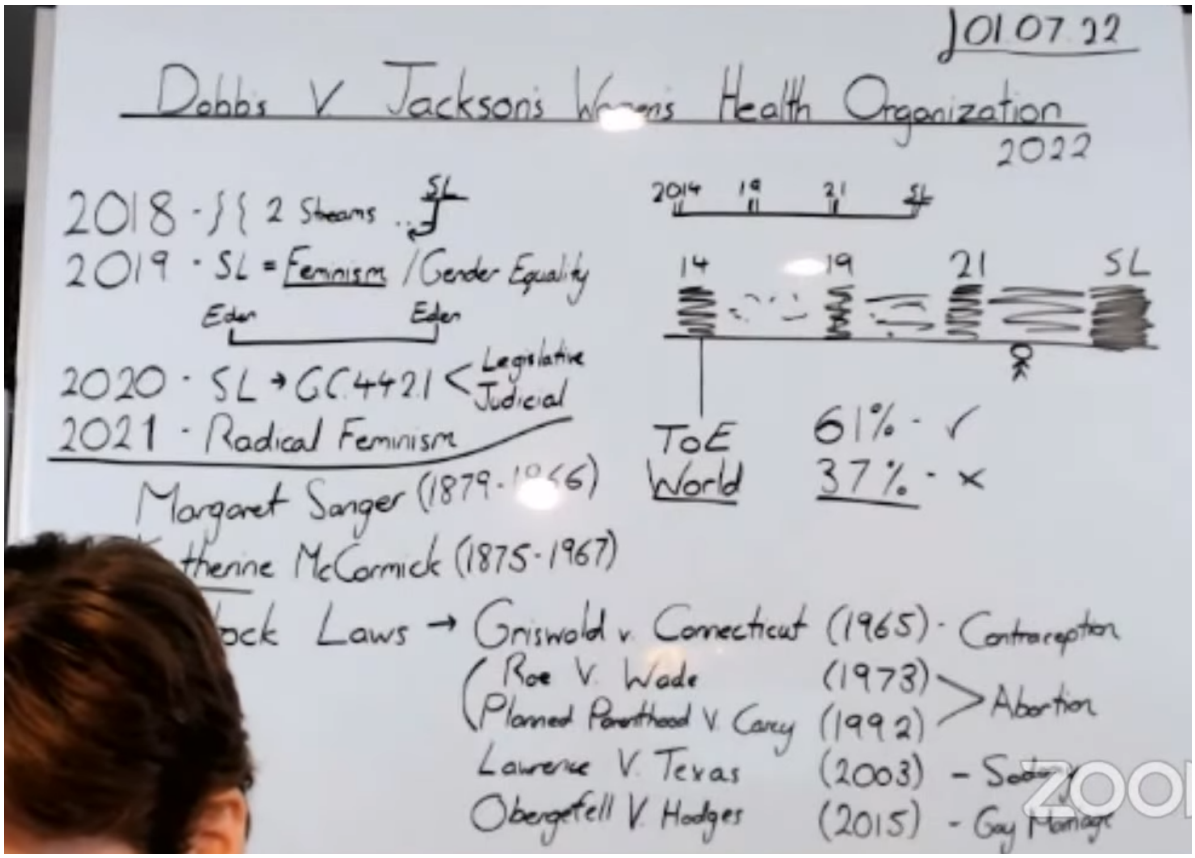
# Contraception, Abortion and the Supreme Court

Tess Lambert, 01.07.2022

**Youtube Video**
https://www.youtube.com/watch?v=v7p0DyUkpCc




**[00:02:41.270] - Tess**

Hello, everyone. I'm sorry about the late notice of the meeting. I had intended to make some comments on the Supreme Court decision behind me at the beginning of this week's Vespers class. But we agreed that it would be better to just have a meeting about it, considering that we haven't formally given a movement position on the rights and wrongs of abortion. Thank you for joining us.

**[00:04:01.650] - Tess**

If you kneel with me, we will begin with a prayer.

**[00:04:12.010] - Tess**

Dear Lord, we see events fulfilling. It doesn't make them easier, the fact they shouldn't be a surprise. I pray that you will help us see the seriousness of the times we are in. Se,e the extent and seriousness of misogyny that the humor and lightness with which these subjects are treated will come to an end. And the gravity of the wickedness of sexism will dawn on your people in this movement, in the church and in the world. We pray this in Jesus name. Amen.

