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OA/ID Number: 13795
Folder ID Number: 13795-010

Folder Title:
National Religious Broadcasters Convention 1/27/92 [OA 7567] [1]

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WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES

1) IN HIS JAN. 22 '89 PROCLAMATION FOR A NATIONAL DAY OF PRAYER AND THANKS-GIVING, POTUS TURNS TO WASHINGTON:
"..IT IS FITTING TO RECALL OUR FIRST PRESIDENT, GEORGE WASHINGTON, WHO BELIEVED IN OUR COUNTRY'S DIVINE DESTINY. HE SAID, 'NO PEOPLE CAN BE BOUND TO ACKNOWLEDGE AND ADORE THE INVISIBLE HAND, WHICH CONDUCTS THE AFFAIRS OF MEN, MROE THAN THE PEOPLE OF THE UNITED STATES.'"

2) ALSO FROM SAME PROCLAMATION: "WE CELEBRATE AMERICA AS 'ONE NATION UNDER GOD.'"

3) MARTIN LUTHER KING, JR. GAVE HIS LAST PUBLIC ADDRESS, JUST THREE DAYS BEFORE HE WAS ASSASSINATED, FROM THE CANTERBURY PULPIT OF THE WASHINGTOI NATIONAL CATHEDRAL. SOME EXERPTS ARE AS FOLLOWS:

"A GREAT REVOLUTION IS TAKING PLACE IN THE WORLD TODAY. IN A SENSE IT IS A TRIPLE REVOLUTION..A TECHNOLOGICAL REVOLUTION...A REVOLUTION IN WEAPONRY..A HUMAN RIGHTS REVOLUTION, WITH THE FREEDOM EXPLOSION THAT IS TAKING PLACE ALL OVER THE WORLD..."

"THE WORLD IN WHICH WE LIVE IS GEOGRAPHICALLY ONE. THE CHALLENGE THAT WE FACE TODAY IS TO MAKE IT ONE IN TERMS OF BROTHERHOOD..."

WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES, (cont.')

"WE MUST COME TO SEE THAT HUMAN PROGRESS NEVER ROLLS IN ON THE WHEELS OF INEVITABILITY. IT COMES THROUGH THE TIRELESS EFFORTS AND THE PERSISTENT WORK OF DEDICATED INDIVIDUALS WHO ARE WILLING TO BE CO-WORKERS WITH GOD..."

"..ANYONE WHO FEELS..THAT WAR CAN SOLVE THE SOCIAL PROBLEMS FACING MANKIND IS SLEEPING THROUGH A REVOLUTION..."

4) BISHOP JOHN T. WALKER, WHO DIED LAST SEPTEMBER, AND WAS A FRIEND OF THE PRESIDENT'S, GAVE A SERMON AT THE TREATY OF PARIS SERVICE IN SEPTEMBER, 7 YEARS AGO. SOME EXERPTS FOLLOW:

"ANNIVERSARIES OF EVENTS LIKE BIRTHDAYS ARE CAUSES FOR CELEBRATION, BUT NOT ONLY CELEBRATION. THEY ARE TIMES OF REMEMBERING AND REFLECTING..."

"IT IS CLEAR I BELIEVE THAT AT LEAST FOR WILLIAM PENN AND HIS FOLLOW-ERS, PENNSYLVANIA, THE HOLY EXPERIMENT, WOULD BE AS ISAIAH HAS WRITTEN--THE MOUNTAIN OF THE HOUSE OF THE LORD TO WHICH ALL NATIONS FLOW AND (TO WHICH) MANY PEOPLE COME."

WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES

ARCHITECTURAL QUOTES, METAPHORS

1) "WITHOUT FAITH, WE ARE STAINED GLASS WINDOWS IN THE DARK"
--anonymous. Might be used coming out of a descrip. of the Cathedral's beautiful, and very unusual stained glass windows.

2) "THE GOTHIC CATHEDRAL IS A BLOSSOMING IN STONE SUBDUED BY THE INSATIABLE DEMAND OF HARMONY IN MAN. THE MOUNTAIN OF GRANITE BLOOMS INTO AN ETERNAL FLOWER." --Emerson, Essays, First Series: History

3) Perhaps to follow something like: "AND JUST AS THIS GREAT BUILDING IS BUILT WITH THE THRUST AND COUNTERTHRUST OF A STRONG FOUNDATION....."
how about "MAN (TOO) MUST BE ARCHED AND BUTTRESSED FROM WITHIN, ELSE THE TEMPLE WAVERS TO THE DUST."
--last quote by Marcus Aurelius

4) "CHRISTIAN FAITH IS A GRAND CATHEDRAL, WITH DIVINELY PICTURED WINDOWS--STANDING WITHOUT, YOU CAN SEE NO GLORY, NOR CAN IMAGINE ANY, BUT

WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES, ARCHITECTURAL, (cont.')

..STANDING WITHIN EVERY RAY OF LIGHT REVEALS A HARMONY OF UNSPEAKABLE SPLENDORS." --Nathaniel Hawthorne
(you might want to paraphrase the beginning into just "faith" so as to incorporate as many American worshippers as possible, since this is supposed to be a "national" cathedral open to all faiths).

5) "FAITH GOES UP THE STAIRS THAT LOVE HAS MADE AND LOOKS OUT THE WINDOWS WHICH HOPE HAS OPENED."
--Charles Haddon Spurgeon

6) "THE MASON ASKS BUT A NARROW SHELF TO SPRING HIS BRICK FROM; MAN REQUIRES ONLY AN INFINITELY NARROWER ONE TO SPRING HIS ARCH OF FAITH FROM."
--Henry David Thoreau: Journal

7) "THE SPIRIT OF TRUTH AND THE SPIRIT OF FREEDOM--THEY ARE THE PILLARS OF SOCIETY." --Henrik Ibsen: Pillars of Society, act IV

WASHINGTON NATIONAL CATHEDRAL DEDICATION

TEDDY ROOSEVELT QUOTES

NOTE: IT WOULD BE NICE TO TRY TO INCORPORATE AT LEAST PART OF ONE OF THESI AS POTUS WILL BE SPEAKING AND LAYING THE FINAL STONE 83 YEARS TO THE DAY AFTER T.R. LAID THE FIRST STONE.

35) "I DO NOT KNOW HOW PHILOSOPHERS MAY ULTIMATELY DEFINE RELIGION; BUT FROM MICAH TO JAMES IT HAS BEEN DEFINED AS SERVICE TO ONE'S FELLOW MEN RENDERED BY FOLLOWING THE GREAT RULE OF JUSTICE AND MERCY, OF WISDOM AND RIGHEOUSNESS."

--T.R.: The Americanism of Theodore Roosevelt, compiled by Herman Hagerdorn, p. 87

36) "NO DEMOCRACY CAN AFFORD TO OVERLOOK THE VITAL IMPORTANCE OF THE ETHICAL AND SPIRITUAL, THE TRULY RELIGIOUS, ELEMENT IN LIFE; AND IN PRACTICE THE AVERAGE GOOD MAN GROWS CLEARLY TO UNDERSTAND THIS, AND TO EXPRESS THE NEED IN CONCRETE FORM BY SAYING THAT NO COMMUNITY CAN MAKE HEADWAY IF IT DOES NOT BOTH CONTAIN A CHURCH AND A SCHOOL."

--Theodore Roosevelt Cyclopedia, p. 517

37) "THE RELIGIOUS MAN WHO IS MOST USEFUL IS NOT HE WHOSE SOLE CARE IS TO

WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES, TEDDY ROOSEVELT (cont.')

...SAVE HIS OWN SOUL, BUT THE MAN WHOSE RELIGION BIDS HIM STRIVE TO ADVANCE DECENCY AND CLEAN LIVING AND TO MAKE THE WORLD A BETTER PLACE FOR HIS FELLOWS TO LIVE IN."

--ibid., p. 517

38) "IN BUSINESS AND IN WORK, IF YOU LET CHRISTIANITY STOP AS YOU GO OUT OF THE CHURCH DOOR, THERE IS LITTLE RIGHTEOUSNESS IN YOU. YOU MUST BEHAV TO YOUR FELLOWMEN AS YOU WOULD HAVE THEM BEHAVE TO YOU. YOU MUST HAVE PRIDE IN YOUR WORK IF YOU WOULD SUCCEED. A MAN SHOULD GET JUSTICE FOR HIMSELF, BUT HE SHOULD ALSO DO JUSTICE TO OTHERS."

--ibid., p. 76

MISCELLANEOUS RELIGIOUS QUOTES

39) "ON THE WHOLE, MORE PEOPLE ARE CHEATED BY BELIEVING NOTHING THAN BY BELIEVING TOO MUCH."

--P.T. Barnum

40) RE: FAITH AND LEADERSHIP....
"SKEPTICISM HAS NOT FOUNDED EMPIRES, ESTABLISHED PRINCIPLES, OR CHANGED

WASHINGTON NATIONAL CATHEDRAL DEDICATION

QUOTES, MISC. (cont.')

...THE WORLD'S HEART. THE GREAT DOERS OF HISTORY HAVE ALWAYS BEEN MEN OF FAITH."

--Edwin Hubbell Chapin

41) HOW ABOUT PRES SAYING: "AND LOOKING AT THIS MARVEL OF BEAUTY AND AMERICAN INGENUITY, I MUST THANK THE CREATOR FOR ALL I SEE, AND IN THE WORDS OF EMERSON, 'ALL I HAVE SEEN TEACHES ME TO TRUST THE CREATOR FOR ALL I HAVE NOT SEEN.'"

42) "A SIMPLE, CHILDLIKE FAITH IN A DIVINE FRIEND SOLVES ALL THE PROBLEMS THAT COME TO US BY LAND OR SEA."

-Hellen Keller

NOTE: SHE IS BURIED IN THE NATIONAL CATHEDRAL

43) "A LITTLE FAITH WILL BRING YOUR SOUL TO HEAVEN, BUT A LOT OF FAITH WILL BRING HEAVEN TO YOUR SOUL."

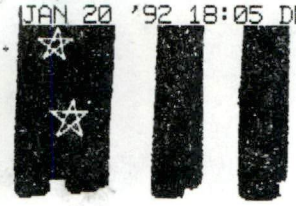
--Dwight L. Moody

WASHINGTON NATIONAL CATHEDRAL

QUOTES, MISC. (cont.')

44) NEXT TO THE TOMB OF WOODROW WILSON, WHO IS BURIED IN THE NATIONAL CATHEDRAL, ONE CAN READ THE LAST PUBLISHED WORDS OF THE PRESIDENT ON THE WALL TO THE LEFT OF HIS SARCOPHAGUS:
"THE SUM OF THE WHOLE MATTER IS THIS, THAT OUR CIVILIZATION CANNOT SURVIVE MATERIALLY UNLESS IT BE REDEEMED SPIRITUALLY. IT CAN BE SAVED ONLY BY BECOMING PERMEATED WITH THE SPIRIT OF CHRIST AND BEING MADE FREE AND HAPPY BY THE PRACTICES WHICH SPRING OUT OF THAT SPIRIT."

