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WHITE HOUSE STAFFING MEMORANDUM

DATE: 04/28/88 ACTION/CONCURRENCE/COMMENT DUE BY: 2:00 p.m. Friday 04/29/88

SUBJECT: PRESIDENTIAL REMARKS: DROPBY SEMINAR ON RELIGIOUS RIGHTS IN THE U.S.S.F
(04/28 8:00 p.m. draft)

	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HOBBS	<input type="checkbox"/>	<input type="checkbox"/>
BAKER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HOOLEY	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DUBERSTEIN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	KRANOWITZ	<input checked="" type="checkbox"/>	<input type="checkbox"/>
MILLER - OMB	<input type="checkbox"/>	<input type="checkbox"/>	POWELL	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BAUER	<input checked="" type="checkbox"/>	<input type="checkbox"/>	RANGE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CRIBB	<input checked="" type="checkbox"/>	<input type="checkbox"/>	RISQUE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CRIPPEN	<input type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
CULVAHOUSE	<input checked="" type="checkbox"/>	<input type="checkbox"/>	SPRINKEL	<input type="checkbox"/>	<input type="checkbox"/>
DAWSON	<input type="checkbox"/>	<input checked="" type="checkbox"/>	TUTTLE	<input type="checkbox"/>	<input type="checkbox"/>
DONATELLI	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<u>DOLAN</u>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<u>FAULKNER</u>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
GRISCOM	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<u> </u>	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please provide any comments/recommendations directly to Tony Dolan by 2:00 p.m. on Friday, April 29th, with an info copy to my office. Thanks.

RESPONSE:

Wherever you reference "the Ukraine" - the "the" should be deleted according to Nadia McConnell who is Exec. Director of the Millenium of Christianity Committee. It's a very sensitive issue among Ukrainians. ~~The~~ Ukraine is a country. Also please add more reference to the fact that the UK. Catholic Church is forced to hold services clandestinely in forests

Rhett Dawson
Ext. 2702

Thank you.

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RESPONSE:

Excellent!

TKC/awm

Rhett Dawson
Ext. 2702

(Gilder/ARD)
April 28, 1988
8:00 p.m. SS

PRESIDENTIAL REMARKS: DROPHY SEMINAR ON RELIGIOUS RIGHTS
IN THE U.S.S.R.
TUESDAY, MAY 3, 1988

Thank you. Thank you all very much and welcome to the East Room of the White House.

This room has seen many important people: Presidents, diplomats, world statesmen, but none more important, none of greater faith and moral courage than these four men we are honored to have with us. Father Chibaev, Reverend Matveiuk, Mykola Rudenko, and Josef Begun: I promise that the witness of faith you have brought here today will not be confined within these four walls, or forgotten when this meeting is ended -- I will carry it in my heart, and I will speak it on my lips, when I travel to the Soviet Union at the end of this month to meet with General Secretary Gorbachev.

As I have in the past, I will make it clear to him that the continuing persecution of religion inside the Soviet Union remains one of the greatest obstacles to improved relations between our two nations. And I will say to him that the most fitting way to mark the millennium of Christianity in Kieven Rus would be the release of all religious prisoners and prisoners of conscience -- and granting the right of all the peoples and all the creeds of the Soviet Union to worship their God, free from fear, harassment, and interference.

You have, of course, been hearing this afternoon about the first signs of progress: The presence of these four men here today is testimony to the fact that our witness, here in the

West, can have an impact on the Soviet system. Some of the more well-known religious prisoners and dissidents have been allowed to emigrate. Some churches are allowed to organize and file for recognition, and for the first time in years, the Soviets are printing Russian language Bibles.

These are encouraging signs, but they are as yet only signs. What we are looking for ultimately is a willingness to accept real change, real glasnost, when it comes to matters of religion. Some religious dissidents have been released, but many more still languish in Soviet jails and labor camps, enduring terrible privations, even torture, because they refuse to renounce their belief. About 400 of these brave souls are known to us by name, but Anatoli Sharansky estimates that the total number of religious prisoners numbers at least five to six thousand.

