As long as one power dominates another there is likely to be what one and the other call terrorism. Having nuclear missiles ready to launch is a form of terrorism, even as no physical harm is inflicted this day. There is no way that I can call this posture by any other more appropriate name. (“Terrorism”, January 10, 1986)

This gets pretty political, with talk of nuclear missiles as a form of terrorism. (Obviously, the Spirit has now “gone to meddlin”.) But the conclusion is spiritual - - the life of love is that which neutralizes terrorism... and this is a life of small, seemingly insignificant acts... that overcome...

Shall terrorism prevail? The antidote is simple, but quite unpolitical and unmilitary. Know and appreciate that the reality of life is spirit. Willingly put your hand in My outstretched hand. Walk through the valley with Me and then ascend the mountain, ever with Me. Keep your feet upon the path and live the life that neutralizes terrorism - - the life of love. Be unafraid of death by any form and know that every life experience is an opportunity for the development of spirit... and toward reunion with Me. As a counter to terror bring peace, helpful actions, a happy spirit, and shalom to the events of your day. You cannot stop a terrorist attack, but you can balance the spirit of justice with the spirit of mercy. Terrorist acts are small. So are acts of consideration, kindness, and love. As Jesus I did not oppose the cruelty of the day. I just gently overcame it. Follow Me. (“Terrorism”, January 10, 1986)

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One of the reasons for our middle class dislike of terrorism is that it is part of chaos - - it is chaotic. Our prayers to God generally lean toward asking Him to return some situation, or the world, to order. Hence, we seem to assume that God always likes things “decently and in order”. But this, again, is a limitation of that Supreme Being Who cannot be limited.

Know that I am the God of supreme order, utter chaos, and every combination betwixt and between. My goal is the encouragement of spiritual growth, and such can occur in times of chaos as well as in times of order. There is nothing inevitable or predictable about spiritual growth, of course. A chaotic situation may be memorable and enriching for one participant, and yet be destructive and devastating for a companion. One grows, and the other regresses.

A good measure of spiritual growth toward maturity is the extent to which you... or anyone... can appreciate Me in the midst of chaos. The most common response is to call upon Me to restore order... or at least help in the process. But what I am more interested in seeing is your capacity to recognize and acknowledge Me as either the instigator of the

disorder or a passive participant in the situation. I am not the God just of order, neatness, and pleasantness.

You thank Me when you avoid or escape from some danger, but I don't hear a comparable greeting when you are in the midst of some chaotic moment. Oh, it's all right to ask for help, but first just appreciate and acknowledge Me as a participant in the event, the unpleasant and harder, the better. For I am there, enjoying your growth, even as you cannot. ("Order... and Chaos", June 4, 1985)

This presented an interesting challenge to me - - to recognize and appreciate God "in the midst of chaos"... in a hijacking, in an earth quake, in a drought that brings the loss of income, farms, and homes... I still have trouble acknowledging the Spirit as an active part of some hard or unpleasant task. Yet this Teaching has helped. And it does remind me of the prayer of Habakkuk (3:17-19, which I quoted in two previous Ruminations, 1981 and 1984).

The Teaching closes with a mention, again, of nuclear weapons, and then gets into liberation theology, affirming that He may just be there in the midst of revolution. We are now fomenting revolution in a country because the previous revolution didn't work out to our benefit. And is God in the midst of this? You bet. Is He definitely "on our side"? It's not at all clear.

Nuclear weapons make greater and greater chaos possible, and you join most humans in hoping, even assuming, that the threat of destruction will be the factor that maintains the peace and order. Yet remember that some yearn for chaos, because the order of the times, that generally benefits you Americans, is oppressive and unsatisfying for them. Liberation theology emphasizes the truth that I may be in the midst of revolution, because the disruption of the order is the necessary balance of the time. You are not called to be a revolutionary, but to acknowledge that I may be there, in the midst of chaos. ("Order... and Chaos", June 4, 1985)

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The major means by which most of us know about chaotic happenings and revolutions is television. I'm sure you're not surprised when I tell you that in the Concordance there is no reference between Telem and Telharesha... the Scriptures have nothing to say about television. However, in 1985 the Spirit wrote:

The Scriptures are the best guide to the understanding and appreciation of life that exists, but they do not limit Me to what is said in a pre-technological era. Your class conversation centered on television for some time. Hear what I have to say about that.