**[00:05:40.290] - Tess**

This is a standalone presentation. There are many details and arguments I will not be going into. For a few reasons, but partly because this is a standalone presentation. Some of the things I say may not be satisfying to everyone, but I hope that the point can still be clearly seen. To give a little bit of important background.

**[00:06:38.490] - Tess**

In 2018, we taught the following. There are two external streams of information that are preparing people to either accept or oppose the Sunday Law. In December of 2018, we labored that point through reform lines. We said that before the Sunday Law, the plowing and watering of the world is done by external information. God's people only come in to harvest. Prior to the Sunday Law, it is an external sources of information about the Sunday Law issues that prepare the world for harvest. In 2019 we said this Sunday Law centers on the issue of gender equality. The term for gender equality is feminism. This is not a Sabbath issue. And understanding this showed us how unprepared Adventism is to the final crisis. Because on this, Adventism stands with Protestantism, which stands with Catholicism. And you might imagine that's not a good crowd to be with at the Sunday Law. But Adventism's rejection of prophecy put them in that place.

**[00:09:59.050] - Tess**

We went to the Eden to Eden model to show how gender inequality began in Eden and had to be dealt with prior to returning to Eden. In 2020, again, expanding on our understanding of the Sunday Law, we said that there was an out of balance focus on the executive branch. We went to Great Controversy 442.1 to see Ellen White warn us of the legislative and judicial. And I wanted to put special focus on the judicial branch. Just that on the board alone shows us just how dangerous Adventisms position is when you consider how they stand today with those two branches of government. The speaking of the nation, when it shows itself as a beast come through the legislative and judicial. That is where it evidences its dragon nature and pays homage to the papacy. 2021, I wasn't teaching anything new, but I put a stamp on radical feminism. That when you look through the eyes of prophecy, but not just prophecy, because the world has to see it too.

**[00:13:30.070] - Tess**

Gender equality has only come, can only arrive through the principles of radical feminism. And we showed the splits through feminism partly formed by the attacks on feminism. When we discussed the

breakdown of feminism, we discussed the waves. First wave, the right to vote mostly centered on that right to vote. But emancipation did not arrive with the right to vote. More women are enslaved in the home than they are directly by the government. A second wave rose up in the 1960's. I won't draw it. But in 1968 - 1969 the second wave of feminism began, and these waves that brought the most success were built on what is termed today as a radical feminist position. Now, there are many differences of opinion, many different tenets of radical feminism. I'm not particularly interested in any of it. **What we need from radical feminism is their two building block principles. Those two principles alone line them up with our prophetic message. They are, first, the personal is political. Second, sexism is their deepest, the worst, the oldest, the most fundamental form of discrimination today.** If people followed just those two tenants, they would have no problem now sorting through external information.

**[00:17:40.470] - Tess**

Second way feminism began with protests against beauty pageants, which they referred to as a cattle parade. *"Because second way feminism found voice amid so many other social movements, it was easily marginalized and viewed as less pressing*." A dangerous issue when you consider it is the singular Sunday law.

**[00:18:39.410] - Tess**

I want to discuss a history that runs through the first wave and set up the second wave. There's two women. Margaret Sanger. She was born in 1879, and she passed away in 1966. *"Margaret Sanger was an American birth control activist, sex educator, writer, and nurse. Sanger popularized the term birth control, opened the first birth control clinic in the United States, and established organizations that evolved into what is called today planned parenthood."*

**[00:20:06.250] - Tess**

These two women are known as the mothers of the birth control pill. It was her work that established today's planned parenthood. "*Margaret Sanger, whose mother had been through 18 pregnancies in 22 years and died at age 50 of tuberculosis and cervical cancer. In 1913 Sanger worked in New York's lower east side, often with poor women who were suffering due to frequent childbirth and self induced abortions."*

**[00:21:16.020] - Tess**

She watches the experience of her mother, 18 pregnancies, 22 years, dead at 50. In 1913 she's working among poor women who were suffering and dying. *"After one particular tragic medical case, Sanger wrote, I threw my nursing bag in the corner and announced that I would never take another case until I had made it possible for working women in America to have the knowledge to control birth."*

**[00:22:31.510] - Tess**

The second woman, the second mother of the birth control pill, Katharine McCormick. "*She was a suffragist philanthropist, and after her husband's death, heir to a substantial part of the McCormick family fortune."*

**[00:23:19.110] - Tess**

She also worked hard. But she brought the other thing that Sanger needed, money. The movement towards birth control started around 1914. These, who are described as political radicals, saw the hardship that childbirth brought, as well as self induced abortions. Particularly to low income women, and they fought.

