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Kansas City Royals
Los Angeles Raiders
Miss Holly Robinson
National Co-Chairperson
Actress, 21 Jump Street

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Senate Majority Leader
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House Minority Leader

**NATIONAL DINNER COMMITTEE
(Partial Listing)**

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Tennis Professional
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Host, Jeopardy
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Actor
Mr. Andy Williams

National Thanksgiving Dinners



To: Ms. Carolyn Cawley
From: Brian Roquemore
Date: January 22, 1991
Fax number: 202 456-6218
Number of pages: 2

This letter will give you an overview about our program to help millions of hungry and homeless men, women and children. This program is going to become one of the most exciting campaigns in America -- a campaign to get people off the streets, off drugs, off the welfare rolls and onto the payrolls (and the tax rolls).

The National Thanksgiving Foundation's (NTF) patriotic, upbeat, simultaneous "National Thanksgiving Dinners" to raise funds to help alleviate hunger and homelessness are expected to become an exciting American tradition in every community within a few years.

All mayors, schools, colleges, civic and patriotic groups are invited to organize fund-raising dinners in their own communities. The end result...an accumulation of funds from the community, for the community and distributed by the community, helping to decrease and ultimately end the problem of hunger and homelessness in our nation. Funds donated to NTF are multiplied many times throughout America, but equally important, we get more people involved in helping people. Every penny raised at the local level remains at the local level.

To solve the problem we will replicate successful private-sector, "solutions-oriented" programs. Solutions that work in one community can work in other communities with help from NTF. NTF has the plan and with American ingenuity and resolve we can change things!

In 1989 Bo Jackson and Holly Robinson signed a letter which we sent, along with a press kit and Dinner Planning Guide to all 24,574 high schools asking the students to hold simultaneous National Thanksgiving Dinners at their schools. Our "Scholastic Dinners Program" will challenge 50 million kids to get personally involved helping the needy in their own communities. These celebrity-oriented events also will have a positive impact on the problems of drop outs, drugs, alcohol, prostitution, teen pregnancy, child abuse and literacy.

Speaking of kids, as you may know, children are now the fastest growing segment of the homeless. And, without a permanent address they cannot attend school. Once they are two years out of phase with their peers, most never return to school. It's hard to believe that here in America some 500,000 children are growing up unhealthy, uneducated and angry at society. So often these otherwise normal kids turn to drugs, alcohol, prostitution and crime just to survive.



By age 12, most of these children will be criminals, by 14 they could kill someone. We must take steps now to develop solutions to this problem for the safety and protection of our own children and grandchildren and for society at large. And, as Americans are now living longer we are seeing more and more of the elderly becoming homeless. It's not right for our older folk to finish up their lives sleeping in parks or under bridges.

November 15, 1990, President Bush to signed a bipartisan, joint resolution of Congress designating 1991 as the "Year of Thanksgiving for the Blessings of Liberty." This was passed by Congress to commemorate the Bicentennial of the Bill of Rights and the 50th anniversary of when Thanksgiving became an official holiday. We believe that along with the freedom we enjoy under the Constitution and Bill of Rights comes responsibilities to help the less fortunate. Citizenship does have responsibilities.

In 1991 we plan to mail press kits and "Dinner Planning Guides" to all 108,000 schools, all 17,000 mayors and over 100,000 civic and service groups. We want a ground swell from the grass roots so that within three to four years there will be tens of thousands of dinners on the same night involving millions of Americans of all ages. To paraphrase Sam Goldwyn, who once said, "I don't want to make money off this film, I just want every man, woman, and child in America to see it." Well, we want every man, woman, and child in America to participate in this program so we can turn this situation around and move on to other social problems facing our communities.

Burson-Marsteller, America's largest PR firm, said this is destined to be the largest campaign ever. Why? Because most people watch the Olympics, Hands Across America and the Statue of Liberty celebration on television, whereas, in addition to watching our two-hour network special (pending), every single American who wants to participate can. The Ad Council has also recognized the enormous potential of this campaign because, if current trends continue, by the year 2000 there will 20 million homeless.

We respectfully request that these thoughts be included in the President's address to the NRB and National Prayer Breakfast: "1991 is the 200th anniversary of the ratification of the Bill of Rights. The first amendment of those Bill of Rights guarantees us the freedom of speech, the freedom of assembly and the freedom of religion...all of which we are exercising here today. This is cause for celebration." To commemorate the bicentennial of the Bill of Rights and the freedoms and benefits they guarantee I have signed a joint resolution of Congress designating 1991 as the 'Year of Thanksgiving for the Blessings of Liberty.' It is also appropriate for us to commemorate this year because it is the 50th anniversary of when Thanksgiving became a legal holiday. So I invite you to join me in giving thanks for the 'Blessings of Liberty' throughout this year and every year."

* The President might also want to include something like..."However, when we look to the Middle East and see a ruthless dictator bringing death and destruction to his own people and when we look to the Baltics and see tanks killing private citizens we should be especially thankful for our freedoms."

NRB

National Religious Broadcasters

~~90 DEC 3 1:24~~

Serving Since 1944

FAX TRANSMITTAL

DATE: January 3, 1991

TO: Carolyn Cawley FAX #202-456-6218
Old Executive Office Bldg.
Room 111.5
The White House
Washington, D. C. 20500

FROM: E. Brandt Gustavson *EBG* FAX #201-428-1814
NRB Executive Director

RE: Platform People for the President's Speech
January 28, 1991 - Sheraton Washington Hotel

Carolyn:

Following is the list of platform participants for the NRB Presidential Session, January 28 at 8:00 a.m. There is a total of 19.

NRB EXECUTIVE COMMITTEE (8)

Jerry Rose, president, NRB; WCFC-TV, Chicago
David Clark, 1st VP, NRB; Regent University, Virginia Beach, VA
Richard Mason, 2nd VP, NRB; Radio Bible Class, Grand Rapids, MI
Sue Bahner, Secretary, NRB; WWVG Radio, Rochester, NY
Robert Straton, Treasurer, NRB; Walter Bennett Communications, PA
Kay Arthur, Precept Ministries, Chattanooga, TN
Richard Bott, Sr., Bott Broadcasting Co., Kansas City, MO
Paul Kurtz, Billy Graham Evangelistic Assoc., Minneapolis, MN

EXECUTIVE DIRECTOR NRB (1)

E. Brandt Gustavson

(continued . . .

platform participants 1/28/91 - Page 2

FCC COMMISSIONERS (5)

Alfred Sikes, Chairman

Erwin S. Duggan

Sherrie Marshall

James Quello

Andrew Barrett

PROGRAM PARTICIPANTS (5)

Richard Wiley, NRB counsel; Wiley, Rein & Fielding, Washington, D. C.

J. Richard Lee, There's Hope, Atlanta, GA (Invocation)

Lloyd Ogilvie, Lloyd Ogilvie Ministries, Hollywood, CA (Benediction)

Doug Oldham, Lynchburg, VA (Song Leader)

Tony Melendez, Sparrow Records, Chatsworth, CA (Music)

Please let me know if you need anything further.

EBG:ad

WH

Cecil, Robert

• **THE MACMILLAN
DICTIONARY
OF QUOTATIONS**

MACMILLAN PUBLISHING COMPANY New York

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- 1 Virtue is like a rich stone, best plain set.
Francis Bacon (1561–1626) English philosopher. *Essays*, 'Of Beauty'
- 2 As in nature things move violently to their place and calmly in their place, so virtue in ambition is violent, in authority settled and calm.
Francis Bacon *Essays*, 'Of Great Place'
- 3 A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.
Bible: Ecclesiastes 7:1–2
- 4 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
Bible: Matthew 7:13–14
- 5 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
Bible: Matthew 25:34–36
- 6 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue: and if there be any praise, think on these things.
Bible: Philippians 4:8
- 7 But the path of the just is as the shining light, that shineth more and more unto the perfect day.
Bible: Proverbs 4:18
- 8 Whenever there are tremendous virtues it's a sure sign something's wrong.
Bertolt Brecht (1898–1956) German dramatist. *Mother Courage*

- 9 Virtue consisted in avoiding scandal and venereal disease.
Robert Cecil (1913–) British writer. *Life in Edwardian England*
- 10 My virtue's still far too small. I don't trot it out and about yet.
Colette (1873–1954) French novelist. *Claudine at School*
- 11 To be able to practise five things everywhere under heaven constitutes perfect virtue . . . gravity, generosity of soul, sincerity, earnestness, and kindness.
Confucius (K'ung Fu-tzu; 551–479 BC) Chinese philosopher. *Analects*
- 12 Good, but not religious-good.
Thomas Hardy (1840–1928) British novelist. *Under the Greenwood Tree*, Ch. 2
- 13 The greatest offence against virtue is to speak ill of it.
William Hazlitt (1778–1830) British essayist. *On Cant and Hypocrisy*
- 14 Only a sweet and virtuous soul,
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.
George Herbert (1593–1633) English poet. *Virtue*
- 15 Be good, sweet maid, and let who can be clever;
Do lovely things, not dream them, all day long;
And so make Life, and Death, and that For Ever,
One grand sweet song.
Charles Kingsley (1819–75) British writer. *A Farewell. To C. E. G.*
- 16 To be discontented with the divine discontent, and to be ashamed with the noble shame, is the very germ and first upgrowth of all virtue.
Charles Kingsley *Health and Education*
- 17 Most men admire
Virtue, who follow not her lore.
John Milton (1608–74) English poet. *Paradise Regained*, Bk. I
- 18 When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.
Alexander Pope (1688–1744) British poet. *Thoughts on Various Subjects*

VIRTUE AND VICE

See also good and evil, vice, virtue

- 1 Good girls go to heaven, bad girls go everywhere.
Helen Gurley Brown (1922–) US journalist. *Cosmopolitan* magazine
- 2 It is the function of vice to keep virtue within reasonable bounds.
Samuel Butler (1835–1902) British writer. *Notebooks*
- 3 Our virtues and vices couple with one another, and get children that resemble both their parents.
Lord Halifax (1633–95) English statesman. *Political, Moral and Miscellaneous Thoughts and Reflections*
- 4 Most usually our virtues are only vices in disguise.
Duc de la Rochefoucauld (1613–80) French writer. *Maximes*, added to the 4th edition
- 5 Vice and virtues are products like sulphuric acid and sugar.
Hippolyte Adolphe Taine (1828–93) French writer and philosopher. *Histoire de la littérature anglaise*, Introduction
-
- VIVISECTION
- 1 I would rather that any white rabbit on earth should have the Asiatic cholera twice than that I should have it just once.
Irvin S. Cobb (1876–1944)
- 2 Vivisection . . . is justifiable for real investigations on physiology; but not for mere damnable and detestable curiosity.
Charles Darwin (1809–22) British life scientist. Letter, 22 Mar 1871
- 3 There are a few honest antivivisectionists . . . I have not met any of them, but I am quite prepared to believe that they exist.
J. B. S. Haldane (1892–1964) British geneticist. *Possible Worlds*, 'Some Enemies of Science'
- 4 I know not, that by living dissections any discovery has been made by which a single malady is more easily cured.
Samuel Johnson (1709–84) English lexicographer and writer. *The Idler*, No. 17, 5 Aug 1758
- 5 Like following life through creatures you dissect,
You lose it in the moment you detect.
Alexander Pope (1688–1744) English poet. *Moral Essays*, I

(François-Marie Arouet and philosopher. A fea- tice, he was imprisone- England, Germany, an- came a hero of French- bres philosophiques (17- and the Dictionnaire f-

Quotation

- 1 When he tall was animate Briton. He f humour. He James Boswe writer. *Boswell* A. Pottle)
- 2 I was born not regret i Frederick the sia. Attrib.

Quotat

- 3 If we do n at least we new.
Candide, Ch.
- 4 *Dans ce pu temps en t encourager* In this cou miral from courage tl Referring to ed for failing (1757). *Can*
- 5 All is for possible ' *Candide*, Cl
- 6 'That is 'but we ' *Candide*, C

7 Work ba evils, bc *Candide*, C

8 . . . use injustice conceal Referring 'poularde'

9 The be *Dictionna*

10 Supers flames; *Dictionne*

11 If God necess *Épîtres*,

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WH

Cecil. Robert

t: THE DICTIONARY OF
BIOGRAPHICAL
QUOTATION

OF BRITISH AND AMERICAN SUBJECTS

Edited by

Richard Kenin and Justin Wintle



Alfred A. Knopf

New York 1978

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Since this page cannot accommodate the
permission acknowledgments they appear
on pages x-xii inclusive.

CAVENDISH, THOMAS

CAVENDISH, THOMAS

1560–92 Circumnavigator

Thus having circumnavigated the whole Earth, let his Ship no longer be termed the *Desire*, but the *Performance*; He was the *third* man, and *second* Englishman, of such universal undertakings.

Thomas Fuller, *The History of the Worthies of England*.

CAVENDISH, WILLIAM, DUKE OF DEVONSHIRE

1592–1676 Statesman

Newcastle on's horse for entrance next strives
Well stuffd was his cloak-bag, and so were his
breeches.
And unbutt'ning the place where Nature's posset-
maker lives,
Pulls out his wife's poems plays essays and
speeches.

'Whoop' quoth Apollo, 'What the de'il have we here?
Put up thy wife's trumpery good noble Marquis,
And home again, home again, take thy career
To provide her fresh straw and a chamber that
dark is.'

Anon., *The Session of the Poets*, 1668.

CAXTON, WILLIAM

1422–91 Printer

It was in the year 1474 that our first press was established in Westminster Abbey, by William Caxton: but in the choice of his authors, that liberal and industrious artist was reduced to comply with the vicious taste of his readers: to gratify the nobles with treatises on heraldry, hawking and the game of chess, and to amuse the popular credulity with romances of fabulous knights, and legends of more fabulous saints.

Edward Gibbon, *An Address*.

CECIL, EDGAR ALGERNON ROBERT
GASCOYNE, VISCOUNT OF CHELWOOD

1864–1958 Statesman, Co-Founder of the League of Nations

Lord Robert . . . with a permanent stoop . . . gave one the impression when he was denouncing the [Welsh-Disestablishment] Bill of a benevolent hawk, if there be such a bird, anxious to swoop upon the

Liberal Party to remove it from its evil environment of Radicalism and Nonconformity and secure it body and soul for the Church.

Lord Winterton, *Orders for the Day*.

CECIL, ROBERT, EARL OF SALISBURY

1563–1612 Statesman

Here lieth Robin Crookback, unjustly reckoned
A Richard the Third, he was Judas the Second . . .

Anon., from a manuscript collection of verses on Robert Cecil's death.

Here lies, thrown down for worms to eat,
Little bossive that was so great.
Not Robin Goodfellow, or Robin Hood
But Robin th'encloser of Hatfield Wood,
Who seemed as sent from Ugly Fate
To spoil the Prince, and rot the State,
Owning a mind of dismal ends
As trap for foes and tricks for friends.
But now in Hatfield lies the Fox
Who stank while he lived and died of the Pox.
Anon., popular celebration of Salisbury's death.

He was no fit counsellor to make affairs better, yet he was fit to stop them from getting worse.

Francis Bacon, in David Cecil, *The Cecils of Hatfield House*.

Though there are many indications of his having possessed a kindly and affectionate nature, he seems never to have had a friendship. Life was to him a game which he would play for high stakes, and men and women were only pieces upon the board, set there to be swept off by one side or the other or allowed to stand so long only as the risk of letting them remain there was not too great.

Augustus Jessop, in the *Dictionary of National Biography*.

It is an unwholesome thing to meet a man in the morning which hath a wry neck, a crooked back and a splay foot.

John Mylles, servant of the Earl of Essex, in David Cecil, *The Cecils of Hatfield House*.

He had a full mind in an imperfect body. . . . In a chair he had both a sweet and a grave presence, as if nature understanding how good a counsellor he would make, gave him no more beauty of person anywhere else, of purpose because it should not move him into action.

Sir Henry Wotton, *The Character of Sir Robert Cecil*.

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HOLY BIBLE

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Authorized King James Version

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with Read-a-long References, Read-a-long Translations,
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The Open Bible

but thou hast kept the law. *drunk freely*
 ng of miracles did Jesus
 e, and manifested forth
 his disciples believed on
gns • 1:14 • demonstrated • power
 e went down to Ca-per-
 is mother, and his breth-
 les: and they continued
 lays. *Mat. 12:46*

leanses the temple
 vs' passover was at hand,
 up to Jerusalem, Ex.12:14 ☆
 in the temple those that
 eep and doves, and the
 ey sitting: *Mark 11:15 ☆*
 e had made a scourge of
 rove them all out of the
 sheep, and the oxen; and
 rangers' money, and over-
whip • Jer. 10:10 ☆
 to them that sold doves,
 gs hence; make not my
 ouse of merchandise. ☆
 iples remembered that it
 e zeal of thine house hath
Ps. 69:9 ☆
 red the Jews and said
 sign showest thou unto
 ou doest these things?
 red and said unto them,
 nple, and in three days I
Mat. 26:61; Mark 14:58; 15:29
 he Jews, Forty and six
 mple in building, and wilt
 n three days? *build*

21 But he spake of the temple of his
 body. *1 Cor. 3:16; 6:19; 2 Cor. 6:16; Col. 2:9; Heb. 8:2*
 22 When therefore he was risen from the
 dead, his disciples remembered that he
 had said this unto them; and they believed
 the scripture, and the word which Jesus
 had said. *Luke 24:48*
 23 Now when he was in Jerusalem at the
 passover, in the feast day, many believed
 in his name, when they saw the miracles
 which he did. *Mark 16:30*
 24 But Jesus did not commit himself
 unto them, because he knew all men,
 25 And needed not that any should tes-
 tify of man: for he knew what was in man.