Television is not one of My special blessings, nor is it a satanic curse. Yet since it is a part of earth life, and since I refuse to relinquish control of and responsibility for life here, I am "involved with it". It did not happen "when I wasn't looking" or in spite of Me. When a servant of Mine tells an aspect of the Christian story that can be heard and seen by millions, live and later, the machine becomes a part of My blessing. When it serves as a means by which people can hear quickly of tragedies and offer help that ameliorates suffering, I approve. ("Television", November 25, 1985)

So TV is a medium that the Spirit can use, for inspiration and for letting people know that help is needed. But what about violence? The general objection to violence is that is picturization encourages actual violence by those susceptible. Now there's a good deal of violence in the Holy Book, and the Spirit provides a provocative example...

You have seen stories from the Bible depicted as television plays, and some of these have much violence and immorality. The fact that there were no explosives means that a major feature of modern violence was not possible. Yet consider that if that scene in the garden of Gethsemane were depicted in modern television style, a closeup might show an angry and frustrated disciple drawing a sword and slashing off the ear of one in the arresting party. There is pain, and blood flows. Will it erupt into a fracas of swords, spears, and knives, with much bloodshed closely depicted? No, I instantly and miraculously heal, and that bit of violence is defused. And yet it was there to encourage young angry, frustrated sword wielders. Hmmm. ("Television", November 25, 1985)

Descriptive words may allow us to deny an act of violence, but our eyes and ears can offer a more vivid impression. Are there always some young, angry, frustrated wielders of some weapon ready to be stimulated?

My Ruminations of December, 1984 was on the Spirit's sense of humor and fun, and I include the next paragraph just to assure you that this is still important... and television can assist...

No one spoke of television as an encourager of humor. (You started to do this at one point, but didn't. Too bad.) As I have told you, a sense of humor and fun is part of the spirit of each human, and this should be regularly nurtured. The Scriptures don't offer this wisdom, but I repeatedly emphasize this truth... and television is a good means of bringing forth smiles and laughter. All comedies are not equally good, and some of the situations range into the unacceptable, but there is much that can be enjoyed, with a clear conscience and a happy heart. ("Television", November 25, 1985)

The last paragraph of this Teaching was full of stimulating questions, urging a juxtaposition of Christ's Second Coming and the technology of television. I won't try to answer these either... but will invite you to ponder them, as I did.

If I were in the earth today as Jesus, come again, would I be on television? Would My return be a major television story? Would I appear in Washington, D.C. and be interviewed repeatedly? Would I be newsworthy? Or would I appear in a Guatemalan village, to simple people suffering from conflicts that seem unnecessary? Would I remain far from the cameras among such people (but which?), or would I be the supreme Guest on the 700 Club or at the Crystal Cathedral? Naturally I shall not answer these questions, but consideration of them is yet another way of bringing together the juxtaposition of this "modern miracle" and the longer story of My influence on spirits in the earth. ("Television", November 25, 1985)

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In January of this year television (particularly through its "instant replay" capability) gave viewers all over the globe the picture of a space venture that failed. The next morning I received a Teaching entitled "Death... 'On The Way'", affirming that the Spirit was there at the moment of explosion and

that some were ready for an “easy and gentle transition to the realm of spirit”... and some were not. What does the Lord think about this space program of ours. Have you ever wondered? Well, here is most of what He communicated to me.