While some churches, mostly Russian Orthodox, have been allowed to open, many other congregations are denied recognition, and therefore legality, even though they meet all the state requirements. The Roman Catholic Church is still outlawed and persecuted -- at the same time that a few Orthodox churches have been allowed to reopen, over ___ Roman Catholic churches, long closed, have been demolished in the Ukraine.

Religious instruction of children, organizing study groups, running Sunday schools, producing or distributing religious literature -- even providing charitable help for those in prison -- are all still illegal activities. Catholic religious orders are banned, while Orthodox communities are so restricted that there are only 7 monasteries and 10 convents. And about

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So while we welcome every positive step taken by the Soviet authorities -- we must at the same time make it clear that this is just a beginning. Bibles should not be collector's items and a fresh coat of paint does not constitute religious liberty.

Let me also say, in particular, that the plight of Soviet Jews is one that has taken up much of our official time -- and is very close to my heart. The world watches, waits, and hopes. It is time to open the doors fully to emigration and to full freedom -- for all faiths -- to teach, practice, and propagate their religion.

Lenin predicted that once the grandmothers died, nobody would remember that there had been a church in Russia. Religion, he believed, would become an historical relic, confined exclusively to museums of atheism. That isn't the way things have turned out. The church in Russia is still full of grandmothers, women who were little children in 1917, and they are being joined in increasing numbers by the younger generation, disillusioned by the atheistic state, longing to satisfy that need, that hunger that no man-made institution can ever fulfill.

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It is not surprising that totalitarian societies treat religion as an enemy. Revolutions devoted to reshaping man as if he were so much clay must deny one of the most basic teachings of religion -- that after God shaped Adam from dust, He breathed into him the divine principle of life.

There's a wonderful passage in Doctor Zhivago, in which Pasternak speaks of his bitter disillusionment with the philosophy of materialism and the bloody revolution it has spawned. "When I hear people speak of reshaping life," he says, "I fall into despair.... People who say that they have never understood a thing about life -- have never felt its breath its heartbeat.... They look on it as a lump of raw material that needs to be processed by them, to be ennobled by their touch. But life is never a material, a substance to be molded... life is the principle of self-renewal, it is constantly renewing and remaking itself and changing and transfiguring itself, it is infinitely beyond your or my obtuse theories about it."

Infinitely beyond -- the history of the 20th century has too often been brutal and tragic, but it has taught us one lesson

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How many Christian martyrs, how many saints, have been swallowed by the system, unknown to all but God, how many men and women, like Anna Chertkova, have had their faith tested, seemingly beyond human endurance.

But in the crucible of pain, the faith of the peoples of the Soviet Union is becoming pure and hard -- and unbreakable. As Moses led his people from bondage in Egypt; as the early Christians not only withstood pagan Rome, but converted an empire; we must pray that the millennium of Christianity in Kieven Rus will mean freedom -- complete and uncompromised freedom -- for the faithful in Russia, in the Ukraine, the Baltic States, and all the region of the Soviet Union.

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Thank you all very much and God bless you.

(Gilder/ARD)
April 28, 1988
8:00 p.m.

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IN THE U.S.S.R.
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Masters

(Gilder) / APP
April 28, 1988
6:30 p.m.

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Thank you all very much and God bless you.

Tony Edit

(Gilder)
April 28, 1988
5:00 p.m.

PRESIDENTIAL REMARKS: DROPHY SEMINAR ON RELIGIOUS RIGHTS
IN THE U.S.S.R.
TUESDAY, MAY 3, 1988

Thank you. Thank you all very much and welcome to the East Room of the White House.

This room has seen many important people: Presidents, diplomats, world statesmen, but none more important, none of greater faith and moral courage than these four men we are honored to have with us, ~~today~~. Father Chibaev, Reverend X Matveiuk, Mykola Rudenko, and Josef Begun: I promise that the witness of faith you have brought here today will not be confined within these four walls, or forgotten when this meeting is ended -- I will carry it in my heart, and I will speak it on my X lips, when I travel to the Soviet Union at the end of this month to meet with General Secretary Gorbachev.

