

No. _____

IN THE SUPREME COURT OF THE UNITED STATES

Meghan M. Kelly, Petitioner

v.

Disciplinary Counsel Patricia B. Swartz, Disciplinary Counsel Kathleen M. Vavala; David A. White, Chief Disciplinary Counsel, Office of Disciplinary Counsel, Board on Professional Responsibility of the Supreme Court of the State of Delaware, Preliminary Investigatory Committee, Attorney General Delaware
Petitioner Meghan Kelly's Motion for Leave to file in Forma Pauperis

Table of Contents

**Petitioner Meghan Kelly's Motion for Leave to file in Forma Pauperis her On
Petition for Writ of Certiorari before judgment on Third Circuit Court of
Appeals Case Numbers 21-3198 and 22-2079**

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US Supreme Court No 283696

TABLE OF CONTENTS

**Petitioner Meghan Kelly’s Motion for Leave to file in Forma Pauperis her On
Petition for Writ of Certiorari before judgment on Third Circuit Court of
Appeals Case Numbers 21-3198 and 22-027.....1-14**

TABLE OF EXHIBITS

Third Circuit Order in Kelly v Swartz et. al, at Third Circuit Docket Item 131, denying my Motion for a stay until a determination on the parallel Case is made by the United States Supreme Court or until a denial of a writ of Petition or the time to appeal has expired, dated January 6, 2023.....1

United States Supreme Court’s Required Affidavit.....1

Letter confirming I am eligible for food benefits.....1

Attached document supplying additional information as to why I require in forma pauperis relief in order not to be denied access to the courts to defend my First Amendment rights, including the to petition the courts without interference or threats by agents of the courts and other courts in Kelly v Trump, and other relief.....1

TABLE OF AUTHORITIES

Constitution

US Amend I.....	2, 4, 9, 10, 11, 14
US Amend V.....	2, 4, 10, 11, 14
US Amend XIII.....	4, 10
US Amend XIV.....	14

Statutes

28 U.S.C. § 2101 (e).....	1
28 USC § 1915.....	1, 2

US Supreme Court Rules

Supreme Court Rule 43.....	4
----------------------------	---

Cases

<i>Abdul-Akbar v. McKelvie</i> , 239 F.3d 307, 317 (3d Cir. 2001).....	12
<i>Buck v. Colbath</i> , 70 U.S. 334 (1865).....	4
<i>Covell v. Heyman</i> , 111 U.S. 176 (1884).....	4
<i>Gumbel v. Pitkin</i> , 124 U.S. 131 (1888).....	4
<i>Harris v. McRae</i> , 448 U.S. 297, 323, (1980).....	12
<i>Krippendorf v. Hyde</i> , 110 U.S. 276, 283 (1884).....	4
<i>Lewis v. Casey</i> , 518 U.S. 343, 370 (1996).....	12
<i>Murray v. Giarratano</i> , 492 U.S. 1, 18 (1989).....	13

Tennessee v. Lane, 541 U.S. 509, 533 n.20 (2004).....12

Bible

1 *Timothy* 6:10.....6

Amos 5:15.....5

Deuteronomy 15:1.....6

Deuteronomy 15:2.....8

Deuteronomy 23:19.....8

Exodus 22:24-26.....8

Exodus 22:25.....8

Ezekiel 18:13.....8

Hosea 4:6.....6

John 13:34-35.....7

Leviticus 25:36-37.....8

Matthew 6:1-4.....9

Matthew 6:12, 6:14-15.....6

Matthew 6:24.....4

Matthew 6:30-33.....7

Matthew 10:8.....7

Matthew 16:26.....7

Matthew 18:21-35.....6

Matthew 23:23.....6
Proverbs 28:8.....8
Romans 13:8.....4

No. _____

UNITED STATES SUPREME COURT

Meghan M. Kelly)	
Appellant, Plaintiff,)	Appellate Court
v.)	No.: 21-3198
Disciplinary Counsel Patricia B. Swartz,)	No. 22-2079
Disciplinary Counsel)	
Kathleen M. Vavala, David A White,)	District Court
Chief Disciplinary Counsel, Office of)	No.: 1:21-cv-01490-CFC
Disciplinary Counsel, Board on)	
Professional Responsibility of the)	
Supreme Court of the State of)	
Delaware, Preliminary Investigatory)	
Committee, Attorney General)	
Delaware)	
Appellees, Defendants.)	

**Petitioner Meghan M. Kelly’s Motion for Leave to file in Forma Pauperis her
On Petition for Writ of Certiorari before judgment**

I, Petitioner Meghan Kelly, pro se appellant, pursuant to 28 USC § 1915, move this Honorable United States Supreme Court for permission to file a petition for writ of certiorari before judgment pursuant to 28 U.S.C. § 2101 (e) of the attached Order entered January 6, 2023 by the United States Court of Appeals for the Third Circuit, Case Number Case Numbers 22-8037 and 22-2079 denying my Motion to stay the proceeding pending this Honorable Court’s determination or denial of writ of certiorari of the Delaware Disciplinary case, and submit the attached affidavit accompanying the motion for permission to appeal in forma

pauperis, as required by 28 USC § 1915(a)(1), and related attachments included therein. I aver as follows.

1. I am impoverished, and am not capable of pre-paying or paying court costs or fees to defend the exercise of my Constitutionally protected rights to exercise private-religious, private-religious speech, petitioning the courts for grievances, and political and religious association without grant of this motion.