--Churches of the Presidents in Washington, p. 125



PARTNERSHIP FOR A DRUG-FREE AMERICA

DATE: 1/20/92

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TO: Curt Smith

COMPANY:

FAX NO.: 202 456·6218

FROM: J.E. Burke

TELE. #: 212 973-3514

FAX NUMBERS: 12th FLOOR -- 212-922-1571
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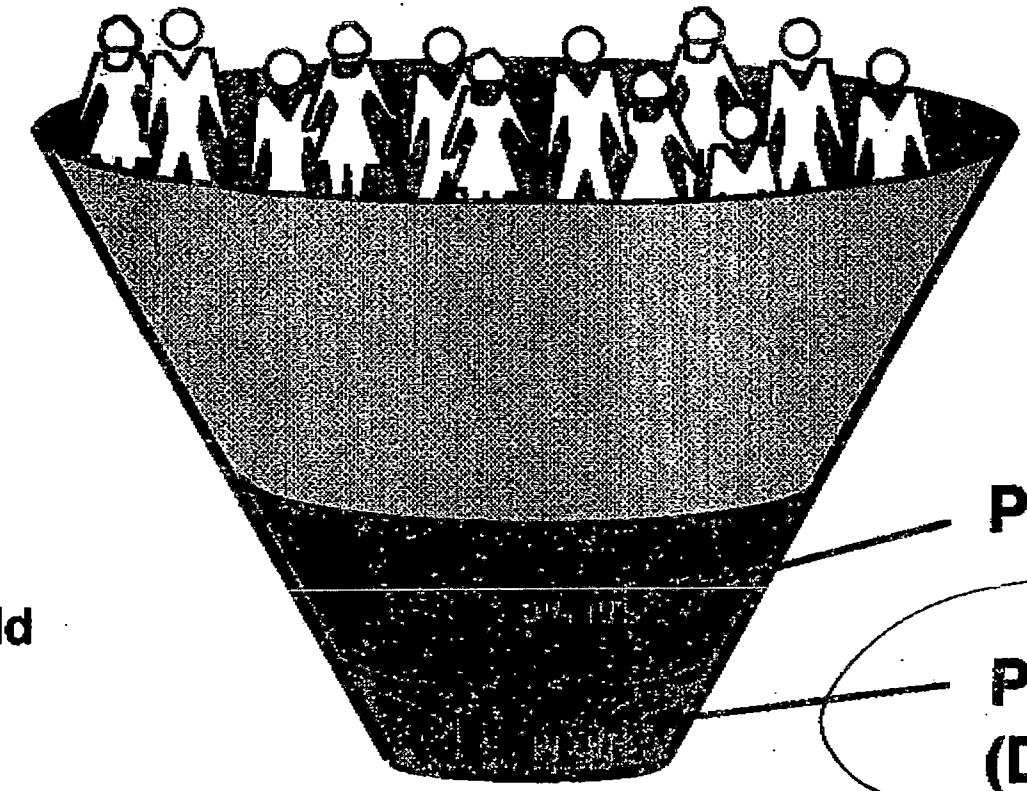
75 Million Americans have used illicit drugs*



Past Year

Past Month
(Down 10 MM)

6 MM "In Trouble"

THIS IS KEY

AND SO IS THIS

*NIDA Household Survey 1991

DUF, U.S. Dept. of Justice

JAN 20 '92 18:05 DRUG FREE AMERICA

An Entertainment Industry Initiative

ANIMATORS IN HOLLYWOOD JOINED TOGETHER TO DO IT

Academy of Television Arts & Sciences "Cartoon All Stars to the Rescue" . . . an animated anti-drug special

- "Roadblock"
- 32 million viewers
- 350,000 videos for schools, video stores, libraries

MEANS ALL NETWORKS AT THE SAME TIME

THIS WAS DONE A YEAR AGO AND ONE OF THE REASONS FOR improvement AMONG 9-12 & 13YR OLDS

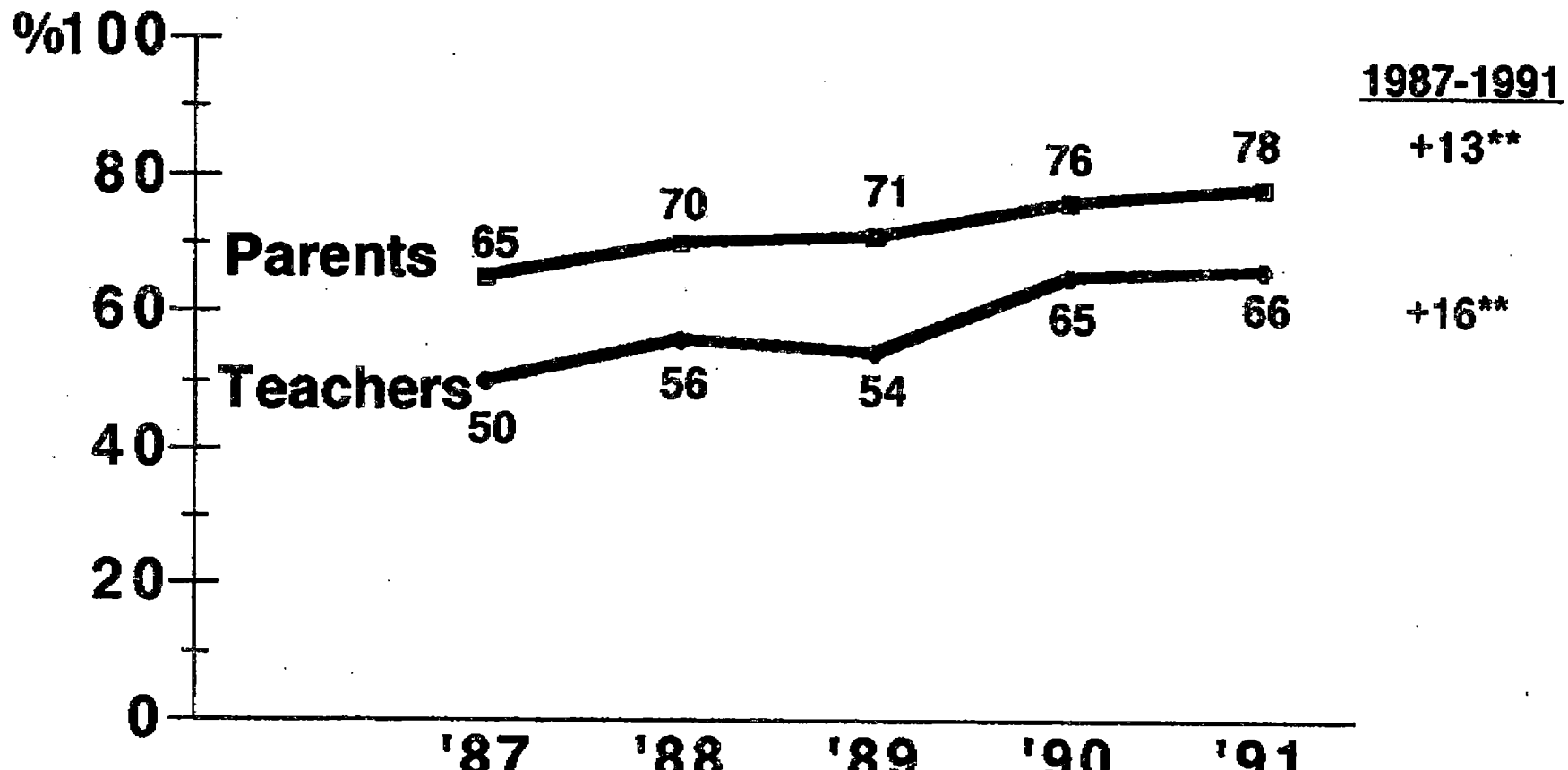
MAJORITY OF KIDS SAW IT WITH THEIR FAMILIES/AND OR THEIR FRIENDS

What We Have Learned (1987-1991)

- Attitudes becoming more anti-drug
- Usage dropping, particularly among young adults, teens and pre-teens
- Media a major impact on attitudes/behavior

9-12-year-olds are the most anti-drug group in the country

Dialogue with Parents and Teachers



Source: GSB 1991

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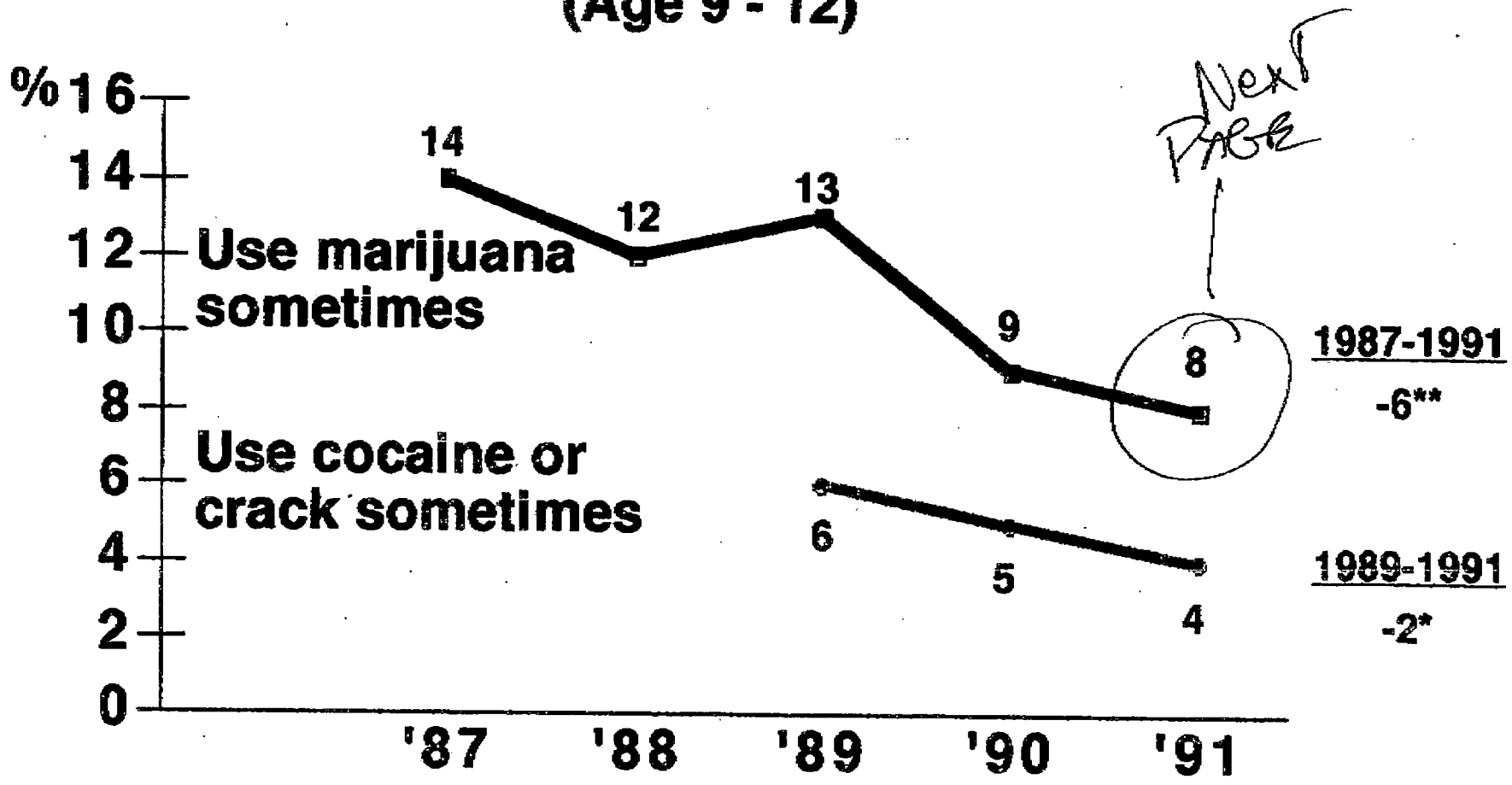
Drugs Use by Friends

(Age 9 - 12)



Source: GSB 1991

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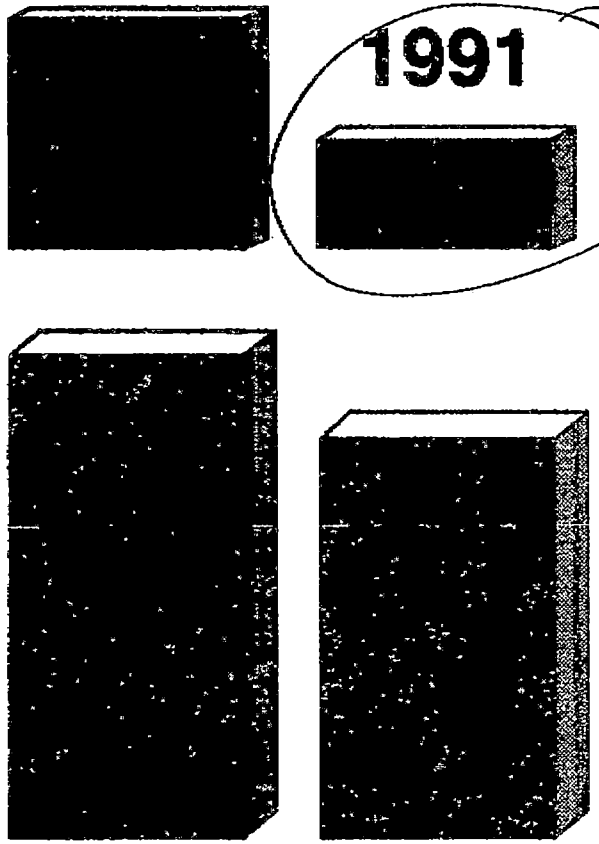
Teen trial of Marijuana



	1987-1991
13 year olds	-8.5*
17 year olds	-10.0*

Source: GSB 1991

*significant P<.05

JAN 20 '92 18:07 DRUG FREE AMERICA

Media is the major source of drug information and the primary "influencer" on drug usage, particularly among at-risk groups.

