



The Rainbow Journal July 2008

Contents

TO OUR READERS.....	2
LOVE THINE ENEMIES	2
TIME TO DOWNSHIFT?	3
MORE ON INTEREST	5
THE SIN OF INTEREST	6
THE SPIRITUAL PATH	8
FROM THE EDGAR CAYCE READINGS	9
HEALTH	9
LAUGHTER – THE BEST MEDICINE.....	10
OUR CLOSING THOUGHT.....	10

In Association With:

Edgar Cayce Australia and
The Edgar Cayce Society of New Zealand

Website: www.edgarcayceaustralia.com

Email: rainbowjournal@live.com

Mail Address:

Brian Alderson
24 Peterswool Road,
Elizabeth Park,
Adelaide,
South Australia, 5113.

To Our Readers

Welcome to all of you to our Rainbow Journal, July edition.

Because of time constraints we have re-printed two articles from previous issues however we understand that our Australian readers would not have previously received

these earlier issues. "Love Thine Enemies" was first published in December 2006 and, in response to demand, we have reprinted the article "The Sin of Interest" which appeared in our April 2007 edition. *Brian Alderson OOOE*

Love Thine Enemies

Defining Love

Nowadays the word 'love' is used prolifically in a wide variety of situations having a broad range of meanings. At one end of the spectrum it can mean lust and as a verb denote sexual relations as in 'make love.' while at the other end it can denote deep sacrificial commitment. The following are some of the forms of love as listed in the online dictionary 'Wikipedia', under the heading 'Types of Love':

Courtly love - a late medieval conventionalised code prescribing certain conduct for ladies and their lovers.

Cupboard love - a false or exaggerated affection shown in return for some kind of material gain.

Erotic love - (eros) - sexual attraction or desire towards a person.

Familial love - affection brokered towards kinship connections, intertwined with concepts of attachment and bonding

Free love - sexual relations according to choice and unrestricted by marriage

Philia - used in the New Testament, philia is a sentimental or conditional love, i.e. "I love you because..."

Platonic love - a close relationship in which sexual is non-existent or has been suppressed or sublimated

Puppy love - romantic affection that is not "mature" or not "true."

Religious love - devotion to one's deity or theology

Romantic love - affection characterised by a mix of emotion and sexual desire

Lust love - affection characterised by lust. i.e.

The desire to satisfy or gratify oneself.

Sacrificial love - the act of sacrificing one's life, or something of great importance solely on the basis of love.

Agape - Christian Love

With so many definitions and nuances depending on the subject matter we may ask what Jesus was implying when he quoted the word in what he stated were the two greatest of God's commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the law and the prophets hang on these two commandments." (Gospel of Matthew 22:37-41)

In the Sermon on the Mount Jesus further said:

"You have heard that it was said, 'love your neighbour and hate your enemy,' but I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven."

At first thought this commandment does not appear to make sense. How can one love one's enemies? If we loved them then surely they would no longer be our enemies! If we certainly consider them as our enemies can we at the same time love them? Jesus did not tell us to cease treating them as enemies or to make friends with them but he stated we are to 'love' them. When I posed this apparent dilemma to a friend some time ago my friend suggested that the love Jesus was referring to meant *respect*. This interpretation makes a lot of sense and offers a clearer understanding of

how we are to treat those we class as our enemies.

Respect

Referring again to the Wikipedia the word *respect* is defined as: "... an attitude of acknowledging the feelings and interests of another party in a relationship, and of treating as consequential for the self the helping or harming of the other.....respect does not necessarily imply deference, but a respectful attitude *rules out unconsidered selfish behaviour*. The concept of respect predates, and does not rely on, the existence of the concept of rights." So in dealing with our enemies we may have hostile feelings towards them, for whatever reason, but we must always respect them. That is we must remember that in the eyes of God they are our equals, the same as our brothers and sisters for "He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." As Cayce stated: "for God is not a respecter of persons as is man." 2427-1 "...there is no respecter of persons in the eyes of Him who gives to all life, love, hope, truth, liberty, and understanding. For

He is Lord of all." 1286-1

Because we have classed some people as our enemies that fact in itself does not give us any special rights nor does it give any justification for our actions. Note in the definition of 'respect' the phrase '*as treating as consequential for the self the helping or harming of the other.*' Thus, because God is 'no respecter of persons' we will be held to the same accountability for any harm we inflict on our enemies as if those persons were our friends or family.