2. I believe I am “entitled to redress.” Id. I pray the honorable Court considers the following issues.

3. Whether the Appellate Court abused its discretion in denying a stay to:

- i. prevent duplicity of potentially conflicting decisions in parallel cases relating to the same subject matter, based on the Delaware Supreme Court’s decisions, setting precedent for other reciprocal cases to continue under the extraordinary facts of my case, where the Delaware’s decision may be overturned or affirmed,
- ii. prevent potentially needless unaffordable costs relating to duplicated litigation on the same issues from becoming a substantial burden upon my access to the courts, creating an obstacle so great as to deny me access to the courts to defend my license and exercise of fundamental rights, given my poverty and religious objection to debt,

- iii. prevent a government compelled violation of my religious belief against indebtedness in order to exercise my right to petition the Court in defense of the exercise of fundamental rights and license(s),
- iv. prevent government compelled involuntary servitude in exchange with access to the courts to defend my licenses and liberties from being taken away for my religious beliefs in Jesus,
- v. prevent the risk of loss of my fundamental rights to religious belief, religious exercise of beliefs, political and religious speech, association and the right to privately petition to the courts to address grievances to safeguard my exercise of religious belief without state persecution but for disagreement with my religious-political speech contained in my petitions, before the Delaware Courts.
- vi. prevent the chilling of the exercise by the public or other professionals who may fear reprisal in the form of the loss of their license or being deemed mentally disabled but for their exercise of individually liberties merely because the State disagrees with their First Amendment beliefs, or their petitions attempt to hold the government, including government agents of both state and federal government to the limits of the Constitution.

vii. To prevent harm to my health and life. My health has diminished. I require time to maintain my health and life, in light of my specific permanent weakness related to a past surgery, which Defendants and all courts in related litigation have been apprised of, even the Delaware Chancery and Supreme Court. Without time to accommodate my weaknesses my health will diminish further, jeopardizing my life. (Citing, US Amendments I, V, XIII).

4. US Supreme Court Rule 43 outlines costs, “unless the Court otherwise orders.” This Court has discretion to exempt costs. I ask this Court to exercise its discretion to exempt costs and fees as applied to me in this case.

5. I also argue this Honorable Court must exempt costs and fees in my case in order not to compel me to forgo my First Amendment fundamental rights of religious belief and religious exercise of beliefs by compelled violation of exercise of my religious beliefs in exchange with the exercise of the right to petition the courts, based on disdain for my belief in God as God not money as savior and guide. US Amend I, V

6. This Court has inherent equitable powers over their process to prevent abuse, oppression, and injustice. *Gumbel v. Pitkin*, 124 U.S. 131 (1888); *Covell v. Heyman*, 111 U.S. 176 (1884); *Buck v. Colbath*, 70 U.S. 334 (1865); *Krippendorf v. Hyde*, 110 U.S. 276, 283 (1884).

7. This Court must grant my request for an exemption of costs and fees to prevent government abuse against my person, oppression, and injustice.

8. I was previously granted in forma pauperis status under Delaware District Court Case No 21-1490, Third Circuit Court of Appeals Case No. 21-3198, Delaware Supreme Court matter No. 21-119, Chancery Court matters No. 2020-0809 and No. 2020-0157.

9 Even a few dollars in fees would cause a substantial burden upon my access to the courts to address Constitutionally protected activity relating to fundamental rights, creating an obstacle so great as to prevent my access to the courts.

10. I am a Christian, a child of God. I attend a Catholic church, but place my faith in God, not man, or money. I do not want to sin against God by incurring debt. I believe people sin against God by incurring debt. God teaches in *Romans* 13:8, "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law." Since it compromises our loyalty to God towards the pursuit of money to free us from bondage of sin, as savior instead of God. Jesus teaches you cannot serve both God and money as savior. *Matthew* 6:24. I choose God. Earning money is not sin. When our desire to earn money takes the place of our desire to do God's will, by hardening our heads, hardening our hearts

and hardening our hands preventing us loving God foremost and subordinately loving others as ourselves, I believe we sin.

11. I believe “the love of money is the root of all evil. 1 *Timothy* 6:10.

12. I believe people go to hell for blindly doing their job, doing what they are trained to do to gain money to care for their family, not seeing clearly when they ignorantly harm others, even by delegation of duties. I believe not knowing is guilt. *Hosea* 4:6 I believe that Court correction can help them know and save their souls from being thrown unworthy into the fires of hell on the last day. I do believe courts have the power to save lives and eternal lives. I believe every time the court prevents individuals, entities, charities and even religious organizations from oppressing, killing, stealing and destroying human life, health or liberty, judges save souls. *Amos* 5:15, *Matthew* 23:23.

13. I believe creditors will be damned to hell for not forgiving monetary debts. (See, *Matthew* 6:12, “And forgive us our debts, as we also have forgiven our debtors.”); (*Matthew* 6:14-15, “For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins.”); (*Deuteronomy*, 15:1 “At the end of every seven years you must cancel debts.”); (See also, *Matthew*, 18:21-35. Debts once forgiven will be remembered if we do not forgive others.); (Jesus teaches "What good will it be for someone to gain the whole world, yet forfeit their

soul? Or what can anyone give in exchange for their soul?" *Matthew 16:26.*); (Jesus teaches us do not seek after material things, "but seek first his kingdom and his righteousness, and all these things will be given to you as well." *Matthew 6:30-33.*); (With regards to eternal treasure we are commanded to share his word without pay as without pay we received the gift of the way to eternal life, through the word. *Citing, Matthew 10:8.*)

14. If people don't forgive monetary debts by those who have no means to pay, other than selling their souls for labor, I believe people will be damned to hell for loving money and material gain more than one another as commanded. We are commanded to love people, not money and the things it can buy. (*See, John 13:34-35, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."*)

15. Since I am commanded to love people, I do not want to create a situation where I increase the odds, they will be damned to hell by accruing profit off of debt. I do not want to be damned to hell by seeking money in place of God as my savior due to indebtedness. Debt is against my religious beliefs because it makes money guide and savior instead of Jesus as guide and savior.

16. Interest on alleged debt, and debt is against my religious beliefs as I believe it increases servitude to Satan by teaching people to be enslaved to earning

money to pay artificial interest or debt, instead of being free in Christ, essentially making money the savior in place of God. (See, *Leviticus 25:36-37*, "Do not take interest or any profit from them, but fear your God, so that they may continue to live among you. You must not lend them money at interest or sell them food at a profit." and *Exodus 22:24-26*).

17. It is my genuine religious belief charging interest or a fee on money lent or artificial debt is a sin against God, I believe misleading many to hell by indebtedness to the pursuit of money, instead of God. (*Ezekiel 18:13*, "He lends at an interest and takes at a profit. Will such a man live [By live, I believe it means losing eternal life in the second death should he not repent]. He will not! Because he has done all these detestable things, he is put to death; his blood will be on his own head."); (*Deuteronomy 23:19*, "Do not charge your brother interest on money, food, or any other type of loan."); (*Proverbs 28:8*, He who increases his wealth by interest and usury lays it up for one who is kind to the poor.); (*Exodus 22:25*, "If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest."); (*Deuteronomy 15:2* "This is the manner of remission: Every creditor shall cancel what he has loaned to his neighbor. He is not to collect anything from his neighbor or brother, because the LORD's time of release has been proclaimed.")