As We Discussed

Sources: 1991 Roper Study
1989/1990 Texas A&M Study

Last week, I announced another policy to strengthen the family: Expanding the pre-school program to serve all those who are eligible -- the largest funding increase in the history of Project Head Start. // When this is enacted, we will be much closer to achieving one of our six National Educational goals: "Every school child should start school ready to learn." // Finally, families will stay together only if drugs do not drive them apart. //

Winning the war on drugs means waging a war on crime. We've made the commitment. All together, the new federal budget I'll introduce two days from now will increase spending to combat crime by $1.2 billion -- to a total of almost $16 billion dollars. That's nearly 60 percent higher than when I took office in 1989.

My new budget provides a-half-a-billion dollars for an initiative we call "Weed and Seed." ~~Later~~ Today, my able Attorney General, Bill Barr -- point man in this new program -- will spell out all its details. // But let me say this much right now. Weed and Seed works this way: First, we join federal, state and local forces to "weed out" the gang leaders, the violent criminals, and the drug dealers who plague our neighborhoods. When we break their deadly grip, we follow up with part two: we "seed" those neighborhoods with expanded educational opportunities and social services. But key to the seed concept will be jobs-generating initiatives such as

Enterprise Zones -- to give people who call these neighborhoods home something to hope for. //

There is more to do to win the final victory in our war on drugs. But we are winning. // Over the past four years, marijuana, crack, and cocaine use has declined. What's more, today kids aged 9 to 12 are the most anti-drug group in America. The highest at-risk group remains 13 to 17-year-olds -- but last year / for the first time / 13-year-olds mirrored the behavior of pre-teenagers. //

Drugs effect a multitude of issues. They contribute to AIDS and homelessness -- shattering families and futures / hopes and dreams. / That's why -- literally -- we should thank God for the drug use decline. The drop in use doesn't just prove we were right in our assault on substance use: It shows how we can achieve drugs' unconditional surrender. //

We will triumph through tough enforcement -- and through education: Increasing awareness of the damage drugs do. // In that spirit, let us resolve to treat the victims of AIDS and drug abuse with compassion and caring -- and let us redouble our efforts to help with treatment and with education. That will help eliminate the risks involved. // Over the last four years, more kids talked about drugs with their parents and teachers. Another reason for drug use decline has been America's print and electronic media -- the major source of drug information and the primary "influencer" on drug use, especially among the young. // Together, they have helped reawaken America's conscience --

The other day I was visited by the leaders of the NAt'l League of cities, mayors from big cities and small, repub and dem, liberal and conserv. They were unanimous in therir view that major underlying problem in our cities is the decline of the american family. They are right, too often the family under siege etc.

good

was those three words that say so much about the bond between parents at home and kids at school. "Please send money.")) //

Too often today, the family is under siege. ~~I say to you:~~ Each one of us -- parents, preachers, politicians, and teachers -- must do our part to defend it. // I do not want one single action I take as President to weaken the American family. I want

every law that is passed.
ily.

INSERT "A" page 4 "A"

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which, in turn, inspires America's greatness. / Later today, I will unveil our fourth National Drug Control Strategy to build on these beginnings. It will say no to drugs. It will also say yes to life. //

To stop drug use will require caring, and community -- above all, abundant love. / Let me tell you a story. Once, a great First Lady -- Pat Nixon -- toured a medical center and stopped to embrace a little girl blinded by rubella. For a few minutes, she talked to the girl and held her close. Later, someone told her that the child was deaf as well as blind. // Pat answered that she had known that. // "But she knows what love is," Mrs. Nixon said. "She can feel love." //

America's love is conveyed in many ways. In what we oppose: Injustice and tyranny. In what we support: The inalienable rights that include the freedom to think, dream, worship, and, yes, vote as we please. // To preserve our liberty, America once deposed a king / fought a great Civil War / five times this Century sent Americans into major battle. Yet freedom is not ours alone -- it is our most treasured export. // If you doubt freedom's victory, look to the Persian Gulf. / Look to the former Soviet Union, where those once oppressed crowd reopened churches and synagogues. / Look to Eastern Europe, where Christmas carols warm the bright winter chill. // It is written: "In the beginning was the Word." Here is the word for 1992: Today, the times are on the side of peace -- because the world, increasingly, is on the side of God. //

I remember an early trip to the Soviet Union by Billy Graham. He came back and reported that faith in God was very much alive in Russia. Some hardliners ridiculed him. Today, we see clearly that he was right. //

This brings me to the ultimate value that sustains America, and the values I have already cited: A belief in prayer. // No country can claim a special place in God's heart. Yet we are better as a people because He has a special place in ours. //

I once asked one of my grandkids how he felt about prayer. He said: "Just try getting through a math test without it." // In Sunday school, children learn that God is everywhere -- but in public school they find that He's absent from class. // I continue to believe -- as do the overwhelming majority of Americans -- in the right to non-denominational voluntary school prayer. /

The values I have spoken of remind us of the truth that comes on one's knees. // I believe with all my heart that one cannot be America's President without a belief in God and in prayer.

The poet Walt Whitman was once asked what made America / America. He replied, simply: "[Its] religion. Otherwise there is no real and permanent grandeur." // Let that be our essence as a people -- and our message as a Nation. Thank you for this occasion. God bless this most wondrous land on earth -- the United States of America.

# # # #

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1ST STORY of Level 1 printed in FULL format.

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August 16, 1991, Friday, Final Edition

SECTION: Part F; COMMENTARY; EDITORIAL; Pg. F2

LENGTH: 528 words

HEADLINE: PBS: Propaganda Broadcasting Service

BODY:

That the Public Broadcasting Service decided against showing a tilted documentary that viciously attacks a religious faith is welcome news. That PBS considered airing the film, made by a man who was a participant in the assault, demonstrates remarkably deficient judgment at PBS.

The documentary, "Stop the Church," is about the Dec. 10, 1989, protest by AIDS activists during a Mass in St. Patrick's Cathedral in New York. It was made by Robert Hilferty, a member of ACT-UP, who put up $4,000 of his own money to make the film. In March, the executive producer of PBS' documentary series "P.O.V.: Television With a Point of View" scheduled "Stop the Church" to run Aug. 27. Months and second thoughts later, PBS finally flinched and canceled it this week.

During the demonstration, ACT-UP members chained themselves to pews, blew whistles and tried to shout down New York Cardinal John J. O'Connor to protest his views on AIDS, homosexuality and abortion. Not content with interfering with the congregation's First Amendment right to worship freely, some protesters desecrated communion hosts, which Roman Catholics believe to be the body of Jesus Christ. Police arrested 111 people, 43 of them inside St. Patrick's.

Theoretically, a documentary about this incident could be of interest. However, it is unfortunate that it took months for PBS to figure out that a film made by one of the protesters might lack, um, balance. Perhaps PBS officials were struck by protesters' descriptions in the film of Cardinal O'Connor as "that cretin" or "that fat cannibal." John Grant, PBS vice president of scheduling and program administration, said the publicly funded network finally decided to cancel the showing because of a "pervasive tone of ridicule" toward the Catholic Church.

This is not the first time "P.O.V." has stepped in the cheese dip because of its penchant for leftism and sexual oddity. Last month, the show featured "Tongues Untied," a documentary about black homosexual men that featured nudity and obscene language. Because of the content of the film and protests, many PBS affiliates chose not to show it. David Davis, the president and chief executive of "P.O.V.," said in a statement that he agreed with PBS' decision to yank "Stop the Church" because of the "tremendous stress" that the "Tongues Untied" controversy had put on PBS stations.

This is another example - were another needed - of the arts bureaucracy's habits of mind. At PBS, as at the National Endowment for the Arts, the nurture of art leads too often to funding the bizarre. And arts bureaucrats' commitment to a culture of shock is inhibited only by one thing - jeopardizing funding.

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Mr. Hilferty defends his film, saying that it merely criticizes the Catholic Church's political role. "If the Catholic Church wants to play politics, they must take the consequences." And if "P.O.V." and PBS want to play politics by sponsoring twisted documentaries, they must take the consequences. Such as cancellation, growing viewer anger and the prospect of having the money spigot turned off.

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(Smith/Grossman)
January 25, 1992
Draft Five
RELIGION

PRESIDENTIAL REMARKS: RELIGIOUS BROADCASTERS
SHERATON WASHINGTON HOTEL
MONDAY, JANUARY 27, 1992
12:00 P.M.

President David Clark and Executive Director Brandt Gustafson -- and let me salute your leadership of the NRB. Former Secretary Elizabeth Dole. FCC Chairman Sykes. I see my good friend Rev. Billy Graham and Jim Dobson. Ladies and gentlemen. // This marks the fifth time I have had the honor of addressing the annual convention of the National Religious Broadcasters.

A year ago we met in the first week of a struggle to protect what is right, and true. I came before you to talk of what was not a Christian or Jewish war -- not a Moslem war. It was a <u>just</u> war. // In the Persian Gulf we fought for <u>good</u> versus <u>evil</u> / <u>right</u> versus <u>wrong</u> / <u>dignity</u> against <u>oppression</u>. America <u>stood fast</u> -- so that liberty could <u>stand tall</u>. //

Today, I want to thank you for helping America, as Christ ordained, be "a light unto the world." Your support honored the <u>finest soldiers</u> / <u>sailors</u> / <u>Marines</u> / <u>airmen</u> / and <u>Coast Guardsmen</u> any Nation has ever known. // What <u>they</u> did in <u>war</u>, let <u>us</u> now do in <u>peace</u>. // Just as our forces fought to defend all that is best in America, we need <u>you</u> to help instill the traditional values that make life and liberty worth <u>defending</u>. //

Let me begin with some good news for modern man. According to Gallup surveys, no society is more religious than the United States of America. // Seven in ten Americans believe in life after death -- eight in ten that God works miracles. Nine in ten Americans pray. And more than ninety percent believe in God. // To which I say: Thank God. //

Now, I know this is an election year. ((I don't know about Damascus -- but this Primary Season, we're seeing a lot of conversions on the road to New Hampshire.)) // Today, I want to speak of values which sustain America -- values that are always in fashion. /

The first value is not simply American -- but universal. I refer to the sanctity of life. I will stand on the side of choosing life. //

Next comes a value which gives each life meaning: The self-reliance central to the dignity of work. // Go to the barrios of San Antonio, or the suburbs of St. Paul. There you will find people who ask for only what our forefathers had: The same opportunity which helped us brave independence / push back the wilderness / win two World Wars / and create the highest standard of living in the history of man. //

The Bible reminds us: "By thy works shall Ye know them." What we must do is give working Americans the level playing field to keep us rich in goods, and spirit. //

Tomorrow, my State of the Union Address will detail how we can nurture creativity as old as 1776 -- harness it to the needs

of a new American Century. // Remember: To this day, the only footprints on the moon are American footprints. / The only flag on the moon is the stars and stripes. // The knowledge that put it there is stamped: "Made in USA." // The world looks to us to lead -- and lead we will. // Americans can outwork / outproduce/ and outcompete any Nation in the world. // We must do all we can to further that end. I will do my level best. I need your help. //

The next value I speak of must be forever cast in stone. // I speak of decency -- the moral courage to say what is right, and condemn what's wrong. // We need a nation closer to The Waltons than The Simpsons -- an America ~~which~~ that rejects the rising tide of incivility and intolerance. //

We see this tide in the naked epithet -- and in the code words -- that play to our worst prejudices. / We see it when people ridicule religion and religious leaders -- like the group which ~~crushed a consecrated~~ desecrated communion host on the steps of St. Patrick's Cathedral. / We see this tide of incivility and intolerance in bigotry, discrimination, and anti-Semitism. / Have they no decency -- have they no honor -- have they no respect for the rights of others? // I will continue to speak out against these apostles of hate who poison our kids' minds and debase their souls. //

There is no place in America for religious prejudice, for anti-Semitism, or racial prejudice. // This brings me to a fourth value crucial to America: Belief in family -- the

foundation of our strength. ((Take my kids, for example. // Having helped put them through college, I remember receiving letters from them, and there would always be a P.S. at the bottom. It was those three words that say so much about the bond between parents at home and kids at school. "Please send money.")) //

The other day, I was visited by the leaders of the National League of Cities -- mayors from big cities and small, Republican and Democrat, liberal and conservative. // They were unanimous in their view that the major underlying problem in our cities is the decline of the American family. // They are right. Too often the family is under siege. // Each one of us -- parents, preachers, politicians, and teachers -- must do our part to defend it. // I do not want one single action I take as President to weaken the American family. I want to strengthen it in every way I can. Every law that is passed, should guard against weakening the family. //