CHAPTER 3 *c. A.D. 27*

I. Jesus and the Two Births

(A) THERE was a man of the Pharisees,
 named Nic-o-de'-mus, a ruler of the
 Jews: *who belonged to • 7:50; 19:39*
 2 The same came to Jesus by night, and
 said unto him, Rabbi, we know that thou
 art a teacher come from God: for no man
 can do these miracles that thou doest, ex-
 cept God be with him. *7:50 • Acts 10:38*
 3 Jesus answered and said unto him,
 Verily, verily, I say unto thee, Except a
 man be born again, he cannot see the
 kingdom of God. *Gal. 6:15; 1 John 3:9 • from above*
 4 Nic-o-de'-mus saith unto him, How can
 a man be born when he is old? can he enter
 the second time into his mother's womb,
 and be born?
 5 Jesus answered, Verily, verily, I say
 unto thee, Except a man be born of water

scriptures, we see Jesus and Nicodemus face to face—Jesus the Son of God, and
 a natural man. Nicodemus was a very religious man, but he was not a child of God. What
 been to learn that his religion was not enough! It never is. He came to Jesus, addressing
 rome from God." Jesus knew Nicodemus, as He knows all men (above verses 24,25).
 he needed more than a teacher—he needed a Saviour. He needed more than religion—
 on. He needed more than law—he needed life. Jesus began by going right to the point
 ust be born again." Nicodemus asked, "How can a man be born when he is old?" Then
 dissimilarity in the two births: "That which is born of flesh is flesh" (the flesh will never
 ch is born of the Spirit is spirit" (the Spirit will never change). (above verse 6)
 of look at the flesh birth:
 old, sinful nature (Ps. 51:5 OT).
 rruptible nature (Page 1162—I Peter 1:23).
 old nature under the sentence of death (Page 1061—Rom. 6:23).
 old nature that makes every unsaved person a child of the devil (Page 1173—I John 3:10,
 8:44).
 word about the new birth:
 nless nature (Page 1173—I John 3:9).
 ature that cannot sin (Page 1173—I John 3:9).
 ghteous nature (Page 1091—II Cor. 5:21).
 ings nature (Page 1166—I Peter 1:4).

and of the Spirit, he cannot enter into the
 kingdom of God. *Mark 16:16; Acts 2:38 • Tit. 3:5*
 6 That which is born of the flesh is flesh;
 and that which is born of the Spirit is
 spirit. *human parents • 1 Cor. 15:50*
 7 Marvel not that I said unto thee, Ye
 must be born again. *from above*
 8 The wind bloweth where it listeth,
 and thou hearest the sound thereof, but
 canst not tell whence it cometh, and
 whither it goeth: so is every one that is
 born of the Spirit. *Ecl. 11:5 • from where*
 9 Nic-o-de'-mus answered and said unto
 him, How can these things be? *6:52, 60*
 10 Jesus answered and said unto him,
 Art thou a master of Israel, and knowest
 not these things? *great teacher*
 11 Verily, verily, I say unto thee, We
 speak that we do know, and testify that
 we have seen; and ye receive not our
 witness. *v. 32; Mat. 11:27 • do not believe what we say*
 12 If I have told you earthly things, and
 ye believe not, how shall ye believe, if I
 tell you of heavenly things? *things of this world*
 13 And no man hath ascended up to
 heaven, but he that came down from
 heaven, even the Son of man which is in
 heaven. *Acts 2:34; 1 Cor. 15:47; Eph. 4:9 • gone*

IV. The New Birth—Its Means

(A) 14 And as Moses lifted up the serpent
 in the wilderness, even so must the Son of
 man be lifted up: *Num. 21:9 • 8:28*
 15 That whosoever believeth in him
 should not perish, but have eternal life.

 I. It is a Fact That God Loves You
 (A) 16 For God so loved the world, that he
 gave his only begotten Son, that who-
 ever believeth in him should not perish,
 but have everlasting life. *Rom. 5:8; 1 John 4:9*
 17 For God sent not his Son into the
 world to condemn the world; but that the
 world through him might be saved.
 18 He that believeth on him is not con-
 demned: but he that believeth not is con-
 demned already, because he hath not be-
 lieved in the name of the only begotten
 Son of God. *5:24; 6:40, 47; 20:31*
 19 And this is the condemnation, that
 light is come into the world, and men loved
 darkness rather than light, because their
 deeds were evil. *judgment • 1:4, 9-11*
 20 For every one that doeth evil hateth
 the light, neither cometh to the light, lest
 his deeds should be reproved. *examined*

IV(A) "Moses lifted up the serpent in the wilderness" (Num. 21:5-9 OT). He lifted up the serpent for a
 sinful, disobedient people. When anyone was bitten by a serpent, he had a choice: he could humble himself
 and by a simple act of faith look and live (Isa. 45:22 OT); or he could refuse to look on the serpent of brass
 and die.
 "Even so must the Son of man be lifted up." Just as the serpent in the wilderness was the only means for
 the healing of Israel, so the death of Jesus Christ is the only means for the new birth. And the only way to
 appropriate the regenerating power of God is by faith in the vicarious death, burial, and resurrection of Jesus
 Christ (Page 1084—I Cor. 15:1-4).
 The sinner must come to Christ by faith, believing:
 (1) That Christ died for our sins according to the Scriptures (Isa. 53:1-12 OT; also Zech. 13:6 OT).
 (2) And that He was buried. This is the proof of His death. He was in the sepulcher three days and nights.
 (3) And that He rose again the third day according to the Scriptures. This is the gospel that saves—but it
 is powerless to save until the sinner believes it (Page 1055—Rom. 1:16).
 The means of the new birth is found in that:
 (1) "God so loved the world, that He gave His only begotten Son"—to be the only means of the new birth
 (above verse 16; also Page 1020—Acts 4:12).
 (2) Jesus Christ gladly came into the world to become the only means of the new birth (Page 1003—John
 12:27; also Page 1008—John 17:1-5).
 (3) The Holy Spirit came into the world on the Day of Pentecost to convince men of their need of the new
 birth (Page 1007—John 16:7-11). A personal faith in the death, burial and resurrection of Jesus Christ is the
 only means of the new birth.
 Now turn to Page 1175, I John 5:1, for point number V: THE NEW BIRTH—ITS THREEFOLD PROOF.

 (A) It is an eternal fact that God loves you with an everlasting love that cannot be fathomed; it is so bound-
 less that it can only be known by faith.
 The little word "so" in the above verse is most expressive. It gives you some concept of the magnitude of
 God's love. God so loved you, that He gave His only begotten Son, to be made sin for you, that you might be
 made the righteousness of God in Him (Page 1091—II Cor. 5:21).
 ... might be made that which God loves: righteous-

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OXFORD STUDY EDITION

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the world that God sent his Son into the world, but that through him the world might be saved.

18 'The man who puts his faith in him does not come under judgement; but the unbeliever has already been judged in that he has not given his allegiance to God's only Son. Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil. Bad men all hate the light and avoid it, for fear their practices should be shown up. The honest man comes to the light so that it may be clearly seen that God is in all he does.'

22 AFTER THIS, JESUS WENT INTO JUDAEA with his disciples, stayed there with them, and baptized. John too was baptizing at Aenon, near to Salim, because water was plentiful in that region; and people were constantly coming for baptism. This was before John's imprisonment.

25 Some of John's disciples had fallen into a dispute with Jews about purification; so they came to him and said, 'Rabbi, there was a man with you on the other side of the Jordan, to whom you bore your witness. Here he is, baptizing, and crowds are flocking to him.' John's answer was: 'A man can have only what God gives him. You yourselves can testify that I said, "I am not the Messiah; I have been sent as his forerunner." It is the bridegroom to whom the bride belongs. The bridegroom's friend, who stands by and listens to him, is overjoyed at hearing the bridegroom's voice. This joy, this perfect joy, is now mine. As he grows greater, I must grow less.'

31 He who comes from above is above all others; he who is from the earth belongs to the earth and uses earthly speech. He who comes from heaven^j

bears witness to what he has seen and heard, yet no one accepts his witness. To accept his witness is to attest that God speaks the truth; for he whom God sent utters the words of God, so measureless is God's gift of the Spirit. The Father loves the Son and has entrusted him with all authority. He who puts his faith in the Son has hold of eternal life, but he who disobeys the Son shall not see that life; God's wrath rests upon him.

A REPORT NOW REACHED THE PHARISEES: 4 'Jesus is winning and baptizing more disciples than John'; although, in fact, 2 it was only the disciples who were baptizing, and not Jesus himself. When Jesus learned this, he left Judaea and 3 set out once more for Galilee. He had 4 to pass through Samaria, and on his 5 way came to a Samaritan town called Sychar, near the plot of ground which Jacob gave to his son Joseph and the 6 spring called Jacob's well. It was about noon, and Jesus, tired after his journey, sat down by the well.

The disciples had gone away to the 8 town to buy food. Meanwhile a 7 Samaritan woman came to draw water. Jesus said to her, 'Give me a drink.' The Samaritan woman said, 'What! 9 You, a Jew, ask a drink of me, a Samaritan woman?' (Jews and Samaritans, it should be noted, do not use vessels in common.^k) Jesus answered 10 her, 'If only you knew what God gives, and who it is that is asking you for a drink, you would have asked him and he would have given you living water.' 'Sir,' the woman said, 'you have no 11 bucket and this well is deep. How can you give me "living water"? Are you a 12 greater man than Jacob our ancestor, who gave us the well, and drank from it

^j Some witnesses insert *is above all* and . . .
^k Or *Jews*, it should be noted, are not on familiar terms with Samaritans; some witnesses omit these words.

3.22-36: Jesus and John. 22: The statement that Jesus *baptized* is qualified in 4.2. 23: *Aenon* (Aram. "springs"); like *Salim*, probably a Samaritan village. 24: Mk.1.14, however, states that Jesus began his ministry after John's arrest. 29: *The bridegroom* imagery recalls the OT theme of God's marriage with Israel (Hos. chs. 1-2). For Jesus' self-designation as the bridegroom see Mk.2.19-20; compare Mt.25.1-13. The imagery appears also in Rev.19.7; 21.2.

4.1-42: Jesus and the Samaritans. 5: *Sychar* is probably Shechem, connected with *Jacob* in Gen.33.18-19. 9: After the fall of the kingdom of Israel (721 B.C.) the population was mixed, though largely Gentile. The descendants are the Samaritans. Rebuffed by the Jews returning from the Babylonian Exile (Neh 3.20) the Samaritans built their own temple on Mount Gerizim

himself, he and his sons, and his cattle 13 too?' Jesus said, 'Everyone who drinks 14 this water will be thirsty again, but whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring always welling up for eternal life.' 'Sir,' said the woman, 'give me that water, and then I shall not be thirsty, nor have to come all this way to draw.'

16 Jesus replied, 'Go home, call your 17 husband and come back.' She answered, 'I have no husband.' 'You are right', said Jesus, 'in saying that you 18 have no husband, for, although you have had five husbands, the man with whom you are now living is not your husband; you told me the truth there.' 19 'Sir,' she replied, 'I can see that you are 20 a prophet. Our fathers worshipped on this mountain, but you Jews say that the temple where God should be worshipped is in Jerusalem.' 'Believe me,' said Jesus, 'the time is coming when you will worship the Father neither on 22 this mountain, nor in Jerusalem. You Samaritans worship without knowing what you worship, while we worship what we know. It is from the Jews that 23 salvation comes. But the time approaches, indeed it is already here, when those who are real worshippers will worship the Father in spirit and in truth. Such are the worshippers whom 24 the Father wants. God is spirit, and those who worship him must worship 25 in spirit and in truth.' The woman answered, 'I know that Messiah' (that is Christ) 'is coming. When he comes 26 he will tell us everything.' Jesus said, 'I am he, I who am speaking to you now.'

27 At that moment his disciples returned, and were astonished to find him talking with a woman; but none of them said, 'What do you want?' or, 28 'Why are you talking with her?' The woman put down her water-jar and went away to the town, where she said 29 to the people, 'Come and see a man

who has told me everything I ever did. Could this be the Messiah?' They came 30 out of the town and made their way towards him.

Meanwhile the disciples were urging 31 him, 'Rabbi, have something to eat.' But he said, 'I have food to eat of which 32 you know nothing.' At this the disciples 33 said to one another, 'Can someone have brought him food?' But Jesus 34 said, 'It is meat and drink for me to do the will of him who sent me until I have finished his work.'

'Do you not say, "Four months more 35 and then comes harvest"? But look, I tell you, look round on the fields; they are already white, ripe for harvest. 36 The reaper is drawing his pay and gathering a crop for eternal life, so that sower and reaper may rejoice together. That is 37 how the saying comes true: "One sows, and another reaps." I sent you to reap 38 a crop for which you have not toiled. Others toiled and you have come in for the harvest of their toil.'

Many Samaritans of that town came 39 to believe in him because of the woman's testimony: 'He told me everything I ever did.' So when these 40 Samaritans had come to him they pressed him to stay with them; and he stayed there two days. Many more 41 became believers because of what they heard from his own lips. They told the 42 woman, 'It is no longer because of what you said that we believe, for we have heard him ourselves; and we know that this is in truth the Saviour of the world.'

WHEN THE TWO DAYS WERE OVER HE 43 set out for Galilee; for Jesus himself 44 declared that a prophet is without honour in his own country. On his 45 arrival in Galilee the Galileans gave him a welcome, because they had seen all that he did at the festival in Jerusalem; they had been at the festival themselves.

Once again he visited Cana-in- 46 Galilee, where he had turned the water

bolized the Holy Spirit. 16: *Husband*: a play on words is involved, since the same Gk. word means both "husband" and "man." 23: God is to be worshipped in *spirit* and *truth*, rather than by visits to cultic holy places. 24: That *God is spirit* does not mean for Jn. that God is remote from history; rather, it affirms his involvement in history. 35: Compare Mt.9.37-38.

Lift up, ye everlasting doors, *Psal.* 24. 7. *All ye true members of the church, raise up your hearts and souls, which are of an everlasting and immortal nature, from all earthly things, and set them open for the reception of Christ the King of glory.*

Hath lift up his heel against me, *Psal.* 41. 9. *Hath behaved himself insolently, contemptuously, and injuriously towards me. It is a phrase taken from an unruly horse, who kicks at him that owns and feeds him.*

Lift not up the horn, *Psal.* 75. 4. *Carry not yourselves arrogantly, scornfully, or maliciously toward me or any of God's people.*

Lift up thy feet, *Psal.* 74. 3. *Come speedily to our help, and for our deliverance.*

To lift up oneself in height, that is, to grow proud, insolent, and oppressive, *Ezek.* 31. 10.

Gen. 7. 17. the ark was *l.* up above the earth

21. 18. *l.* up the lad, and hold him in thine hand

29. 1. then Jacob *l.* up his feet and came

37. 28. they *l.* up Joseph out of the pit

40. 13. Pharaoh shall *l.* up thine head, 19.

Ezod. 7. 20. *l.* up the rod and smote waters, 14. 16.

20. 25. if thou *l.* up a tool on it thou hast polluted

Num. 6. 26. Lord *l.* up thy countenance upon thee

16. 3. wherefore then *l.* ye up yourselves?

23. 24. and *l.* up himself as a young lion

Deut. 22. 4. shalt help him to *l.* them up again

27. 5. not *l.* up an iron tool on them, *Josh.* 8. 31.

Josh. 4. 18. the soles of the priests' feet were *l.* up

Ruth 3. 4. *l.* up the clothes that are on his feet

2 *Sam.* 23. 8. he *l.* up his spear against *h.*

18. he *l.* up his spear against *h.*, 1 *Chr.* 11. 11.

2 *Kings* 9. 32. he *l.* up his face to the window

19. 4. *l.* up thy prayer for the remnant, *Isa.* 37. 4.

25. 7. *l.* up the head of Jehoiachin king of Judah

1 *Chron.* 25. 5. all these were *l.* up the horn

Ezra 1. 4. let the men of the place *l.* him up

9. 6. I blush to *l.* up my face to thee, my God

Job 5. 7. the sons of burning coal *l.* up to fly

10. 15. if righteous, yet will I not *l.* up my head

11. 15. then shalt thou *l.* up thy face, 22. 26.

Psal. 4. 6. *l.* up the light of thy countenance on us

7. 6. arise, O Lord, in thine anger, *l.* up thyself

24. 7. *l.* up your heads, O ye gates, he *l.* ye doors, 9.

25. 1. to thee, O Lord, I, my soul, 86. 4. 143. 8.

28. 2. hear my voice when I *l.* up my hands

9. feed them also, and *l.* them up for ever

41. 9. hath *l.* up his heel against me, *John* 13. 18.

74. 3. *l.* up thy feet to the perpetual desolations

75. 4. and to the wicked, *l.* not up the horn, 5.

93. 3. the floods have *l.* up their waves

94. 2. *l.* up thyself, thou judge of the earth

110. 7. therefore shall he *l.* up the head

Ezra 4. 10. if they fall, the one will *l.* up his fellow

Isa. 2. 4. nation shall not *l.* up sword against nation,

neither shall they learn war any more, *Mic.* 4. 3.

5. 26. he will *l.* up an ensign to the nations

10. 15. as if staff should *l.* up itself as if no wood

24. smite, and shall *l.* up his staff against thee

25. so shall *l.* it up after the manner of Egypt

13. 2. *l.* ye up a banner upon the high mountain

33. 10. the Lord shall *l.* up a standard against him

59. 19. *l.* up a standard for the people, *Jer.* 50. + 2.

Jer. 7. 16. nor *l.* up cry nor prayer for them, 11. 14.

51. 14. they shall *l.* up a shout against thee

Lam. 3. 41. let us *l.* up our heart with our hands

Ezek. 8. 3. Spirit *l.* me up between the earth, 11. 1.

17. 14. that it might not *l.* itself up, but stand

26. 8. and shall *l.* up the buckler against thee

Zech. 1. 21. so that no man did *l.* up his head, which

l. up their horn over land of Judah to scatter it

Mat. 12. 11. will he not *l.* it out on the sabbath?

Mark 1. 31. took her by the hand, and *l.* her up

Luke 13. 11. and could in no wise *l.* up herself

21. 28. *l.* up your heads, your redemption draweth

Jam. 4. 10. humble yourselves, and he shall *l.* up

See EYES.

LIFT hand or hands.

Gen. 14. 22. I have *l.* up mine hand to the Lord

41. 44. without these shall no man *l.* up his hand

Deut. 32. 40. *l.* up my *h.* and say I live for ever

Psal. 10. 12. *l.* up thine hand, forget not the humble

28. 2. when I *l.* up my hands toward thine oracle

63. 4. I will *l.* up my hands in thy name

119. 48. my *h.* will *l.* up to thy commandments

134. 2. *l.* up your hands in the sanctuary and bless

Isa. 49. 22. I will *l.* up mine hand to the Gentiles

Lam. 2. 19. *l.* up thy hands towards him for the life

Heb. 12. 12. wherefore *l.* up the *h.* that hang down

LIFT voice.

Gen. 21. 16. and Hagar *l.* up her voice and wept

Job 33. 34. canst thou *l.* up thy voice to the clouds

Isa. 10. 30. *l.* up thy voice, O daughter of Gaillim

24. 14. they shall *l.* up their voice, shall sing

40. 9. *l.* up thy voice with strength, lift it up

42. 2. he shall not cry nor *l.* up his voice

11. let the wilderness and cities *l.* up their voice

52. 8. thy watchmen shall *l.* up the voice

58. 1. cry, spare not, *l.* up thy voice like a trumpet

Jer. 22. 30. cry, and *l.* up thy voice in Bashan

Ezek. 21. 22. to *l.* up the voice with shouting

LIFTED.

Gen. 13. 10. Lot *l.* up his eyes and beheld Jordan

18. 2. Abraham *l.* up his eyes and looked, 22. 13.