18. I believe it is a great sin to go into debt, and an even greater sin to require a person to go into debt to exercise fundamental freedoms, that are no longer free, but for sale to those who can afford to buy the ability to exercise Constitutional 1st Amendment liberties, the wealthy, rendering the poor less equal, no longer free, but for sale bought people, as wage slaves, in violation of the 13th Amendment, and Equal Protection Clause of the 14th Amendment applicable to the states, and the Equal Protections component of the 5th Amendment applicable to the Federal government, with government support.

19. The Delaware Disciplinary Order and reciprocal orders prevent me from returning to my former law firm, and may prevent me from getting a job as a lawyer to render any fees impossible to pay back. In addition, asking for donations is against my religious beliefs as I believe people are misled to hell by *Matthew* 6:1-4 violations of organized charity, fundraising and pro bono.

20. Going into debt, of even a few dollars, is against my religious belief, and the additional costs of even a few dollars is a substantial burden upon my access to the courts due to my utter poverty, and my inability to pay back any fees should my appeal fail.

21. I respectfully request that no fees or costs relating to this case be required of me due to such costs creating an economic strain upon my exercise of the access to the courts to defend 1st Amendment rights, as a substantial burden

due to my poverty, with little prejudice to respondent, the public or this Honorable Court, and due to violations, such cost requirements create upon my exercise of my religious beliefs.

22. This Court must not require I violate my religious beliefs by agreeing to personal indebtedness should costs arise in order to exercise my 1st and 5th Amendment rights to petition this Court to safeguard my exercise of Constitutionally protected activity from government interference or retaliation including the right, to petition, exercise religious beliefs, freely speak concerning my religious beliefs for which my petitions relate to and the freedom to associate.

23. In order for this Court to require I consent to costs which violates my religious beliefs, compromising my faith in Jesus to servitude to Satan by making money God by costs, and potential costs relating to this matter, the Court must have a compelling interest somehow more important than the free exercise of religion, narrowly tailored to support such interest.

24. The Court may not require forced indebtedness through costs and fees in violation of my religious beliefs and the 13th Amendment protections against forced labor to pay debt because its justification to compel forced violations of my religion is not narrowly tailored in this case, since the Court may grant an exemption to prevent the government forced violation of my religious beliefs.

25. The rule of law is not a business where only those with money may purchase justice. Justice is not for sale by barter or exchange, but must be determined by truth under the Constitutional principles that protect individual freedom of conscience from the forced, collective conditional will of mobs or entities by the vote or otherwise.

26. As a child of God, I believe we each must use our individual conscience mind to choose to do God's will or not in order to have any hope of eternal life.

27. The freedom to think and believe by the dictates of our own conscience instead of the government's compelled, conditional, controlled, conformed thoughts based on the ever-evolving fickle thoughts or fads of experts or entities or associations, or foreign and private backed partners is the source of all freedom in this country.

28. It is insulting the state of Delaware, and reciprocating courts seek to declare me mentally disabled and unfit to practice law, but for my faith in Jesus Christ.

29. Any costs create a substantial burden and obstacle to my access to the Courts in contravention to my Equal Protection to the 1st Amendment right to access to the Courts to defend my exercise of fundamental rights applicable to the Federal Courts via the Equal Protection component of the 5th Amendment, for me,

a member of class of one due to religious beliefs against incurring debt combined and due to utter poverty. *See, Abdul-Akbar v. McKelvie*, 239 F.3d 307, 317 (3d Cir. 2001) (“This requires us first to determine whether Appellant is a member of a suspect class or whether a fundamental right is implicated. Neither prisoners nor indigents are suspect classes; *See, Harris v. McRae*, 448 U.S. 297, 323, (1980) (noting that poverty is not a suspect classification).” (*But see, Lewis v. Casey*, 518 U.S. 343, 370 (1996) “[A]t all stages of the proceedings the Due Process and Equal Protection Clauses protect [indigent persons] from invidious discriminations.”))

30. “Because this case implicates the [Constitutionally protected rights of exercise of religion, speech, petition, belief and association and the] right of access to the courts,” the government’s disparate treatment towards me, based on poverty, is still unconstitutional under a strict scrutiny basis test. *Citing, Tennessee v. Lane*, 541 U.S. 509, 533 n.20 (2004).

31. The Supreme Court noted, “There can be no equal justice where the kind of trial a man gets depends on the amount of money he has.” *Lewis v. Casey*, 518 U.S. 343, 370 (1996); (internal citations omitted)

32. While, poverty is not a suspect class, my right to meaningful access to the courts, despite the inherent burden of poverty, and my religious beliefs and strongly held religious exercise relating to my religious belief against indebtedness is protected. In addition, fundamental rights are implicated. Delaware

Disciplinary Counsel and Delaware agents violated my Fundamental rights of religious beliefs, religious-political speech, religious-political petitions, religious-political-association, religious-political exercise, procedural and substantive due process opportunity to be heard, to prepare and present evidence, to subpoena witnesses, and to cross examine my accuser.

33. Delaware Disciplinary Counsel and reciprocating courts persecute me and seek to defame my character by taking away my property interest in my active license to practice law but for my exercise of Constitutionally protected conduct, in violation of my freedom to petition concerning my religious-political speech, religious-political exercise, religious-political belief, religious-political association, and association as a party, attorney, Democrat, Catholic and Christian when I believe there has been a grievance committed against me.