That is why I insisted that the child-care bill I signed in 1990 allow parents -- not bureaucrats -- to decide how to care for their children. I refused to see the option of religious-based child care restricted or eliminated. // The family is also why our education ~~program~~ -- America 2000 -- insists that choice include both private and public schools. // I do not believe it is unconstitutional to give to school kids the same choice that I got under the GI Bill or that college kids now get under the Pell grant or that ex-servicemen now get under the Montgomery bill. //

strong parental involvement

will further the role of parents in ~~by~~ insisting

Wait Street

for students to have

-1777 Rae Nelson

(Smith/Grossman)
January 21, 1992
Draft Two
RELIGION

PRESIDENTIAL REMARKS: RELIGIOUS BROADCASTERS
SHERATON WASHINGTON HOTEL
MONDAY, JANUARY 27, 1992
~~10:00 A.M.~~ 12:00 PM

President [redacted] and ~~Director~~ Cook -- and let me salute your leadership of the NRB. Ladies and gentlemen. Fellow communicators. // This marks the fifth time I have had the honor of addressing the annual convention of the National Religious Broadcasters. ((It's always a pleasure driving over here from the White House. I think if Moses were around today, he'd be called upon to part the traffic.)) //

((First, I'm glad to see my friend Jerry Fallwell. I invited Jerry to go jogging with me this morning, but he had his own exercise plans. / He walked across the Potomac.)) //

((Then, there's my other friend, Pat Robertson. Pat was telling me you have the lowest catering bill of any convention that comes to this hotel. // It's amazing how you can feed this entire multitude on seven loaves and fishes.)) //

A year ago we met in the first week of a crusade to protect what is right, and true. I came before you to talk of what was not a Christian or Jewish war -- not a Moslem war. It was a <u>just</u> war. // In the Persian Gulf we fought for good versus evil / right versus wrong / dignity against oppression. America <u>stood fast</u> -- so that liberty could <u>stand tall</u>. //

Today, I want to thank you for helping America, as Christ ordained, "be a light unto the world." Your support honored the

finest sailors / soldiers / Marines / Air Force / and Coast Guardsmen any Nation has ever known. // What they did in war, let us now do in peace. // Just as our forces fought to defend all that is best in America, we need you to help instill the traditional values that make life and liberty worth defending. //

Let me begin with some good news for modern man. According to Gallup surveys, no society is more religious than the United States of America. // Seven in ten Americans believe in life after death -- eight in ten that God works miracles. Nine in ten Americans pray. And more than nine in ten believe in God. // To which I say: Thank God. //

Now, I know this is an election year. ((I don't know about Damascus -- but this Primary Season, we're hearing plenty about conversions on the road to New Hampshire.)) // We hear candidates promising this, and that -- espousing policies suddenly in fashion. // Today, I want to speak of values which sustain America -- values that are always in fashion. /

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Hans Kuttner. Policy

That is why I demanded that the child-care bill I signed in 1990 allow parents -- not bureaucrats -- to decide how to care for their children. I refused to see the option of religious-based child care restricted or eliminated. // The family is also why our education program -- America 2000 -- insists that choice include both private and public schools. // Last week, I announced another policy to strengthen the family: Expanding the pre-school program to serve all those who are eligible -- the largest funding increase in the history of Project Head Start. // Finally, families will stay together only if drugs do not drive them apart. As Elijah drove the false prophet Baal [BALE] out of Israel, we must erase drugs from every corner of America. //

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Ben Man Press Secy would like to use

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Tom Hedrick

Partnership for a Drug Free Am, Bunke

Drugs effect a multitude of issues. They contribute to AIDS and homelessness -- shattering families and futures / hopes and dreams. / That's why -- literally -- we should thank God for the drug use decline. The drop in use doesn't just prove we were right in our assault on substance use: It shows how we can achieve drugs' unconditional surrender. //

We will triumph through tough enforcement -- and through education: Increasing awareness of the damage drugs do. // Over the last four years, more kids talked about drugs with their parents and teachers. Another force has been America's print and electronic media -- the major source of drug information and the primary "influencer" on drug use, especially among the young. // Together, they have helped reawaken America's conscience -- which, in turn, inspires America's greatness. / Later today, I will unveil our fourth National Drug Control Strategy to build on these beginnings. It will say no to drugs. It will also say yes to life. //

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To stop drug use will require caring, and community -- above all, abundant love. / Let me tell you a story. Once, a

great First Lady -- Pat Nixon -- toured a medical center and stopped to embrace a little girl blinded by rubella. For a few minutes, she talked to the girl and held her close. Later, someone told her that the child was deaf as well as blind. // Pat answered that she had known that. // "But she knows what love is," Mrs. Nixon said. "She can <u>feel</u> love." //

Remarks Primary Children's Med Ctr. Salt Lake City Sept 18, 91

America's love is conveyed in many ways. In what we oppose: Injustice and tyranny. In what we support: The inalienable rights that include the freedom to think, dream, worship, and, yes, vote as we please. // To preserve our liberty, America once deposed a king / fought a great Civil War / five times this Century sent Americans into major battle. Yet freedom is not ours alone -- so we have exported it as our ideal. Today, we must also export it economically and, above all, <u>spiritually</u>. // If you doubt freedom's victory, look to the Persian Gulf. / Look to the former Soviet Union, where those once enslaved crowd churches and synagogues. / Look to Eastern Europe, where Christmas carols warm the bright winter chill. // It is written: "In the beginning was the Word." Here is the word for 1992: Today, the times are on the side of peace -- <u>because the world, increasingly, is on the side of God</u>. //

This brings me to the <u>ultimate</u> value that sustains America, and the values I have already cited: A belief in <u>prayer</u> --and <u>through</u> prayer, in the One through whom all things are possible. // No country can claim a special place in God's heart. Yet we are better as a people because He has a special place in <u>ours</u>. //

I once asked one of my grandkids how he felt about prayer. He said: "Just try getting through a math test without it." // In Sunday school, children learn that God is everywhere -- but in public school they find that He's absent from class. It's time to end this mockery. // I continue to believe -- as do the overwhelming majority of Americans -- in the right to voluntary school prayer. / I call on the Congress to pass a Constitutional Amendment putting the Faith of our Fathers back in our schools. /

The values I have spoken of reminds us of the truth that comes on one's knees. // I believe with all my heart that one cannot be America's President without a belief in God and in prayer. I also believe America will be a better place if the Golden Rule becomes our daily guide. //

The poet Walt Whitman was once asked to name America's true grandeur. He replied, simply: "Its religion. Without that, America is not America." // Let that be our essence as a people -- and our message as a Nation. Thank you for this occasion. God bless this most wondrous land on earth -- the United States of America.

# # # #

21 January 1992

MEMORANDUM FOR CURT

FROM: JAG

SUBJECT: QUOTES FOR RELIGIOUS BROADCASTERS

1) "Whatsoever things are pure...think on these things."
--New Testament: Phillippians 4:8

2) "The body is the soul's image; therefore keep it pure.
--Pope Xystus I: The Ring

3) "Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power.
--Alfred, Lord Tennyson

4) "Temperance is to the body what religion is to the soul -- the foundation of health, strength and peace.
--Tryon Edwards

5) "Let your moderation be known unto all men."
--New Testament: Phillippians, iv, 5

Document No. 300916

WHITE HOUSE STAFFING MEMORANDUM

92 JAN 23 P5:29

DATE: 1/22/92 ACTION/CONCURRENCE/COMMENT DUE BY: 1:00 pm, Thurs., 1/23/9

SUBJECT: PRESIDENTIAL REMARKS: Religious Broadcasters
Sheraton Washington Hotel
~~Monday, January 27, 1992~~

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT		✓	HORNER		
SKINNER		✓	MCCLURE	✓	
SCOWCROFT	✓		PETERSMEYER	✓	
DARMAN	✓		PORTER	✓	
BRADY		✓	ROGICH	✓	
BROMLEY			SMITH	✓	
CARD		✓	Findlay		✓
DEMAREST	✓		Snow		✓
FITZWATER		✓	Porter Rose		✓
GRAY	✓		Martinez	✓	
HOLIDAY	✓			⊕	

REMARKS:

Please forward your remarks directly to Tony Snow in Room 122 EOB, Ext. 2930, NO LATER THAN THURSDAY, JAN., 23, with a copy to this office.

THANK YOU.

RESPONSE:

4/23 5pm from OPDCP - please see corrections on p 5 — Jan B - Rm #190, ext 7026

cc: Staff Secty

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

See page 5

(Smith/Grossman)
January 21, 1992
Draft Two
RELIGION

92 JAN 22 P5:17

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SHERATON WASHINGTON HOTEL
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And the woman said, [R]The serpent beguiled me, and I did eat. *v.* 4; 2 Cor. 11:3; 1 Tim. 2:14

The curse

14 And the LORD God said unto the serpent,

[R] Because thou hast done this,
thou *art* cursed above all cattle, and above every beast of the field;
upon thy belly shalt thou go,
and [R]dust shalt thou eat all the days of thy life: Deut. 28:15-20 • Is. 65:25 ; Mic. 7:17

15 and I will put [R]enmity between thee and the woman, Mat. 13:25, 28
and between thy seed and her seed;
[T]it [R]shall bruise thy head, *He* • Rom. 16:20
and thou shalt bruise his heel. Rev. 12:7 ★

16 Unto the woman he said,
I will greatly multiply thy sorrow and thy [T]conception; *pain in pregnancy*
in sorrow thou shalt bring forth children;
and thy desire *shall be* [T]to thy husband,
and he shall [R]rule over thee. *for* • 1 Tim. 2:12

17 And unto Adam he said,
Because thou hast hearkened unto the voice of thy wife,
and hast eaten of the tree,
of which I commanded thee, saying,
Thou shalt not eat of it:
cursed *is* the ground for thy sake;
in sorrow shalt thou eat *of* it all the days of thy life;

18 thorns also and thistles shall it bring forth to thee;
and thou shalt eat the herb of the field:

19 in the sweat of thy face shalt thou eat bread,
till thou [R]return unto the ground; Ps. 104:29
for [R]out of it wast thou taken: 2:7
for dust thou *art*,
and [R]unto dust shalt thou return. Eccl. 3:20

20 And Adam called his wife's name [T]Eve; because she was the mother of all living. *life*

21 Unto Adam also and to his wife did the LORD God make coats of skins, and [R]clothed them. *v.* 7; Job 29:14; Zech. 3:4; Rev. 19:8

Expulsion from the garden

22 And the LORD God said, Behold, the man is become as one of us, to know [R]good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 2:9; Rev. 22:14

23 Therefore the LORD God sent him forth from the garden of Eden, [R]to till the ground from whence he was taken. 4:2; 9:20

24 So he drove out the man; and he placed [R]at the east of the garden of Eden [R]cher'-u-bim, and a flaming sword which

CHAPTER 4

Cain and Abel

AND Adam knew Eve his wife; and she conceived, and bare [T]Cain, and said, I have gotten a man from the LORD. *to get*

2 And she again bare his brother Abel. And [R]Abel was a keeper of sheep, but Cain was a tiller of the ground. Luke 11:50, 51

3 And in process of time it came to pass, that Cain brought [R]of the fruit of the ground an offering unto the LORD. Num. 18:12

4 And Abel, he also brought of [R]the firstlings of his flock and of [R]the fat thereof. And the LORD had [R]respect unto Abel and to his offering: Num. 18:17 • Lev. 3:16 • Heb. 11:4

5 But unto Cain and to his offering he had not respect. And Cain was very [T]wroth, [R]and his countenance fell. *angry* • 31:2

6 And the LORD said unto Cain, Why art thou [T]wroth? and why is thy [T]countenance [R]fallen? *angry* • *facial expression changed.* • Prov. 15:13

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

Murder of Abel

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [T]slew [R]him. *killed* • Mat. 23:35

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, [R]I know not: *Am* I my brother's keeper? John 8:44

The curse of Cain

10 And he said, What hast thou done? the voice of thy brother's blood [R]crieth unto me from the ground. Heb. 12:24; Rev. 6:10

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou [T]tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a [T]vagabond shalt thou be in the earth. *cultivate* • *no longer* • *wanderer*

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be [R]hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [R]*that* every one that findeth me shall slay me. Is. 1:15 • 9:6

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him [R]sevenfold. And the LORD set

means that the miracles of Jesus which John refers to as signs are not simply some great act to amaze or even to cure or help particular individuals. Of course, Jesus loved all men, and he acted to meet individual human need. But John makes a selection out of the vast number of the miracles of Jesus (he says that even the world could not contain the books if all were written down!).

For example, Jesus teaches that he is the light of the world. However, he communicates that even more powerfully when he heals a man who was blind from birth and literally gives light to the blind! Jesus gives the 5,000 bread, in the great miracle of the five loaves and two fish. But he is really saying, "I am the bread come down from heaven. You must eat the bread from heaven in order that your spiritual life may be nourished."