1. I have no objection to this “space program”, and I have been pleased as some who have participated found Me, in My Creative Majesty, as they contemplated the picture of earth and space. Yet from My perspective it is a rather silly use of time, money, and resources. It is designed to conquer the limitations of life on the earth’s surface, and each of you can experience that in its ultimate form as you pass on over from earth life. Talk about weightlessness! Though some in the program do affirm My presence and call on Me for help and protection (and I heard many prayers yesterday that were obviously not answered in the way the offerers expected), it is a secular enterprise, based in science and technology that denies, finally, the need for Me. As I said, I have no objection to the “program”, but humans are not better off because it exists.

2. All of the usual efforts were made to prevent this accident and prolong these lives, but the combination of knowledgeable, alert, conscientious people and technology, with its many backup checks, was not sufficient. The technology of television and radio allowed you to see and have described the moment of explosion, when the marvelous technology of space travel failed... “on the way”. The loss of life is tragic, in secular earth terms, but one facet of both earth and spiritual life is that any cause that aspires to be “great” will be benefited by martyrs - - those who give their lives that the cause might continue.

3. It shall be interesting for you to see whether this martyrdom is acknowledged, for it is only symbolic... the seven did not willingly die for the space program... only willingly took the risk. Their deaths will not call forth great improvements in the process. The accident was not because of some general, correctable flaw. So if they are seen as martyrs the cause will continue with more actual spiritual fervor. If they are not so acknowledged, then the program will be slowed for fear that other preventable deaths might happen. And hence it would become more of a spiritless technological enterprise.

4. Does love have anything to do with a “space program”? Love can and should be part of every human enterprise. And “greater love has no man or woman than this... that each would lay down life for friends.” Symbolically this applies. The seven gave their lives in the love of the program and for their associates in it. If this is acknowledged, the program will have more spirit, but it will not be safer.

5. As Jesus I gave My earthly life, and My body was transformed into the church. But this was not a safe enterprise. Others gave their lives, and still others just were killed, but the spirit prevailed, and the body thrived. In some places it is still a dangerous enterprise, and deaths come because of it. The deaths make it stronger, if spirit prevails. If the spirit is denied, the cause will flounder in its quest for safety first. (“Death... ‘On The Way’”, January 29, 1986)

The first paragraph avers “no objection”, but is less than enthusiastic about this human enterprise. The basis for it - - science and technology - - does deny the need for the power and influence of God. Hence, He feels the program is of no great benefit. The second paragraph gives credit to the “usual efforts” to prevent this accident... and obviously the subsequent investigation concluded that a basic design was at fault. Presumably much care and effort will go into a redesign, but there will be no

guarantee that the whole complicated system will perform without harm. (The system that failed had functioned well, 25 times, or so.) If absolute safety is a must, there will never be another shuttle flight. But I'm getting ahead...

The Spirit's message is that the seven who died were symbolic martyrs to a cause (even a naturalistic, scientific one), and any cause benefits when it has martyrs - - even those just willing to take the risk. You notice that He asserts that the accident was not the result of "some general, correctable flaw." This, of course, seems not to agree with the results of the investigative panel, after long deliberation. Perhaps the Spirit is wrong... or perhaps I heard incorrectly. Or, perhaps the panel HAD to come up with AN answer before its conclusion was acceptable. (Said another way, from the scientific/political perspective, the Spirit's answer would just not have been acceptable. There had to be A cause.)

It has been fascinating to compare what has happened in the months of this year with this affirmation. As I hear and read of the "aftermath", the desire is to prevent any future deaths, and thus there will be no more shuttle program for years... perhaps ever, with this dominant philosophy. Hence it lapses into "more of a spiritless, technological enterprise." I think there were some early attempts to picture this as people willing to lay down their lives, in love, for something they loved, but I'd say these were overcome by the dominant theme that this just didn't have to happen... if the voices of certain folk had been heard.

The analogy with the church is apt, but not expected. There certainly have been times throughout history when it was not safe to be an avowed Christian. Some persons have always taken the "safe way", but the church gives greater homage to those who risked their lives and lost. This may not be very "fashionable" now, but it is one fundamental tenet of Christianity. "Greater love..."