27. 38. Esau *l.* up voice, 19. 18. as *l.* up my voice

29. 11. and Jacob *l.* up his voice and wept

31. 10. Jacob *l.* up his eyes saw in a dream, 33. 1.

40. 20. Pharaoh *l.* up the head of the butler

Lev. 9. 22. Aaron *l.* up his hand towards the people

Num. 14. 1. the congregation *l.* up their voice

20. 11. Moses *l.* up his hand and smote the rock

Deut. 8. 14. then thy heart be *l.* up and thou forget

17. 20. that his heart be not *l.* above his brethren

Judg. 2. 4. when the angel of Lord spake, the people

l. up their voice and wept, 21. 2. 1 *Sam.* 11. 4.

8. 28. so they *l.* up their heads no more

9. 7. Jotham *l.* up his voice and cried, hearken to me

Ruth 1. 9. Orpah and Ruth *l.* up voice and wept, 14

1 *Sam.* 24. 16. and Saul *l.* up his voice and wept

1 *Sam.* 30. 4. David and people *l.* up voice, 2 *Sam.* 3. 32.

2 *Sam.* 13. 36. king's sons came and *l.* up their voice

20. 21. Sheba hath *l.* up his hand against king

22. 49. thou also hast *l.* up on high

1 *Kings* 11. 26. Jeroboam *l.* up hand against king, 27.

2 *Kings* 14. 10. and thine heart hath *l.* thee up

1 *Chron.* 14. 2. his kingdom was *l.* up on high

2 *Chr.* 5. 13. as trumpeters and singers *l.* up voice

17. 6. his heart was *l.* up to destruction, 32. 25.

6. + 2. my calamity *l.* up in the balances

31. 21. if I have *l.* up my hand against the fatherless

29. or *l.* up myself when evil found him

Psal. 24. 4. who hath not *l.* up his soul unto vanity

27. 6. now shall my head be *l.* up above

30. 1. extol thee, for thou hast *l.* me up, 102. 10.

74. 5. as he *l.* up axes upon the thick trees

83. 2. they that hate thee have *l.* up the head

93. 3. the floods have *l.* up their voice, O Lord

106. 26. therefore he *l.* up his hand against them

Prov. 26. + 7. the legs of the lame are *l.* up

30. 13. lofty eyes, and their eyelids are *l.* up

Isa. 2. 12. day of the Lord on every one that is *l.* up

13. on cedars that are *l.* || 14. mountains *l.* up

93. 3. the Lord sitting on a throne high and *l.* up

26. 11. when thy hand is *l.* up they will not see

30. + 25. there shall be on every *l.* up hill rivers

37. 23. against whom hast thou *l.* up thine eyes?

Jer. 51. 9. her judgment is *l.* up to the skies

Ezek. 1. 19. creatures were *l.* up from the earth

20. the wheels were *l.* up, 21. || 10. 17.

3. 14. so the Spirit *l.* me up and took me away

10. 16. cherubims *l.* up their wings, 19. || 11. 22.

20. 5. and *l.* up my hand to the seed of Jacob, 6.

15. yet *l.* up mine hand in the wilderness, 23.

28. when I brought into the land for the which I

l. up mine hand to give it to them, 32. || 47. 14.

28. 2. because thine heart is *l.* up, 5. 17. || 31. 10.

36. 7. thus saith the Lord, I have *l.* up mine hand

44. 12. have *l.* up my hand against them

Dan. 5. 20. when his heart was *l.* up and hardened

23. but hast *l.* up thyself against the Lord

7. 4. the first beast was *l.* up from the earth

8. 3. then I *l.* up mine eyes and saw, 10. 5.

Mic. 5. 9. thine hand shall be *l.* up on adversaries

Hab. 2. 4. his soul which is *l.* up is not upright

3. 10. the deep *l.* up his hands on high

Zech. 5. 7. behold, there was *l.* up a talent of lead

9. and they *l.* up the ephah between the earth

9. 16. shall be as the stones of a crown, *l.* up

14. 10. the land shall be *l.* up and inhabited

Mat. 2. + 9. as ye have *l.* up the face against my law

Mark 9. 27. but Jesus *l.* him up, and he arose

Luke 6. 20. he *l.* up his eyes on his disciples

11. 27. a certain woman *l.* up their voices and said

17. 13. ten lepers *l.* up their hands and blessed them

24. 30. and he *l.* up his hands and blessed them

John 3. 14. and as Moses *l.* up the serpent in the

wilderness, even so must the Son of man be *l.* up

8. 28. when ye have *l.* up the Son of man

12. 32. 1. if I be *l.* up, will draw all men to me

34. sayest thou, Son of man must be *l.* up

Acts 2. 14. Peter *l.* up his voice and said to them

4. 24. *l.* up their voice to God with one accord

14. 11. *l.* up their voices in the speech of Iycaonia

22. 22. and then *l.* up their voices and said, away

1 *Tim.* 3. 6. lest being *l.* up with pride he fall

Rev. 10. 5. the angel *l.* up his hand to heaven

LIFTER.

Psal. 3. 3. my glory, and the *l.* up of mine head

LIFTEST.

Job 30. 22. thou *l.* me up to the wind, thou caustest

Psal. 9. 13. that *l.* me up from the gates of death

18. 48. *l.* above those that rise up against me

Prov. 2. 3. and *l.* up thy voice for understanding

LIFTETH.

Deut. 24. + 15. he is poor, and *l.* his soul to it

1 *Sam.* 2. 7. the Lord bringeth low, and *l.* up, 8.

2 *Chron.* 25. 19. thine heart *l.* thee up to boast

Job 39. 18. what time the ostrich *l.* up herself

Psal. 107. 25. wind which *l.* up the waves thereof

113. 7. he *l.* the needy out of the dunghill

147. 6. the Lord *l.* up the meek, he casteth wicked

Isa. 18. 3. see ye when he *l.* up an ensign on mount

Jer. 51. 3. that *l.* himself up in his brigandine

Nah. 3. 3. the horseman *l.* up the bright sword

LIFTING.

Judg. 15. + 17. called the place, *l.* up of the jaw-bone

1 *Chron.* 11. 20. Abishai chief, for *l.* up his spear

15. 16. sounding, by *l.* up the voice with joy

Isa. 51. 4. my judgment to rest for a *l.* to people
59. 9. we wait for *l.* but behold obscurity
60. 19. the Lord shall be to thee an everlasting *l.*
Jer. 4. 23. I beheld the heavens, and they had no *l.*
25. 10. I will take from them the *l.* of the candle
31. 35. the Lord giveth the sun for a *l.* by day, and
ordinances of the moon and stars for *l.* by night
Ezek. 32. + 8. the *l.* of the *l.* I will make dark
Dan. 2. 22. and the *l.* dwelleth with him
5. 11. *l.* and understanding found in Daniel, 14.
Hos. 6. 5. thy judgments as *l.* that goeth forth
Mic. 7. 9. the Lord will bring me forth to the *l.*
Hab. 3. 4. and his brightness was as the *l.*
11. at the *l.* of thine arrows they went
Zeph. 3. 5. every morning bring judgment to *l.*
Zech. 14. 6. in that day the *l.* shall not be clear
Mat. 4. 16. to them that sat in death, *l.* is sprung up
5. 14. ye are the *l.* of the world || 15. it giveth *l.*
16. let your *l.* so shine before men, that they see
6. 22. the *l.* of body is the eye, if eye single, thy
whole body shall be full of *l.* Luke 11. 34, 36.
17. 2. and his raiment was white as the *l.*
Luke 2. 32. a *l.* to lighten the Gentiles, and the glory
8. 16. they which enter in may see the *l.* 11. 33.
16. 8. of this world are wiser than the children of *l.*
John 1. 4. in him was life, and life was the *l.* of men
7. the same came to bear witness of that *l.* 8.
9. that was the true *l.* which lighteth every man
3. 19. condemnation, that *l.* is come into the world
20. every one that doeth evil hateth the *l.*
21. but he that doeth truth cometh to the *l.*
5. 35. he was a burning and a shining *l.* and ye
were willing to rejoice for a season in his *l.*
8. 12. Jesus saying, I am the *l.* of the world, 9. 5.
he that followeth me shall have the *l.* of life
11. 9. he stumbleth not, because he seeth the *l.*
10. he stumbleth, because there is no *l.* in him
12. 35. yet a little while is the *l.* with you
36. while ye have the *l.* believe in the *l.* that ye
46. I am come a *l.* into the world, that whosoever
Acts 9. 3. there shined about him a *l.* from heaven
2. 7. a *l.* shined in the prison, and he smote
3. 47. I have set thee to be a *l.* to the Gentiles
16. 29. then he called for a *l.* and sprang in
22. 6. there shone a great *l.* round about me
9. they that were with me saw indeed the *l.*
11. when I could not see for the glory of that *l.*
26. 13. at mid-day, O king, I saw in the way a *l.*
23. should shew *l.* to the people and Gentiles
Rom. 2. 19. a *l.* of them which are in darkness
13. 12. and let us put on the armour of *l.*
1 Cor. 4. 5. who will bring to *l.* hidden things
2 Cor. 4. 4. lest the *l.* of the gospel should shine
6. who commanded *l.* to shine out of darkness
11. 14. Satan is transformed into an angel of *l.*
Eph. 5. 8. but now are ye *l.* walk as children of *l.*
13. all things that are reprov'd are made manifest
by the *l.* whatsoever doth make manifest is *l.*
Col. 1. 12. meet for inheritance of the saints in *l.*
1 Phes. 5. 5. ye are all children of the *l.* and day
1 Tim. 6. 16. dwelling in *l.* no man can approach
2 Tim. 1. 10. who brought life and immortality to *l.*
1 Pet. 2. 9. who called you into his marvellous *l.*
2 Pet. 1. 19. take heed, as to a *l.* shining in dark place
1 John 1. 5. God is *l.* and in him is no darkness
Rev. 18. 23. the *l.* of a candle shall shine no more
21. 11. her *l.* was like a stone most precious
23. glory lighten it, and the Lamb is the *l.* thereof
22. 5. they need not *l.* of the sun, the Lord giveth *l.*
See COUNTERPART, DARKNESS.
Give LIGHT.
Gen. 1. 15. and let them be to give *l.* on the earth
17. and God set the stars to give *l.* on the earth
Exod. 13. 21. in a pillar of fire to give *l.* them *l.*
25. 37. the lamps may *g.* *l.* over against *l.* Num. 8. 2.
2 Kings 8. 19. he promised to *g.* him a *l.* 2 Chr. 21. 7.
Neh. 9. 12. to *g.* them *l.* in the way they should go
Psal. 103. 39. and fire to give *l.* in the night
Isa. 13. 10. the stars of heaven shall not give *l.*
42. 6. I will *g.* thee for a *l.* to the Gentiles, 49. 6.
60. 19. nor shall the moon *g.* *l.* to thee, Ezek. 32. 7.
Mat. 5. 15. it *g.* *l.* to all in the house, Luke 11. 36.
2 Cor. 4. 6. to give *l.* of the knowledge of God
Eph. 5. 14. awake, and Christ shall give thee *l.*
In the LIGHT.
Psal. 56. 13. that I may walk in the *l.* of the living
Isa. 2. 5. come, let us walk in the *l.* of the Lord
50. 11. walk in the *l.* of your fire, and in the sparks
John 12. 36. while ye have the light, believe in the *l.*
1 John 1. 7. but if we walk in the *l.* as he is in the *l.*
2. 9. he that saith he is in *l.* and hateth his brother
10. that loveth his brother, abideth in the *l.*
Rev. 21. 24. nations that are saved shall walk in *l.*
Thy LIGHT.
Psal. 36. 9. and in thy *l.* shall we see light
43. 3. O send out thy *l.* and thy truth, let them lead
Isa. 58. 8. then shall thy *l.* break forth as morning
10. then shall thy *l.* rise in obscurity, and thy dark.
60. 1. arise, shine, for thy *l.* is come, the glory
3. the Gentiles shall come to thy *l.* and kings
19. the sun shall be no more thy *l.* by day
20. for the Lord shall be thy everlasting *l.*
LIGHT, ED.
Exod. 25. 37. and they shall *l.* the lamps, 40. 4.
40. 25. he *l.* the lamps before the Lord, Num. 8. 3.
Psal. 18. 28. for thou wilt *l.* a candle, and put it under
Mat. 5. 15. nor do men *l.* a candle, and put it under
Luke 8. 16. no man, when he hath *l.* a candle, 11. 33.
15. 8. doth not *l.* a candle, and sweep the house
Rev. 7. 16. nor shall the sun *l.* on them, nor heat
LIGHT.
Ruth 2. 3. her hap was to *l.* on a part of Boaz' field
LIGHT.
2 Sam. 17. 12. and we will *l.* on him as the dew
LIGHT, ED.
Gen. 24. 64. when she saw Isaac, she *l.* off the camel
Josh. 4. 15. Siserai *l.* off his chariot and fled
1 Sam. 25. 23. Abigail hasted and *l.* off the ass
2 Kings 5. 21. Naaman *l.* down from the chariot
LIGHT, ED.
Gen. 28. 11. Jacob *l.* on a certain place, and carried
280

2 Kings 10. 15. Jehu *l.* on Jehonadab son of Rechab
LIGHT, ED.
Isa. 9. 8. sent a word to Jacob and it *l.* on Israel
LIGHT, ED.
2 Sam. 22. 29. the Lord will *l.* my darkness
Ezra 9. 8. that our God may *l.* our eyes and give
Psal. 13. 3. *l.* mine eyes, lest I sleep the sleep
Luke 2. 32. a light to *l.* the Gentiles and the glory
Rev. 21. 23. had no sun, the glory of God did *l.* it
LIGHT, ED.
1 Sam. 6. 5. peradventure he will *l.* his hand
Jonah 1. 5. cast wares into the sea, to *l.* it of them
LIGHT, ED.
1 Kings 12. 4. make thou yoke *l.* 9. 10. 2 Chr. 10. 10.
Psal. 62. 9. they are altogether *l.* than vanity
Isa. 49. + 6. art thou *l.* than to be my servant
Ezek. 8. + 17. any thing *l.* than to commit abominat.
LIGHT, ED.
Num. 8. 2. say to him, when thou *l.* the lamps
LIGHT, ED.
Exod. 30. 8. and when Aaron *l.* the lamps at even
John 1. 9. that was the true light which *l.* every man
LIGHT, ED.
Deut. 19. 5. axe-head slippeth and *l.* on his neighb.
LIGHT, ED.
Isa. 30. 30. Lord shall shew the *l.* down of his arm
Mat. 3. 16. descending like a dove, and *l.* on him
LIGHT, ED.
Gen. 26. 10. one might *l.* have lien with thy wife
Isa. 9. 1. when at first he *l.* afflicted the land
Jer. 4. 24. I beheld, and all the hills moved *l.*
Mark 9. 39. do a miracle, can *l.* speak evil of me
See ESTEEMED.
LIGHT, ED.
Psal. 34. 5. they looked to him and were *l.* and faces
77. 18. the lightnings *l.* the world, earth trembled
Rev. 18. 1. the earth was *l.* with his glory
See ENLIGHTENED.
LIGHT, ED.
Acts 27. 18. being tossed, next day they *l.* ship, 38.
LIGHT, ED.
Jer. 3. 9. thro' *l.* of her whoredoms she defiled land
23. 32. tell them cause my people to err by their *l.*
2 Cor. 1. 17. when I was thus minded, did I use *l.*?
LIGHT, ED.
Prov. 29. 13. the Lord *l.* both their eyes
Luke 17. 24. for as lightning that *l.* out of one part
LIGHT, ED.
2 Sam. 22. 15. he sent *l.* and discomfited them
Job 28. 26. when he made a way for *l.* of thunder
37. 3. he directeth his *l.* to the ends of the earth
38. 25. who divided a way for *l.* of thunder
Psal. 144. 6. cast forth *l.* and scatter them
Ezek. 1. 13. and out of the bre went forth *l.*
14. living creatures ran as the appearance of *l.*
Dan. 10. 6. and his face as the appearance of *l.*
Nah. 3. + 3. horsemen lifted up *l.* of the spear
Zech. 9. 14. his arrow shall go forth as the *l.*
Mat. 24. 27. as *l.* cometh out of the east, Luke 17. 24.
28. 3. his countenance was as *l.* his raiment white
Luke 10. 18. I beheld Satan as *l.* fall from heaven
LIGHT, ED.
Exod. 19. 16. thunders, *l.* and thick cloud on mount
20. 18. all the people saw the *l.* and noise of trump
Job 38. 35. canst thou send *l.* that they may go?
Job 38. 14. he shot out *l.* and discomfited them
77. 18. *l.* lighted the world, earth trembled, 97. 4.
78. + 48. he gave their cattle to hail and flocks to *l.*
135. 7. he maketh *l.* for the rain, he bringeth wind
Jer. 10. 13. he maketh *l.* with rain, 51. 16.
Nah. 2. 4. the chariots shall run like the *l.*
Zech. 10. + 1. so the Lord shall make *l.*
Rev. 4. 5. out of the throne proceeded *l.* thunders
8. 5. there were voices, thunders, and *l.* 11. 19.
16. 18. there were *l.* and a great earthquake
LIGHT, ED.
Gen. 1. 14. let there be *l.* in the firmament of heaven
15. and let them be for *l.* in the firmament
16. God made two great *l.* greater to rule the day
1 Kings 6. 4. he made windows of narrow *l.*
Psal. 136. 7. to him that made great *l.* for his mercy
Ezek. 32. 8. all the bright *l.* will I make dark
Luke 12. 35. let your loins be girded, your *l.* burn.
Acts 20. 8. there were many *l.* in the upper chamber
Phil. 2. 15. among whom ye shine as *l.* in the world
Jam. 1. 17. cometh down from the Father of *l.*
LIGN-ALOEES.
Num. 24. 6. as trees of *l.* which the Ld. hath planted
LIGN, ED.
Exod. 28. 19. the third row a *l.* an agate, 39. 12.
LIKE.
Gen. 13. 10. Sodom was *l.* the land of Egypt
Exod. 15. 11. who is *l.* unto thee? Dent. 33. 29.
1 Kings 8. 23. 2 Chr. 6. 14. Psal. 35. 10. | 71. 19.
16. 31. manna was *l.* coriander-seed, white
24. 17. the glory of the Lord was *l.* devouring fire
30. 32. nor shall ye make any ointment *l.* it
33. whosoever compoundeth any *l.* it, 38.
34. of each shall there be a *l.* weight
34. 1. hew two tables *l.* to the first, 4. Dent. 10. 1, 3.
Num. 23. 10. and let my last end be *l.* his
Dent. 4. 32. or any thing that hath been heard *l.* it
7. 26. lest thou be a cursed thing *l.* it
17. 14. set king over me *l.* all nations, 1 Sam. 8. 5, 20.
18. 8. they shall have *l.* portions to eat
15. prophet of thy brethren *l.* me, Acts 3. 22. | 7. 37.
18. 1. I will raise a prophet from brethren *l.* to thee
29. 23. *l.* the overthrow of Sodom and Gomorrah
34. 10. there arose not a prophet *l.* to Moses
Josh. 10. 14. no day *l.* that before or after it
Judg. 13. 6. his countenance *l.* an angel of God
16. 12. he brake them from his arms *l.* a thread
17. 1. shall become weak and *l.* any other man
Ruth 2. 13. tho' I be not *l.* to one of thy handmaidens
4. 11. Lord make the woman *l.* Rachel and *l.* Leah
1 Sam. 2. 2. nor is there any rock *l.* our God
4. 9. be strong, quit yourselves *l.* men, 1 Cor. 16. 13.
17. 7. the staff of his spear was *l.* a weaver's beam
25. 36. Nabal held a feast *l.* the feast of a king
26. 15. a valiant man, and who is *l.* to thee in Isr.
2 Sam. 7. 9. *l.* to the name of the great men