It is this beautiful combination of signs and "I AM" sayings which makes the theology of John so distinctive. He is also the only one who tells us about the coming of the Paraclete or Comforter. In the upper room, at the time of the Last Supper, Jesus gave the most important teachings in all the Bible about the Holy Spirit or Paraclete who would come. Jesus said that the Paraclete would bear witness to him but the ministry of the Paraclete could not begin until Jesus went away. Therefore he said it was better that he go away, in order that the Father could send the Paraclete, whom the world could not receive, and who would abide with them forever! The Gospel of the Eternal *Logos*, the Word of God, is also the Gospel of the Holy Spirit.

OUTLINE

I. Prologue 1:1-18
II. Christ's ministry in the world ... 1:19—12:50
  A. The testimony of John the Baptist 1:19-36
  B. The gathering of disciples ... 1:37-51
  C. The wedding at Cana 2:1-11
  D. The first visit to Jerusalem and Judea ..... 2:12—3:36
  E. The mission to Samaria 4:1-42
  F. The healing of the nobleman's son 4:43-54
  G. The healing of the lame man in Jerusalem 5:1-16
  H. Jesus' self-defense 5:17-47
  I. The feeding of the five thousand and the discourse on the Bread of Life 6:1-71
  J. Jesus at the Feast of Tabernacles 7:1-53
  K. The woman taken in adultery 8:1-11
  L. The self-disclosure of Jesus .. 8:12-59
  M. The restoration of the man born blind 9:1-41
  N. Christ, the Good Shepherd .. 10:1-42
  O. The raising of Lazarus 11:1-57
  P. Jesus in Bethany and Jerusalem 12:1-50
III. Christ's ministry to his own ..... 13:1—17:26
  A. The washing of feet 13:1-17
  B. The announcement of the betrayal 13:18-30
  C. The upper room discourse ... 13:31—16:33
  D. The great prayer 17:1-26
IV. The sufferings and the glory .... 18:1—20:31
  A. The betrayal 18:1-14
  B. Jesus on trial before the Jews 18:15-27
  C. The ordeal before Pilate .... 18:28—19:16
  D. The crucifixion and burial ... 19:17-42
  E. The resurrection appearances 20:1-29
  F. The purpose of this Gospel .. 20:30,31
V. Epilogue 21:1-25

Saint John has 21 chapters, 878 verses, and c. 19,099 words

CHAPTER 1

c. A.D. 26

I. The Deity of Jesus Christ

(A) IN the beginning [R]was the Word, and the Word was with God, and the Word was God. *v.* 14; 17:5, 24; Eph. 1:4

2 [R]The same was in the beginning with God. Gen. 1:1

3 [R]All things were made by him; and without him was not any thing made that was made. Ps. 33:6; Eph. 3:9; Col. 1:16; Heb. 1:10

4 [R]In him was life; and [R]the life was the light of men. 1 John 5:11 • 8:12

5 And [R]the light shineth in darkness; and the darkness comprehended it not. 3:19

The true Light

6 There was a [T]man sent from God, whose name *was* John. *messenger*

7 The same came for a witness, to [T]bear witness of the Light, that all *men* through him might believe. *tell about*

8 He was not that Light, but [T]*was sent* to bear witness of that Light. *came*

9 *That* was the true Light, which lighteth every man that cometh into the world.

I(A) The deity of Jesus Christ, or His God nature, is well established in the New Testament. Some of the facts are:

(1) He is called God by the Apostle John (above verse 1).

(2) He is called God by the Apostle Thomas (Page 1012—John 20:28).

(3) He is called God by God the Father (Page 1144—Heb. 1:8).

(4) He claimed to be God in that He was with the Father before creation (Page 1008—John 17:5).

(5) He claimed to be God in that He was before Abraham. "Abraham rejoiced to see my day . . ." (Page 998—John 8:51–59).

Notes continued on next page.

l's camp near Mount Sinai,
bers 10; wilderness wander-
ırough 21; Israel's camp on
Numbers 22 through Deu-

xodus through Deuteronomy
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these books, in the rest of the
in the New Testament point
ent of Genesis may have come
written sources passed on by
radition, and divine revelation.
nder divine inspiration, this
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e nation of Israel in these five
Pentateuch.

THE FIRST BOOK OF MOSES CALLED

GENESIS

Title. The word Genesis came into English by way of Latin from the Greek. In the Septuagint (LXX), it formed the superscription for the first book of the Bible. The word means "origin, source, or begetting." The Hebrew word *ber'eshîth*, translated "in [the] beginning," is the first word in the Bible.

Nature. Genesis is the book of origins. It gives the account of all Creation, tells of the establishment of the family, the origin of sin, the giving of divine revelation, the development of the race, and the inauguration of God's plan of redemption through his chosen people. It presents eternal truths, resolves enigmas, mysteries, and puzzling situations in the light of God's will.

Genesis takes the reader to the moment when the omnipotent Creator spoke into being the matchless wonders of sun, moon, stars, planets, galaxies, plants, and moving creatures, and the one whom he made in his image. In these fifty chapters the inspired writer tells how sin came stealthily and relentlessly to bring ruin, disfigurement, and death; he reveals the tragic fruits of sin in defeat; and he shows how, later, the accumulated wickedness of men almost brought annihilation to human society. The writer traces the growth of the new race, and finally the exciting careers of Abraham, Isaac, Jacob, and Jacob's children, ending with the death of Joseph in Egypt.

Authorship. It is safe to claim Moses as the responsible author of the book. It is the first book of the Pentateuch, which both Scripture and tradition attribute to Moses. It would be difficult to find a man in all the range of Israel's life who was better qualified to write this history. Trained in the "wisdom of the Egyptians" (Acts 7:22), Moses was providentially prepared to understand available records, manuscripts, and oral narratives. As a prophet to whom was granted the unusual privilege of unhurried hours of communion with God on Sinai, he was well equipped to record for all generations the Lord's portrayal of his activity through the ages.

Genesis and Science. If a student expects to find in Genesis a scientific account of how the world came into existence, with all questions concerning primitive life answered in technical language familiar to the professor or student of science, he will be disappointed. Genesis is not an attempt to answer such technical questions. It deals with matters far beyond the realm of science.

OUTLINE

I. The early beginnings ..... 1:1—11:32
  A. The creation ..... 1:1—2:25
  B. The temptation and fall 3:1-24
  C. The two brothers 4:1-26
  D. Seth and his descendants 5:1-32
  E. Sin and the Flood ..... 6:1—8:22
  F. Noah's later life, his descendants ..... 9:1—10:32
  G. The Tower of Babel 11:1-32

II. The patriarchs ..... 12:1—50:26
  A. Abraham ..... 12:1—25:18
  B. Isaac ..... 25:19—26:35
  C. Jacob ..... 27:1—36:43
  D. Joseph ..... 37:1—50:26

Genesis has 50 chapters, 1,533 verses, and c. 38,267 words

CHAPTER 1

The creation

IN the [a]beginning God created the heaven and the earth. John 1:1,2; Heb. 1:10

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. [a]And the Spirit of God moved upon the face of the waters. Ps. 33:6; Is. 40:13, 14

First day: light

3 And God said, [a]Let there be [a]light: and there was light. 2 Cor. 4:6 · Heb. 11:3

4 And God saw the light, that *it was* good: and God [t]divided the light from the darkness. *made a difference in*

5 [a]And God called the light Day, and the darkness he called Night. [t]And the evening and the morning were the first day. Ps. 74:16

And the evening was, and the morning was

Second day: firmament

6 And God said, Let there be a [t]firmament in the midst of the waters, and let it divide the waters from the waters. *expansion*

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

Third day: seas, land, and vegetation

9 And God said, [a]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. Job 26:10; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5

CHAPTER 5 c. A.D. 28

The Sermon on the mount: The Beatitudes

AND seeing the multitudes, [R]he went up into a mountain: and when he was set, his disciples came unto him: Mark 3:13
2 And he opened his mouth, and taught them, saying,

3 [R]Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Luke 6:20
4 [R]Blessed *are* they that mourn: for they shall be comforted. Luke 6:21 ; 2 Cor. 1:7
5 [R]Blessed *are* the meek: for [R]they shall inherit the [T]earth. Ps. 37:11 • Rom. 4:13 • *land*
6 [T]Blessed *are* they which do hunger and thirst after righteousness: [R]for they shall be filled. *Happy* • Is. 55:1 ; 65:13
7 Blessed *are* the merciful: [R]for they shall obtain mercy. 6:14 ; Ps. 41:1 ; Mark 11:25
8 [R]Blessed *are* the [T]pure in heart: for they shall see God. 1 Jo. 3:3 ; Heb. 12:14 • *sincere*
9 Blessed *are* the peacemakers: for they shall be called the children of God.
10 [R]Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 2 Tim. 3:12
11 [R]Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [R]evil against you [T]falsely, for my sake. Luke 6:22 • 1 Pet. 4:14 • *in deceitful fashion*
12 [R]Rejoice, and be exceeding glad: for great *is* your reward in heaven: for [R]so persecuted they the prophets which were before you. Acts 5:41; 1 Pet. 4:13 • Neh. 9:26; Acts 7:52

The salt of the earth

13 Ye are the salt of the earth: [R]but if the salt have lost his [T]savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Mark 9:50 • *strength*

The light of the world

14 [R]Ye are the light of the world. A city that is set on a hill cannot be hid. Phil. 2:15
15 Neither do men [R]light a candle, and put it under a [T]bushel, but on a candlestick; and it giveth light unto all that are in the house. Mark 4:21 ; Luke 8:16 • *bowl*
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Christ on the law

17 [R]Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Rom. 3:31; 10:4
18 For verily I say unto you, Till heaven and earth pass, [T]one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *dot of the i or cross of the t*
19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
[T]20 For I say unto you, That except your righteousness shall exceed [R]*the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *faithfulness* • Luke 18:11, 12 ; Rom. 10:3

Jesus and anger

21 Ye have heard that it was said [T]by them of old time, [R]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: *in former times* • Ex. 20:13
[R]22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, [T]Ra'ca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 1 John 3:15 • *vain fellow*
23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath [T]aught against thee; *anything*
24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost [T]farthing. *2 cents*

Jesus' teaching on adultery

27 Ye have heard that it was said by them of old time, [R]Thou shalt not commit adultery: Ex. 20:14 ; Deut. 5:18
28 But I say unto you, That whosoever [R]looketh on a woman to lust after her hath committed adultery with her already in his heart. 5:5; Job 31:1; Prov. 6:25; 2 Pet. 2:14
29 [R]And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Col. 3:5
30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

On divorce

31 It hath been said, Whosoever shall [T]put away his wife, let him give her a writing of divorcement: *divorce*

father of Bathsheba (2 Sam. 11:3), called Ammiel in 1 Chron. 3:5 (both names include the same components, but in reversed order).

Elias (ee-lī'uhs). ***See*** Elijah.

Eliasaph (e-lī'uh-saf; Heb., "El [God] has added"). **1** The head of the tribe of Gad during the wilderness wandering (Num. 1:14; 2:14). **2** A Levite, the head of the Gershonite clan who were in charge of carrying the fabrics of the tabernacle (Num. 3:24).

Eliashib (el-ī'uh-shib; Heb., "God restores"). **1** The head of a priestly division in the time of David (1 Chron. 24:12). **2** The son of Eshyahu and a high-ranking official at the late sixth-century B.C. fortress at Arad, where documents written to him have been found. **3** The name of three postexilic Israelites, including one levitical singer, who divorced their foreign wives in response to Ezra's proclamation (Ezra 10:24, 27, 36). **4** The father of Jehohanan in whose chamber Ezra spent a night (Ezra 10:6). **5** The Jerusalemite high priest in the time of Nehemiah who assisted in rebuilding a northwest section of the city wall (Neh. 3:1) and whose grandson married the daughter of Sanballat (Neh. 13:28; this may be the same as 3 and 4). **6** A priest responsible for the Temple chambers, who permitted an Ammonite to dwell there until he was expelled by Nehemiah (Neh. 13:4–8). **7** A late postexilic descendant of David through the line of Zerubbabel (1 Chron. 3:24). F.E.G.