As I have in the past, I will make it clear to him that the continuing persecution of religion inside the Soviet Union remains one of the greatest obstacles to improved relations between our two nations. And I will say to him that the most fitting way to mark the millennium of Christianity in Kiev en Rus would be the ~~immediate~~ release of all religious prisoners and prisoners of conscience -- and granting the right of all the peoples and all the creeds of the Soviet Union to worship their X God, free from fear, harassment, and interference.

X You have, of course, been hearing this afternoon ~~of some of~~ ^{about} the first signs of progress: The presence of these four men here today is testimony to the fact that our witness, here in the

~~have my impact~~
 West, can ~~bring effective pressure to bear~~ ^{have an impact} on the Soviet system. Some of the more well-known religious prisoners and dissidents have been allowed to emigrate. Some churches are allowed to organize and file for recognition, and for the first time in years, the Soviets are printing Russian language Bibles.

These are encouraging signs, but they are as yet only signs. ~~But what we are looking for ultimately is a demonstration of a willingness to~~
 Unfortunately, they do not, as yet, demonstrate a willingness to accept real change, real glasnost, when it comes to matters of religion. ~~For every~~ ^{Some} religious dissident ~~that has~~ ^{have} been released, but many more still ~~continue to~~ ^{of languish} in Soviet jails and labor camps, enduring terrible privations, ~~and~~ ^{even} tortures because they refuse to renounce their belief. About 400 of these brave souls are known to us by name, but Anatoli Sharansky estimates that the total number of religious prisoners numbers at least five to six thousand.

While some churches, mostly Russian Orthodox, have been allowed to open, many other congregations are denied recognition, and therefore legality, even though they meet all the state requirements. The Roman Catholic church is still outlawed and persecuted -- at the same time that a few Orthodox churches have been allowed to reopen, over ___ Roman Catholic churches, long closed, have been demolished in the Ukraine.

Religious instruction of children, organizing study groups, running Sunday schools, producing or distributing religious literature -- even providing charitable help for those in prison -- are all still illegal activities. Catholic religious

orders are banned, while Orthodox communities are so restricted that there are only 7 monasteries and 10 convents.

X And about those bibles, ~~the~~ ^{have promised to} authorities ~~are~~ printing 100,000 copies ⁱⁿ for a country of 250 million people. ^{And now, we will hear that there is a "paper shortage" and even more 100 thousands may not be printed.}

~~Some have said that these concessions, the few churches allowed to reopen, are the equivalent of the Potemkin villages, designed only to mollify the West and dampen criticism. That is why,~~ ^{So} while we welcome every positive step taken by the Soviet authorities -- we must at the same time make it clear that this is just a beginning. Bibles should not be collector's items and a fresh coat of paint does not constitute religious liberty.

^{Smart} Lenin predicted that once the grandmothers died, nobody would remember that there had been a church in Russia. Religion he believed, would become an historical relic, confined exclusively to museums of atheism. ~~I don't think he'd be too~~ ^{I had meant} ~~happy about~~ the way things have turned out. The church in Russia is still full of grandmothers, women who were little children ^{in 1917,} ~~when Lenin was alive,~~ and they are being joined in increasing numbers by the younger generation, disillusioned by the atheistic state, longing to satisfy that need, that hunger that no man-made institution can ever fulfill.

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Even under the present state of persecution, roughly 100 million people in the Soviet Union -- or more than a third of the population -- proclaim some form of belief in God. That contrasts favorably to some Western nations, and overwhelms the 19 million Soviet citizens who are members of the Communist party. And one wonders, for how many of them is Marxism ^{really} ~~still~~ a conviction rather than ~~a~~ convenience, a means simply for advancement.