**[00:24:26.490] - Tess**

In 1916, Sanger opened the first birth control clinic in the United States. This isn't abortion. This is trying to help women to not get pregnant in the first place. Just for that, she was immediately shut down by police and jailed for 30 days.

**[00:25:13.370] - Tess**

But then something happened that changed the government's mind on education. American soldiers started returning from World War One with sexually transmitted diseases. All of a sudden, men were suffering. For the very first time, the government found it appropriate to talk about sexual health. The suffering of 18 pregnancies in 22 years never interested the government. But soldiers returning with gonorrhea changed the government's mind. And however the motivation is sexist, the government lightening up conversations around these topics created an environment where these radical women could work with less danger of harassment and arrest.

**[00:27:17.970] - Tess**

So of course, there were others involved. But through the 1920s, these women worked together. McCormick was wealthy. Some items for birth control were illegal in the United States, but legal in Europe. So being good at foreign languages, she would travel to Europe, put on a French or a German accent and language, and pretend to be a French or a German biologist, scientist. And order bulk birth control equipment to her home in Europe. She'd then have them sewn into the linings of garments, and trip after trip, she smuggled them past US Customs for impoverished women in the United States.

**[00:29:22.410] - Tess**

Forget the term. I think it's a tool a woman would put in her body. She smuggled over a 1000 of those placed sewn into garments. Over her life she donated $2 million, 20 million by today's dollars, to develop the first oral contraceptive. But funded Sanger's work to create an oral contraceptive. This is well before IUD's. I'm not sure when IUD's started.

**[00:30:57.670] - Tess**

It's called the diaphragm. I knew it had a common name, diaphragm, a form of birth control. It's a silicon cup that a woman would insert into her vagina. Kind of like a woman's reverse condom, to stop the sperm going further. These silicon cups were illegal in the United States.

**[00:31:53.290] - Tess**

Margaret Sanger and Katharine McCormick, the mothers of the pill, had insisted that female control of contraception was nothing less than a precondition of the emancipation of women. Emancipation had not yet come. If birth control was a precondition, emancipation did not arrive with first wave feminism. Most oppression and slavery is home based, however legislated it is by the government. Part of what they were fighting were Comstock Laws. These are laws named after Anthony Comstock. In the 1870s, Anthony Comstock became very offended and upset about vice. Sexually immoral material, books, letters, sex toys. And through his efforts, laws began to be put in place over some decades, both through the federal government and various state governments, making forms of vice illegal.

**[00:34:39.710] - Tess**

To give some examples of what these laws did. We're not yet talking abortion. We're talking contraception. How to not get pregnant in the first place. Tools for contraception, such as the diaphragm that we mentioned they didn't have condons yet were made illegal. Selling or sharing items to aid in contraception was punishable by up to five years of hard labor. 23 states made it a crime to publish or advertise contraceptive information. Eleven states made it a crime to having one's possession any instruction for contraception. You couldn't even tell a woman how to not get pregnant. 14 states made it a crime to tell anyone where or how contraceptive knowledge may be acquired. Six states prohibit the offer to assist in any method whatever which would lead to knowledge by which contraception might be accomplished.

**[00:37:35.630] - Tess**

Through the first half of the 20th century, most of those laws were ruled unconstitutional. These are the laws that were imprisoning, torturing some of these women arrested, imprisoned, force fed, tortured. For handing out material to women, teaching them how to not get pregnant. Most of these laws were one by one ended. Some of them, though, were still within the state laws. Some of them still existed in Connecticut, and those few remaining laws in Connecticut were challenged in 1965. In the Supreme Court case Griswold versus Connecticut.