Eliel (ee-lī'el; Heb., "God is my god"). **1** A Korahite ancestor of Samuel (1 Chron. 6:34, called Elihu in 1 Sam. 1:1 and perhaps Eliab in 1 Chron. 6:27). **2** A Levite from the family of Hebron whom David assigned to assist in bringing the Ark to Jerusalem (1 Chron. 15:4–15). **3** A Gaddite who joined David in the desert (1 Chron. 12:11, Hebrew v. 12). **4** The name of two of David's mighty men, one of them a Mahavite (1 Chron. 11:46–47). **5** A Temple official who assisted in the supervision of offerings during the reign of Hezekiah (2 Chron. 31:13). **6** The name of two Benjaminites, one the son of Shimei (1 Chron. 8:20), the other of Shashak (1 Chron. 8:22). **7** The head of a Transjordanian Manassite household deported by the Assyrian king Tiglath-pileser III (1 Chron. 5:24). F.E.G.

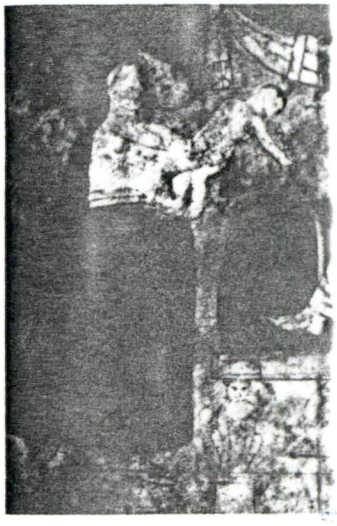
Eliezer (el-ee-ay'zuhr; Heb., "my God is help"). **1** Abraham's servant, who would have been his heir in place of a son (Gen. 15:2). Presumably, it is Eliezer who finds a wife for Isaac in Genesis 24. **2** Moses' second son, the founder of a levitical family (Exod. 18:4; 1 Chron. 23:15–17; 26:25). **3** The son of Dodavahu, and a prophet who spoke against King Jehoshaphat's naval alliance with Ahaziah (2 Chron. 20:35–37). **4** The son of Becher (1 Chron. 7:8). **5** A priest

(1 Chron. 15:24). **6** The son of Zichri, and a Reubenite chief (1 Chron. 27:16). **7** A leading man sent by Ezra to seek Levites for Temple service (Ezra 8:16). **8** Three men who divorced foreign wives (Ezra 10:18; 10:23; 10:31). **9** An ancestor of Jesus (Luke 3:29). M.A.S.

Elihu (ee-lī'hyōō), a young man who speaks to Job just prior to God's speeches from the whirlwind (Job 32–37). Claiming divine inspiration, Elihu merely repeats in other words the views of Job's three friends. Some scholars take Elihu's speeches as interpolations designed to provide the baffling book of Job with a more satisfactory answer. Assessment of these speeches generally turns on one's reading of the book as a whole. ***See also*** Job, The Book of.

Elijah (ee-lī'juh), an Israelite prophet in the times of kings Ahab and Ahaziah, during the first half of the ninth century B.C. Elijah is the protagonist of four stories in the book of Kings.
The Four Stories: In the first story, 1 Kings 16:29–19:18, Elijah declared a drought to punish the nation for its idolatry. At this time, Elijah himself hid and miraculously survived the famine. The drought ended in a contest between Elijah and the Baal prophets: the god who would answer his prophet's call with fire from heaven would be vindicated as the true god. Elijah won, Yahweh was vindicated, and Elijah's Baalite antagonists were slaughtered. Pursued by Queen Jezebel who sought vengeance for her protegés, Elijah fled to Horeb, reported to the Lord, and was commanded to anoint Hazael, Jehu, and Elisha, three new protagonists in the fight against Baal. This story, which is often considered one of the masterpieces of biblical narrative, was probably written in Judah during the reign of Manasseh, some two hundred years after the events portrayed. Its late composition is indicated by the adoption of a legend from Elisha's cycle (1 Kings 17:8–16, cf. 2 Kings 4:1–7), the adaptation of the royal annals of Samaria to the present plot (1 Kings 16:29–17:1, to which the end, 19:16–18, corresponds), the incorporation of Isaiah's concept of "the remnant" (1 Kings 19:18) and the anachronistic detail about the persecution of prophets (1 Kings 18:4, 13, 22; 19:10, 14).

The second story involving Elijah, in 1 Kings 21, tells about the judicial murder of Naboth. The royal consort, who coveted his vineyard, had him judged and executed for blasphemy. Ahab then went to inherit the vineyard and was confronted by Elijah with a terrible prophecy of doom. It may be suggested that the present story was composed in the postexilic age, on the basis of its late diction and its being acquainted with all the legal corpora found in the Torah (cf. Exod. 22:27; Lev. 24:13–16; Num. 36:7–9; Deut. 19:15). An older, certainly more original, version is hinted at in 2 Kings 9:



Elijah (center) receives a dead child fr
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synagogue at Dura-Europos.

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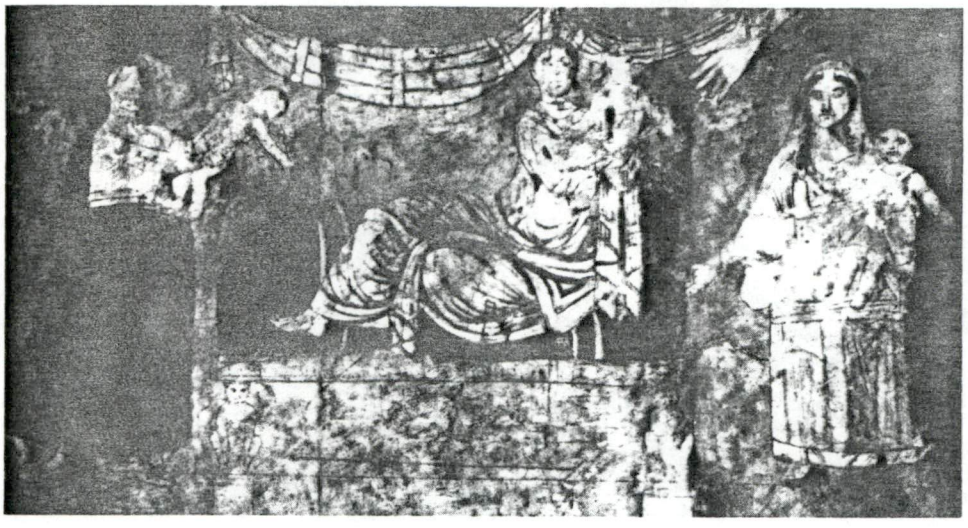

Elijah (center) receives a dead child from his mourning mother (in black), revives the child, and returns it to his mother (right), who is now clad in the bright clothing of happiness (1 Kings 17:17–24); panel from the third-century A.D. synagogue at Dura-Europos.

25–26, 36–37. In spite of the many variations, the older version seems to confirm Elijah's important role in the Naboth affair.

In the third story (2 Kings 1:2–2:17) Ahaziah fell ill and sent to inquire of Baal-zebub of Ekron if he would recover. Elijah intervened and sent the messengers back to the king with a prophecy of doom that he himself reiterated when summoned to the king's presence. The derivative character of this prophetic legend, which twice let fire down from heaven in order to save Elijah, although he was in no danger at all, indicates late composition. This is confirmed by its late diction.

The fourth story dealing with Elijah (1 Kings 19:19–21; 2 Kings 2:1–18) relates how Elisha became Elijah's servant, followed him until his ascension to heaven, and then inherited two-thirds of his master's spirit. This story belongs to the Elisha cycle and contains a spurious tradition aimed at binding together two great prophets of the past. Originally, however, the two were quite distinct: while Elijah was a zealot of the Lord fighting against idolatry and injustice, Elisha was a wonder worker who saved Israel during the Aramean crisis. This story should therefore not be taken into account in the assessment of the tradition about Elijah.

Interpretation: The three reliable stories of the Elijah cycle, being all late, contain many of the theological concepts, historical notions, and literary tastes of the latest biblical writers. Nevertheless the traditions preserved in these stories are not altogether spurious, as proved by the comparison of the two versions of the Naboth incident and by the coherent description of Elijah as a zealot of the Lord fighting against Baal in the other two accounts. At the root of the present stories stood older ones, now lost. Due to the popularity of Elijah, stories about him were retold by each new generation so that only the later accounts were incorporated in the book of Kings.

Elijah came from the town of Tosabe in Gilead. His leather attire and his nomadic habits make it plausible that he belonged to a family of shepherds in Transjordan. This may explain his zeal in fighting Baal in both manifestations —Baal as god of the Israelite peasants, who credited him with the land's fertility, and Baal as god of the Phoenicians who was imported into Israel at that age.

The introduction of the Tyrian Baal into Israel during the Omride dynasty (882–842 B.C.) is a historical fact; it was brought about by the marriage of Ahab, son of Omri, to the Tyrian princess Jezebel. From its center in Samaria Baal worship spread out to the provincial towns, given impetus by the syncretistic concept of the Lord to whom the name of Baal and his attributes had been applied from old. In declaring a drought, Elijah challenged Baal in his very quality as a fertility god. A second challenge was contained in the contest with the Baal prophets, for here the real issue was who the true god of the storm was. The story in 2 Kings dwells on related matters: who is the right god to inquire oracles of? Who strikes and heals, gives death and life?

The outcome of the contest on Mt. Carmel is a monotheistic creed: the Lord is God! (1 Kings

18:39). This explicit belief of the seventh-century B.C. author was already intrinsic in the contest, because at first Israelite monotheism did not dwell on the otiose question of the mere existence of gods. The relevant questions were: who besides the Lord is judge (Ps. 82), savior (Deut. 32), bestower of rain and dew (1 Kings 17)? Who is able to answer invocation and prayer (1 Kings 18)? Thus Elijah's zeal for the Lord was the genuine expression of a well-rooted ancient monotheism.

The older version of the Naboth story, reflected in 2 Kings 9:25–26, 36–37, presents some significant variations also regarding the role of the prophet in the story. Elijah is mentioned only in v. 36, which makes his participation plausible, but not beyond doubt. The prophet did not use the messenger formula "Thus says the Lord," but pronounced an oath in the Lord's name, making the verdict irrevocable. Rebuke and doom were not independent of each other as in 1 Kings 21:19 but integrated together (2 Kings 9:26). The doom was expressed in more general terms—"I will requite you in this field"—which were later adapted to history (1 Kings 21:19b, 21–24). However, the most essential part of the prophet's message has been left unaltered: in both stories the prophet proclaims the verdict of the Lord, a supreme, omniscient judge who will requite in due time.

Elijah's role as fighter against Baal and injustice is taken up in 2 Chron. 21:12–15. The historicity of the letter mentioned there is doubtful. It is more appropriate to the time of the Second Temple (ca. fifth century B.C.), when pseudepigraphic prophecies were circulated. The mention of Elijah at the conclusion of the Torah-Prophets canon in Mal. 3:22–24 identifies him with the Lord's messenger (Heb. *mal'akh*) of Mal. 3:1, expected to purify the priesthood (vv. 2–3) and himself described as a priest and a teacher of Torah (Mal. 2:7). These relationships may thus help explain Elijah's role in connection with the observation of the Torah (3:22–23). As supreme teacher, he is expected to "reconcile fathers and sons." In the light of *Jubilees* 23:16–31, this expression must be understood as referring to the various religious sects emerging in Judaism at the beginning of the Hellenistic age.

In the NT, Elijah is identified in the popular mind with Jesus (Mark 6:15; 8:28) but Jesus identified John the Baptist as Elijah who was to return and restore all things (Mark 9:12). ***See also*** Elisha; Prophet. A.R.

Elim (ee'lim), the second stopping place (after Marah) of the Israelites after they crossed the "sea of reeds" (Heb., *yam suph*; Exod. 15:27; Num. 33:9). This oasis was reported to have twelve springs and seventy palm trees. Because Exod. 15:22–27 and Num. 33:8–9 suggest that the Israelites camped there soon after leaving Egypt but prior to reaching the Wilderness of Sin (Exod. 16:1; Num. 33:10–11), Elim is frequently identified with the Wadi Gharandel, about sixty-three miles southeast of Suez in the western Sinai, which today has fresh water, palm trees, and tamarisks. ***See also*** Exodus. J.M.W.

Elimelech (e-lim'e-lek), an Ephrathite clan member who emigrated to Moab when a great famine broke out in Bethlehem of Judah during the period of the judges (Ruth 1:2–3; 2:1, 3; 4:3, 9). After his death, his two sons married local women. The ensuing story is narrated in the book named after Ruth, one of Elimelech's daughters-in-law. The story tells how, despite the death of all male members of his family, Elimelech's estate in Bethlehem remained in the family's hands through Ruth's brilliant maneuvering. The name in Hebrew may mean either "my God is sovereign," "the Divine King," or "my God is Milku." J.M.S.