2 Sam. 7. 23. one nation in earth is *l.* thy
22. 34. he maketh my feet *l.* hind's' feet
1 Kings 3. 12. none *l.* thee bef. nor aris
10. 20. there was not the *l.* made in a
12. 32. Jeroboam ordained a feast *l.* th
16. 3. *l.* the house of Jerob. 7. | 21. 22.
18. 44. there ariseth a little cloud *l.* a r
20. 25. number thee an army *l.* the ar
27. pitched before them *l.* two little h
22. 13. word *l.* word of one of those, 2
2 Kings 3. 2. but not *l.* his father and
5. 14. his flesh came again *l.* flesh of a
9. 9. and *l.* the house of Baasha son o
13. 7. had made them *l.* dust by thres
14. 3. yet not *l.* David his fath. 16. 2. |
17. 15. the *l.* charged they should not
18. 32. take you to a land *l.* your own
23. 25. *l.* to him was there no king, A
1 Chron. 12. 22. a great host *l.* the host
27. 23. would increase Israel *l.* the sta
2 Chr. 1. 9. over a people, *l.* the dust o
21. 19. no burning for him *l.* burning
30. 7. be not ye *l.* your fathers and yo
33. 2. *l.* to the abominations of the hea
35. 18. there was no passover *l.* to that
Job 5. 26. to grave *l.* as a shock of corn
10. 10. hast thou not curdled me *l.* ch
11. 12. though man be born *l.* a wild ;
12. 25. he maketh them to stagger *l.* a d
13. 12. your remembrances are *l.* to a
14. 2. he cometh forth *l.* a flower and
15. 16. filthy is man, who drinketh iniqu
16. 14. he runneth upon me *l.* a giant
20. 7. he shall perish for ever *l.* his ov
21. 11. they send their little ones *l.* a
34. 7. what man is *l.* Job, who drinketh
36. 22. God exalteth by power, who tea
38. 3. gird up now thy loins *l.* a man,
40. 9. hast thou an arm *l.* God, or cans
41. 33. on earth there is not his *l.* who
42. 8. ye have not spoken right *l.* my
Ps. 1. 3. he shall be *l.* a tree planted b
4. ungodly are not so, but are *l.* the
7. 2. lest he tear my soul *l.* a lion, rei
17. 12. *l.* as a lion that is greedy of his
22. 14. I am poured out *l.* water, my
28. 1. I become *l.* them that go down t
31. 12. I am forgotten, I am *l.* a brok
36. 6. thy righteousness is *l.* the great
37. 2. they shall be soon cut down *l.*
35. and spreading himself *l.* a green l
29. 11. thou makest his beauty to con
44. 11. thou hast given us *l.* sheep for
49. 12. man is *l.* the beasts that perish
52. 2. thy tongue is *l.* a sharp razor w
8. but I am *l.* a green olive-tree in the
55. 6. O that I had wings *l.* a dove, I
58. 4. *l.* the poison of a serpent, *l.* the
59. 6. they make a noise *l.* a dog, the
64. 3. who whet their tongue *l.* a swor
72. 6. he shall come down *l.* rain on
73. 5. nor are they plagued *l.* other r
77. 20. thou leddest thy people *l.* a flo
78. 57. they dealt unfaithfully *l.* their
79. 3. their blood have shed *l.* water r
80. 10. the boughs thereof *l.* the goodl
82. 7. but shall die *l.* men, and fall *l.* c
83. 13. O my God, make them *l.* a w
89. 8. a strong Lord *l.* to thee, 113. 5.
92. 12. the righteous shall flourish
tree, he shall grow *l.* a cedar
102. 4. my heart is smitten, withered
6. I am *l.* a pelican, *l.* an owl of the
26. all of them shall wax old *l.* a gar
103. 13. *l.* as a father pitieth his child
104. 2. who stretchest out the heavens
105. 41. they ran in the dry places *l.*
107. 27. they reel and stagger *l.* a dr
109. 18. *l.* water, *l.* oil let it come int
115. 8. they that make them are *l.* to t
126. 1. captivity of Zion, we were *l.*
143. 7. lest I be *l.* them that go dowr
144. 4. man is *l.* to vanity, his days a
147. 16. he giveth snow *l.* wool. hoar f
Prov. 18. 19. their contentions *l.* the b
20. 5. counsel in the heart of man is
23. 32. it biteth *l.* a serpent, stingeth
25. 19. in an unfaithful man is *l.* a b
28. *l.* a city broken down, and witho
26. 4. answer not a fool, lest thou be
Cant. 2. 9. my beloved is *l.* a roe or y
17. turn, my beloved, and be thou *l.*
3. 6. who is this that cometh *l.* pillar:
4. 2. thy teeth are *l.* a flock of sheep
3. thy lips *l.* scarlet, temples *l.* a po
4. thy neck is *l.* the tower of David
5. thy two breasts are *l.* two young
5. 13. his lips *l.* lilies dropping sweet
6. 12. my soul made me *l.* chariots of
7. 1. the joints of thy thighs are *l.* jev
2. thy navel is *l.* a goblet, thy belly
4. eyes || 5. head, hair || 7. stature *l.*
8. and the smell of thy nose *l.* appl
Isa. 1. 9. should have been *l.* Gomorrah
18. tho' your sins be red *l.* crimson, sh
10. 13. put down the inhabitants *l.* a
11. 7. and the lion shall eat straw *l.*
16. and shall be an highway, *l.* as it
14. 10. they shall say, art thou becom
14. 1. will ascend, I will be *l.* the M
19. thou art cast out *l.* an abominab
16. 11. my bowels shall sound *l.* an h
19. 16. in that day shall Egypt be *l.*
20. 3. *l.* as my servant Isaiah hath w
22. 18. will toss thee *l.* a ball into a
26. 17. *l.* a woman with child that dr
30. 33. breath of the Lord *l.* a stream
33. 9. Sharon is *l.* a wilderness, Basha
38. 12. I have cut off *l.* a weaver my
14. *l.* a crane or swallow so did I ch
42. 14. now will I cry *l.* a travellin
46. 5. to whom will ye compare me tha

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ple answered and said, Thou who goeth about to kill them? answered and said unto thee, I e work, and ye all marvel. therefore gave unto you cir- not because it is of Moses, thers;) and ye on the sabbath ise a man. Lev. 12:3 • Gen. 17:10 n on the sabbath day receive that the law of Moses should ; are ye angry at me, because a man every whit whole on day? 5:8, 9, 16 • bit healthy not according to the appear- ge righteous judgment. Jas. 2:1 d some of them of Jerusalem, , whom they seek to kill? he speaketh boldly, and they into him. "Do the rulers know his is the very Christ? v. 48 ; we know this man whence hen Christ cometh, no man nce he is. Mark 6:3; Luke 4:22 ed Jesus in the temple as he g, "Ye both know me, and ye I am: and I am not come t he that sent me "is true, ow not. 8:14 • Rom. 3:4 • genuine now him: for I am from him, ent me. Mat. 11:27 • honor ey sought to take him: but hands on him, because his yet come. wanted • v. 44 y of the people believed on , When Christ cometh, will iracles than these which this e? Mat. 12:23 • signs rises heard that the people ch things concerning him; rises and the chief priests o take him. rumored d Jesus unto them, "Yet a I with you, and then I go sent me. 13:33 seek me, and shall not find e I am, thither ye cannot Hos. 5:6 • shall be • go the Jews among themselves, e go, that we shall not find unto the dispersed among nd teach the Gentiles? Greeks erner of saying is this that he seek me, and shall not find e I am, thither ye cannot there • go it day, that great day of the

ture hath said, out of his belly shall flow rivers of living water. Deut. 18:15 • running

39 ("But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Is. 44:3; Joel 2:28; Acts 5:32 • 12:16

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Deut. 18:15

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Messiah

42 "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Mic. 5:2; Luke 2:4 • 1 Sam. 16:1, 4 ☆

43 So there was a division among the people because of him. v. 12 • in the crowd

44 And some of them would have taken him; but no man laid hands on him. v. 30

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man. talked

47 Then answered them the Pharisees, Are ye also deceived? fooled

48 "Have any of the rulers or of the Pharisees believed on him? vv. 50-53 ☆

49 But this people who knoweth not the law are cursed. understands • law of Moses

50 Nic-o-de'-mus saith unto them, ("he that came to Jesus by night, being one of them,) 3:2; 19:39

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. Is. 9:1, 2

53 And every man went unto his own house. home

CHAPTER 8

c. A.D. 29

Jesus forgives an adulteress

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. back

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her. Deut. 17:7; Rom. 2:1

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? did • condemn

11 She said, No man, Lord. And Jesus said unto her, "Neither do I condemn thee: go, and sin no more. 3:17; Luke 9:56 • 5:14

"I am the Light of the World"

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. givest testimony • testimony

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 7:28

15 "Ye judge after the flesh; I judge no man. 7:24 • according to human ideas • 3:17

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 16:32

17 "It is also written in your law, that the testimony of two men is true. Heb. 10:28

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 5:37 • testifies

19 Then said they unto him, Where is thy Father? Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 16:3

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Mark 12:41 • 7:30 • 7:8

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 7:34; 13:33 • v. 24

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 1 John 4:5

24 "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. v. 21

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 7:28 • reliable

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. crucified

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him. 7:31; 10:42; 11:45 • in

Abraham's true descendants

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free. Jas. 1:25

33 They answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Lev. 25:42; Mat. 3:9 • slaves

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. Rom. 6:16; 2 Pet. 2:19

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 "If the Son therefore shall make you free, ye shall be free indeed. Rom. 8:2; Gal. 5:1

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. realize • you do not accept

38 "I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 3:32; 5:19, 30; 14:10

39 They answered and said unto him, "Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Rom. 2:28

40 "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. v. 37

* Mrs. Bush

* Get frame

* Return key
to Kathy

THE WHITE HOUSE
WASHINGTON

NRB - Michael Glenn

8:35 departure

8:45 arrival

12-15 remarks; 20 on stage

9:20 departure

privz : 7:45 session starts
David Clark - welcome - 2
7:47 Jerry Rose for 13
8:00 - Dr. Lee invocation 8 3
8:03 - Tony Melendy music - 8
8:08 - FCC chair intro - 3
8:11 - FCC chair comments - 12
8:23 - Melendy music - 7

THE WHITE HOUSE
WASHINGTON

8:30 - 8:45 - ^{congregation} Patriotic Songs

Intro

8:45 - 9:05 POTUS

departure

Lloyd Ogilvie - closing prayer

Intro: Brandt Gustafson
or
Jerry Rose

Main Ballroom (Washington)

2200 attendees

Get diagram of Head Table

Military Band on balcony

WASHINGTON WAYS

President Bush and the Power of Prayer

By Donnie Radcliffe
Washington Post Staff Writer

"You may think the president is all-powerful, but he is not. He needs a lot of guidance from the Lord."

That was Barbara Bush commenting as the countdown continues to a showdown in the Persian Gulf. The First Lady told school kids yesterday that "I think you ought to know, my husband prays and he believes enormously."

She was speaking at an assembly at the Church of the Immaculate Conception elementary school in the Shaw neighborhood. Peace was very much on her mind—and around her neck in the form of paper medallions with doves and the word "peace" drawn on them by 16 kindergartners.

"Like everybody else in America," she said, she and President Bush are praying for peace.

"We're all praying for it. We really have prayed. I don't want you to think we haven't," she said again later as Monsignor Joshua Mundell escorted her from the church sanctuary, which she was visiting for the first time.

Gesturing to one of her Secret Service agents, Mundell told her that the young man, a Catholic, had reminded him that a first-time visitor gets three wishes.

That was easy for the First Lady: "All three were the same."

The Bushes say their prayers every night before going to bed. But not on their knees.

"George confessed the truth on David Frost," Mrs. Bush told Mundell, referring to the Bushes' television interview with the British journalist last week. "George said, 'I hate to speak for my wife and give her away, but usually it's in bed.'"

Mundell understood perfectly. He gave up praying on his knees "a long time ago," he told the First Lady. "I woke up in the middle of the night—too often on my knees."

America's first and 41st presidents share more than their first names, as Barbara Bush learned yesterday. No, not the Republican Party; George the First was a Federalist. But George Washington and George Bush were both married on the same day of the year—that is, Jan. 6—186 years apart.

This conjunction of stars in the presidential firmament comes to light now, thanks to the ever-vigilant Mount Vernon Ladies' Association, which keeps track of such momentous coincidences involving George the First. And it surprised nobody more than the First Lady.

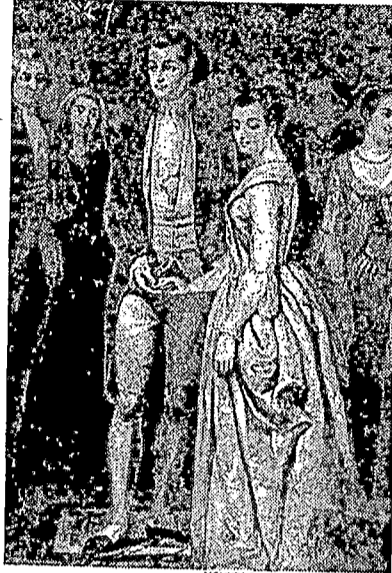
"Were they as lucky? Did they last as long as we have?" she wanted to know of the first First Couple, who married in 1759.

They didn't: Washington died in December 1799, just before his and Martha's 41st anniversary.

"Did they go to church on their anniversary?" Mrs. Bush also asked.

Not unlikely, since the Washingtons were regular churchgoers.

Certainly the Bushes went to church on their



Newlyweds George and Martha Washington in 1759 and George and Barbara Bush in 1945.



46th anniversary Sunday at Camp David, where good friends Treasury Secretary Nicholas Brady and his wife, Kitty, joined them for the weekend. But there was no anniversary cake or exchange of gifts—"we're not that kind of people"—though there was "lots of love," the First Lady added. And a kiss or two maybe?

"Sure," she said. "We do that every day." Besides the common wedding day, both Georges were military men when they popped the question. Washington, however, resigned his Army commission on his way to the wedding at his future wife's Virginia spread, which was known as the White House Plantation—it had nothing to do with the White House in Washington, completed after his presidency.

Bush was a pilot in the Navy but did not resign his commission on his way to the altar because World War II was still going on. He and Barbara Pierce had planned to be married in December 1944 but had to delay the ceremony for 19 days because his plane was shot down in the Pacific. Their nuptials took place at the First Presbyterian Church in Rye, N.Y.

Christine Meadows, curator of Mount Vernon, says the wealthy young widow Martha Custis doubtless had a number of suitors but "was looking for someone honest and trustworthy, someone she could depend on.

"After all, her new husband not only had to take over her vast accounts, but also had to take on the responsibility of caring for her two young children and overseeing their inheritance. And she certainly must have been attracted to the tall and handsome young soldier."

As for Barbara Pierce, her attraction to George Bush was nothing more complicated than love at first sight.

"I married the first man I ever kissed," she has readily told interviewers. "When I tell this to my children, they just about throw up."

Seeing skid marks in Washington's fast lane these days? Well, recession or no recession, there's still "Entertaining People," the showcase that reminds us every year how the other half entertains and in the process contributes its proceeds generously to improving the quality of life for those residing at the Washington Home, which houses incurably ill patients.

Barbara Bush, a longtime supporter of and volunteer at the home, is serving tea at the White House today for the show's committee, exhibitors and designers. This year's lineup will include Broadway's Marylyn and Terra Hamlisch; the Kennedy Center's James and Elaine Wolfensohn; fashion designer Mary McFadden; CBS correspondent Bob Schieffer and his wife, Pat; Sen. Ernest Hollings and his wife, Poatsy; Sen. John Danforth and his wife, Sally; actress Jean Simmons; tennis star Pam Shriver; French Ambassador Jacques Andreani and his wife, Donatella; and show chairman Jane Sloat, who is stepping down after nine years to join the President's Commission for the Arts and Humanities.

From the design side come two newcomers, Keith Iryin and Vincente Wolfe, plus some old favorites, including Bunny Williams, back for the third time. The three happen to have been designated by the New York Times as the best in their field.

Show dates are Feb. 12-17 at the Mayflower Hotel. Chairing the children's party will be first daughter-in-law Margaret Bush and Gigi Ourisman.

Photocopy-Preservation

Thank, thank you for your welcome. In accepting your invitation, I was reminded of what the Tower of London said to the Tower of Pisa.... "If you have the inclination, I've got the time."

...but how far should I take that inclination? I went to your chairman and asked how long I should speak. He said, "Take as long as you want. We all leave at _____. " (Follow with the KISS joke?)

Thank you, thank you for this fine reception...a full audience complete with reporters and photographers. But as I look at the photographers I remember the sign I saw at a speech I gave last week.... "Do not photograph the speakers while they are addressing the audience. Shoot them as they approach the platform."

(Roast another politico...)

We all get a little anxious as we make last minute preparations. I remember Barbara telling me of the time when entered a room at the old Willard Hotel and recognized a well-known government official pacing up and down, and she asked what he was doing there. He said, "I'm going to deliver a speech shortly." "Do you always get so nervous before addressing a large audience?" "Nervous?" he asked. "No, I never get nervous." "IN THAT CASE," Barbara asked, "WHAT ARE YOU DOING IN THE LADIES ROOM?"

~~Leadership secrets?..~~

It reminds me of the time in World War II when Admiral Nimitz and General MacArthur found themselves fishing together off the Philippines. In a sudden squall the boat capsized, and the eminent fighting men were floundering helplessly in the water.

The admiral was the first to reach the boat. With the aid of an oar he finally got the general aboard. "Now, Mac," he cautioned, "don't mention this to anyone. You see, I'd be disgraced if the men of the Navy learned I can't swim."