**[00:39:35.470] - Tess**

So if you want to know some of the things that Clarence Thomas is coming for. That court case of Griswold versus Connecticut, which he mentioned, grew out of the Comstock laws, which prohibited even the education on contraception. That these women who bridged both first into second wave feminism suffered so much for. They died just before second wave feminism really took off. But they did the work that made second wave feminism or emancipation possible.

**[00:40:55.290] - Tess**

I mentioned all of this because in the supreme court's decision to the ending of Roe v. Wade, those who were dissenting to that decision made the following enlightening statement. *"Most obviously, the right to terminate a pregnancy arose straight out of the right to purchase and use contraception."* They are linked, because as wonderful as their work was, it has its failings.

**[00:42:08.570] - Tess**

It doesn't always work. When it doesn't always work, there has always been a plan B. As Sanger well knew, when she worked in the lower east side, with women who felt they had little choice, who had been conducting their own abortions. Contraception is plan A. When, for whatever reason, plan A fails, emancipation demands a plan B.

**[00:43:15.690] - Tess**

When we come to discussing abortion, half my time is already gone. I haven't started talking about abortion. The difficulty is, most arguments are based in emotion. Philosophical often, but not always religious based emotion. When I say sanctity of life, you know, I'm talking like a Catholic. It's a nice phrase. What does it mean?

**[00:44:19.590] - Tess**

We have women in this movement who, when they have gone to the Adventist Church for premarital counseling. They have been told, you will give your husband oral sex, and when you do, you will swallow the sperm because it's holy. You could say that's adventist, argue it's Protestant. It's quite distinctly Catholic. In the holiness they ascribe to sperm. It's thousands of years old, straight out of Aristotle's playbook about holy sperm and women as a pot of dirt. Which is why, for the last year, I've been increasingly arguing that these are cultural arguments embedded in culture expressed as religion. We could argue about when life begins, when cells that are alive and other cells that are alive make more cells that are alive. At what point in that early construction of a shell does it have human rights superseding that of a woman?

**[00:47:17.070] - Tess**

I could argue about organ donation. If you have a kidney and a child needs a match and one of your organs is a match, can they strap you down and take your organs without your consent?

**[00:48:00.950] - Tess**

Even if that child dies without an organ transplant, your body cannot be taken without your consent. In every other situation and issue, universal human rights recognizes the autonomy of the body, because it's wrapped in religion, embedded in culture, and highly emotional.

**[00:48:58.890] - Tess**

When the Catholic Church argues about the sanctity of life, they're not fundamentally arguing for or against abortion. What their fundamental argument is centers on the rights and the role of a woman in society and in the family. Because this right has always centered on a woman's role in society and the family. That is what contraception, bedrock of emancipation, was always about. We could spend presentation after presentation arguing with many reasons. We could argue, like many do, what about cases of rape or incest, or when the woman's life is at stake? I want to argue that that is a wrong direction to confront this issue.

**[00:51:10.270] - Tess**

The right to an abortion, to turn to Plan B when Plan A doesn't work, whether it didn't work because the pill failed, or she was raped, or she was 17 and hadn't had proper sex education, or she got drunk and forgot to take it, is fundamentally not the point. Why it failed is not the point. The right to abortion is based on simple, basic economic and social equality. The right, at its root, is economic.

**[00:52:35.890] - Tess**

In studies they have done, half of the women seeking abortion live below the poverty level. Three quarters struggle to pay for food, housing and transportation. For those who were denied an abortion, they traced their economic trajectory after being denied an abortion, about four times more likely to be below that poverty line and descending. More than a quarter of women seeking an abortion were living in an household as the only adult and were already supporting children. This has always been a bedrock of emancipation centered on the economic and social equality of women.

**[00:54:40.490] - Tess**

I want to list a few court cases. Griswold versus Connecticut struck down a Comstock Law that had made it illegal for a married couple to access contraception. Just eight years later, Roe v. Wade legalized abortion. Roe v. Wade was first challenged in 1992 in the case Planned Parenthood versus Casey. Planned Parenthood, the work of Margaret Sanger. Now, in her lifetime, she didn't support abortion. I don't really care. Whatever her mind was or was not ready for, she started the work. Roe versus Wade was challenged in 1992 by Planned Parenthood versus Casey. They upheld Roe versus Wade, but they changed one important thing. Under Roe v. Wade, a woman had to sign a document confirming that she had given her husband notice that she would have an abortion.