Elioenai (el-ee-oh-ee'nī; a shortened form of Eliehoenai, Heb., "my eyes are toward God"). **1** A Judahite, descendant of the kings of Judah through David (1 Chron. 3:23–24). **2** A family leader in the tribe of Simeon (1 Chron. 4:36). **3** A Benjaminite of the clan of Becher (1 Chron. 7:8). **4** A Levite of the priestly clan of Pashur. He was condemned by Ezra for taking a foreign wife (Ezra 10:22) and may be the same priest who served in postexilic Jerusalem (Neh. 12:41). **5** A member of the clan of Zattu, likewise condemned by Ezra (Ezra 10:27).

Eliphaz (el'i-faz). **1** The eldest son of Esau and father of several Edomite clans, including Teman (Gen. 36:15–16). **2** The first and, presumably, oldest of Job's three friends (Job 2:11; 4:1; 15:1; 22:1; 42:7, 9). Assuming Job's basic piety, he urged submission. Eliphaz's designation, the Temanite, suggests he was from the area settled by the Edomite clan mentioned above. ***See also*** Job, The Book of.

Eliphelet (e-lif'e-let; Heb., possibly "God's deliverance" or "the divine deliverer"). **1** David's last son, born in Jerusalem to a nameless wife or concubine (2 Sam. 5:16). The repetition of the name in 1 Chron. 3:6 and 8 is difficult to explain (cf. 1 Chron. 14:5, 7). **2** One of David's strong men, son of Ahasbai (2 Sam. 23:34). The author of Chronicles may have named him Eliphal, son of Ur (1 Chron. 11:35). **3** A descendant of Saul and Jonathan, the third son of Eshek (1 Chron. 8:39). **4** The son of Adonikam, a leader returned from the Babylonian exile (Ezra 8:13; 1 Esd. 8:39). **5** The son of Hashum, husband of a foreign woman (Ezra 10:33; 1 Esd. 9:33). J.M.S.

Elisha (ee-lī'shuh; Heb., "El [God] is salvation"), a prophet of the northern kingdom of

Israel who was active for a
years (ca. 850–800 B.C.) d
Joram, Jehu, Jehoahaz, and
successor and disciple o
remembered in the biblical
wisdom and a worker of mi
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Elisha was a farmer who
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scholars have suggested th
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Samaria (2 Kings 6:32; cf.
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("the sons of the prophets"
1; 5:22; 9:1), and he freque
ters such as Bethel (2 Kings
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Elisha, in the dark robe, with N
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BOOK OF THE

NGS

he problems and sources common to both are
ond Kings continues the story of the Hebrew
iod from the reigns of Ahaziah of Israel and
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unt of the governorship of Gedaliah and the
ok thus covers the period from the middle of
xth century (see "Survey of . . . Bible Lands,"
terpreted in terms of the judgment of the Lord.

from the bed to which you have gone, but shall surely die.'" [7] He said to them, "What kind of man was he who came to meet you and told you these things?" [8] They answered him, "He wore a garment of haircloth, with a girdle of leather about his loins." And he said, "It is Eli'jah the Tishbite."

9 Then the king sent to him a captain of fifty men with his fifty. He went up to Eli'jah, who was sitting on the top of a hill, and said to him, "O man of God, the king says, 'Come down.'" [10] But Eli'jah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven, and consumed him and his fifty.

11 Again the king sent to him another captain of fifty men with his fifty. And he went up[a] and said to him, "O man of God, this is the king's order, 'Come down quickly!'" [12] But Eli'jah answered them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from

a Gk Compare verses 9, 13: Heb *answered*

th of Ahaziah, and the accession of Jehoram of place here (compare 3.5). **2–5:** *The lattice*, some failed to perform its function. *Baal-zebub* means Baal-zebul, meaning either "lord of the divine s and manifestations of the great Baal, the rival n.). Later, the name of this pagan deity became 0.25; 12.24; Mk.3.22; Lk.11.15–19). If Ahaziah he preferred Baal to the LORD. **9–16:** As before

54]

heaven and consumed him and his fifty.

13 Again the king sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Eli'jah, and entreated him, "O man of God, I pray you, let my life, and the life of these fifty servants of yours, be precious in your sight. [14] Lo, fire came down from heaven, and consumed the two former captains of fifty men with their fifties; but now let my life be precious in your sight." [15] Then the angel of the LORD said to Eli'jah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king, [16] and said to him, "Thus says the LORD, 'Because you have sent messengers to inquire of Ba'al-ze'bub, the god of Ekron,–is it because there is no God in Israel to inquire of his word?–therefore you shall not come down from the bed to which you have gone, but you shall surely die.'"

17 So he died according to the word of the LORD which Eli'jah had spoken. Jeho'ram, his brother,[b] became king in his stead in the second year of Jeho'ram the son of Jehosh'aphat, king of Judah, because Ahazi'ah had no son. [18] Now the rest of the acts of Ahazi'ah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

2 Now when the LORD was about to take Eli'jah up to heaven by a whirlwind, Eli'jah and Eli'sha were on their way from Gilgal. [2] And Eli'jah said to Eli'sha, "Tarry here, I pray you; for the LORD has sent me as far as Bethel." But Eli'sha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. [3] And the sons of the prophets who were in Bethel came out to Eli'sha, and said to him, "Do you know that today the LORD will take away your master from over you?" And he said, "Yes, I know it; hold your peace."

4 Eli'jah said to him, "Eli'sha, tarry here, I pray you; for the LORD has sent me to Jericho." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho. [5] The sons of the prophets who were at Jericho drew near to Eli'sha, and said to him, "Do you know that today the LORD will take away your master from over you?" And he answered, "Yes, I know it; hold your peace."

6 Then Eli'jah said to him, "Tarry here, I pray you; for the LORD has sent me to the Jordan." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on. [7] Fifty men of the sons of the prophets also went, and stood at some distance from them, as they both were standing by the Jordan. [8] Then Eli'jah took his mantle, and rolled it up, and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

9 When they had crossed, Eli'jah said to Eli'sha, "Ask what I shall do for you, before I am taken from you." And Eli'sha said, "I pray you, let me inherit a double share of your spirit." [10] And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it

b Gk Syr: Heb lacks *his brother*

(1 Kg.18.38), the power of God acting through Elijah is symbolized by fire. **17:** *Jehoram*, son of Ahab and king of Israel, must not be confused with his brother-in-law, *Jehoram the son of Jehoshaphat, king of Judah* (8.18,26).

2.1–25: Elijah, taken up to heaven, is succeeded by Elisha. As always, the power and greatness of Elijah are expressed by the ancient writer in terms of legend and miracle. According to Biblical tradition, only two men, Enoch (Gen.5.24) and Elijah, were worthy to be taken up by God without having to die. **1–2:** This *Gilgal* was north of *Bethel*. **3:** The expression *the sons of the prophets* refers not to physical relationship, but means "members of the prophetic order"; see 1 Sam.10.5. **11:** The *chariot of fire and horses of fire* continue the symbolism of fire (see

Remarks to the Staff of the Primary Children's Medical Center in Salt Lake City, Utah

September 18, 1991

Thank you very, very much. Thank you for that warm welcome. And let me just say how pleased I am to see Secretary Sullivan here today, to be with him. He's doing a superb job at HHS. He's just back from a trip, significant trip to Africa with the Vice President, was in Colorado yesterday. And when jet lag catches up with this guy, he's going to go like that, I think. [*Laughter*] But nevertheless, Lou, we're glad you're here.

And may I salute, of course, the Governor, who greeted us so kindly, and the Congressman, Congressman Hansen, and our two great Senators, Orrin Hatch and Jake Garn, who were earlier on, and the Lieutenant Governor of the State. And also I want to single out another man to whom Barbara and I still feel very close, the former Secretary of Education Ted Bell I see sitting over here. And to Mr. Anderson, the center chairman here, and to Dave Salisbury, who gave us that fascinating history of how all this came about, the chairman here, Mr. Parker, the CEO, and Dr. Simmons, the medical director of Primary Children's Medical Center, I want to particularly salute all of them. And to ladies and gentlemen and kids over here, it's a pleasure for me to be here today. And I really have enjoyed this brief but most informative tour of this magnificent facility.

An old adage counsels, "live and let live"—this adage says "live and let live." Well, this facility helps give life to kids. It's a state-of-the-art pediatric care center. It also towers as a monument to America's volunteer spirit.

For many years, the children of this area, the Intermountain area, supported Primary Children's with pennies, nickels, and dimes given on their birthdays. This selfless spirit of charity continues today with the giving of your time and of yourselves. I think of and salute hundreds of volunteers who donate more than a quarter million hours a year to children and those community representatives serving without pay as members of the governing board of the hospital.

I think, too, of your staff and physicians, a handful of whom I just met, one of whom, Dr. Floyd Seager, we have honored nationally as a daily Point of Light. He's sitting right over here. That's talking about voluntarism at its finest. That same generosity of his moved thousands of area residents, that volunteer spirit, to help build this facility. All helped Intermountain Health Care win the health care industry's highest honor for quality, the Healthcare Forum Witt Award.

On my tour of the hospital, we started by visiting the rehab unit. And then I saw many sick kids who have won their first battle, the battle for life, and are now fighting a second battle, and that's the battle for recovery. These kids really depend on your trust and your affection and your caring. And you, in response, fulfill the old Bible verse: "We were gentle among you, like a nurse taking care of her children."

Nowhere is this more important than in reducing infant mortality rates. We must reverse the factors that cause preventable infant deaths. That's why I've personally made what we call the Healthy Start program a Presidential initiative and a top national priority. It's also why I'm pleased, with Dr. Sullivan, to award Healthy Start program grants today to 15 communities that have shown urgent need, have developed excellent plans for addressing those needs, and have organized communitywide efforts to achieve results.

I asked the Congress for $57 million this year to help curb infant mortality; Congress appropriated only $25 million. We will use it as best we can; between $1 million to $2 million will go to each of these 15 communities. I am pleased that the Healthy Start program can begin immediately, but Congress must appropriate more money for this initiative next year. Together, let's show how America's most precious resource is America's ability to care.

In that spirit, let me close these brief remarks with a story about one of Barbara Bush's predecessors, a First Lady, in my view, a great First Lady, Pat Nixon. And once she toured a medical center and stopped to embrace a little girl blinded by rubella. For a few minutes, she talked to the girl and held her close. And then later, someone came over and told her that the

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child was deaf, as well as blind. Pat answered that she'd known that. "But she knows what love is," Mrs. Nixon said. "She can feel love."

Well, at Primary Children's, you feel that the minute you walk in here. Kids feel love every day of their lives. For that, we owe a debt of gratitude to everyone here who helps. I know you will remain, I'm confident that you will remain one of the finest pediatric care centers in the entire world.

It has been so inspirational to be with you. Congratulations, and best wishes to all of you, and best wishes especially to all of you. Thank you very, very much.

Note: The President spoke at 4:30 p.m. at the center. In his remarks, he referred to Secretary of Health and Human Services Louis W. Sullivan; Gov. Norman H. Bangerter of Utah; Representative James V. Hansen; Senators Orrin G. Hatch and Jake Garn; Lt. Gov. W. Val Oveson of Utah; former Secretary of Education Terrel H. Bell; Arthur S. Anderson, chairman of the board of trustees of the center; David Earl Salisbury, chairman of the board of trustees, and Scott Smith Parker, chief executive officer, Intermountain Health Care; Michael Anthony Simmons, medical director of the center; and Floyd Seager, a doctor at the center. A tape was not available for the verification of the content of these remarks.

Remarks at a Republican Party Fundraising Dinner in Salt Lake City, Utah

September 18, 1991

Thank you very, very much. Please be seated. And, Norm, thank you, sir, not only for that warm welcome, but to you and Colleen for your hospitality ever since we arrived at that magnificent airport rally out there. We felt the warmth of your hospitality, and I'm grateful to you. And don't apologize for this podium. Remember how the Queen of England did with the same podium—all you could see was her hat, so you came off pretty well compared to her. [*Laughter*]

I want to welcome also, as Norm generously did, Sam Skinner, who is our Secretary of Transportation. And once in a while the Democrats make a charge: no domestic agenda. And if they would only listen to our Secretary of Transportation, we would have had in place a fantastic new transportation program, in place and operating. But we're fighting a lot of old thinking in Washington. I'm convinced Sam is going to prevail, and he's doing a first-class job for transportation in this country. And I'm glad he's with us.

And let me salute, as warmly as I can, your two Senators. We don't control the United States Senate; we're playing defense a lot of the time. You've got to beat back bad ideas before you can get good ideas to even have a chance with the makeup and the political persuasion that controls the Senate. But in Jake Garn and in Orrin Hatch, we have two principled people who are not afraid to stand up against the current and who, because of this standing they have on both sides of the aisle, are able from time to time to get noble things accomplished. And I am grateful to both of them. I depend heavily on them and when it comes to holding the line up there in the Senate and moving forward as best we can. And so I want you to know how strongly I feel about the Utah representation in the Senate. And of course, Jim Hansen is with us, too, tonight. And he's doing a first-class job in the House. So, you've got good, strong representation in Washington.