"Don't worry," MacArthur replied. "Your secret is safe with me. I'D HATE TO HAVE MY MEN FIND OUT THAT I CAN'T WALK ON WATER!"

(Lead into, "and I'd hate to have YOU find out....")

Could substitute other names too....

—
Potential humor



Quotes

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breakfast."

Behold the ----- (warranty, Democrats bill, etc.): The bold print giveth, and the fine print taketh away."

Nothing makes you feel older that the discovery that today's children are studying in history class what you studied in current events.

----stepped up to first tee and took a mighty swing. The drive was a hole in one. -----(opponent) stepped up to the tee, waggled his driver, and said, "OK, ----, now I'll take my practice swing."

To women on a tour of Mount Vernon, George Washington's beautiful home on the Potomac, were enthusiastically admiring the various rooms. "And did you notice, Grace," commented on, "everything's furnished in Early American?"

A couple vacationing in Rome were being shown through the Colosseum. "Now this is the room," said the guide, "where the slaves dressed to fight the lions." "but how does somebody dress to fight lions?" asked the wife. "Very slowly," replied that guide. (Could be modified to fit the Democrats etc.)

The advantage if being bald is that when you are expecting company, all you have to do is to straighten your tie.
(roast a bald man)

Thomas Jefferson composed the epitaph for his own grave. It reads thus:

"Here was buried Thomas Jefferson, Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia." He neglected to mention that he was once President of the United States!

Progress: These days it takes less time to fly across the ocean and longer to drive to work.

QUOTATION FINDER

HARPER & BOW

EVERETT MCKINLEY DIRKSEN and HERBERT V. PROCHNOW

808 He who waits to do a great deal of good at once will never do anything.
Samuel Johnson

809 Better to be driven out from among men than to be disliked of children.
Richard Henry Dana CHILDHOOD

810 The childhood shows the man,
As morning shows the day. *John Milton*

811 It is a wise father that knows his own child. *William Shakespeare*

812 How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view. *Samuel Woodworth*

813 Children are a bridge to heaven. *Persian Proverb* CHILDREN

814 All my children are prodigies. *Yiddish Proverb*

815 Feel the dignity of a child. Do not feel superior to him, for you are not.
Robert Henri

816 A man following Christ's teaching is like a man carrying a lantern
before him at the end of a pole. The light is ever before him, and ever
impels him to follow it, by continually lighting up fresh ground and
attracting him onward. *Leo Tolstoy* CHOICE

817 O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by. *Phillips Brooks* CHRISTMAS

818 No Santa Claus! Thank God, he lives, and he lives forever. A thousand
years from now, Virginia, nay ten times ten thousand years from now,
he will continue to make glad the heart of childhood. *Francis P. Church*

819 I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, goodwill to men! *Henry Wadsworth Longfellow*

820 Let's dance and sing and make good cheer,
For Christmas comes but once a year. *George Macfarren*

821 I never weary of great churches. It is my favorite kind of mountain
scenery. Mankind was never so happily inspired as when it made a
cathedral. *Robert Louis Stevenson* CHURCH

"Upon this point, a page of history
is worth a volume of logic"

Justice Oliver Wendell Holmes

(Souter quoted)

Wash Post Sept 10-90 p. 410

[from my quote file]

Could use in a particularly
eloquent passage - illustrative.

A Time to Seek

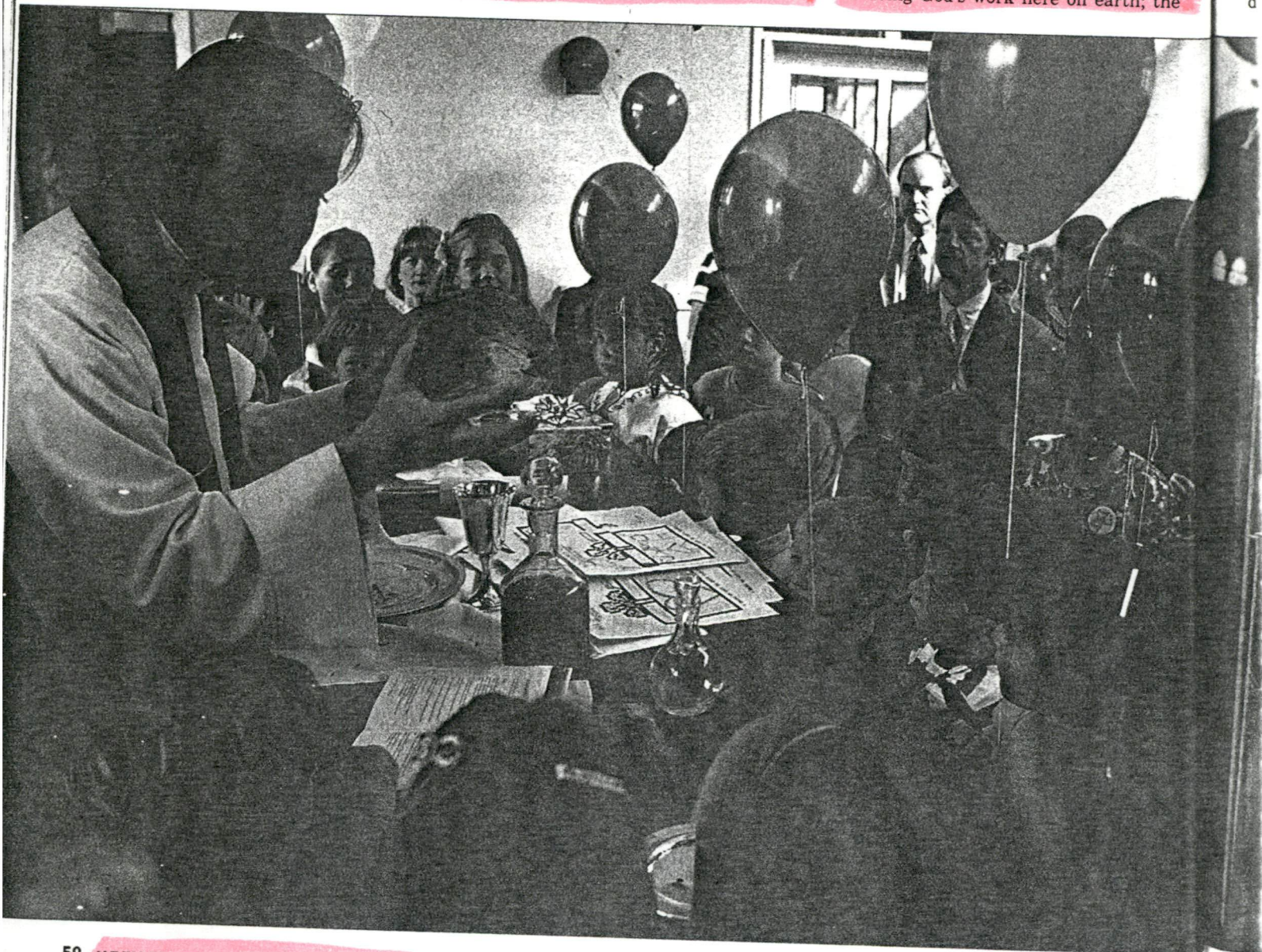
With babes in arms and doubts in mind, a generation looks to religion

Snuggled between a 12-story hotel and the Moorish-style city hall in downtown Pasadena, Calif., All Saints Episcopal Church is that rare thing within mainline Protestant denominations: a growing, baby-boomer congregation. Ninety-eight percent of its 3,000 members attended college and more than half have schooling beyond

a bachelor's degree. Less than a third were born Episcopalians, but that hardly matters. This is the 1990s, an age of mix 'em, match 'em salad-bar spirituality—Quaker-palians, charismatic Catholics, New Age Jews—where brand loyalty is a doctrine of the past and the customer is king.

What counts on the Sabbath Day, if a church or synagogue is to attract its share

of the baby-boom market, is not the name on the door but the programs inside. All Saints, for example, bills itself as a "peace and justice church" and offers at least 20 "ministries of compassion," from the AIDS Service Center and the Union Station Homeless Shelter to GALAS, a gay and lesbian fellowship. Consciously or not, they are doing God's work here on earth; the



Newsweek article —

The 'Boomers' return
to churches & synagogues.

Looking for meaning &
purpose in today's fast track
life.

Document Originally
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churches offer a structure for service. Other churches emphasize self-improvement: adult education, lectures and organized athletics dominate the weekly calendar. In many congregations, the path to God runs through the basement where the addicted gather for 12-step programs for recovering alcoholics, workaholics, chocoholics, the divorced, codependents and other victims of the fast-track 1990s. For singles, church is rapidly becoming the place of choice to meet and marry kindred spirits.

Above all, however, the return to religion is fueled by the boomers' experiences of becoming parents—and the realization that children need a place where they can learn solid values and make friends with peers who share them. Kris Womer, 29, didn't get much religion as a child but joined The Village Presbyterian Church in Prairie Village, Kans., because "I wanted my kids to have the knowledge of religion I didn't have," she says. "In this crazy world,

PHOTOS BY ALON REININGER—CONTACT

any kind of positive influence you can give your children is worth the time."

Like many of her generation, attorney Becky Tilden stopped attending church when she went off to college. "Sunday mornings at the sorority house consisted of talking about your dates of Saturday night," she recalls. "People didn't go to church." But after the birth of their son, Dan, Becky and her husband, Jim, also a lawyer, saw a need to make quality time for God in their dual-career lives. "Coming to church every Sunday is really important for our little three-person family unit," says Becky.

For some who came of age in the '60s, the return to religion is tempered by their experiences in the counterculture. Writer Beth Clements has made the journey from childhood Presbyterian to postgraduate Buddhist to middle-aged Episcopalian. Because she had learned spiritual discipline through meditation, Clements found that she could translate "the rituals that I'd listened to as a bored teenager, that had been stale and infuriating, and give them new meaning."

Tried souls: That search for meaning is a powerful motivation to return to the pews. In the throes of a midlife re-evaluation, Ecclesiastes—"A time for everything under heaven"—is suddenly relevant. David and Deborah Robboy, both 43, joined a fairly new synagogue in Portland, Ore., last year when David felt a need to stop and reassess his life. "I've reached a certain level of success," he says, "and what does it all mean?" Such are the questions that try men's souls. And a congregation that addresses them—in a nonthreatening manner—is bound for glory. At Village Presbyterian, Pastor Timothy J. Galligan finds that "Boomers are looking for a religious experience that makes sense of their lives and gives them some answers to their ques-

THE BOOMERS ARE BACK!

At one time or another, roughly two thirds of baby boomers dropped out of organized religion. **But in recent years, more than one third of the dropouts have returned.**

About 57%—43 million people—now attend church or synagogue.

More than 80% of the boomers consider themselves religious and believe in life after death.

The biggest group of returnees (about 60%) are married with children.

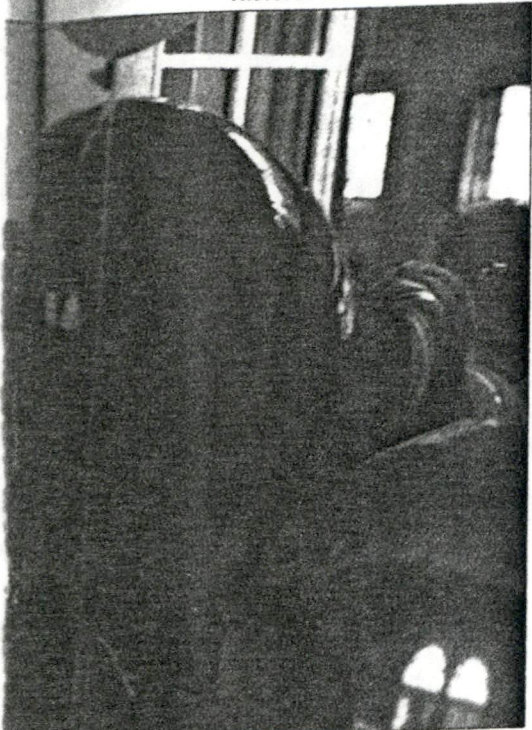
The least likely to have returned are married couples without kids.

SOURCE: WADE CLARK ROOF, DAVID A. ROOZEN

tions. To the extent that a church can do that, it will be successful."

Like an outsize herd of grazing sheep, the 75 million baby boomers have transformed every pasture they have rambled into during their much-studied march toward middle age. It was for them that their postwar parents moved to the suburbs, creating the new churches and synagogues that symbolized the '50s' vaunted religious revival. Now, once again involved with organized religion, they are altering the nation's churches and synagogues in ways both troubling and hopeful.

According to the best study to date, funded by the Lilly Endowment, one third never left church at all; many merely switched denominational allegiance. The most steadfast of these "loyalists," reports sociologist Wade Clark Roof of the University of California, Santa Barbara, are conservative Protestants—people who were less mobile in their youth, less likely to attend college and, even when they did, less prone to taking up alternative lifestyles and enthusiasms. By contrast, liberal mainline Protestants suffered a serious hemorrhage—as many as one in four Meth-



ALL SAINTS EPISCOPAL CHURCH

Pasadena, Calif.

At Pasadena's All Saints, services range from a children's communion to an AIDS center



For Clarence Daniels, a vice president at the Marriott Corp., racial integration is an achieved fact of life—at work and in his Potomac, Md., neighborhood. Years earlier, in a surge of black political awareness, he jettisoned the church as irrelevant. “The idea that you suffer through this life and are rewarded by-and-by just lost its relevance,” says Daniels, now 41. But after their first child was born, he and his wife decided to return to church. “I had a base from which to operate,” he says, referring to his religious training as a child. “I figured I’d be doing my kids a disservice if I didn’t offer

them a base.” Also, he says, he wanted to come to terms with his forebears’ faith, one that didn’t break even in the face of harsh Arkansas poverty and discrimination. “I wanted to understand my grandparents’ spiritual strength,” he says. “I didn’t quite understand it. But I wanted it.”

The only question was where to find it: at a nearby integrated church or at a black congregation 45 minutes away in downtown Washington, D.C.? Daniels and his wife, Monet, chose to make the trek as a way of reaffirming ties to the black community. “It’s a double hit,” says Daniels. “I’ve got the spiritual experience and I can make a contribution.” And, as a bonus, attending the Metropolitan African Methodist Episcopal Church requires some sacrifice. “We do so many things because it’s convenient,” says Monet. “But this was important beyond convenience.”

odists and Presbyterians switched allegiance or dropped religion entirely. Roman Catholics wandered in and out, becoming highly selective in what they would accept. And Jews have yet to recover 70 percent of their lost generation. Altogether, Roof concludes, about 43 percent are still unchurched—though most say they believe in some kind of God—and 24 percent are returnees to the institutional fold.

For keepers of the citadels of faith, it is these returning sheep—all 18 million—who offer the greatest challenge. The eldest, now in their 40s, are the easiest to

understand. It turns out that the Young generation did not escape the life cycle. Like their parents before them—verily, like generations before them—as people wed, aged, became fruitful and multiplied, they turned their attentions to matters of the spirit. One dropout, recalls the Rev. Alan Jones, dean of Grace Cathedral in San Francisco, figured it was time to come back when her 4-year-old pointed to a crucifix and asked, “What’s that man doing, Mom?” Indeed, Roof’s study finds that couples with children are twice as likely to join a religious congregation than those

with none and that even singles are more apt to return than childless spouses. Without a little child to lead them, most of the ’60s generation would still be spending Sabbath mornings in bed.

No duty: The younger half of the cohort offers a different profile. They are much more likely than their older siblings to regard themselves as conservative and even “spiritual.” Their longing, however ill defined, is genuine, and now they’re seeking to satisfy it. They inspect congregations as if they were restaurants and leave if they find nothing to their taste. “Participation follows not out of duty or obligation usually,” Roof observes, “but if it fits their needs.” They don’t convert—they choose.

That message has not been lost on ambitious pastors yearning to “grow” a church. A group known as the Church Growth Movement (CGM) has sprung up, advocating an unsentimental, businesslike approach for clergy. “The marketplace is now the most widely used system of evaluation by younger churchgoers,” says Lyle Schaller, a leading figure in CGM. In practice that means polling, marketing and advertising. Evangelical Protestants, who have always been entrepreneurial, take those teachings as their own. “The No. 1 rule of church growth is that a church will never get bigger than its parking lot,” says the Rev. Gerald Mann, pastor of the 3,000-member Riverbend Baptist Church in Austin, Texas. On Sundays, therefore, Mann employs a squad of off-duty police officers to direct traffic around the church’s 51-acre complex.

CGM experts judge a minister’s accountability not by his faithfulness to the Gospel but whether, as Schaller puts it, “the people keep coming and giving.” By that measure, the most successful churches are



ROB NELSON—BLACK STAR

Catholic singles building houses for the poor in Atlanta: The emphasis on sin is societal



ROBERT TRIPPETT—SIPA

dain the Baptist label? Why, just drop the name. "People don't like denominational tags anymore. All they want to know is, 'What's in it for me?'" says the Rev. Jess Moody, pastor of what formerly was known as the First Baptist Church of Van Nuys.

When he took over in 1976, Moody sensed trouble. The membership's median age was 36—a danger sign, say Church Growth experts, that a congregation won't survive. "Our congregation looked like a cotton field," Moody recalls. "We had so many white-haired folk sitting out there." In 1986 Moody decided to build a new \$6 million church in nearby Porter Ranch, and a survey of the upscale young families in the area helped him to find his way.

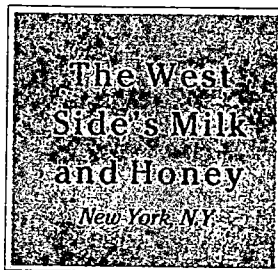
'Kwik' Bible: Moody's new church is going up in a former sheep pasture just off the busy Simi Valley Freeway and will be called, inclusively enough, Shepherd of the Hills. But Porter Ranch is horse country now, and Moody's church, with its beamed ceilings, its stained-glass "hayloft" over the entrance, its huge stone fireplace and sizzler for serving breakfasts, will look like a divine dude ranch. John Myrick, 42, and his wife find Moody's church perfect for themselves and their five children. "There's a spirit of putting people over doctrine and denominations," says Myrick, an advertising executive. "The attitude is that they are for life, love and liberty—

those that most resemble a suburban shopping mall. What works best, according to the CGM, is a one-stop church complex that offers an array of affinity groups where individuals can satisfy their need for intimacy yet identify with a large, successful enterprise. The ideal advocated by the CGM is the megachurch, a total environment under a single sacred canopy.