Applying the definition 'respect' to love when as it was used by Jesus gives us a clearer understanding of what he meant and a guide-line on how we are to behave when dealing with our fellow men. Not only are we to love (respect) our family and friends but we are also to love (respect) those that are not friendly to us, those who we feel have caused us injury or hurt. We are to put our trust in God with sure hope that our kindlier attitude towards our enemies will help to sooth our negative relationships and where there are injustices we will leave the punishment to God for "Remember, vengeance is the Father's - not thine." 1120-3 O@p

Time to Downshift?

As we live in one of the wealthiest countries in the world it could be assumed that we would be amongst the happiest and most stress free people on the earth but it appears that that is not the case. We live in an environment where there are high rates of crime, our jails and hospitals are full of physically, mentally and morally sick people and we pursue escapism through the consumption of alcohol and drugs (both legal and illegal) in unprecedented amounts. Great numbers of us suffer from mental illnesses and stress related diseases. So we may ask why this situation has come about in such affluent societies and the answer appears to be related to our insatiable appetite for consumer goods. We seem to be under the false assumption that happiness is found in our social status and in the possession of these

goods. We are repeatedly given the message that our economic well being depends on the ever increasing production and consumption of material commodities.

Many Western countries annually celebrate Labour Day to commemorate workers rights and in particular the eight-hour day, which advocates a standard of eight hours for work, eight hours for recreation and eight hours for rest. Many of us belonging to the older generation were brought up in this working environment when there was only one bread winner needed in a family who worked forty hour a week to support his family, allowing ample quality time for family leisure activities and weekend excursions. However in the last few decades average working hours has been increasing and in many cases two incomes are now

required to sustain a family's lifestyle. This has resulted in deterioration in the general quality of life with less and less time being devoted to our children and creative leisure activities. For many, life has become a rat race in the pursuit of income to support the ever increasing demands on that income. It appears that as the incomes increase so do the demands with the result that there is never a time when we can say "enough."

People are starting to realise that the direction they are heading will not lead them to what they desire most of all – happiness. Consequently more and more people are changing their lifestyles by what has been given the title of "downshifting." In practice this involves a change in lifestyle and the reduction in consumption, thus reducing demands for money and the resulting ability to reduce working hours or to change to a lower paying but more spiritually rewarding occupation. In the U.K. the 'grassroots' awareness campaign, 'National Downshifting Week' encourages participants to positively embrace living with less. Campaign creator, British writer and broadcaster on downshifting and sustainable living, Tracey Smith says, "The more money you spend, the more time you have to be out there earning it and the less time you have to spend with the ones you love". National Downshifting Week encourages participants to 'Slow Down and Green Up' as they put it.

Downshifting means working towards simple living by making conscious choices to leave materialism behind and move on to more sustainable living. It does not mean simply cutting back and trying to live the same life only with less money. Downshifting requires prioritising, an adjustment in values, and a totally different mindset... not just a change to a more frugal way of living.

People decide to downshift for a variety of reasons. Many want to get away from "living competitively"... job stress, consumerism, and feeling they have to live up to someone else's expectations. Other people downshift because of a life changing experience, health reasons, or a crisis in the family. Often downshifting comes out of a wish to conserve natural resources. Whatever the reason, downshifting isn't limited to any

age or income level.