34. Justice Stevens, with whom Justice Brennan, Justice Marshall, and Justice Blackmun joined, in dissenting of US Supreme Court in *Murray v. Giarratano*, 492 U.S. 1, 18 (1989) recognized,

“When an indigent is forced to run this gantlet of a preliminary showing of merit, the right to appeal does not comport with fair procedure. . . [T]he discrimination is not between ‘possibly good and obviously bad cases,’ but between cases where the rich man can require the court to listen to argument of counsel before deciding on the merits, but a poor man cannot. . . . The indigent, where the record is unclear or the errors are hidden, has only the right to a meaningless ritual, while the rich man has a meaningful appeal.” Douglas, 372 U.S., at 357-358

36. Court costs, as applied, violate my religious beliefs, religious practices and religious exercise against incurring debt, and costs, as applied. I seek protections under the 5th Amendment's Equal Protection component, as a party of one, with unique religious beliefs to gain access to the courts to defend my exercise of 1st, 5th and 14th Amendment liberties.

Wherefore, I, Meghan M. Kelly, Plaintiff, Plaintiff respectfully pray the Court grant me allowance to file in forma pauperis and an exemption from fees, costs or taxes.

Dated: 2/2/2023

Respectfully submitted,

/s/ Meghan Kelly
Meghan Kelly, Esquire
34012 Shawnee Drive
Dagsboro, DE 19939
meghankellyesq@yahoo.com
(302) 493-6693 (3, 132 Words)
United States Supreme Court No.283696

Under religious protest as declaring and swearing violates God's teachings
in the Bible, I declare, affirm that the foregoing statement is true and correct
under the penalty of perjury.

Dated: Feb. 2, 2023

Meghan Kelly (printed)

Meghan Kelly (signed)

UNITED STATES COURT OF APPEALS FOR THE THIRD CIRCUIT

CCO-028

Nos. 21-3198 & 22-2079

MEGHAN M. KELLY,
Appellant

v.

DISCIPLINARY COUNSEL PATRICIA B. SWARTZ;
DISCIPLINARY COUNSEL KATHLEEN M. VAVALA; DAVID A. WHITE,
Chief Disciplinary Counsel; OFFICE DISCIPLINARY COUNSEL;
BOARD ON PROFESSIONAL RESPONSIBILITY OF THE
SUPREME COURT OF THE STATE OF DELAWARE;
PRELIMINARY INVESTIGATORY COMMITTEE; ATTORNEY GENERAL
DELAWARE

(D. Del. No. 1-21-cv-01490)

Present: PHIPPS, Circuit Judge

1. Motion by Appellant Meghan M. Kelly in 21-3198 and 22-2079 for Extension of Time to File Brief for 45 Days.
2. Motion by Appellant Meghan M. Kelly in 21-3198 and 22-2079 to Stay Appeals while Appellant Petitions the Supreme Court of the United States to Review the State-Court Disciplinary Decision and the Third Circuit's Reciprocal Disciplinary Decision

Respectfully,
Clerk/pdb

ORDER

The foregoing Motion by Appellant Meghan M. Kelly in 21-3198 and 22-2079 for Extension of Time to File Brief for 45 Days is granted. Beyond this extension, this order provides no other relief. The motion to stay these appeals is denied.

By the Court,

s/ Peter J. Phipps
Circuit Judge

Dated: January 6, 2023

PDB/cc: Meghan M. Kelly, Esq.

Caneel Radinson-Blasucci, Esq

Zi-Xiang Shen, Esq.

No. _____

IN THE
SUPREME COURT OF THE UNITED STATES

Meghan M. Kelly — PETITIONER
(Your Name)

Disciplinary Counsel Patricia B. Swartz, et al. VS.
— RESPONDENT(S)

MOTION FOR LEAVE TO PROCEED *IN FORMA PAUPERIS*

The petitioner asks leave to file the attached petition for a writ of certiorari without prepayment of costs and to proceed *in forma pauperis*.

Please check the appropriate boxes:

Petitioner has previously been granted leave to proceed *in forma pauperis* in the following court(s):

DE District Court No. 21-1990, Third Circuit Court of Appeals No. 21-3198 and No. 22-3372, DE Supreme Court No. 119-2021, Delaware Chancery Court No. 2020-0564 and No. 2020-0157

Petitioner has not previously been granted leave to proceed *in forma pauperis* in any other court.

Petitioner's affidavit or declaration in support of this motion is attached hereto.

Petitioner's affidavit or declaration is not attached because the court below appointed counsel in the current proceeding, and:

The appointment was made under the following provision of law: _____

a copy of the order of appointment is appended.

Meghan M. Kelly
(Signature)

**AFFIDAVIT OR DECLARATION
IN SUPPORT OF MOTION FOR LEAVE TO PROCEED *IN FORMA PAUPERIS***

I, Meghan M. Kelly, am the petitioner in the above-entitled case. In support of my motion to proceed *in forma pauperis*, I state that because of my poverty I am unable to pay the costs of this case or to give security therefor; and I believe I am entitled to redress.

1. For both you and your spouse estimate the average amount of money received from each of the following sources during the past 12 months. Adjust any amount that was received weekly, biweekly, quarterly, semiannually, or annually to show the monthly rate. Use gross amounts, that is, amounts before any deductions for taxes or otherwise.

Income source	Average monthly amount during the past 12 months		Amount expected next month	
	You	Spouse	You	Spouse
Employment	\$ 0	\$ 0	\$ 0	\$ 0
Self-employment	\$ 0	\$ 0	\$ 0	\$ 0
Income from real property (such as rental income)	\$ 0	\$ 0	\$ 0	\$ 0
Interest and dividends	\$ 0	\$ 0	\$ 0	\$ 0
Gifts	\$ 600	\$ 0	\$ 0	\$ 0
Alimony	\$ 0	\$ 0	\$ 0	\$ 0
Child Support	\$ 0	\$ 0	\$ 0	\$ 0
Retirement (such as social security, pensions, annuities, insurance)	\$ 0	\$ 0	\$ 0	\$ 0
Disability (such as social security, insurance payments)	\$ 0	\$ 0	\$ 0	\$ 0
Unemployment payments	\$ 0	\$ 0	\$ 0	\$ 0
Public-assistance (such as welfare)	\$ 0	\$ 0	\$ 0	\$ 0
Other (specify): <u>Stated DE Stimulus \$360</u>	\$ 25	\$ 0	\$ 0	\$ 0
Total monthly income:	\$ 625	\$ 0	\$ 0	\$ 0

2. List your employment history for the past two years, most recent first. (Gross monthly pay is before taxes or other deductions.)