It is not surprising that totalitarian societies treat religion as an enemy. Revolutions devoted to reshaping man as if he were so much clay ^{must deny} ~~would forget~~ one of the most basic teachings of religion -- that after God shaped Adam from ^{him} ~~the Earth~~, he breathed into ^{him} the divine principle of life.

There's a wonderful passage in Doctor Zhivago, in which Pasternak speaks of his bitter disillusionment with the philosophy of materialism, and the bloody revolution it has spawned. "When I hear people speak of reshaping life," he says, "I fall into despair.... People who say that ^{they} have never understood a thing about life -- they have never felt its breath its heartbeat.... They look on it as a lump of raw material that needs to be processed by them, to be ennobled by their touch. But life is never a material, a substance to be molded.... life is the principle of self-renewal, it is constantly renewing and remaking itself and changing and transfiguring itself, it is infinitely beyond your or my obtuse theories about it."

Infinitely beyond -- the history of the 20th century has too often been brutal and tragic, but it has taught us one lesson

that should fill our hearts with hope and joy, for we have found that the more religion is oppressed, the ~~more they try to~~ ^{greater the attempt to} extinguish that life principle, that divine spark, the more fiercely it glows.

The testimony of the gulags is one of ~~horrible~~ suffering, yes, but it is also one of transcendence, devotion, and sanctity. Even conversion. We think of Alexander Solzhenitsin's famous prison conversion; and the case of the Soviet psychiatrist, Anatoli Koryagin -- recently released after serving 6 years for exposing the abuse of psychiatry in the Soviet Union, ~~he~~ ^{he} sought baptism as soon as he arrived in the West.

And we think of heroism and courage that can only remind us of the early Christian martyrs. One such is Anna Chertkova, ^{recently released after being} held in a Soviet Psychiatric hospital since 1973, for no other crime than her faith. Confined in a general ward with mentally disturbed patients, ^{she was} ~~and~~ injected with the psychotropic drug Sulphazin which left her with uncontrollable tremors in her jaw that have spread to her whole body.

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How many Christian martyrs, how many saints have been swallowed by the system, unknown to all but God, how many men and women, like Anna Chertkova, have had their faith tested, seemingly beyond human endurance.

But in the crucible of pain, the faith of the peoples of the Soviet Union is becoming pure and hard -- and unbreakable. As

Moses led his people from bondage in Egypt, as the early Christians not only withstood pagan Rome, but converted an empire, we my pray that the millennium of Christianity in Kiev^en Rus will mean freedom -- complete and uncompromised freedom -- for the faithful in Russia, in the Ukrain^e, and the Baltic States, and all the region of the Soviet Union.

And if we pray, we might want to use the words of the 22nd psalm:

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OR Alfonsas Svarinskas, a 62 year old Lithuanian priest, who has spent 18 years in prison and is not scheduled to be released until 1990. He is gravely ill and has petitioned for permission to go abroad to receive medical care -- so far, his petition has been denied.

Or Sigitas Tamkevicius, imprisoned, among other things, for organizing a Christmas party for children. Or Bishop Jullllllijonas Steonnavicius, in internal exile since 1961 for refusing to collaborate with the authorities. Of the Baptist minister, Nikolai Boiko: first arrested in 1968, at 65 he suffers from heart disease and wonders if he will ever return to his wife and 8 children.

Or Vladimir Rusak, a Russian Orthodox deacon, arrested in 1986 for criticising his church's cooperation with the Soviet government -- not due to be released until 1993.

Or Bishop Mykhailo Hawryliw, who came out from the underground to petition the Soviet government to legalize the Ukrainian Catholic church -- he was drafted into the army and served for 3 months cleaning up the radioactive contamination around the Chernobyl nuclear power plant.