Once the decision to downshift has been made, then comes the question of how. Usually the first step is to create more free time for you by working fewer hours. This may involve something as simple as cutting down on overtime, or it may involve changing jobs or deciding to work at home. There is no one solution that fits every circumstance because everyone situation and needs are different. Taking one's time to analyse one's own options will prevent us from making any hasty spur of the moment decisions that we might later regret.

Hand in hand with a change in the number of hours worked is the need to consume less and therefore spend less. As we prioritise our true needs and wants, we will find that many of the "things" we used to spend money on no longer seem important. We will also discover that a more balanced life will feel very empowering because our new simple living changes will result in actually having more options and access to more discretionary money even though we are earning, spending and consuming less than you did before.

Tips in the Downsizing process

Analyse time and finance budgets.

Review how time is spent each day of the week. How much time is spent working (including travelling time) how much time is spent with the family and how much is spent in pursuing one's hobbies and interests. List all expenditure for a period of at least a month. Add to it a proportion of annual and irregular expenses such as insurance, rates, licences, car maintenance etc so that one has a reasonably accurate average expenditure summary.

Cut up a credit card.

Cutting up 'a' credit card is not only practical, but also powerfully symbolic. The very act itself offers an instant and positively liberating effect. Living within our means is something we've forgotten how to do. Children today think money simply appears from a hole in the wall! It's no wonder, with extended credit, loans regardless of your true income, buy now and pay on your death-bed, all thrust at us daily, through all forms of the

media. Cut the temptation and we automatically cut the stress, but the real release of pressure will arrive as we come to terms with embracing this philosophy and your new downshifted lifestyle.

Donate a bag of clothes, toys or useful items to a local charity shop or refuge.

Exercising charitable behaviour doesn't just mean flipping a coin into the box of a worthy cause. It can be even simpler and not cost us a cent. Have a thorough house and garage clear out, look at what one is considering throwing away and see if it could be of use to somebody else. If so, donate it to a local good cause. Donating items to people who have a need for them also helps reduce our landfill problem and can give us a great sense of self-worth, a well-needed moral boost and of course, it does the recipient a good turn too.

Go through the expenditure analysis and eliminate at least three non-essential items.

It's time to ditch a few of those impulsive, pick-me-up purchases we usually make to cheer ourselves up. If we adopt a happier disposition and become less stressed, we won't need to buy them!

Start a vegetable garden or at least a few potted vegetables or herbs,

A little bit of self-sufficiency goes a long way and one can easily cultivate a couple of simple tomato plants in the garden, or herbs on the windowsill and even spuds in

a dustbin! Growing a few organic fruit and vegetables is not only delicious, but it breaks that dependency from the supermarket and opens our eyes to taking the chemical-free route too. Another natural step on from this is developing a compost heap to make use of kitchen waste.

Cut out or at least cut down on take-away fast food meal and pre-packaged dinners.

Home cooked meals using plenty of fresh vegetables are the best. It's so easy to get to the end of a hard week and say, 'I'm having that take-away because I have worked hard and I deserve it'. The same motivations can also encourage you to buy ready-made, pre-packed options at the supermarket. However, in a great many cases, it takes you as long if not longer to heat through these chemically enhanced, over-packed delights, as it does to cook something far more delicious from fresh. One could save a fortune cooking simple recipes from scratch, using quality, raw ingredients and one does not have to be a chef to put together a few basic, wholesome meals.

Arrange a half-day off work to spend entirely with someone loved.