Employer	Address	Dates of Employment	Gross monthly pay
N/A	N/A		\$ 0
			\$
			\$

3. List your spouse's employment history for the past two years, most recent employer first. (Gross monthly pay is before taxes or other deductions.)

Employer	Address	Dates of Employment	Gross monthly pay
N/A	N/A	N/A	\$ 0
			\$
			\$

4. How much cash do you and your spouse have? \$ After mailing less than \$200.00
 Below, state any money you or your spouse have in bank accounts or in any other financial institution.

Type of account (e.g., checking or savings)	Amount you have	Amount your spouse has
N/A	\$ 0	\$ 0
	\$	\$
	\$	\$

5. List the assets, and their values, which you own or your spouse owns. Do not list clothing and ordinary household furnishings.

- Home Value N/A
- Other real estate Value N/A
- Motor Vehicle #1
 Year, make & model 2014 Toyota Corolla
 Value \$5,000 exact amount unknown
Door on driver's side is broken.
- Motor Vehicle #2
 Year, make & model _____
 Value _____
- Other assets
 Description N/A
 Value _____

6. State every person, business, or organization owing you or your spouse money, and the amount owed.

Person owing you or your spouse money	Amount owed to you	Amount owed to your spouse
N/A	\$ N/A	\$ N/A
N/A	\$ N/A	\$ N/A
N/A	\$ N/A	\$ N/A

7. State the persons who rely on you or your spouse for support. For minor children, list initials instead of names (e.g. "J.S." instead of "John Smith").

Name	Relationship	Age
N/A	N/A	N/A
N/A	N/A	N/A
N/A	N/A	N/A

8. Estimate the average monthly expenses of you and your family. Show separately the amounts paid by your spouse. Adjust any payments that are made weekly, biweekly, quarterly, or annually to show the monthly rate.

	You	Your spouse
Rent or home-mortgage payment (include lot rented for mobile home)	\$ N/A	\$ N/A
Are real estate taxes included? <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No		
Is property insurance included? <input type="checkbox"/> Yes <input checked="" type="checkbox"/> No		
Utilities (electricity, heating fuel, water, sewer, and telephone)	\$ N/A	\$ N/A
Home maintenance (repairs and upkeep)	\$ 40.00	\$ N/A
Food	\$ 0	\$ N/A
Clothing	\$ 20.00	\$ N/A
Laundry and dry-cleaning	\$ 30.00	\$ N/A
Medical and dental expenses	\$ 40.00	\$ N/A

	You	Your spouse
Transportation (not including motor vehicle payments)	\$ 100	\$ N/A
Recreation, entertainment, newspapers, magazines, etc.	\$ 20	\$ N/A
Insurance (not deducted from wages or included in mortgage payments)		
Homeowner's or renter's	\$ N/A	\$ N/A
Life	\$ N/A	\$ N/A
Health	\$ N/A	\$ N/A
Motor Vehicle	\$ 70	\$ N/A
Other: _____	\$ N/A	\$ N/A
Taxes (not deducted from wages or included in mortgage payments)		
(specify): _____	\$ N/A	\$ N/A
Installment payments		
Motor Vehicle	\$ N/A	\$ N/A
Credit card(s)	\$ N/A	\$ N/A
Department store(s)	\$ N/A	\$ N/A
Other: _____	\$ N/A	\$ N/A
Alimony, maintenance, and support paid to others	\$ N/A	\$ N/A
Regular expenses for operation of business, profession, or farm (attach detailed statement)	\$ N/A	\$ N/A
Other (specify): <i>pay back 6th month gift to parents</i>	\$ 900	\$ N/A
<i>computers, postage, printers, stamps</i>	\$ 1,220	\$ N/A
Total monthly expenses: <i>sum</i>	\$ 1,220	\$ N/A

9. Do you expect any major changes to your monthly income or expenses or in your assets or liabilities during the next 12 months?

Yes No If yes, describe on an attached sheet.

My parents may not be able to help me as much. Going into debt is against my religious beliefs.

10. Have you paid - or will you be paying - an attorney any money for services in connection with this case, including the completion of this form? Yes No

If yes, how much? N/A

If yes, state the attorney's name, address, and telephone number: N/A

11. Have you paid—or will you be paying—anyone other than an attorney (such as a paralegal or a typist) any money for services in connection with this case, including the completion of this form?

Yes No

If yes, how much? N/A

If yes, state the person's name, address, and telephone number:

12. Provide any other information that will help explain why you cannot pay the costs of this case.

Please see attached. There are 6 lawsuits regarding the DE Supreme Court order. The DE office of Disciplinary Council's lawsuit prevents me from seeking to rejoin my former law firm. Going into debt is against my religious beliefs. I am liable for Paul Stamps per the attached letter.

I declare under penalty of perjury that the foregoing is true and correct.

Executed on: Feb. 2, 2023

Megan Kelly
(Signature)



Notice of Food Benefits Recertification

State of Delaware Division of Social Services



13094500254500010003

August 22, 2022

To: MEGHAN M KELLY
34012 SHAWNEE DR
DAGSBORO DE 19939-4125



Questions? Contact:
A. MAINTENANCE811
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En Español
Se harán cambios a sus beneficios de alimentos tal y como se indica a continuación.
Si usted no entiende este aviso o necesita que se lo traduzcan, favor de llamar al Departamento de Relaciones con el cliente al 1-800-372-2022

Bảng Tiếng Việt
Quyền lợi trợ cấp thực phẩm của quý vị sẽ thay đổi như hình bày dưới đây.
Nếu quý vị không hiểu được thông báo này hoặc cần được phiên dịch, xin gọi cho Đơn Liên Hệ Khách Hàng tại số 1-800-372-2022.

? Do you know about our ASSIST online services? If you use our online services you may not have to come into the office. ASSIST makes it easier to:
-View a summary of your benefits
-Request other services
You can access ASSIST at <https://assist.dss.delaware.gov>
-Report a change
-Submit an application or renewal

Your food benefits will CONTINUE until March 31, 2023.

Benefits Start	Benefits End	Benefit Amt
October 1, 2022	March 31, 2023	\$ 250.00

You will get a renewal in the mail. You must answer all the questions, sign the renewal and return it by the due date. If you do not return the renewal, your benefits will not continue.