Second Baptist of Houston, which claims a membership of 17,000, tries to be all a megachurch can be. It supports 64 softball teams and 48 basketball teams and fields an additional 84 teams in volleyball, soccer and flag football. There are also periodic golf tournaments and a year-round snack bar called Second Helping. The hub of this activity is the church's Family Life Center, which is equipped with six bowling lanes, two basketball courts, an indoor jogging track, racquetball courts, weight and aerobics rooms, and separate areas for crafts and games—plus a music wing for its orchestra and 500-member choir. "Second Baptist is a place where I can go with my family to worship, where my wife can play and teach music and where I can play and coach basketball," says Phil Elders. "It meets all my needs, both spiritual and physical." Elders, 31, is a former college player who joined the church in 1988 after going through bankruptcy. He recently ran Second Baptist's

conditioning programs for congregants, including members of the San Antonio Spurs and the Houston Rockets basketball teams.

Texas, of course, is fertile Bible-belt country. But what's a Baptist preacher with megadreams to do in California's San Fernando Valley when his marketing surveys show that upscale congregants dis-



The avenues of Manhattan's Upper West Side had long been home to New York intellectuals, many of whom happened to be Jewish. Now, the neighborhood is home to Jews, many of whom happen to be intellectuals—also merchants, media mavens and medicine men. Young Jews support more than 33 synagogues, plus kosher butchers, delis and the China Shalom II Chinese restaurant.

Lincoln Square Synagogue recruits with ads that ask, "How about having red wine for Kiddush instead of white wine for cocktails?" Yet in its sanctuary men and women cannot sit together—it's against the law for Orthodox Jews. "We're an Orthodox synagogue, but there's nothing orthodox about the way we do things," says Rabbi Kenneth Brander.

At the conservative B'nai Jeshurun Synagogue, Rabbi Marshall Meyer has combined spirituality and social action. The congregation runs a soup kitchen and has forsworn large-scale renovations until a bigger homeless "suite" is completed. The Anshe Chesed Synagogue houses three autonomous prayer groups: a relatively traditional service conducted in Hebrew and English, one that's Hebrew only and one that defies categorization. Says Roberta Altman, a 43-year-old teacher, "For a family, a place where there's room to figure out what's meaningful is delicious."

NINA BERMAN—SIPA



it's more for things than *against* things."

Moody has banished hellfire and damnation. And he's dropped many of the standard terms of Christian theology. "If we use the words redemption or conversion," Moody says, "they think we're talking about bonds." He still likes to wave a Bible when he preaches but that, too, has been altered for his audience. The version he uses—and sells after services—is "Kwikscan," which highlights the essential passages in boldface and requires no more than 30 half-hour sittings to read from Genesis to Revelation. "It's a happy church," says Paula Cracium, 31, the daughter of a minister, who joined Moody's congregation 12 years ago. "It totally accepts people as they are without any sort of don'ts and do's. When our relatives visit, they all wish they had a church like ours."

Not everyone can afford to build a new church to the latest specifications. But any congregation that wants to grow is learning to meet its customers' needs. Roman Catholic churches are gearing up to satisfy the growing number of singles who are postponing marriage and parenthood and thus do not fit into the typical family-centered parish. The surprise is that many

singles are responding favorably. At Atlanta's Christ the King cathedral four years ago, 300 young college graduates responded to a priest's invitation to form a singles' group. Now they are a parish unto themselves, complete with vacation trips, volunteer programs and special masses. There is even a small study group that looks into the foundations of the faith. "After you've been out of college and done the bar scene," says paralegal Sara Edstrom, 27, "you reach a point where you say, 'There's something more—what is it?'"

Lost sin: The rub comes when the subject turns to personal issues, especially sex. Networking with other young Catholics is fine, but priests have learned that returning singles still consider their private lives off-limits to confessors. They have a keen eye for the sins of society, "but as for individual sin," observes Father Mark Gotwald, associate director of Milwaukee's Young Adult Ministry, "it's kind of lost."

For most Jewish returnees, preparing their children for a bar or bat mitzvah ceremony seems to be the main reason for joining a synagogue—and for leaving once they've seen their kids through that rite of passage. When asked why they are drop-

ping out after their last child's 13th birthday, says Rabbi Edwin Farber of Temple Samu-El Or Olom in suburban Miami, "they give you a blank stare. They say, 'I joined, sent the kid to Hebrew school, but I'm not religious.'" What's more, Miami-area rabbis are running into stiff competition from Jewish community centers, which provide a means of sustaining Jewish identity without the bother of religion.

The main problem, argues Brooklyn College sociologist Egon Mayer, is intermarriage. His extensive studies show that in the last 20 years, fewer than half of the Jews under 40 married another Jew. "What are you going to go back to when the Jewish community hasn't signaled its desire to have mixed religious couples in its midst?" asks Mayer. "This is the most crucial question facing the community today."

But there are returning Jews who take Judaism seriously and they are having their effect, too. "There isn't one lifestyle, one path, one tradition," says Michael Strassfeld, coeditor of the popular Jewish Catalog series. "We're saying, 'However you plug into this Judaism thing is fine.'" There has been a modest revival of modern Orthodox Jews—congregations of success-

Despite the Great Return, All the Pews Aren't Full

For church officials, the chalice is only half full. Despite the Great Return, more than 40 percent of the postwar generation remains lost to organized religion. About 9 percent never believed in God and many more are still turned off by childhood memories of hypocrisies, real and imagined. Scott LeDuke, 30, a struggling musician, remembers skipping Methodist services as a child and spending the money his parents gave him for the collection plate on candy.

LESTER SLOAN—NEWSWEEK



LeDuke family.
Prayer at home

Last June, when his own son, Killian, was 9 months old, Scott and his wife, Suzanne, had the child christened. Later they left their congregation after they were asked to tithe 10 percent of the family income. Now the LeDukes pray at home. Says Suzanne: "At this point, I guess our bodies are our temples."

Kelly Harris, 32, jogs on Sunday mornings. A former Southern Baptist, he bristled at bans on alcohol and rock music and believes he doesn't need a church to find friends. The Harris' only child is 3, and with another on the way they are feeling pressure to join a church. They haven't succumbed yet. "Until a child gets old enough to form his own values," says Harris, "he'll look to us."

In the marketplace for values, churches face stiff competition from secular movements. As an adolescent in Anchorage, Alaska, Monte Paulsen became a born-again Baptist missionary but dropped out because the Baptists only wanted to know how many people he had "saved." Now 27 and the editor and publisher of a weekly newspaper in Portland, Maine, Paulsen has given himself to a new mission—to save the environment. His religion, he says, is "deep ecology," and he is struggling to overcome the assumption that humankind is the most important species on earth—something which the Christianity he rejected insists on.

When all else fails, there is always devotion to one's mate. At their wedding ceremony five years ago, Judy Winter and her husband, Ron, both in their 40s, pledged "to help each other grow"—mainly through meditating together. "We relax, talk things over and help each other," says Judy. "I guess you could call that our religion."

ful, religiously committed Jews can be found from the Upstairs Minyan in Los Angeles to the Lincoln Square Synagogue in New York City. Reform temples find, often enough, that returnees want a strong dose of tradition, like *davening* in Hebrew. Some members of the Aquarian Minyan in Berkeley, Calif., are former Eastern religion enthusiasts whose gurus finally told them to explore the faith they left behind. What they discovered was Judaism's own mystical tradition and a community in which they can meditate as well as observe inherited rituals.

For blacks, the question of religion is also a matter of roots. The last four decades have seen the rise of a black middle class which has entered the white professional world and its suburbs while retaining some of its ties to the black church. "Church is one place that most blacks don't want integration," says Emily Tynes, 41, a media strategist in Washington, D.C. One reason is politics: the black church speaks for the African-American community in ways that integrated churches cannot. But even they are adapting to new demands—less hell-fire in the sermons, more rap groups in the choir and plenty of day-care centers. "The changes in the black church have emerged not out of the pulpit," says Lawrence N. Jones, dean of the Howard University Divinity School, "but out of the pews."

Blessed witnesses: For earlier generations, the service was a stitch in time to hear the familiar word of God and to get right with the Lord. Those Sundays are long gone. "We're a Biblically illiterate community," acknowledges the Rev. Randall Updegraff Spleth, the 34-year-old pastor of booming Geist Disciples of Christ Church in Indiana. When Spleth uses parables from the Bible, he finds that "you constantly have to retell the story" so his audience of otherwise educated congregants can grasp the point. Spleth makes sure "there is no time lag in his Sunday service" but has found a way to relate Gospel imperatives to an iconography his congregation readily relates to. In one recent homily, he contrasted the famous message of Christ's Sermon on the Mount—"Blessed are the peacemakers"—with the RoboCops and Teenage Mutant Ninja Turtles that today's



PHOTOS BY JACQUES CHENET—NEWSWEEK



For his text, Father David Murphy prefers the story of the prodigal son. The father of the returning youth, Murphy reminds all comers, did not lay a guilt trip on his wayward boy. Instead, he welcomed him and immediately began preparing a fatted calf for dinner.

At Murphy's church, old St. Patrick's in downtown Chicago, the prodigals won't find a veal chop, but a warm welcome is guaranteed. "The church has to be big enough to take everyone," he says, because "the hunger is out there." With that attitude expressed in the pulpit (and the weekly bulletin where "angry" Roman Catholics are

invited to meet Murphy), old St. Pat's has blossomed. Its membership grew from four in 1983 to 1,200 today, most 40 or younger; last year it opened an elementary school.

For Judy Valente, old St. Pat's allowed her to return to her Catholic heritage. When she realized that "my life is more than my job," she started church shopping. "Catholics want a place to gather with those who share our values," she says. Old St. Pat's has been so successful that it recently hosted a conference on "Regenerating Catholicism." In one session McDonald's executives discussed marketing. Food, Folks and Fun is an unusual theological message—but then the Golden Archmen don't offer veal chops either.



kids thrive on. His conclusion came with the force of a rude revelation: "We must raise our children to be witnesses to Christ in an R-rated world."

What will become of those children is a humbling experience that young parents are only beginning to taste. After all, as children, they were led to church—and look how they turned out. "We want our children to make their spiritual choices in a context, not a vacuum," says Sharon Kennedy, of Brooklyn, N.Y., a lawyer and mother of three. She and her husband, Tom, joined the local Unitarian church, became active board members and send their kids to Sunday school. "We're concerned that we've given them a confused message, especially when they say they belong to a church that has no beliefs.

But they've learned to consider issues from a moral perspective. They've learned about the importance of community. And they know there is more than one path to the truth."

In sophisticated urban centers, the under-45 crowd tends to define itself as independent spiritual seekers and thus above the bonds of any one tradition. Among all those he has studied, Roof finds that 60 percent reject the notion that one should be limited to a single faith. Some religious folks have always shopped for churches, whether for doctrinal or social reasons. But until the postwar mobility took over, each denomination felt—and was—different. Methodists sang hymns like "Amazing Grace" and encouraged emotionalism in their services. Presbyterians prided them-

selves on scholarly sermons in the manner of John Calvin and, unlike the Baptists, did not talk about personal conversion. Lutherans and Episcopalians drank alcohol, while Baptists and Methodists did not—at least in public.

Unlike earlier religious revivals, the aim this time (aside from born-again traditionalists of all faiths) is support not salvation, help rather than holiness, a circle of spiritual equals rather than an authoritative church or guide. A group affirmation of self is at the top of the agenda, which is why some of the least demanding churches are now in greatest demand.

'Wounded healers': In Chicago, the Unity Church attracts an average of 1,200 worshippers to its three free-form Sunday services. Each service includes a guided meditation to allow "the spirit" to affirm "unconditional acceptance of the self." "We are guiltless children of God," says co-pastor Mike Matoin, "not a guilty child of

the ego." Like most churches these days, Unity is full of support groups, from Women Who Love Too Much to Overeaters Anonymous. "If it flies, we let it stay. We are all wounded healers," says Matoin, who confesses to an addiction to Ho Hos (the snack cakes, not Santa).

The quintessential boomer church may well be the Unitarian Universalist Association, which emphasizes, says UUA president William Schulz, "that each individual is the ultimate source of authority." Never very large, the UUA now has 200,000 members and is enjoying its largest growth spurt in 20 years. Currently the Unitarians are running a three-city advertising campaign that captures perfectly the consumer ethos: "Instead of me fitting a religion I found a religion to fit me."

It's not easy making one size fit all. At Boston's historic Arlington Street Church, long a seat of UUA radicalism, the Rev. Kim Crawford Harvie tries to invoke sever-

al traditions each December by celebrating the winter solstice, Chanukah, Kwanzaa and Christmas for Christians and others who are still awed by "the miracle of birth." "At our best, we really try to celebrate diversity," says Harvie, a lesbian and a single mother. But even she has been criticized for using the word humankind because it leaves out animals and plants.

From his observations of modern congregations, sociologist Roof discerns two disturbing tendencies. The first is that experts are hired to do the work because congregants have so little discretionary time. The second tendency is to create generational churches which ignore believers of other ages or classes whose needs and agendas do not match their own.

Theologically, the prospects are even blander. In their efforts to accommodate, many clergy have simply airbrushed sin out of their language. Like politicians, they can only recognize mistakes which congregants are urged to "put behind them."

Having substituted therapy for spiritual discernment, they appeal to a nurturing God who helps His (or Her) people cope. Heaven, by this creed, is never having to say no to yourself, and God is never having to say you're sorry.

But as the generation ages, a deeper religious faith may take hold. Celebration of the self, after all, is a game young people play; it is no way to deal with decline and death. Spiritual development takes time, also discipline and hard work—virtues many churches themselves no longer seem to encourage. Thank God for faiths that can help overcome addiction, loneliness or stress, for institutions that can help raise the children among us. But the quest for meaning and purpose does not end there.

What the Lord requires of you, wrote the prophet Micah, is to do justice, love mercy and to walk humbly with your God. Those were never meant to be easy or ephemeral tasks. And they may be religion's only true reward. As Jesus himself prayed to the Father before he died, "not my will, but thine, be done."

KENNETH L. WOODWARD with
JEANNE GORDON in Los Angeles,
NONNY DE LA PENA in Houston,
PATRICIA KING in Chicago,
MARC PEYSER in New York,
MICHAEL MASON in Atlanta,
NADINE JOSEPH in San Francisco,
DEBORAH ROSENBERG in Boston
and ROXIE HAMMILL
in Kansas City

Riverbend Baptist Church

Austin, Texas

Like any market-driven business, Riverbend Baptist Church surveys potential members with professional pollsters. They phone homes and ask if the residents go to church. If they say yes, the caller encourages them to continue. If they say no, the caller asks why and what kind of church might interest them. From these responses, the Rev. Gerald Mann has learned what to avoid: boring sermons, unfriendly people, too much talk about money and poor-quality child care. Says Mann, "Baby boomers have a mind-set of what a church is and we have to overcome their biases."

Accordingly, visitors to the 3,000-member church can sample before they buy in, never get asked for money and always are sent away with at least a smile and a handshake. The day-care center, Mann boasts, is one of the best in central Texas, directed by a developmental psychologist. Mann limits his sermons to 18 minutes, delivered without notes or pulpit. (Among his best-selling titles: "Winning Is Beginning," "There's a Yes in Every Mess," "Wait to Worry.")

Mann also appears in television commercials to reach those the surveyors miss and hosts a popular televised call-in show, "Common Sense Religion." "I figured," he says, "people would call to talk about religion the same way they'd call Dr. Ruth and talk about sex."

BOB DAEMMRICH



SCHOOL PRAYER

As a Congressman from Texas, I co-sponsored the "Prayer in School" Amendment.

Education is not just the teaching of facts and figures, but also the values that make up our democratic way of life. We must teach values. I believe "value free" education does not serve either the student or the society well.

I favor a voluntary prayer in school as an extension of our commitment to teaching values. I believe that students should have the right, if they wish, for a momentary reflection, meditation, or prayer.

ALSO: choice in childcare & in schooling * * *

RIGHT TO LIFE

I support a Constitutional Amendment that would reverse the Supreme Court's Roe v. Wade decision on abortion made in 1973. I also support a human life amendment with an exception for the life of the mother, rape, or incest. In addition, I oppose the use of federal funds to pay for abortion except when the life of the mother is threatened.

Frankly, while I have long opposed abortion, there has been an evolution in my thinking on the legal means by which we protect the sanctity of human life. Since the Supreme Court's Roe v. Wade decision in 1973, there have been about 18 million abortions in this country. This is a tragedy of shattering proportions. It brings a renewed sense of urgency to adoption of a Constitutional Amendment to overturn Roe v. Wade and the effort for a human life amendment.

I oppose the Supreme Court's ruling in Roe v. Wade and federal funding for abortions except when the life of the mother is threatened.

* * *

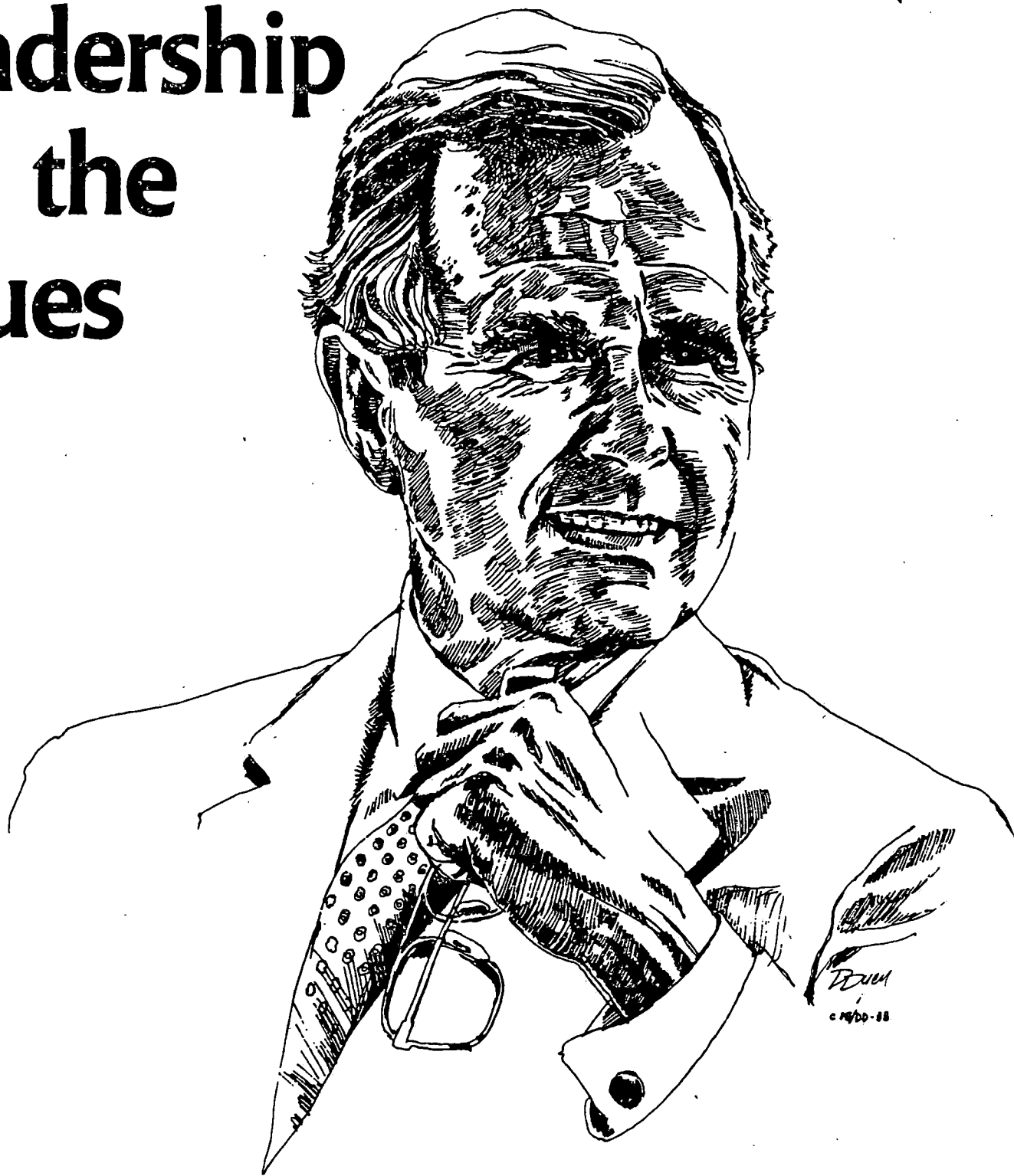
PRESIDENTIAL DEBATE Los Angeles, California October 13, 1988

Bar and I lost a child, you know that. We lost a daughter, Robin. I was running records in West Texas, and I got a call from her -- "Come home." Went to the doctor. The doctor said -- beautiful child -- "Your child has a few weeks to live." And I said, "What can we do about it?" He said, "No, she has leukemia, acute leukemia, a few weeks to live." We took the child to New York. Thanks to the miraculous sacrifices of doctors and nurses, the child stayed alive for six months and then died.