The concepts behind downshifting are simple. The more money we spend, the more time you have to be out there earning it and the less time you get to spend with the ones we love. Once we have grasped unlimited potential of slowing things down a gear, we will soon feel the benefits of spending 'proper' time with the important people in our lives. On your half-day off, one should indulge a special relationship; that doesn't mean go DIY shopping together either! ODDâ

More on Interest

The article "Interest Revisited" in last month's Journal created a considerable amount of interest (no pun intended!). Some readers requested a copy of the earlier article "The Sin of Interest" published in April last year. This earlier article has therefore reprinted below. The arguments introduced in the original article are that the charging of interest on money lent was wrong from moral and religious standpoints. Money, as we know it today, evolved over a long period of time and was intended to serve a dual purpose. The first is as a measure of value for we use this measure all the time as we appraise the value of things. The second is as a means of exchange for without money we would need

to rely on barter for the exchange of goods and services. This would be practically impossible in our modern, complex society. When we have money we have two options in that we can either keep it to use later or we can spend it. The religious mystic Thomas Aquinas, under the title of 'Of the Sin of Usury¹, Which is Committed in Loans' wrote:

"To take usury¹ for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality which is contrary to justice.... Now money, according to the philosophers was

¹ Usury – Old definition was the charging of interest on loans in general. Nowadays it refers to exorbitant interest.

invented chiefly for the purpose of exchange: and consequently the proper and principal use of money is its consumption or alienation whereby it is sunk in exchange. Hence it is by its very nature unlawful to take payment for the use of money lent, which payment is known as usury: and just as man is bound to restore ill-gotten goods, so is he bound to restore the money which he has taken in usury....

“A lender may without sin enter an agreement with the borrower for compensation for the loss he incurs of something he ought to have, for this is not to sell the use of money but to avoid a loss. It may also happen that the borrower avoids a greater loss than the lender incurs, wherefore the borrower may repay the lender with what he has gained. But the lender cannot enter an agreement for compensation, through the fact

that he makes no profit out of his money: because he must not sell that which he has not yet and may be prevented in many ways from having...”

What he is saying is that the lender may be justly compensated because of any loss suffered from the lending of the money but he should not make a profit from it. On the other hand if a borrower makes a profit from the money borrowed then the borrower is obligated to the lender for that profit. As an example, if a speculator borrows \$180,000 to buy a \$200,000 house (90% of the cost) and shortly afterwards sells the house for \$220,000 then 90% of the profit or \$18,000 should go to the lender. If this policy was adopted then there would be a decline in the amount of speculation in the housing and other markets and thus reducing the cost to consumers. OOO

The Sin of Interest (Reprinted)

The rich ruleth over the poor, and the borrower is servant to the lender. – Proverbs 22:7

Historically the charging of interest on loans was considered, at the very least, immoral if not a transgression against the laws of God. This repugnance to interest stems from both the religious view that charging interest, especially exorbitant interest, was a sin, and the moral standpoint that interest was a flagrant expression of greed.

According to the Laws of Moses the charging of interest on loans is a sin. Although like many statement in the Bible, if taken literally, the quotations can be interpreted in different ways (that is why there were so many lawyers!). We read in Exodus 22:25 “If you lend money to my people, to the poorest among you ---- you shall not extract interest from them.” But in Deuteronomy 23:20 “On loans to a foreigner you may charge interest, but on loans to another Israelite you may not charge interest.” There are other quotations, mostly in the Old Testament, that generally condemn interest and in the Sermon on the Mount Jesus emphasised that one should lend without concern for a return – or even repayment.

However those who support the principle of interest would be quick to quote the Parable of the Talents, which is the story of a servant who did not increase the money given to him by his master. “But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have what was my own with interest’” (*Mathew 25:27*)

Nevertheless in early times Christianity forbade interest charging in general, and in fact from 1179 those who practised it were excommunicated. Judaism followed the commandment not to charge interest to fellow Israelites. Later Islam, following the teachings of Mohammed, also forbade the imposition of interest. In the English speaking world a key change was for the permission to charge interest by an Act of Henry VIII in England in 1545. Nowadays of the three religions it appears that only Islam continues to ban the practice.

Since the time of Henry VIII the acceptance of interest charging has permeated throughout the Western world although up until recent times most Western governments imposed controls on credit and strict limits of

the amount of interest that could be charged and usury, in the sense of exorbitantly high rates of interest, was often illegal. Nowadays, at a time of globalisation, deregulation, free trade and 'letting market forces prevail,' we see very little control and regulation of credit and interest. In fact a number of Governments are in on the game by setting up schemes to loan money to young people for their education.