Please look at the calculation pages to see how we figured out the amount of your food benefits.

The rules we used to take this action are: 9044 DSSM

! If you do not agree with this action, you have the right to a fair hearing. Read the last page of this notice to see how to ask for a fair hearing. !

Sheet Attached to Motion for permission to file in forma Pauperis

Meghan Kelly

Docket Number

Question 9. Do you expect any major changes to your monthly income or expenses or in your assets or liabilities during the next 12 months.

I expect things to get worse. I have to fight off potentially 6 additional reciprocal orders of discipline, should the order below not be vacated.

My parents have been lending me money. While going into debt is against my religious beliefs. Owing my parents is different. If I am not able to pay them back, my parents will forgive me my debts. They will not hold it against me. They love me, not money. They would not sacrifice me for money or security in material things. My parents are struggling financially, just as everyone is facing tougher times, during this recession. My parents may not be able to help me so much in the future.

In addition, my parents gave me my dad's car when I ran for office. They made me get rid of my old ugly car I loved. I would like to return my dad's car back, since they are struggling with their vehicles. They have refused to take my dad's car back. They want to make sure I am okay, and not stranded. Should my former law firm hire me back, they would provide me with a vehicle for advertisement and work. The State's adjudication of me prevents me from returning to my former law firm. This foreseeably increases a burden upon my parents and me.

Question 12. Provide any other information that will help explain why you cannot pay the docket fees for your appeal.

I am unemployed, and am impoverished. I intended to rejoin my former law firm, after I took time to do what I believed was more important than money. I sought to seek justice, not for money, but out of love for humanity. (*Matthew 23:23, Amos 5:15*). Seeking justice is a religious exercise for me. The State's actions, taken in bad faith against me, prevent me from seeking to rejoin my former law firm, and place me in government compelled poverty, not by my free will.

I took a sabbatical to work, free of charge, to encourage law makers to pass legislation to care for the people, not exploit people for material gain by barter or exchange. My proposals were ignored. So, I attempted to run for office. I discovered I had to violate my belief in Jesus Christ's teachings in order to run for office. So, I sought an exemption from fundraising and collecting donations, in order not to violate my religious beliefs. I was denied relief.

I proposed legislative solutions to improve healthcare. I believe our laws reward harming health in healthcare and mental healthcare, while tempting people to thinking and doing that damns them to hell, should they not clean their mind, hands and hearts of wickedness.

I also proposed ways to fully fund social security.

I applied for legislative attorney positions in hopes to draft just laws. I was not selected.

I also attempted to run for President of the United States. I contacted all 50 states' and some of the territories' Department of Elections concerning waivers of the signature and filing fees so as not to require my religious beliefs to run for office, with no success. I asked the ACLU for help in most states, but was rejected.

I focused additional time, working for free, without pay to run for the Federal House of representatives as a Democrat, without violating my religious beliefs by asking for volunteers,

signatures or donations or paying filing fees. I believe such requirements make the government seats for sale, not based on free choice by the people by vote. It is based on a bought choice, which eliminates freedom, in favor of those with money, power and connections who are able to barter for control of the United States, making us not free, but for sale slaves. I believe requiring signatures, volunteers and money also violates Jesus the Christ's teachings in *Matthew 6:1-4*,¹ misleading people to harm and damnation in hell by focusing their eyes on money. This focus on collecting or earning money, as savior, blinds their eyes from looking at others, outside of their own, with love. They have what Jesus teaches is the evil eye.²

I filed a law suit against the Democratic party and the Delaware Department of Elections in order to run for office without violating my belief in Jesus. Then, the pandemic hit in 2020. I withdrew my lawsuit, since I perceived the pandemic would endanger life and health. I gave up my aspirations of making a difference by gaining a position in government to draft just laws that

¹ In *Matthew 6:1-4* Jesus teaches, ("Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. [I think this means they will not be saved from death, and will be without eternal life, should they not repent.] So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.").

² In *Matthew 6:22-24*, ("The light of the body is the eye: if therefore thine eye be good, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and money."); See, *Matthew 5:29* ("If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell."); Also see, *Matthew 18:9* ("And if your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.").

care for people, while repealing unjust decrees which focus on profit at the cost of sacrificing individual liberties, people's lives, health and the environment.

Then, President Donald J. Trump incited religious violence, while using my God's name for his political vanity. He misled people to worship him as a God head, and incited persecution against me and others by his establishment of government religion. Protecting the free exercise of my religious belief, and preventing eternal death through his deception is more important to me than preventing death in a pandemic. So, I filed a RFRA law suit against former President Donald J. Trump ("Trump") to dissolve the establishment of government religion.

The establishment of government religion created by President Trump's use of God's name for his political vanity created a substantial burden on my free exercise of religion, and endangered my life. People threatened me with bodily harm by talking of shooting me, throwing things at my car, and approaching uncomfortably close, requiring a stranger to come to my defense, based on my perceived religious-political beliefs, as anti-Trump worship.

I live in Trump territory, where confederate flags, Trump flags, and God for 2020, 2022, or other year flags, are sprinkled throughout Sussex County, Delaware. I am in the minority, as a party of one. I am uniquely a religious-Democrat who preserves the Constitution's separation of religion from state. US Amend. I. I have religious beliefs against indebtedness and against worship of business, money, conditional relationships, family, country and other idols in place of God.

My religious belief and exercise are in issue. I am stating my religious beliefs as facts, to show facts of my belief. Whether my beliefs are adopted by the court or accepted by the court as truth is not the issue.