**[00:57:10.130] - Tess**

They recognized in this case that it gave the husband too much power to stop her, to hurt her. It's her decision. These are the two Supreme Court cases that this last week's case overthrew. Griswold versus Connecticut contraception.

**[00:58:09.510] - Tess**

These two abortion.

**[00:58:15.130] - Tess**

There's Lawrence versus Texas, where as late as 1998, two men were arrested for sex and charged with sodomy. This overturned sodomy laws. And then we all know from the studies of last year over Obergefell versus Hodges. 2015, gay marriage. All of these cases had a similar underwriting argument, which Clarence Thomas at least used as an excuse to attack all of them. But is this fundamental bedrock of emancipation that they've dismantled.

**[00:59:50.400] - Tess**

I want to ask, how did we get here? How did we get to 2022 and see these precedents dismantled? On the day that the decision was announced, the New York Times sent a reporter to the courthouse. You would think, to interview the protesters.

**[01:00:47.570] - Tess**

You can listen to some of that on their podcast The Daily. The reporter finds protests, but more than that, a celebration. She interviewed a 24 year old Latina woman who had flown in from California. She says, *"we were expecting the decision to come down, and it did come down, and we are very happy with the decision. I didn't want to be involved at the beginning because I'm not a conservative. I was like, how could I go with a bunch of Republicans, white dudes? I don't feel comfortable doing that. But I realized it was much more than that. It's made up of women. It's made up of people of color. It's made up of atheists, LGBTQ, Democrats. There's Democrats for life. It's the pro life community."*

**[01:02:48.230] - Tess**

I can already see the lazy reporting, the lazy left wing reporting, cowardly talking about old white Christian men. Let's burst that bubble. She went to a second woman. The woman is shaking her voice breaking. She is herself a mother, but she had come down there to protest, and she says, how naive was I? I came down here and I saw a celebration. I hope people have read the last two New York Times articles. The "Future Isn't Female" anymore. And "Feminism made a Faustian Bargain With Celebrity Culture". That explained the complete lack of will for today's generations to fight for gender equality. Social media and Hollywood has romanticized misogyny, to a similar extent as "Gone With the Wind" romanticized slavery, and people blind to the reality of misogyny, swallowed it.

**[01:05:49.930] - Tess**

Kelsey Hazard formed the Secular Prolife organization. She says, "*I am an atheist, a 29 year old woman, well educated at secular institutions. I lean liberal on many issues, including same sex marriage and climate change. I am also a dedicated pro life activist working to make abortion unthinkable. The abortion industry would have you believe that people like me do not exist. They would have you believe that prolife movements is almost exclusively old white men with a few pearl clutching church ladies thrown in. This characterization is insulting to both young and old."*

**[01:07:17.450] - Tess**

In the United States it frequently finds its expression through religion. But when covering gay marriage, we discussed the mindset of Aristotle quite extensively, and the holy sperm idea is embedded in culture, not religion. We've discussed modern atheism. We could discuss the alt right, which, unlike all the conservative movements before it, embeds its misogyny in secular atheistic thinking. The alt right holds to the tenet of biological differences, which is an evolutionary based philosophy. It does not originate its misogyny with biblical teaching. When you look at the causes of this latest ruling, we can talk about old white men, but this ruling took Kavanaugh, Amy Conny Barrett, and Clarence Thomas. That should tell us something, before we put all of that on old white Christian men. Look at the split through the Supreme Court, and it'll tell you something about misogyny, and where it's found. When I wanted to talk about this originally, on the day this ruling came down. I've cared very little about the right wing breaking down, how they did this, how they planned this. My issue is with the left wing. And over the last week, all I've heard from the left wing, if I can say bluntly, are pathetic arguments from sore losers. Like Vespers. My anger is directed at the left wing, not the right wing.