From a moral standpoint the denunciation of interest charging is based on the principle that it is an imposition of the rich on the poor. It is the rich who have the money available to lend and who extract interest from the poor whose only way of repaying the interest as well as the principle, is by working for the money which brings about a form of economic slavery.

It is considered morally unjust that by merely having money the moneyed people can live and prosper without having to work and still retain the money they have. As an example: Bill has an inheritance of \$1 million and lends the money at 6% interest to Fred. Bill now receives \$60,000 a year so does not need to work for a living and at the same time he retains ownership of the \$1 million. What is happening here is that Fred is now working as an economic slave to Bill to the amount of \$60,000 a year until the loan is repaid. The amount of time Fred must spend in this slavery will depend on Fred's capacity to earn money. In reality Bill will probably place the money in an interest bearing account with a bank or other lending institution in which case 'Fred' may be a number of borrowers who each would be mortgaged for some time working to pay Bill his interest.

Another reason given for denouncing interest is that the poorer one becomes the greater the amount of interest one is charged. One may argue that lenders must be able to cover inflation and risks which can eat away at one's capital and would therefore justify interest. If the interest was only used to cover this inflation then there would be little cause for concern. I recently witnessed a loan from one of our 'money shops' in which the interest rate was 29.95% per annum on top of various administration charges which, if included with the actual interest charged

would amount to the equivalent of 69% per annum interest! These rates are by no means uncommon and these lending institutions charging these rates target the poorest section of our community.

What is becoming of great concern these days is that ethics seem to be disappearing from much of our business world where greed is no longer considered a vice but a virtue. If Scrooge was conducting his business today it would be under the banner of 'Scrooge Limited' and as a company would receive accolades for business excellence. Banks in particular, the backbone of our finance industry used to be looked up to for their integrity and business ethics however we now observe the major banks being involved in shady deals and illegal overcharging in the frantic efforts to satisfy their shareholders insatiable appetites for profits.

It is interesting to note that while in general Western governments have taken an attitude of 'laissez faire' to commerce in general, when it comes to controlling inflation, the governments are very much involved. Inflation in the main has the least effect on the lower income working class, particularly where wages tend to rise in line with prices. Those most affected are the rich, particularly those with large cash assets and money invested in loans. As our opening quote from Proverbs states, 'The rich ruleth over the poor' so it is these people who have ensured that governments do everything possible to curb inflation and thus preserve the wealth of the affluent. Yet it is this very matter of charging interest charged by those affluent people that puts a constant inflationary pressure on the value of money.

While the above comments only briefly touch on a subject of interest, which can be quite a complex issue, I trust the foregoing with leave you with food for thought. Our current economic system has a number of intrinsic flaws, and the negative results of our present policies on interest need to be addressed if we are to curb the widening gap between the haves and have-nots and the inability of the wealthy countries to address the basic needs of much of the world's population.

FROM EDGAR CAYCE

What did Edgar Cayce have to say about interest? I have found no direct reference to the interest charging in the readings but this may simple be explained by the fact that he was never asked about the subject. He did however give readings on world affairs and economics.

As to how can things be changed Cayce stated: *Hence each would ask, then: "What must I do about it; not what shall this, that or the other ruler, other office holder, or the other individual do" but each should ask, "What must I do about the economic conditions in which we find ourselves?" So live each day, each hour, as to put into practice those precepts, those influences in thine own life, and in the life of all you contact day by day.*

In all comes down to the following of the great commandment 'to love one another.'