BACKGROUND: _____

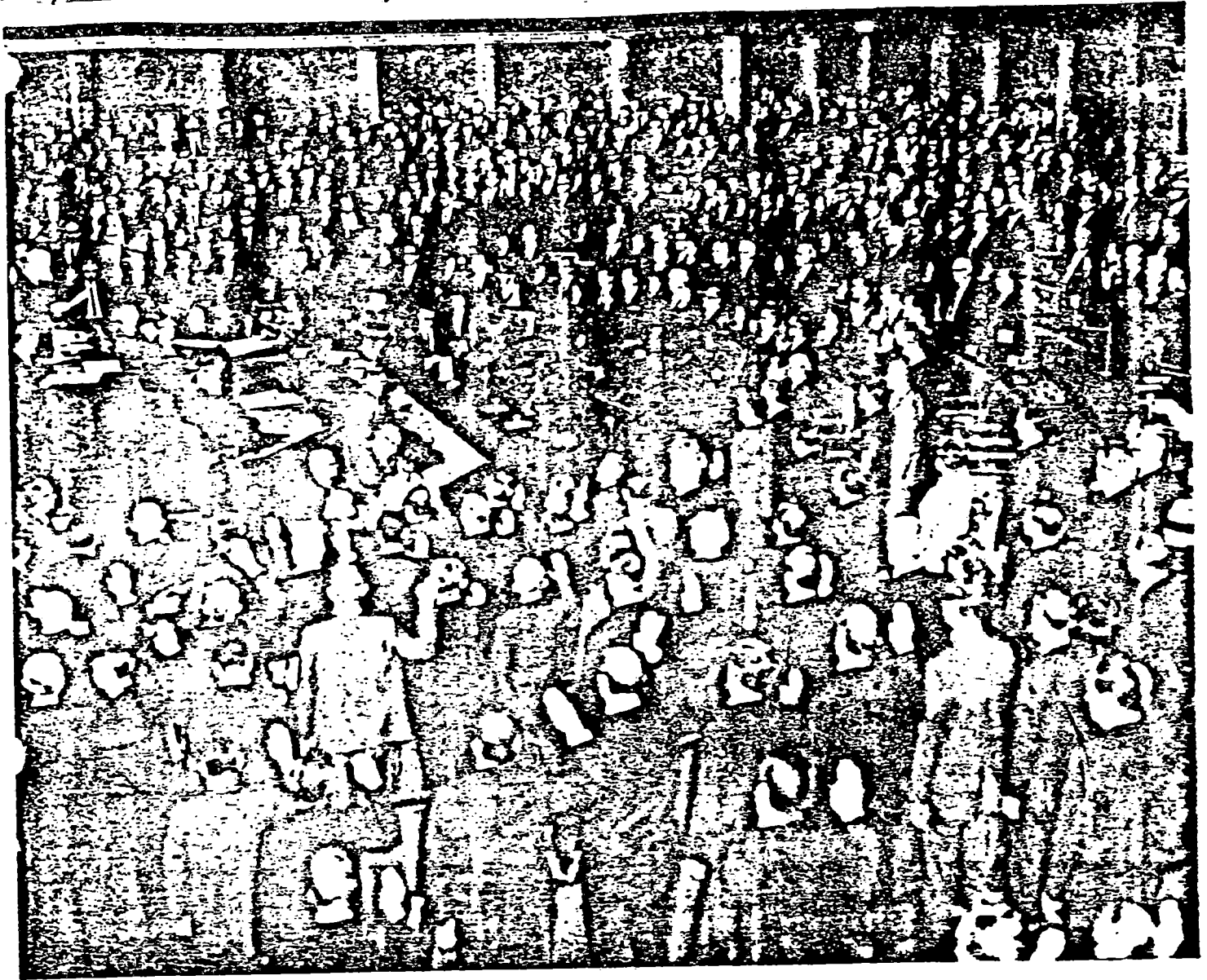
GB \neq prayer

Leadership on the Issues



*“A presidency can shape an era—and it can change our lives.
A successful presidency can give meaning to an age.”*

George Bush
October 12, 1987



SWEARING-IN CEREMONY AT OPENING OF 91ST CONGRESS.

**BUSH reports
on the action!**

HAIL AND FAREWELL: I was privileged to be selected as one of those to escort former President Johnson down the aisle at the joint session of Congress when he presented his State of the Union message. Those who agreed with his policies and those who disagreed were united in their respect for his long service to this country. I liked his call for unity behind our new President.

On January 20, I gathered with other Members of the 91st Congress in the House Chamber before proceeding to the inaugural platform for the Inauguration of President Nixon. Although it was a very cold day, I had a warm feeling inside as I listened to the prayers that were offered for our country and its new leader and to the President's message.

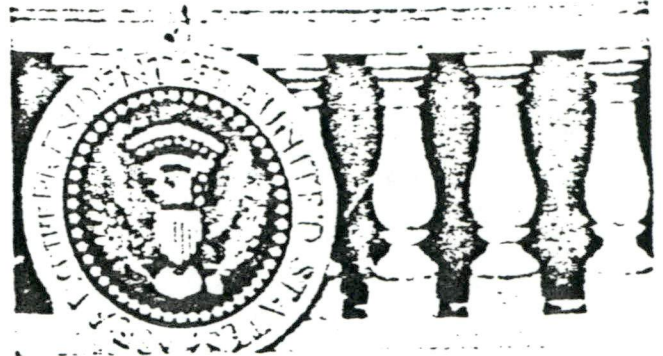
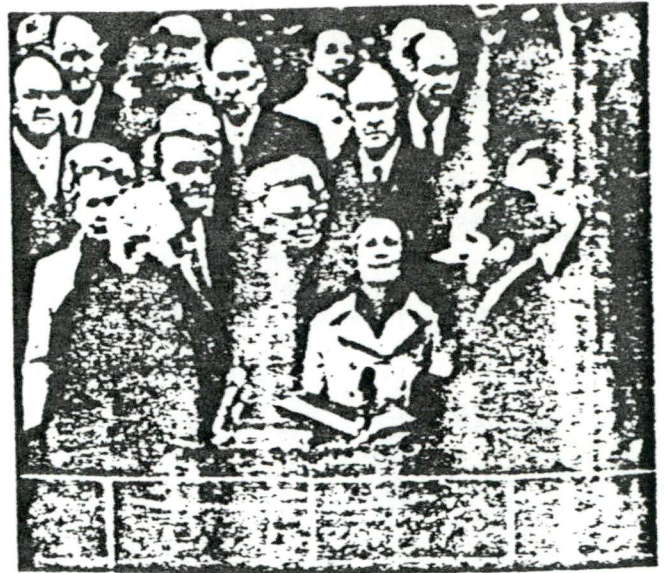
I once again felt a deep sense of gratitude to you who chose me as your Representative in Washington and gave me this opportunity to be a part of these high moments in history. Another highlight was seeing our many friends from the 7th District and other parts of Texas at the open house at our home and at my congressional office before and after the Inaugural Ceremony.

THE 91st CONGRESS: Legislation I have introduced since the opening of the first session of the 91st Congress includes:

A bill calling for Congressional veto of the pay raise of Members of Congress and other top Administration and Judicial officials. I think a good textbook case can be made for the increase, but the overriding point is that other working people are being asked to keep their wage and salary increases down while Congress receives an increase. I don't think it is fair to ask the people to stick with one standard and then to have the Congress given another. Unfortunately, the majority decided they would rather not have this bill taken up and it was left to die in Committee, and the raise took effect.

A bill calling for a Constitutional Amendment that would invalidate any interpretation of the Constitution that would abridge the right of persons lawfully assembled, in any public building, supported in whole or in part by public funds, to participate in nondenominational prayer. I think it is very important that this Congress uphold the people's right to pray in public buildings, schools, homes or at any public gathering. The bill is carefully drawn so as not to force a given religion down anyone's throat. I think we must keep church and state separate, but we must safeguard the right to prayer.

On the opening day of Congress, I reintroduced legislation aimed at removing politics from the Post Office. This legislation, first introduced in March of 1967, would have put the appointments of postmasters and rural carriers on a merit basis and prohibit individuals from seeking political endorsements for such appointments.



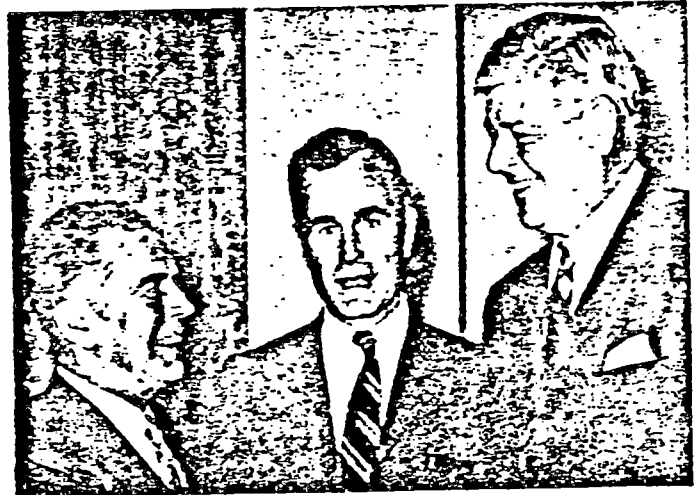
President Nixon taking the oath of office with Mrs. Nixon holding the family Bibles.

I was gratified by the announcement this month of President Nixon and Postmaster General Blount which achieved this result. There is no question in my mind that this will help facilitate a smooth-running and more efficient postal organization. The federal government is responsible for the mail service and I am glad to see that this challenge has been accepted by the new Administration.

I have just introduced a bill proposing the establishment of a Joint Select Committee on Population and Family Planning. I am convinced that we can never come to grips with the problems of poverty and hunger without a really enlightened family planning effort both in this country and abroad. This Committee, to be composed of five Members of the Senate and five Members of the House of Representatives, would conduct a complete investigation and study of the problems of population growth and the need for family planning in both the United States and the world in order to provide the Congress with a comprehensive basis for future scrutiny in this field.

THE WAYS AND MEANS COMMITTEE is where the action is in the 91st Congress. We are now in full swing on important tax reform hearings. I strongly favor tax reform, not to raise more revenue but to eliminate some of the inequities.

The hearings on tax-exempt foundations have just ended. They showed many abuses by some foundations. Foundations have done a tremendous amount of good in education and charitable deeds, but regrettably some have used their tax shelter improperly. The taxpayer ends up financing all kinds of non-charitable or non-educational programs. I am convinced the law will be changed to protect all of the taxpayers and to force the foundations to operate only for the purposes approved by the Congress.



Ranking Minority Member of the Ways & Means Committee, John Byrnes, with Congressman Bush welcoming newly-appointed Committee Member, Congressman Rogers Morton of Maryland.

SCHOOL BUSING: As your Congressman, I have tried at all times to work for fair play in race relations. Recently, I have received a lot of mail on school busing. Last year I voted with the majority of the Congress against using federal funds to achieve racial balance through busing. In my view, Negro and white parents alike oppose busing. They favor the neighborhood school concept and the freedom of choice approach. They want quality neighborhood schools, fair play for all, good teachers, good classrooms and facilities; but, they do not want their children carted miles away from their homes.

In Houston, the matter is now in the Federal Court. The School Board must make its best case to the Court. In Washington, I will continue to battle for good federal programs in education, but I will continue to fight against the use of federal funds for busing. Contrary to the opinion of much of my mail, the Nixon Administration has not come out in favor of busing.

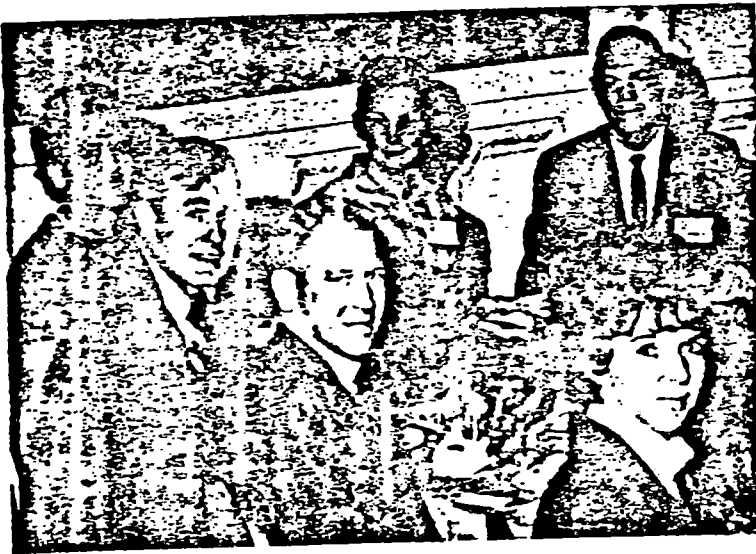
ACADEMY APPOINTMENTS: I have just completed my recommendations for Academy appointments for the July 1, 1969, class. I am now accepting applications from boys interested in competing for appointment to West Point, Annapolis, the Air Force Academy, or the Merchant Marine Academy in the class entering July 1, 1970. This year, I plan to stop taking applications at Thanksgiving for the next class.

pleased to be appointed by the Speaker of the House to the 12-man House Delegation on the Mexico-United States Interparliamentary Group, whose main objective is better understanding between our two countries. The Committee, which alternates on meeting sites, will meet this year in Mexico April 2-9. I feel that my work on this Delegation will be another means of better understanding the problems of our Mexican-American citizens as well as the relations between our two countries. The Mexican delegation is made up of members of the Mexican government comparable to the U. S. Representatives and Senators. During the meeting, we will have the opportunity to meet with the President of Mexico.



Mr. & Mrs. Douglas Johnston with Mrs. Bush, were among the many visitors at the open house in Congressman Bush's office after the Inaugural Ceremony.

SINCE THE FIRST OF THE YEAR, I have had the privilege of speaking in the district at the annual dinner meeting of the Family Service Center, the annual meeting of the Greater Houston Convention and Visitors Council; the annual luncheon meeting of the United Nations Association; a "town meeting" of the First Congregational Church; at SCORE, a counseling organization of retired executives; at Prairie View A&M College's President's Lecture Series; was honored at an appreciation dinner given by some of my Mexican-American friends; and was honored to be the first Member of Congress to speak at a student assembly at Katy High School. I also spoke at the general meeting of the American Association of University Women and the Spring Convention of the Southeast Gulf Coast District of Student Councils at MacArthur Senior High School.



At National Council of Farmer Cooperatives Dinner in Washington; left to right from top of picture: Mr. and Mrs. Cecil Melendy of Houston, Rep. and Mrs. Bush, and Mr. and Mrs. Wesley Nelson of Katy.

During this same time, Barbara has given her program on historic Washington through the use of slides for eighteen schools and other groups. We both get our "batteries recharged" through these meetings at home.

DR. COOLEY COMES TO WASHINGTON: I had the privilege this month of taking Dr. Denton Cooley, Houston's famed heart surgeon who has performed more heart transplants than any surgeon in the world, over to the Department of Health, Education and Welfare to meet the new Secretary, Robert Finch.

WHO SAID THERE'S INEFFICIENCY IN GOVERNMENT? In a recent Newsletter I asked your help in correcting our mailing list. Many of you responded. We carefully sorted the envelopes on which you noted your corrections. Then, a particularly conscientious member of the building cleanup crew removed the box of alphabetized envelopes! So -- one more time -- if there's an error on this mailing, or you're getting more than one newsletter, please note it on the envelope and return it to us. We plan to lock them up in the safe!

Cy Bush

CS: A GB-original joke that he ad libbed in a speech last March. *Carolyn*

Mar. 7 / Administration of George Bush, 1990

truthfully answering all questions on the census forms applying to him or her and to each member of the household to which he or she belongs, and to the residence being occupied.

Every resident of the United States is hereby assured that the information provided in the census will be used solely for the purposes allowed by law. Only combined statistical summaries of answers to census questions are published. By law, individual and household answers cannot be released in any way that will identify or harm any person or household. Individual information collected will not be used for purposes of taxation, investigation, or regulation, or in connection with military or jury service, the compulsion of school attendance, the regulation of immigration, or the enforcement of any other Federal, State, or local law or ordinance.

In Witness Whereof, I have hereunto set my hand this sixth day of March, in the year of our Lord nineteen hundred and ninety, and of the Independence of the United States of America the two hundred and fourteenth.

George Bush

[Filed with the Office of the Federal Register, 11:02 a.m., March 8, 1990]

Note: The proclamation was released by the Office of the Press Secretary on March 7.