### [01:11:42.690] - Tess

What did we expect the Republican Party to do? What did we expect Mitch McConnell to do? I have no surprise, no emotion. I see a reform line in the following way. We could say that there are four successive Sunday Laws. 2014, 2019, 2021, and the Sunday Law. I've since taught that these are periods. Even that I don't think shows it so well. For me, it's like periods of intensity, with a whole lot of other intensity, and growing intensity. 2014, 2019, 2021, Sunday Law. We're between here and here. We, on the 144,000 line, don't have waymarks here, but it's escalating. 2014 is easiest to see, it's a period of time. 2014 crashing down, in pop culture in the Republican branch. But it's also the time of the end for the world.

### [01:14:25.600] - Tess

**I want us to remember 2014 is two things, the first or the beginning of gender based Sunday Laws, the beginning of the formalized attack on women's rights, and LGBT rights.** For the world, like our 1989, that is when they were meant to wake up and see they were in a crisis. I'll repeat that. For the world. By December 2014, their prophets, their media, remember two streams, should have been telling them it's the time of the end, Democracy is crumbling, and gendered rights are at the center of that struggle.

### [01:16:21.950] - Tess

December 2014, Time magazine publishes an article titled: *"2014 this may have been the best year for women since the dawn of time."* How's that fortelling the Nethinism it's the time of the end? The author of that article wrote another article this week. She's looking back and saying, what was I thinking? Her 2014 essay started, *"Since the dinosaurs roamed, since the pyramids were built, since the locomotive was invented, there has never been a better year for women then 2014".* She says: "I listed reasons that seemed important at the time, but look superficial in retrospect. The success of 'Frozen', an animated movie of an empowered, skinny, beautiful woman, a handful of new women's CEOs and Beyonce dancing in front of the word Feminist at MTV's video music awards. The first Sunday Law. The time of the end for the world. She continues her introspection: "*while online feminists interrogated celebrities about whether they called themselves feminists and what empowered them most. Conservatives were amassing the raw*

*power to pass trigger laws in 13 states, while progressive nonprofits, through galas celebrating female inspiration brands, spent millions on body positive ad campaigns, and celebrities partnered with NGOs to promote women's empowerment. The state and local organizations fighting to protect reproductive rights got too little funding and attention. While the left tallied to the number of women nominated for Oscars and which top grossing movies passed the betbell test, savvy republican operatives were carefully building a pipeline of conservative judges with immaculate resumes in anticipation of future supreme court vacancies. 2014, the year I dubbed the best ever for women, was also the year in which Republicans won the Senate, putting McConnell in position to block Obama's nomination of Merrick Garland to the high court. But overall, the fall of row signifies that liberal feminists were outmaneuvered. By focusing on empowerment and losing sight of the nuts and bolts of political mechanics, they failed to recognize what McConnell and his allies have known all along. Only power is power."*

**[01:22:26.650] - Tess**

Only power is power. Some call this thinking girl boss feminism. Others tie it to white feminism. Others would be wrong. Too easy an escape tactic. It's as much on the shoulder's Beyonce and Chimanda Nagozi Adiche, both of whom are liberal feminists. Chimanda inspiring Beyonce's music and performance. That supposedly made 2014 the best year for women. Many in the left are asking, 61% of Americans polled some form of right to an abortion. About 37, it's a No. How come the minority get to decide? And this is where I see some of the sore loser. How can they be deciding? For me, it's easy. When the 37% spent the last 30 years acting like the Personal is Political. And the 61% said #Girlboss, tied their feminism to Beyonce, said the battles we've already fought to secure. We'll take back all the beauty standards that second wave feminism fought against. And all that is left to fight for is some more representation in Hollywood.

**[01:26:10.210] - Tess**

When the 37% acts like the personal is political and the 61 doesn't, the 37 ends up deciding. So maybe in July of 2022, I don't feel like blaming the 37%. I blame whoever wrote in 2014, in the true stream of information. Not Fox. Time. That it was the best year for women since the pyramids were built. It's frankly too late. The 37 have it. The conservatives have it. It's gone now. But what I'm trying to demonstrate through vespers is why this is a history of failure. Not for us, not for this movement, but it's a history of failure to this dispensation's abolitionists. In Millerite history, if the abolitionists had written in 1844, "Best year for an African American since the pyramids", Christ would have returned in 1863. I blame the people who for the world, were meant to be today's abolitionists. It takes a lot to emancipate women, when sexism is this far embedded into culture. If 61% of America believed in segregation, we wouldn't say, well, the majority decides, we'd fight them. This argument about majorities and minorities is hypocritical.