How can one love your neighbour and at the same time cause him to be economically oppressed? *He that says he loves God and sees his neighbour in need of food or a coat, and says "Go in peace - God be with thee," and does nothing about it, is a liar and a thief, wherever he may be; is false to self and will one day create those things that will bring discontent and disputations in the earth. 3976-1*

We are not to be greedy, we are not to worship money: *In the very nature, though, of a nation, a people, there are some fundamental principles upon which the economic and the soul life of a nation must be founded, if such a people, such a nation, is to remain true to that which is the birthright of every soul; to pursue that which will give it as*

an individual the right to manifest that it would worship in its Creator.

For, the first law that has been given to man from the beginning is: "Thou shalt have no other gods before me." And when man has faltered, has altered that, which has deprived others from giving expression to that birthright, that command that has come to man throughout the ages, then there arises that which creates those things that are the fruits of the evil influences that are in the earth. Such as: Hate, jealousy, avarice, and the like. These make for the creating of those conditions in all walks of life for power, for position, for the love of money and that it will bring in its associations in the lives of individuals. And, as there has been just this experience in the affairs of the nation as a nation, the nation as a nation is passing through that period when each soul must turn to that thought within of what is its relation to the Creative Forces in its experience; and each soul must ask itself what it as a soul is going to do about that command that was given, and that is the privilege of every soul; to show forth that very law of love that is the birthright of every soul. For, with that command has come ever that to which mankind may expect to find himself reduced when he has forgotten that which is his FIRST duty, and the second which is likened unto it; "Thou shalt love thy neighbour as thyself."

One cannot separate the economics of a country from the other aspects of our lives: all are free, all are equal before God. The social order, the religious order, the economic order must all be for ONE God! For, know that the Lord thy God is ONE! OOOof

The Spiritual Path

The spiritual path is not about religions or dogma. It is not about finding the one true way. Rather it is simply the wonder of one's own beauty revealed to oneself, of discovering inner sources of power and guidance, and following the path your heart

shows you. It is about opening ourselves up to the amazing possibility that life affords us. For there is more here than we can possibly imagine, and all will be greatly rewarded who venture within. – John Kahore – *A Vision of power and Glory*

From the Edgar Cayce readings:

Cayce regarded selfishness as our greatest sin:

This then must be the first consideration of the entity: Know that just as you are part of a family, you are part of a city, a part of the law, a part of the country, a part of the universe.

And unless one is as considerate of others as there is the desire for others to be considerate of you, in that whole relationship there comes turmoil and strife....

Then, study to show yourself approved before God, a workman not ashamed of your daily life. Though you may be in need of those things that would bring to you the pleasures as you see about you, provide the needs of your body in love and in justice and in mercy; for silver and gold are the Lord's, and those that love Him shall not beg bread.

Know your ideal then, and not as to what others are to do for you as the ideal, but what you would do for others – in the manner you would have then do it to you!

Thus you may know the face of hope, of love, of brotherly kindness, of mercy.

And do it all in patience; for God is the God of patience. 1977-1

A thirty-one year old woman who was angry with her mother and frustrated about her life events was advised:

Administering to others is the best way to help self. More individuals become so anxious about their own troubles, and yet helping others is the best way to rid yourself of your own troubles.... Be kind, be gentle, be patient, be longsuffering, for if your God was not longsuffering with you, what chance would you have? 5081-1

To a woman seeking guidance on her life's direction:

Not of yourself choosing an easier way; not of yourself attempting to escape that which is necessary for your own understanding, your own soul development; but rather always, "Your will, O

Lord, be done in and through me – Use me as You seest I have need of, that I may be a living example of your love, of your guidance in this material experience." 845-4

Advice given many times over on placing an emphasis on spiritual ideals:

Make for yourself those that make the spiritual or soul development, and the answer from material forces for physical desires will be the natural result, and not make physical desires the aim and purpose. 2122-2

More general advice given by Cayce in these changing times:

Then know that while the life is in a changing world, with changing friendships, changing environs and changes of every nature – unless there is accomplished that which lives on and on in the heart and soul, little has been or may be accomplished by self in its dealings with its fellow man.