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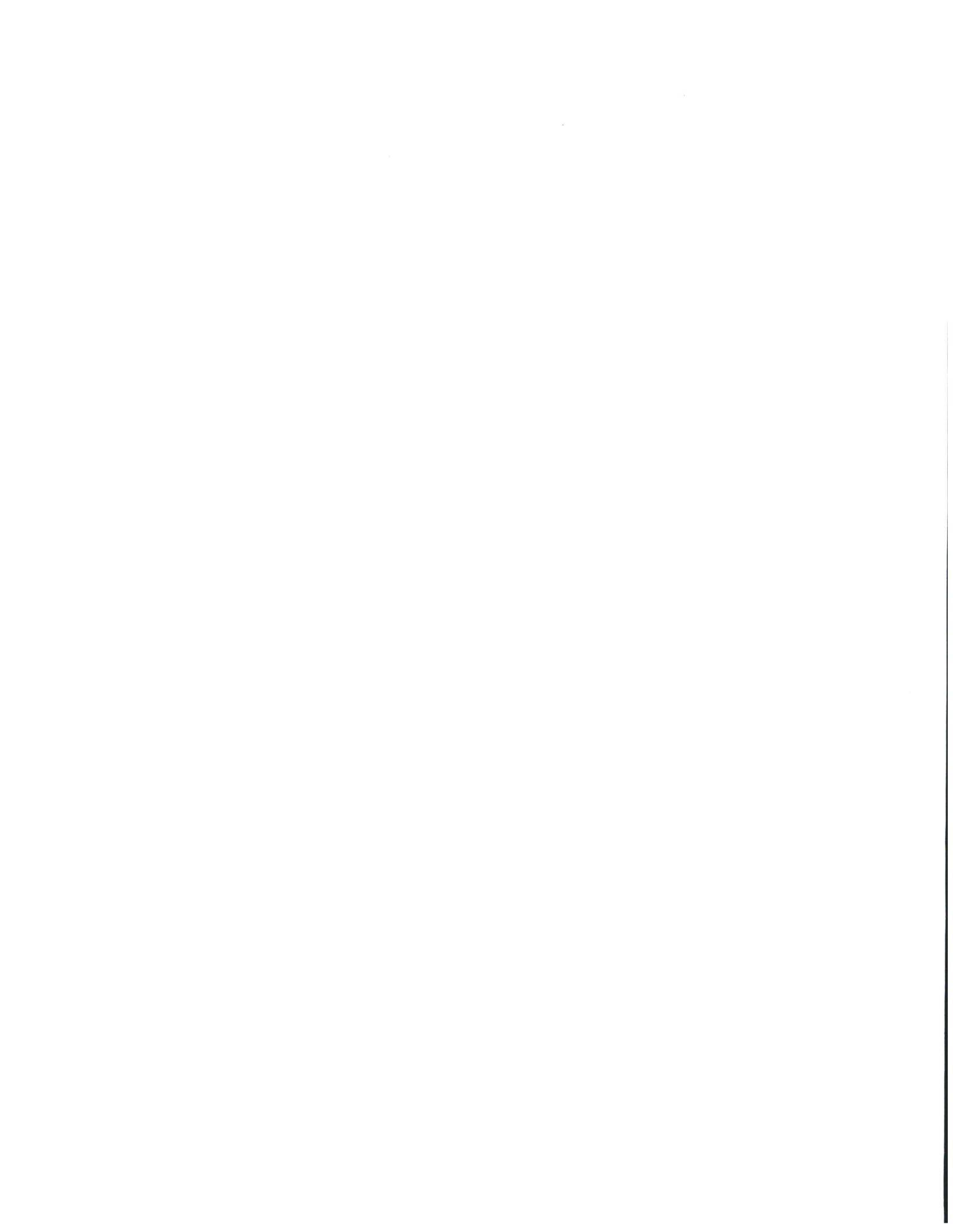
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Moses led his people from bondage in Egypt, as the early Christians not only withstood pagan Rome, but converted an empire, we ^{may} pray that the millennium of Christianity in Kiev en Rus will mean freedom -- complete and uncompromised freedom -- for the faithful in Russia, in the Ukrain, and ⁱⁿ the Baltic States, and all the region of the Soviet Union. (X) (X)

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April 25, 1988

MEMORANDUM FOR JOSH

FROM: CAROL *Chase*

SUBJECT: Religious Briefing

The basics of the event is the President should express his understanding and empathy for the problem of religious freedom in the Soviet Union. He should recognize and acknowledge that some loosening are occurring, yet that they are not enough. Examples:

- Some churches are able to organize and file for recognition (Most under the auspices of Russian Orthodox).
- Other groups, meeting all state requirements, are denied recognition. (This denial systematically occurs with the Ukrainian church).
- For the first time in years, the Soviets are printing Bibles.
- Yet, the 100,000 slated for print, fall short of the needs of 47 million Christians.