I salute Governor Ashcroft, another dear friend that's got his responsibilities now in the National Governors' Association as well as doing the second-best job in the Nation according to Norm running his State, so—[*laughter*]—so, John, welcome to you and Janet.

And ever since I've gotten here, for the party types, the political people upon whom we all are going to depend so much next year—people are saying, we've got the great new chairman, a party chairman in the State of Utah. And you do. And he can't throw a curve ball maybe or a knuckle ball like Charlie Hough, but Bruce Hough is doing a first-class job. And I'm glad we have this young, energetic leader heading our party.

I want to salute Jack Roberts, who's with us tonight, the national committeeman. If I might be permitted a personal reminiscent of sorts, my dad served in the Senate with Senator Wallace Bennett. And they were

21 January 1992

MEMORANDUM FOR CURT

FROM: JAG

SUBJECT: QUOTES FOR RELIGIOUS BROADCASTERS

1) "Whatsoever things are pure...think on these things."
--New Testament: Phillippians 4:8

2) "The body is the soul's image; therefore keep it pure.
--Pope Xystus I: The Ring

3) "Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power.
--Alfred, Lord Tennyson

4) "Temperance is to the body what religion is to the soul -- the foundation of health, strength and peace.
--Tryon Edwards

5) "Let your moderation be known unto all men."
--New Testament: Phillippians, iv, 5

DOUG GAMBLE

424 - 36th Place
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Jan. 20/92

TO: CHRISTINA MARTIN
2 Pages

RELIGIOUS BROADCASTERS (Curt Smith)

IT'S ALWAYS A PLEASURE DRIVING OVER HERE FROM THE WHITE HOUSE. I THINK IF MOSES WERE AROUND TODAY, HE'D BE CALLED UPON TO PART THE TRAFFIC.

AFTER WHAT HAPPENED IN TOKYO, I LOOK UPON SAYING GRACE IN A NEW LIGHT. I USED TO SAY "THANK YOU FOR THIS FOOD," BUT NOW I SAY "PLEASE HELP ME MAKE IT THROUGH THIS DINNER."

I DON'T KNOW IF RELIGIOUS BROADCASTERS HAVE AN ADVANTAGE OVER OTHER PROGRAMMING, BUT SOMEONE TOLD ME TRIED TO CHANGE THE CHANNEL WHEN PAT ROBERTSON WAS SPEAKING, AND A BOLT OF LIGHTNING FLASHED ABOVE HIS ROOF.

THE BIBLE TELLS US ABOUT THE CONVERSION THAT TOOK PLACE ON THE ROAD TO DAMASCUS, BUT THIS BEING AN ELECTION YEAR, WE'RE HEARING MORE ABOUT CONVERSIONS TAKING PLACE ON THE ROAD TO NEW HAMPSHIRE.

YOU'RE STEADFASTLY REMINDING AMERICANS THAT THE 10 COMMANDMENTS MEAN WHAT THEY SAY, AND THEY'RE NOT GOING TO BE SENT BACK FOR A RE-WRITE.

MORE...

(Smith/Grossman)
January 21, 1992
Draft One
RELIGION

PRESIDENTIAL REMARKS: RELIGIOUS BROADCASTERS
SHERATON WASHINGTON HOTEL
MONDAY, JANUARY 27, 1992
2:00 P.M.

President Rose, Director Cook, ~~Dr. Robertson, and the entire membership of the~~ NRB. ~~((I enjoy talking to any group where if it takes divine intervention to save my remarks, help is close at hand.)) //~~

--and let me salute your leadership of the Latin Legion.

This marks the fifth time I have had the honor of addressing the annual convention of the National Religious Broadcasters. ((It's always a pleasure driving over here from the White House. I think if Moses were around today, he'd be called upon to part the traffic.)) //

((First, ~~of course,~~ I'm glad to see my friend Jerry Fallwell. I invited Jerry to go jogging with me this morning, but he had his own exercise plans. / He walked across the Potomac.)) //

old friend

((Then, there's my ~~former rival~~, Pat Robertson. Pat was telling me you have the lowest catering bill of any convention that comes to this hotel. // It's amazing how you can feed this entire multitude on seven loaves and fishes.)) //

A year ago we met in the first week of a crusade to protect what is right, and true. I came before you to talk of what was not a Christian or Jewish war -- not a Moslem war. It was a <u>just</u> war. // In the Persian Gulf we fought for good versus evil /

right versus wrong / dignity against oppression. America stood fast -- so that liberty could stand tall. //

Today, I want to thank you for helping America, as Christ ordained, "be a light unto the world." Your support honored the finest sailors / soldiers / Marines / Air Force / and Coast Guardsmen any Nation has ever known. // What they did in war, ~~so~~ let ~~we~~ us must now do in peace. // Just as our forces fought to defend our way of life, we need you to help instill the traditional values that make our way of life worth defending. //

Let me begin with some good news for modern man. According to Gallup surveys, no society is more religious than the United States of America. // Seven in ten Americans believe in life after death -- eight ~~in ten in a final Judgment Day and~~ that God works miracles. Nine in ten Americans pray. And more than nine in ten believe in God. // To which I say: Thank God. //

~~Sure,~~ of course, differences exist over theology. ((Some claim the stairway to heaven is climbed through good works. / Some believe that faith alone ~~brings you to~~ reaches the Pearly Gates. / Others think those gates welcome those who like horse shoes / fishing / baseball / and country music. / You understand: I'm not trying to stack the deck.)) //

Now, I know that is an Election Year. ((The Bible tells us about the conversion that took place on the Road to Damascus. / This being Primary Season, we're hearing more about conversions on the road to New Hampshire.)) // We see candidates promising this, and that -- espousing policies which are suddenly in

fashion. // Today, I want to talk of values which are always in fashion -- and which alone can sustain America. They remind us that while God can live without man, man cannot live without God.

The first value is ~~among the most~~ crucial values. I refer, of course, to the sanctity of life. You know my position. If you have doubt, let me restate it. We need policies that encourage adoption, not abortion. //

Next comes a value which gives life meaning: The self-reliance central to the dignity of work. // Go to the barrios of San Antonio, or the suburbs of St. Paul. There you will find people who ask only the same opportunity that allowed us to brave indepedence / push back the wilderness and end the Depression / and create the highest standard of living in the history of man. //

The Bible reminds us: "By thy sweat shall Ye know them." What we must do is give America's laborers the level playing field to keep us rich in goods, and spirit. // Tomorrow, my State of the Union Address will detail how we can nurture the creativity as old as 1776. Remember: // To this day, the only footprints on the moon are American footprints. / The only flag on the moon is the stars and stripes. // The knowledge that put it there is stamped: "Made in USA." // Tune in tomorrow, and see if you don't agree: Our program will help Americans outwork / outproduce / and outcompete any Nation in the world. //

((You know, I'm more familiar with you than you might imagine. // There are a lot of television stars here today. /

Some of you make more appearances on the Nation's screens than Johnny Carson. // I know how you're steadfastly reminding Americans that the 10 Commandments mean what they say, and they're not going to be sent back for a re-write.)) //

The next value I speak of must be cast in stone. // I speak of decency -- the moral courage to say what is right, and wrong. What good are possessions if we are spiritually bankrupt? The Good Book says it best: "What does it profit a man to gain the world if he shall lose his own soul?" // We need a Nation more like The Waltons than the Bundys -- more like Mayberry than Geraldo, Madonna, and Public Enemy. // Today, a rap song by the group "Ice Cube" urges burning Korean-owned stores. There is no place in America for such apostles of hate. If you agree with me, write -- call -- picket -- petition: Demand an end to the trash which poisons our kids's minds and perverts their souls. //

This brings me to a fourth value crucial to America: Belief in family -- the foundation of our strength. ((You know, I've been lucky -- five kids and a wonderful wife. // Having helped put them through college -- the kids, not Barbara -- I remember receiving letters from them, and there would always be a P.S. at the bottom. It was those three words that say so much about the special bond between parents at home and kids away at school. "Please send money.")) //

Phillippians reminds us, "Whatsoever things are pure . . . think on these things." To me, this is what the family is: A truly priceless bequest. // That is why I demanded that the

child-care legislation I signed in 1990 allow parents -- not bureaucrats -- to decide how to care for their children. I would not see the option of religious-based child care restricted or eliminated. // The family is also why our education program -- America 2000 -- insists on choice in public schools. // We need more emphasis on the three R's -- and less on kooky left-wing curricula. // Last week, I announced another pro-family decision: Expanding the pre-school program to serve all those who are eligible -- the largest funding increase in Project Head Start history. // Finally, families will stay together only if drugs do not drive them apart. As Elijah drove the prophet Baal [BALE] out of Israel, we must erase drugs from the face of America. //

I will be honest: We have not yet done that. But in the spirit of the occasion, let me add: Our progress has been miraculous. // Over the past four years, marijuana, crack, and cocaine use has declined. What's more, today kids aged 9 to 12 are the most anti-drug group in America. The highest at-risk is ages 13 to 17 -- but last year / for the first time / 13-year-olds mirrored the behavior of pre-teenagers. //

Drugs effect a myriad of issues: On the one hand, they increase AIDS and homelessness. On the other, drugs mar the productivity essential to prosperity. // That's why -- literally -- we should thank God for the drug use decline. The drop in use proves we were right in our assault on substance use. To those who press for its legalization, I say that legalization is

tantamount to surrender -- and "surrender" is not a word contained in America's vocabulary. //

Instead, we will continue our war against drugs -- just as we did against Saddam Hussein. // Over the last four years, more kids talked about drugs with their parents and teachers. Another force for good has been America's print and electronic media -- the major source of drug information and the primary "influencer" on drug use, especially among the young. // They have helped reawaken America's conscious -- which is America's greatness -- which, in turn, is our hope for tomorrow. // This afternoon, I will unveil our 1992 drug strategy to build on these beginnings. It will say no to drugs. It will also say yes to life. //

To stop drug use will require caring, and community: As The Sound of Music says, "All the love [we] can give." // Let me tell you a story. Once, a great First Lady -- Pat Nixon -- toured a medical center and stopped to embrace a little girl blinded by rubella. For a few minutes, she talked to the girl and held her close. Later, someone came over and told her that the child was deaf as well as blind. // Pat answered that she had known that. // "But she knows what love is," Mrs. Nixon said. "She can feel love." //

America's love is conveyed in many ways. In what it detests: Bigotry, tyranny, and the blotch of injustice. In what it reveres: The inalienable rights that include the freedom to think, dream, worship, and, yes, vote as we please. // To preserve our freedom, America once deposed a king / fought a

great Civil War / twice this Century sent brave sons and daughters to every corner of the globe. // Yet freedom is not ours alone. So we have exported it, militarily -- to Korea, the Gulf, and yes, Viet Nam. // We must export it, economically -- not building fences around America, but convincing other Nations to tear their fences down. // Above all, we have exported it, spiritually -- so that today, freedom of religion lights the world from South America to the Soviet Union. Not because America wanted it -- but because God willed it. //

This brings me to the final value that sustains America, and sustains the values I have mentioned: Work and decency, family and freedom, and the sanctity of life. // A belief in prayer -- and through prayer, in the One through whom all things are possible. // No country can claim a special place in God's heart. Yet we are better as a people because He has a special place in ours. // I asked one of my grandkids how he felt about prayer. He said: "Just try getting through a math test without it." // Then, there was the little boy who once said this prayer: "God bless mother and daddy, my brother and sister. And, oh God, do take care of yourself -- because if anything happens to you we're all sunk." //

In Sunday school, children are taught that God is everywhere -- but in public school they find that He's absent from class. It's time to end this mockery. // I continue to support a belief held by the overwhelming majority of Americans: The right to voluntary school prayer. // Today, I call on the Congress to

pass a Constitutional Amendment putting the Faith of our Fathers back in our schools. //

The values I have spoken of can find the daily truth that comes on one's knees. // I believe with all my heart that God cannot be America's President without a belief in God and in prayer. I also believe America will be a kinder, and gentler, place if we live the eternal teachings of the Sermon on the Mount. //

Lincoln was once asked during the darkest days of the Civil War whether he thought God was on our side. He replied: "The question is whether we are on God's side." // Let that be our essence as a people -- and our message as a Nation. Thank you for this occasion. God bless you, and the most wondrous land on earth -- these United States of America.

# # # #