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...ception. Violence — which is a contradiction of love — can only be vanquished by a true conversion of heart.

While Christians work in every way possible to change the structural conditions which lead people, especially the young, to violence, they know that it is the victory of grace over sin that leads to peace and reconciliation.

Speech to Youth

Special to The New York Times

DENVER, Aug. 14 — Following is an excerpt from the prepared remarks by Pope John Paul II at a prayer vigil here tonight. Some of the remarks were delivered in French and Italian. The text and translations were provided by the Vatican.

With the passing of time, the threats to life do not lessen. They grow enormous. Not just threats from outside, from the forces of nature or from some Cain who murders Abel, but threats programmed in a scientific and systematic way. The 20th century has been a time of massive attacks against life, an unending series of wars and a continuing slaughter of innocent human beings. The false prophets and the false teachers have been very successful.

Likewise, false models of progress have led to endangering the earth's proper ecological balance. Manmade in the image and likeness of the Creator was meant to be the good shepherd of the environment in which he exists and lives. This is an ancient task, which the human family carried out with fair success down through history, until in recent times man himself has become the destroyer of his own natural environment. In some places this has already happened, or is happening.

But not only that. That is spreading to an anti-life mentality, an attitude of hostility to life in the womb and life in its last stages. Precisely when science and medicine are achieving a greater capacity to safeguard health and life, the threats against life are becoming more insidious. Abortion and euthanasia — the actual killing of another human being — are hailed as rights and solutions to problems, an individual's problem or society's.

The slaughter of the innocents is no less sinful and devastating simply because it is done in a legal and scientific way. In the modern metropolis, life — God's first gift, and the fundamental right of every individual, on which all other rights are based — is often treated as just one more commodity to be organized, commercialized and manipulated according to convenience.

All this happens while Christ, the Good Shepherd, wants us to "have life." He sees everything that threatens life. He sees the wolf coming to ravage

and scatter the sheep. He sees all those who try to get in to the sheepfold but who are thieves and robbers. He sees so many young people throwing away their lives in a flight into irresponsibility and falsehood.

Drug and alcohol abuse, pornography and sexual disorder, violence: these are grave social problems which call for a serious response from the whole of society, within each country and on the international level. But they are also personal tragedies, and they need to be met with concrete interpersonal acts of love and solidarity, in a great rebirth of the sense of personal answerability before God, before others and before our own conscience. We are out brothers' keepers!

people not rebel against this situation, especially against the moral evil which flows from personal choices? Why do so many acquiesce in attitudes and behavior which offend human dignity and disfigure the image of God in us? The normal thing would be for conscience to point out the moral danger to the individual and to humanity contained in the easy acceptance of evil and sin. And yet, it is not always so. Is it because conscience itself is losing the ability to distinguish good from evil?

In a technological culture in which people are used to dominating matter, discovering its laws and mechanisms in order to transform it according to their wishes, the danger arises of also wanting to manipulate conscience and its demands. In a culture which holds that no universally valid truths are possible, nothing is absolute. Therefore, in the end — they say — objective goodness and evil no longer really matter. Good comes to mean what is pleasing or useful at a particular moment. Evil means what contradicts our subjective wishes. Each person can build a private system of values.

Young people, do not give in to this widespread false morality. Do not stifle your conscience. Conscience is the most secret core and sanctuary of a person, where we are alone with God. "In the depths of his conscience man detects a law which he does not impose upon himself, but which holds him to obedience."

That law is not an external human law, but the voice of God, calling us to free ourselves from the grip of evil desires and sin, and stimulating us to seek what is good and true. Only by listening to the voice of God in your most intimate being, and by acting in accordance with its directions, will you reach the freedom you yearn for. As Jesus said, only the truth will make you free. And the truth is not the fruit of each individual's imagination. God gave you intelligence to know the truth, and your will to achieve what is morally good. He has given you the light of conscience to guide your moral decisions, to love good and avoid evil. Moral truth is objective, and a properly formed conscience can perceive it.

But if conscience itself has been corrupted, how can it be restored? If conscience, which is light, no longer enlightens, how can we overcome the moral darkness? Jesus says: "The eye is the body's lamp. If your eyes are good, your body will be filled with light, if your eyes are bad, your body will be in darkness. And if your light is darkness, how deep will the darkness be!"

But Jesus also says: "I am the light of the world. No follower of mine shall ever walk in darkness; no, he shall possess the light of life."

study NYT
6/15
pope's message to youth

Katie ~

FYI! Just in case
you wanted to learn the
song so you can sing
along at the end!

Shirley

Chris

Reid & Emily

File

PHOTOCOPY
PRESERVATION

I Believe

Words and Music by
 ERVIN DRAKE, IRVIN GRAHAM
 JIMMY SHIRL and AL STILLMAN

Moderately (with much expression)

Piano

The piano introduction consists of two staves. The right hand plays a series of eighth notes ascending and then descending, while the left hand plays a steady eighth-note accompaniment. A dynamic marking of *f* (forte) is present. The tempo/mood is indicated as *Moderately (with much expression)*. A *rall.* (rallentando) marking appears towards the end of the introduction.

Moderately (with much expression)

The first system of the song features a vocal melody and piano accompaniment. The key signature has three flats (B-flat major/D-flat minor). The tempo/mood is *Moderately (with much expression)*. Chord symbols above the staff include *mp*, *Ab*, *Ab/G*, *Fm*, *Fm7/Eb*, *Db*, and *Eb7*. The lyrics are: "I BE-LIEVE for ev-'ry drop of rain that falls, a flow-er / I BE-LIEVE a - bove the storm the small - est pray'r will still be".

The second system continues the vocal melody and piano accompaniment. Chord symbols above the staff include *Ab*, *Ab7-9*, *Dbmaj7/Eb*, *Ab*, *Ab+*, *Fm*, *Fm add Eb*, and *Fm7*. The lyrics are: "grows, heard. / I BE-LIEVE that some-where in the / I BE-LIEVE that some - one in the".

The third system concludes the vocal melody and piano accompaniment. Chord symbols above the staff include *Bbm*, *Eb7*, and *Ab*. The lyrics are: "dark - est night, a can - dle glows. / great some-where hears ev-'ry word.".

Ab Fm7 Cm/Eb Db G7

I BE-LIEVE for ev - 'ry - one who goes a - stray, some - one will
 Ev - 'ry time I hear a new-born ba - by cry, or touch a

C Cmaj7 C7 C7-9 1. Fm Fm7 Bbm7

come to show the way. I BE-LIEVE..
 leaf or see the

Bbm Eb7 Eb7sus Eb7 2. Fm cresc. Ab Fm C7 Fm rall.

I BE - LIEVE. sky, Then I know

Bbm Eb7 Ab Bbm9 Eb7-9 Ab⁹

why I BE - LIEVE!