I am a child of God, a believer of Jesus Christ. Jesus teaches most people go to hell, which is sad. *Matthew 7:13-15, Luke 13:23-28*. People go to hell for sin. Sin is doing what we desire, or the desires of men, instead of what God desires. God's will, also known as God's desire, is love to overcome lusts that harm in this life and eternal life. I have religious objections to healthcare and mental healthcare. I believe people sin for worshipping business, or money, as good, in place of God. I keep myself separate, and unashamedly share my beliefs, but do not force my beliefs upon others. The practice of law is a religious exercise for me. It is my religious belief courts may save lives and eternal lives by correcting those who kill, steal and destroy human life and liberty to serve business greed. *Amos 5:15, Matthew 23:23*. Jesus Christ teaches you cannot serve money and God as master. *Matthew 6:19-33*. I believe that people sin by fundraising, asking for donations, volunteering, and organized charity. Asking for donations collectively makes money master and savior in place of God. Collective conditionally giving out of one hand to get out of the other is not true charity per Jesus. It is business. The deception organized volunteering and charity creates drives out unconditional love from the hearts of man replaced with the love of money and material gain. This conflicts with Jesus Christ's teachings relating to true charity which creates a Godly gain for a material loss. See, *Matthew 6:1-4, 25:31-46, and Luke 10:25-37*. I believe organized charity teaches the mark of lawlessness of the AntiChrist, unrestrained by the just rule of law, or God's rule of love written on our hearts guiding us to the way to heaven. I believe it leads to certain damnation in hell by deception, should people not repent. I had to repent of this wickedness.

I also proposed various laws, 5 articles of impeachment to impeach former President Donald J. Trump, and legal solutions to prevent or reverse the elimination of fiat currency and an economic crash.

The original disciplining proceeding was brought based on the state's disdain towards my religious-political beliefs, proposals, speech, association and religious-political petitions.

I believe some things the government does through its agents and employees are sins. I am horrified by the establishment of government religion, through former President Trump's use of God's name or the Bible for political vanity. I believe the establishment of government religion through government backed private and foreign partners misleads many to harm and hell by government economic, social or physical force. My religious beliefs are not popular, and are repugnant to others. Yet, they are genuine, and protected under the First Amendment applicable to the state pursuant to the Fourteenth Amendment.

I sought to dissolve the establishment of Government religion created by former President Donald J. Trump by a series of his conduct that established religious-government belief, including overturning executive orders signed by the past four presidents which authorize the government to give government money to churches and religious organizations to perform government business, under the façade of charity.³ I also sought to dissolve one executive order allowing religious organizations to back candidates or parties with money or publicity.⁴ These executive orders establish government religion, based on the deception of God backed candidates, based on business, and money, not freedom.

The Delaware Supreme Court should have kicked out my case, Kelly v Trump, because I did not serve US Attorney General David Weiss. Instead, the Court held my argument that

³ Ex. Or. No. 14015, Feb. 14, 2021; Ex. Or. No. 13198, Jan. 29, 2001, as amended by Ex. Or. 14015, Feb. 14, 2021; Ex. Or. No. 13199, Jan. 29, 2001, as revoked by Ex. Or. No. 13831, May 3, 2018; Ex. Or. No. 13279, December 12, 2002, as amended by Exec. Or. No. 13559, November 17, 2010; Ex. Or. No. 13559, Nov. 17, 2010.; Ex Or. No. 13831, May 3, 2018; Ex. Or. No. 14015, Feb. 14, 2021,

⁴ E.O. 13798.

government backed churches performing government business established government established religious belief was without merit. *Kelly v. Trump*, 256 A.3d 207 (Del.), reargument denied (July 19, 2021), cert. denied, 142 S. Ct. 441, 211 L. Ed. 2d 260 (November 1, 2021).

I believe the government should be separate from private entities. No government money should be given to private business, or private not for profits to serve business greed, under the pretty word research, charity, jobs, innovation or science, as opposed to individuals in need. I believe this violates the Equal Protections Clause by government funding and backing to some individuals, who are economically advantaged, to the detriment of others without means. The government backed entities control a no longer free economy based on unjust government gifted gains, not based on true innovation. True innovation is created by free speech, free thought, and freedom to criticize businesses and government agents to improve services, and products to care for and serve the people. Our system of government private and foreign partnerships stifles innovation by standardization uniformly bad business, based on selfish greed for position, power and profit, not on caring for the people. I also believe those giving and receiving unjust gains serve lawless lusts under the color of the law leading to their damnation in hell should they not repent, which is sad. (See the Bible, to confirm my genuine belief people go to hell for unjust gains to serve business greed, not need, Eg. *Ezekiel* 22:13, 22:27, *Habakkuk* 2:9-10; 5:8, 56:11; *Jeremiah* 22:13, 51:13; *Proverbs* 15:27, 23:3-4). The government backed private and foreign partners are rendered above the law by grants, or their science, or professional standards are deemed to be the standard of care, or the law. The government's collusion with private and foreign entities through partnerships, makes the governments' hands too dirty to govern and guide partners through court correction, when standards oppress, kill, steal or destroy human life or health for the partners' bottom line. Entity backing of politicians, and donations also dilutes

citizens' vote. Money is not free speech and should not be protected speech by the US Supreme Court. The vote is the source of a republic in our Democratic Republic by giving us representation. Donations make positions for sale by those who gain the most by barter or exchange, eliminating freedom of speech through the vote, by bought speech to buy and sell government seats. Anything for sale, eliminates freedom, by charging a price only those with something to barter can pay. These religious-political beliefs, among others are the source of the Delaware disciplinary proceeding. The government does not need to agree with me to safeguard my religious-political beliefs from selective government incited economic, physical and social persecution.

It is my religious-political belief the needy should receive help by governments, unearned required, without profiting the positions of people who work through entities such as food banks. (See, *Exodus 23:11*). I believe people will be thrown into the fires of hell for teaching giving someone a job is charity, or for teaching people must earn worth. I believe people are worth more than all the money in the world. People exist for God, not to be exploited as products for the state to buy and sell to their private and foreign partners. See *Romans 4:4*.

The Delaware Supreme Court's argument that religious entities should not be disadvantaged from accepting government money to perform government functions such as alleged welfare, does not consider my argument that no private entity, not for profit, business, or charity should receive government money to perform the government's job for them. This stifles innovation and dumbs down free enterprise, by a government bought and backed enterprise, which enslaves the people to profit their partners and government agents' personal interests.

I understand this US Supreme Court believes differently. I believe this court is misguided into eliminating Constitutionally protected freedom in favor of business through bartered through

exchanges. Protecting my freedom to believe, even if the Court and the world finds my religious beliefs repugnant, will show the world this Court upholds individuals, and their Constitutionally protected liberties to be more valuable than money. This prevents freedom from being bartered away, and preserves the foundation of the United States based on impartial rule of law.