Be acquainted, then, with that home beyond. Take time not merely to be holy or good, but good for something – good that you bring each day some new hope, some new opportunity, some new experience in the life of someone – a boy, a child, a babe, an old person who has lost the way in one manner or another. Thus you will gradually build those steps which may carry you beyond the vale of those who see only the material blessings. For you will know of Whom, in Whom you have heard that "His words passeth not away."

So, though changes come, though the heavens may be in turmoil, though the earth and all the activities may be in riot, your deeds done in such a way and manner will not change but live in the heart and in the mind in such a manner as to bring that peace and harmony which comes only to those who take thought of just being kind to the other fellow! 1723-1 OAAA

Health

Coconut Oil for Health

There has been considerable publicity against the consumption of coconut oil as against other nut oils because of claims that coconut oil contains saturated fats. There is however evidence to suggest that these attacks against coconut oil have been directed by competitors in the consumable oils

market. Dr. Fife has written a book with claims that coconut oil has many health enhancing properties.

"Coconut oil is the healthiest oil on earth," says Dr. Bruce Fife, a naturopathic doctor and the author of the book 'The Healing Miracles of Coconut Oil.' Modern research seems to back up this bold statement. Once wrongly accused of

increasing cholesterol levels, coconut oil is now actually being used by doctors in the treatment of a variety of disorders. Clinical studies have shown that coconut oil has anti-microbial and anti-viral properties, and is now being used in treating AIDS patients. Studies conducted in the Philippines last

year showed that coconut oil does indeed reduce the viral load in AIDS patients.

Cayce and Coconut Oil

There are few references to coconut oil in the Cayce readings, the main being in its use as a shampoo!

Laughter – The Best Medicine

A woman went to the Post Office to buy stamps for her Christmas cards. "What denomination?" asked the clerk. "Oh, good heavens! Have we come to this?" said the woman. "Well, give me 50 Catholic and 50 Baptist ones."

Children's Letters To God

Dear God, ----

- In Sunday School they told us what You do. Who does it when You are on vacation?
- I didn't think orange went with purple until I saw the sunset You made on Tuesday.
- I read the Bible. What does "begat" mean? Nobody will tell me. - Love, Jan
- Are you really invisible or is that a trick? - Lucy
- Is it true my father won't get in Heaven if he uses his bowling words in the house? - Anita
- Did you mean for the giraffe to look like that or was it an accident?
- Instead of letting people die and having to make new ones, why don't You just keep the ones You have now? - Jane
- Who draws the lines around countries? - Nan
- The bad people laughed at Noah - "You made an ark on dry land you fool". But he was smart, he stuck with You. That's what I would do. - Eddie
- I went to this wedding and they kissed right in church. Is that okay? - Neil
- What does it mean You are a Jealous God? I thought You had everything.
- Thank You for the baby brother, but what I prayed for was a puppy. - Joyce
- Why is Sunday School on Sunday? I thought it was supposed to be our day of rest. - Tom L.
- Please send me a pony. I never asked for anything before, You can look it up.
- If we come back as something - please don't let me be Jennifer Horton because I hate her. - Denise
- You don't have to worry about me. I always look both ways. - Dean
- I bet it is very hard for You to love all of everybody in the whole world. There are only 4 people in our family and I can never do it. - Nan
- Of all the people who work for You, I like Noah and David the best. - Rob
- If You watch me in Church Sunday. I'll show You my new shoes. - Mickey
- We read Thomas Edison made light. But in school they said You did it. So, I bet he stoled Your idea.

Sincerely, Donna

- I do not think anybody could be a better God. Well, I just want You to know but I am not just saying that because You are God already. - Charles

Our Closing Thought

“What is it all about then? ‘You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.’ The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations

day by day, preferring as did the Christ who died on the cross rather than preferring the world be his without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!” 3976-29 **OÖÖŽ**