**[01:30:01.030] - Tess**

If a side wants their voice heard, they need to see what is taking place. The gendered war, as they dismissed Gamergate in 2014, failed to act politically, were taken by surprise when Hillary Clinton lost. Constantly taken by surprise with Donald Trump. Taken by surprise on January 6. Taken by surprise now. On gender, they're caught off guard because it's been years of failure. Today's abolitionists fail. Sunday

law succeeds. It's not because those opposing women's rights today are so much stronger in and of themselves than the south in Millerite history. It's because there has been so little opposition.

### [01:32:03.530] - Tess

Ellen White tells us, to understand the image to the beast, we must study the characteristics of the beast itself. Study the characteristics of the papacy. The UN Commissioner for Human Rights met with Pope Francis. And he said, we had a great meeting. We agreed on everything, except two things. Women's reproductive rights, and LGBT rights. Study the characteristics of the papacy. Look at where Adventism stands today. Can they see the United States speaking of the dragon? Can they see the image to the beast. You'll find that same image in China, in Pakistan. Where women are giving themselves abortions, not because they're Islamic, because they are scared what their husband will do to them if they give birth to another girl. That's not based in Islam, it's based in culture. That in Pakistan is an image to the beast.

### [01:34:31.720] - Tess

**As a movement, we stand with women having reproductive rights as a foundational tenet of radical feminism without which emancipation is impossible.**

### [01:34:59.610] - Tess

We are not yet at the Sunday Law, but I think we all know it's intensifying. We need to be able to see it intensifying. We also need to see where Time magazine gets it fundamentally wrong. That is what we are breaking down in the classes. The last comment from the Supreme Court dissent. What Roe and Casey recognized, which today's majority does not, is that a woman's freedom and equality are likewise involved. *"The majority would allow states to ban abortion from conception onward, because it does not think forced childbirth at all implicates a woman's right to equality and freedom." Today's court, that is, does not think there is anything of constitutional significance attached to a woman's control of her body and the path of her life. In some sense, that is the difference in a nutshell between our precedents and the majority opinion."*

### [01:37:20.170] - Tess

I don't want us to get hung up on this case alone. As if someone can say, I support a woman's right. I must have passed. So many of us are in that left wing stream, that didn't see it coming, because how lightly they took gender equality. How they failed to be abolitionists.

### [01:38:11.690] - Tess

The vast majority of the movement that I have had visibility of is with their failure, not standing on a platform of radical feminism. I'm trying to change that with the classes. I've given history of our message, some points that are directly, intimately connected to this discussion, some history of contraception, how controversial it was. The bitter fight for contraception. A couple of the key women who suffered and fought for it, founders of Planned Parenthood. The laws against vice that criminalized contraception even with

married couples. I listed five Supreme Court cases. These two this last week ended, abolished. 1965, the fight against these laws to legalize contraception, abortion, sodomy, and gay marriage.

**[01:40:26.750] - Tess**

I've talked about our movements position, which, as I said, is not an expansive discussion on it. It's just a statement. I've discussed the right wing actors. Tied it back to the vespers on culture. Tried to help us see this is not an old white men problem. Tied it to the last two New York Times articles, which I'm expecting everyone has read more than once. And then my fundamental point to close, is that this is the fault of the 61%, not the 37%.

**[01:41:47.690] - Tess**

If you'll kneel with me, we'll close to pray. Dear Lord, we can see the fulfillment of prophecy, something expected for over 30 years. We see it in this latest ruling, but in other examples all around us. I pray that the apathy will go from this movement. May individuals see their responsibility to stand with your kingdom, to vote through the way they live, the way they think. May we see that the world needs us, because their pastors aren't preaching. And help us to make a dint. Show us how and where we can draw people to your kingdom. I pray you are with those who are working, especially the women, exhausted in body and mind, angry and frustrated by the internal as well as the external. Still laboring with your people to get them to stop fighting it, stop finding it funny. Give each one of them courage. Help them to see that their efforts are not worthless, but there is fruit, even a little. Draw us closer together, but on a platform of truth. I pray this in Jesus name. Amen.

**[01:44:49.750] - Tess**

Thank you for joining for joining us.