Remarks at the American Electronics Association Luncheon

March 7, 1990

Mitchell, thank you. After listening to him, I'm glad it was the other guy from Massachusetts that I ran against a couple of years ago. [Laughter] But really, thank you for that warm welcome, and I'm delighted to be here and, of course, delighted to see Dick Iverson and so many familiar faces out here. Many of you came a long way to be here, and so I won't ask you to sit through a long speech. The punishment should fit the crime. [Laughter] Jim Baker [Secretary of State] stole my favorite story; you remember about the kid who went to church with

his grandfather, and he said, "Granddad, what are all the flags along the side of the church for?" And the grandfather said, "Well, that's for those who died in service." The kid said, "Oh, really? The 9 a.m. service, or the 11 a.m. service?" [Laughter] Wasn't this Duke Ellington Band great? Listen, thank you. The choir—just fantastic. Thank you.

And it is an honor—really, I mean it—and pleasure to be here back with this association. And you are the leaders of a vital range of our most innovative and interrelated industries, from semiconductors, microprocessors, and circuit boards, to PC's and mainframes, supercomputers, telecommunications, and defense electronics. But at every stage of that impressive technological food chain, yours are the people and the products that really keep this country competitive. I'd add a special tip of the hat to President Gary Tooker of Motorola, winner of last year's Malcolm Baldrige Quality Award. It's a prestigious award and sets a great example for the rest of this country. So, congratulations. Where is he? I can't see with the light. Gary, congratulations to you.

But for almost 50 years now, your industries have been at the center of a remarkable revolution: in the way work is done, the way ideas are managed, even the way time and the vast reaches of space are understood. And along the way, you've also become the Nation's largest manufacturing employer, creating jobs for over two and a half million Americans, modernizing services and industries of every kind, assuring our national security, and providing a vital export market.

As technologies, economies, and geopolitics change almost weekly, your industries stand at a threshold of tremendous opportunity. Our first priority is to encourage productivity gains, savings, long-term investment in high-tech industries, by lowering the cost of capital. We believe that one of the most crucial Federal priorities is to encourage planning for the long term because for too long, where investment is concerned, the Federal Government has been more of a hindrance than a help. And so, we intend to work with you closely, constantly, and consistently to see that American electronics and technologies regain and

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• NATIONAL •

PFM's Angel Tree Project Is Seeing An Expanded Outreach

WASHINGTON, D.C. (NRB) — Christmas is taking on a new dimension for thousands of innocent crime victims this year, as Prison Fellowship Ministries (PFM) estimates that more than 150,000 children will receive gifts through its Angel Tree program. The program is an outreach to the children of prisoners and youngsters in high crime areas.

The project is expected to nearly double its outreach from last year thanks to an alliance of Prison Fellowship with Word Publishing and Focus on the Family. The organizations are working together to provide toys, clothing, Christian books, Bibles, and cassettes to Angel Tree children.

Word has developed new products especially for these children which are being displayed in Christian bookstores across the country. Shoppers may purchase one or more products and leave them in a special bin in the store for delivery to the children at Christmas. Each of Word Publishing's six products is designed to be cross-culturally sensitive. The products cover three age groupings: 3-6, 7-11, and 12-up.

Once again this year, Focus on the Family is also participating in the Angel Tree project through a broadcast featuring PFM chairman Chuck Colson and Focus founder James Dobson, encouraging listeners to send gifts to help children via the outreach. In the past few years, *Focus* listeners have contributed nearly 100,000 gifts to the Angel Tree outreach.

PFM's Angel Tree, begun in 1982, is one facet of the organization's outreach to prisoners and their families. Through Angel Tree, PFM volunteers work with prison chaplains to get the names of children from inmates. The names and gift wishes are written on paper angels, which are hung on a Christmas tree in a church or mall. Individuals then select the particular child they would like to help.

Angel Tree gifts are usually delivered by volunteers to the homes of the children, or churches sponsor gift-giving parties to bring the families together. In some instances, families are allowed a time of gift exchange in the prison visiting rooms. Gifts are always presented to the children on be-

half of their incarcerated parent.

The program is one of Prison Fellowship's most popular, and many individuals and churches have been introduced to prison ministry through it. The ministry begun through Angel Tree doesn't end at Christmas. Churches participating in the program continue ministry to these families year-round, offering physical, emotional, and spiritual assistance.

When the inmate is released, the church helps that individual readjust to life in the community. Each person involved in the Angel Tree process benefits. Prison Fellowship Angel Tree is conducted in the 48 contiguous states under the direction of the organization's 54 field directors.

"Operation Desert Prayer" Has Begun For Peace In Mideast

NASHVILLE, Tenn. (NRB) — "Operation Desert Prayer," a radio campaign organized by songwriter Dana Key to pray for peace during the current Middle East crisis, began on Thanksgiving Day with prayer led by U.S. Senate Chaplain Richard Halverson and religious broadcasters Charles Stanley and Pat Robertson.

The campaign will end on Christmas day with prayer led by D. James Kennedy, Joni Eareckson Tada, and Pat Boone. Radio stations across the nation are joining with Key by devoting 60 seconds three times a day to pray for peace and inviting local pastors to lead the prayer times.

When Key wrote the song "Pray For Peace," there was no way he could have known about the Iraqi invasion of Kuwait or the recent unrest in Israel. Key realized his responsibility to use the song to call Christians together to pray for peace. Thus was born "Operation Desert Prayer."

For Key, writing such an anthem which inspires a nation to focus on a cause is an inherited trait. It was his ancestor, Francis Scott Key, who penned the lyrics to "The Star-Spangled Banner." Like his ancestor, Key holds high the standard "for the land of the free and the home of the brave."

"The Young Messiah" Being Presented In Ten U.S. Cities

NASHVILLE, Tenn. (EP) — An all-star cast of Christian artists is traveling to ten cities this Christmas season to present "The Young Messiah," a contemporary rendition of Handel's classic creation. The list of artists includes Sandi Patti, Larnelle

Harris, Russ Taff, Sheila Walsh, Phil Driscoll, Phil Keagy, and the *Imperials*.

Together, these artists have won 15 Grammy and over 50 Dove Awards. Tour cities include Memphis; Fort Worth, Texas; Anaheim, Calif.; Tacoma, Wash.; Dayton, Ohio; Charlotte, N.C.; Fairfax, Va.; Lakeland, Fla.; Detroit, Mich.; and St. Paul, Minn. For a review of "The Young Messiah" release, see page 40.

• INTERNATIONAL •

New Film Series For African Christians To Be Produced

APPLE VALLEY, Calif. (NRB) — Two Christian organizations have agreed to begin producing a dramatic Christian film series in Kenya during the coming year. International Media Ministries (IMM) and Nairobi-based The Christian Foundation of Kenya (CFK) will start taping the first of 20 dramatic films in *The Christian Growth Film Series* in March.

The series is based on socio-cultural issues that confront African Christians, like barrenness, witchcraft, AIDS, polygamy, corruption, and intertribal marriages. "This is an exciting series in that it provides true-to-life answers to difficult issues that confront the African church today," commented series producer and co-writer Daniel Henrich.

The scripts are being co-written with Henrich by African writers Haron Wachira and Lyombie S. Eko. IMM is a ministry of the Assemblies of God Foreign Missions and is based in Brussels, Belgium.

Evangelistic Meetings Aired On Television In The USSR

SAN ANTONIO, Texas (NRB) — Evangelist Sammy Tippit, of the San Antonio-based God's Love In Action, has just completed unprecedented evangelistic meetings in Soviet Moldavia and Romania. Tippit, whose services were aired on Soviet television, was received by the mayor of Kishinev, the capital of Moldavia.

In Tippit's meetings with Soviet officials they stated, "We have for many years persecuted Christians in Soviet Moldavia. But we were wrong. We need the morality and faith of the Christian community. Our forefathers were a people of faith. We need to return to the faith of our fathers."

Tippit was allowed to preach in the football stadiums in Bel'ey and the largest

he meeting with the President was White House chief of staff Sununu and special assistant to the President for public liaison Leigh Ann Metzger.

Among the other evangelical leaders present at the White House meeting were: Assemblies of God general superintendent G. Raymond Carlson, Billy Graham Evangelistic Association executive vice president John Corts, Anthony Evans of Dallas, Texas-based The Urban Alternative, Liberty University founder and chancellor Jerry Falwell, and Pastor E.V. Hill of Los Angeles' Mount Zion Missionary Baptist Church.

President Bush is among the invited guests to address the delegates attending NRB 91. He has appeared at four previous NRB conventions, once as the President and three times while Vice President during the Reagan administration.

NRBMLC Offering Specialty Broadcasters Representation

CAMARILLO, Calif. (NRB) — As negotiations heat up between radio and ASCAP for a new multi-year license agreement commencing January 1, 1991, the National Religious Broadcasters Music License Committee (NRBMLC) has begun to represent specialty formatted stations outside its own realm of some 735 stations.

According to NRBMLC executive director Russ Hauth, "The NRBMLC was formed to negotiate with ASCAP, and later, BMI, for a per program license that serves the needs of stations who are limited users of copyrighted music.

"Our committee has historically negotiated on behalf of the talk-oriented religious-formatted stations whose licensing needs are considerably different from those stations for which the existing ASCAP and BMI licenses were crafted."

Hauth added, "Over the years we began to realize that our music licensing requirements were quite similar to other, non-religious, radio stations which are limited music users or have specialized formats. For this reason, we recently joined forces with the Concert Music Broadcasters Association (CMBA).

"Both [of our] groups have been disappointed by the per program license that has been offered to [us] by ASCAP and BMI. Our stations play a greatly diminished amount of copyrighted music and should be entitled to pay propor-

tionately less in fees.

"We now realize that there are other types of stations who would benefit from the type of license we seek — full-service AMs, ethnic, sports, comedy, and pre-teen formats come to mind immediately — with whom we may have a lot in common."

Hauth thinks this is a "momentous time in the history of music licensing, and stations need to carefully consider their options as the present ASCAP licensing period winds down. ASCAP music licenses in the radio industry expire at the end of 1990, and BMI licenses expire on December 31, 1991.

ASCAP recently mailed out extension agreements to radio stations which the organization says, if executed, "will bind the station to the results of negotiations with the Radio Music License Committee."

"Before binding themselves to a license agreement which is not yet known," Hauth cautions a station to "choose the committee which comes closest to representing its interests."

Explains Hauth, "If you feature ASCAP music in 80 percent or less of your programming day, the outcome of the RMLC/ASCAP negotiations may not be in your best interest, and you should consider having the NRBMLC represent you.

"If you authorize our committee to represent your station, you need not sign an ASCAP extension agreement and you will still be licensed to play ASCAP music after January 1, 1991, even if a new license is not negotiated by that date."

For more information, Hauth can be reached in care of the NRBMLC at 2310 Ponderosa Dr., Ste. 29, Camarillo, CA 93010, or by calling (805) 987-0400.

Robert Cook Continues Fight With Leukemia Via Treatment

PARSIPPANY, N.J. (NRB) — Robert Cook, chancellor of The King's College, host of *The King's Hour* radio broadcast, and a member of NRB's Executive Committee, completed 60 days of treatment for leukemia on November 25 at NYC's Memorial Sloan-Kettering Hospital.

Dr. Cook, who served as NRB's interim executive director from September 1989 through last January, sends his greetings and thanks to those who have been praying for him. However, Dr. Cook needs continued prayer that his body will keep producing the white blood cells necessary for a full recovery.

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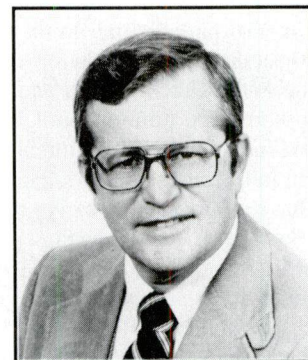
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DOUG GAMBLE

Jan. 2/91

424 - 36th Place
Manhattan Beach, CA 90266
(213) 546-6409

TO: STEPHANIE LAUDNER

2 Pages

RELIGIOUS BROADCASTERS (Curt Smith)

I THINK THERE ARE A FEW PEOPLE IN THIS COUNTRY WHO CONSIDER THEMSELVES TO BE RELIGIOUS BROADCASTERS, BUT NETWORK TV EXECUTIVES DROPPING TO THEIR KNEES AND PRAYING FOR PRE-CABLE RATINGS DOESN'T REALLY QUALIFY THEM TO USE THAT NAME.

BARBARA TOLD ME SHE ADMIRES RELIGION'S ABILITY TO SPREAD THE GOOD WORD TO MILLIONS OF PEOPLE. SHE WAS WONDERING IF YOU HAD ANY TIPS ON HOW TO GET "MILLIE'S BOOK" INTO EVERY HOTEL ROOM IN AMERICA.

I TOLD ONE OF MY GRANDKIDS THAT EVERYONE, EVEN PEOPLE WHO WORK AT THE WHITE HOUSE, HAVE TO ANSWER TO A HIGHER AUTHORITY. HE SAID "I KNOW -- HIS NAME IS 'MR. SUNUNU'."

SOMEONE TOLD ME THE REASON HE DOESN'T WORSHIP ON SUNDAY IS BECAUSE HE HAS TO MAKE A CHOICE BETWEEN CHURCH & FOOTBALL, AND HE ALWAYS CHOOSES FOOTBALL. I ASKED IF HE WAS CONCERNED ABOUT WHAT MIGHT HAPPEN TO HIM IN THE AFTERLIFE, AND HE SAID "A LITTLE BIT, BUT I FIGURE I MIGHT GET INTO HEAVEN ON A WILD-CARD BIRTH."

MORE...

- 2 -

DOUG GAMBLE

TO: STEPHANIE LAUDNER - RELIGIOUS BROADCASTERS (CONT'D)

I HEARD ABOUT A NEW ORGANIZATION CALLED "ENVIRONMENTALISTS FOR CHRIST."
THEIR MESSAGE IS -- IF YOU THINK GLOBAL WARMING IS BAD, IT'S NOTHING COMPARED
TO WHAT AWAITS YOU IN THE HEREAFTER IF YOU LIVE A LIFE OF SIN.

I KNOW MIRACLES ARE IN SHORT SUPPLY THESE DAYS, SO I WON'T EXPECT ANOTHER ONE
IN 1991. I'M JUST THANKFUL FOR THE DIVINE INTERVENTION THAT ALLOWED ME TO
LAND A FISH LAST YEAR.

THE OTHER PARTY'S CONCEPT OF CHILD CARE IS TO TAKE CHILDREN OFF THE PARENTS'
HANDS, BY TAKING THE CHOICES FOR THEIR CARE OUT OF THE PARENTS' PREROGATIVE.

(School prayer) THERE IS NO REASON WHY STUDENTS WHO GO TO SCHOOL TO NOURISH
THEIR MINDS, ~~OR~~ SHOULDN'T BE ALLOWED A FEW MOMENTS OF SILENCE TO NOURISH
THEIR SOULS.

January 14, 1991

MEMORANDUM

TO: CURT SMITH
FROM: CAROLYN CAWLEY
RE: TEAM 100 and RELIGIOUS BROADCASTERS REMARKS

Curt,
Here are some interesting dates/anniversaries in January that you may be able to use in either speech...

-- January is named after the Roman god Janus, whose two faces enabled him to look toward the future and the past at the same time.

This could be used in an interesting passage -- though the spin would need to avoid the "two faced" analogy.

-- The Week of Prayer for Christian Unity, January 18 - 25

-- The International Clergy Week, begins the Sunday before February 3

January 1 -- 1618, LaSalle's expedition reached the site of Peoria, Illinois

1735, birthday of Paul Revere

1776, First US flag, "The Great Union", displayed

1863, President Lincoln issued the Emancipation Proclamation freeing the slaves in those states and areas adhering to the Confederate States of America

1892, Ellis Island in New York Harbor became the reception center for new immigrants to America

- January 3 -- 1777, General George Washington's troops defeated the British at Princeton, NJ in the Revolutionary War
- 1870, the Brooklyn Bridge, the first link between Manhattan and Brooklyn was begun
- January 4 -- President George Washington delivered the first "State of the Union" message
- January 6 -- 1941, President Franklin D. Roosevelt delivered his "Four Freedoms" speech to Congress
- 1942, Pan American Airways' "Pacific Clipper" completed the first around-the-world commercial flight in New York City
- January 7 -- 1782, Bank of North America, first US commercial bank, opened in Philadelphia
- 1789, first voting under new US Constitution. In first US presidential election, George Washington was elected
- January 12 -- 1935, Amelia Earhart Putnam flew solo across the Pacific
- January 15 -- 1929, Dr. Martin Luther King's birthday
- January 19 -- 1955, first televised Presidential press conference was conducted by Eisenhower in D.C.
- January 24 -- 1848, gold discovered in California; beginning of "gold rush"

January 25 -- 1915, Alexander Graham Bell inaugurated transcontinental telephone service when he spoke from New York to his assistant, Thomas A. Watson, in San Francisco

1959, Pope XXIII announced he was convoking an ecumenical council to explore ways of promoting unity among men

1956, first atomic submarine, USS Swordfish launched

1964, Echo II , US communications satellite launched

January 26 -- 1802, Congressional Library founded with a librarian and a room in the Capitol

UNITED NATIONS/FOREIGN POLICY DATES

- January 1 -- 1942, Atlantic Charter became the United Nations
1942, UN Declaration signed in World War II by
26 nations in D.C.
1958, European Common Market formed
- January 9 -- 1951, United Nations headquarters opened in
New York City
- January 10 -- 1920, League of Nations founded
1946, First session of the UN General Assembly
began in London
- January 15 -- 1929, US Senate ratified the Kellogg-Briand
Pact, outlawing war in favor of peaceful
settlements of international disputes
- January 17 -- 1946, UN Security Council held its first
meeting in London
- January 18 -- 1909, World powers met at Versailles, France
to formulate peace treaty after WW I
- January 27 -- 1973, Viet Nam cease-fire signed
- January 28 -- US signed for membership in the Permanent Court of
International Justice, the Hague

QUOTES IN JANUARY

"I am in earnest. I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard!"

-- William Lloyd Garrison
January 1, 1831

"There can be no divided allegiance here. We have room for but one flag... We have room for but one sole loyalty, and that loyalty is to the American people..."

-- Theodore Roosevelt
January 5, 1919

"We look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression -- everywhere in the world. The second is freedom of every person to worship God in his own way -- everywhere in the world. The third is freedom from want -- everywhere in the world. The fourth is freedom from fear -- everywhere in the world."

-- FDR
January 6, 1941

"Where the law ends, tyranny begins."

-- William Pitt, the elder
January 9, 1770

"Unlimited power is apt to corrupt the minds of those who possess it."

-- William Pitt, the elder
January 9, 1770

"There are, in every age, new errors to be rectified, and new prejudices to be opposed."

-- Samuel Johnson
January 12, 1751

"... the truth is on the march and nothing will stop it."

-- Emile Zola
January 13, 1898 (from J'accuse)