I was also negotiating my former law firm. I was hoping to get my old job back, where I would be performing real estate settlements. However, the State's wrongful retaliation against me, by bringing a disciplinary proceeding, but for my religious-political beliefs, speech, affiliation and petitions, prevents me from seeking to regain a position, and it may cause my former law firm to lose interest in me. I have no income, and the State has cut off prospects for me to earn income at a law firm.

I also have religious reasons related to the pandemic for not working. I am a Christian. I believe people go to hell for prescribing, and accepting, or even ignorantly encouraging people to use our harmful health care. Since we are in a global pandemic, I am seeking to avoid getting sick, to avoid being damned to hell by forced healthcare that may kill my life and eternal life.

I have religious objections to healthcare. I studied the history of healthcare in a class at UD. I believe more harm is done by health care professionals and mental healthcare professionals than any other industry, even the military, because of the deception that they save lives, only to destroy lives and eternal lives in the second death for money. The fact doctors and nurses were doing what the industry and the professional standard told them to do, does not prevent harm or, I believe, their damnation in hell for not seeking to know, and for their failure to repent of hardness of hearts for cold hard cash.

Just laws are a way to prevent health care workers from harming patients. I believe replacing unjust laws, with just decrees prevents their damnation in hell. Unjust laws reward wrong doing, making it profitable to use people as test dummies or as human commodities for profit. Unjust laws incentivize providing comfort care by making people feel better, instead of helping people heal. Unjust laws reward oppressing, exploiting, killing, stealing or destroying human life, liberty or health for productivity or material gain.

When I was young at University of Delaware, I remember learning that charities used people as test dummies for drugs in Africa. Under the guise of healing people, they harmed patients by causing cleft palates. Then, the same wrong doers used the alleged shield of charity, or not for profits, to gain monetary interests by salaried, fundraising, tax breaks, marketing or otherwise, to correct the harm they caused by using people as lab rats. They essentially were selling patients' souls for money, while I believe, behaving like devils, unknowingly or not, by teaching the lie they seek to help people, only to harm them for business greed.

The same wrongs appear to continue. Individuals within pharmaceutical entities who have paid out money in law suits may still seek to be rewarded some of the roughly 33 billion a year in NIH fundings. People within entities, investors or otherwise, are permitted to make money off of the alleged cure too, despite recent judgments against them, through their entities which shields them from personal concern or responsibility. Injustice continues. I believe money is the problem, not the solution. Just laws and justice in the courts is the solution.

I believe our forced healthcare industry system, stemmed in a forced market by money, grants, donations to colleges or entities, backed by professional standards accepted by the court as the standard of the law, stifles innovation and improvements. Improvements and innovations that care for people, as opposed to controlling them, are based on freedom of thought, speech,

criticism and debate in a free market, not a forced market based, on bartered for political gain. Our current government backed industry system constrains free will, by increasing the temptations to conform to the forced will of those who buy or barter for the government official's partiality through donations, praise or otherwise, making everyone else no longer free, but for sale in a take it or leave it economy.

I believe nurses and doctors are still damned to hell for not knowing treatment causes harm. They should not automatically be punished for straying from the standards within professions. The laws and the courts should encourage professionals to use their free will, their brain, to think, to care, to know, to love those they serve, by adapting to individual needs. Safeguarding patients above pockets, is a just policy. Nurses and doctors should be corrected when they harm others, but not destroyed. Our laws currently create an incentive to hide healthcare that harms. HIPPA protects profit, not patients. Attorneys cannot easily obtain nonparty medical records to show that doctors knew or should have known of the harm or potential harm to patients. Guiding health professionals through correction, not condemnation in court, will prevent future harm to patients and may save healthcare workers' souls by teaching them to use their own brain, free will, to care to know, to truly care for the health and lives of the people they serve, the patients.

I also believe healthcare professionals sin by taking the life blood, or organs from people to perform studies on or to use on other patients. See, *Leviticus 17:14*, *Genesis 9:4-5*. I only realized this recently after I looked into sinister tests of blood for wicked gain, not good. See for example, attached the article, labeled Exhibit 1, available at <https://www.bbc.co.uk/bbcthree/article/347828f8-6e7f-4a9b-92ab-95f637a9dc2e>

*I believe testing blood is sin. I also believe people go to hell for cremation or for grinding up bones.*⁵ So, I do not eat things with gelatin or gel cap medicine in them. They may be made with ground of bones. By cremating bones, I believe people show they do not care to know God or love God. My God teaches our loved ones are not in heaven or thrown into the fire of the second death yet. The bible teaches about the resurrection of the bones with a potential new body to be judged for eternal life or the second death. See, e.g. *Revelation 20:13, Ezekiel Chapter 37, Matthew 25:32-46*. Some self-proclaimed Christian government leaders adopt this pagan belief that the dead are already in heaven and hell. That is not what God, the father, Jesus, the son, or the holy spirit teach. It is an eternally deadly error to teach lies as truth, to give comfort in a lie. The Bible teaches people may be damned to hell for adding to scripture, should they not repent. (See, *Deuteronomy 4:2, Proverbs 30:6, Revelation 22:18*). Yet the watchmen are damned to hell for failing to share truth too. (See *Ezekiel Chapters 3:16-27, 33:1-20*). I know God. I am placing my life and eternal life on that partial, not yet complete knowledge of God. (*1 Corinthians 13:12*)

I have other objections to healthcare, beyond what I write here. I am concerned about the healthcare or bio-experiments discussed in the Fourth Industrial Revolution. (Exhibit 2). I believe people sin by using patients as test dummies for profit by research, including the research described in this book.

Covid 19 is still a threat to life and health today. The economy is getting worse. Unemployment is expected to rise with fewer jobs available. My economic condition will likely worsen if the courts do not void the state's decision against me. My parents may not be able to

⁵ In *Amos 2:1*, people got into trouble with God for cremating a king's bones.

help me, and I may be in dire need. I may possibly turn in my tags to prevent car insurance cost, unless I am granted relief and am able to work as an attorney. If I lose, I will not be able to buy or sell, but for my religious beliefs. Thank you for your kind consideration.