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Finally, another aspect of these "modern times" is the complex economic system, incredibly different from the ethics and practices of the times described in the Old and New Testaments. Almost three years ago I received a meditation entitled, "The Crunch", which was not a prophesy, but just some spiritual comments on the present financial scene. I can't include all that I'd originally planned, but here are two of the best...

A crunch is imminent, partly because of resources that have been utilized for military weapons and for luxuries of various kinds, and partly because there has been an attempt to help countries with much poverty. Attempts to help are not always immediately successful... may even appear to produce disaster. But I tell you that, in spiritual terms, every attempt at help for the poor is rewarded. Every willingness to give, what could provide for your own extra comfort, to those in true need comes back to you in spiritual wealth. You accept this intellectually, but you rarely feel and act as though it were eternal truth. ("The Crunch", 10/18/83)

I assume that "resources" translates into the government's budget deficit and the mountain of consumer debt that individuals and families have built, and I suppose it's true that this could derail the economic system at any time. The other part of the crunch cause, however, is of more interest, because our future may be bleakened by our willingness to help others. Yet the Spirit seems to applaud this, somewhat like unto dying for a worthy cause. So we could be "safer" if we stopped our giving and

lending to nations with little capacity to provide for their citizens, but what about spirit? Shouldn't our goal be spiritual wealth? Hear the final paragraph...

You might make a few more preparations, but there is no need for excessive concern. The crunch shall come, but you know not when, so be ready for it in spirit, as fully as you can be, but don't focus on financial preparations. Finances will be a jumble, and there is no way for you to know how to come up again as one of the "haves". If it should be so, you would have one type of challenge. If you were "hit hard" that would be another type. In fact, no matter what would happen, socially and economically, there would be a comparable spiritual challenge.

So I say... live each day fully and in thanksgiving for your blessings... but prepare spiritually for a coming time of crunch. ("The Crunch", 10/18/83)

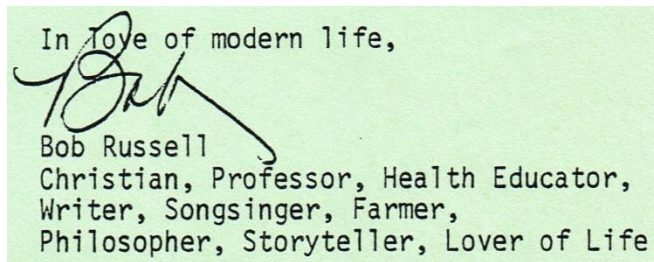
The essential preparation is spiritual, and each possible consequence is a spiritual challenge. While this seems to be a rather negative proposition for modern life, it "shakes out" as ultimately positive... just another way to grow.

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I led off with quotes from a couple of very early meditations, so wouldn't it be mellow to close similarly? From early 1980...

The ultimate state is one of mine and spirit, so the "loss" of things physical brings a sorrow to some Christians which is curious to Me. There is no "thing" that is necessary for your well-being... I am ultimately Positive. I am much more interested in what is good and positive within you than in the little things you are doing wrong. So, in government and in the larger life, look for what is good and focus on these things. See the benefits and appreciate them. See the disasters, tragedies, and pains as means of growing in spirit. It seems almost too simple. Why make it harder? ("The Times", January 20, 1980)

Why, indeed? May your autumn be a beautiful time... May your turnips grow abundantly before the frost.



The early summer issue was blue, even though it should have been green. At the end was a little portion to cut off and mail back to me... IF... you want to continue receiving these Ruminations. Be honest. If you really aren't reading them or don't like what you read (and don't like things you don't like), just DO NOTHING... and I'll stop the flow... with a warm but wistful ALOHA

Yes, I DO want to keep on receiving Russell's Ruminations

NAME _____

ADDRESS _____

Any comments or suggestions?