The four believers who were persecuted are all recent emigres. (Sketchy biographical information attached on all but one). The President could recognize their suffering -- perhaps even the "goodness" in their release -- and then go on to mention that others are still suffering for their faith, and we haven't, and will not, forget them. (Examples attached. The story marked with * is one Lisa J. thought we should mention. The others are still in prison or exile).

Other stories:

-- American seminarian visiting Soviet Union witnessed the beating of Soviet seminarian. (I've called Rome for details).

-- Russian Orthodox priest who is unable to gain permission to run a parish. He expressed his conviction and desire to serve the body of Christ by his willingness to be a sexton and sweep the Church floors. He wants to stay in the Soviet Union and to serve Christians, in any way he can, he's just consistently denied permission.

RR can mention that he's grateful for what has been done in the name of religious freedom, but acknowledge that he aware that so much more can be done. We can in no way give the Soviets a blue ribbon when they haven't yet passed the course.

It is also a speech in which the President could get philosophical. The idea -- embodied in the millenium -- of the hope that comes from enduring faith. Moses led the people out of Egypt, they faced many hardships, what kept them going was the faith that Gpd would lead His people. Perhaps no people better exemplify the raw quality of true faith -- born of suffering -- than the Soviets.

There is hope: the believers in the Soviet Union have gone through a lot yet, they can be confident that the Regime can never extinguish the flame of faith. The grip of faith in people's hearts can never be broken.

RR could quote the 22nd Psalm:

PSALMS 21, 22

8 Your hand will find out all your enemies;
Your right hand will find out those who hate you.
9 You will make them as a fiery oven in the time of your anger;
The LORD will swallow them up in His wrath, and He will devour them.
10 Their offspring Thou wilt destroy from the earth, and their descendants from among the sons of men.
11 Though they intended evil against Thee, and devised a plot, they will not succeed.
12 For Thou wilt make them turn their back; Thou wilt aim with Thy bowstrings at their faces.
13 Be Thou exalted, O LORD, in Thy strength; We will sing and praise Thy power.

PSALM 22

A Cry of Anguish and a Song of Praise.

For the choir director; upon Ajeleth Hashshahar. A Psalm of David.

MY God, my God, why hast Thou forsaken me?
Far from my deliverance are the words of my groaning.
2 O my God, I cry by day, but Thou dost not answer; And by night, but I have no rest.
3 Yet Thou art holy, O Thou who art enthroned upon the praises of Israel.
4 In Thee our fathers trusted; They trusted, and Thou didst deliver them.
5 To Thee they cried out, and were delivered; In Thee they trusted, and were not disappointed.

8 vs. 10:10
9 Or, of your presence
Mal. 4:1
Lam. 2:2
Ps. 50:3
18 Lit., fruit
Lit., seed
Ps. 37:28
11 Lit., stretched out
Ps. 2:1-3
Ps. 10:2
12 Lit., make ready
Ps. 18:40
Ps. 7:12, 13
13 Ps. 59:16, 81:1
17 Lit., the hand of the morning
1 Or, Why art Thou so far from helping me, and from the words of my groaning?
Lit., roaring
Matt. 27:46; Mark 15:34
Ps. 10:1; Job 3:24; 19:6; 32:3; 38:8
2 Lit., there is no silence for me
Ps. 42:3, 88:1
3 Or, dost inhabit the praises
Ps. 99:9
Deut. 10:21; Ps. 148:14
4 Ps. 78:53
107:6
5 Or, ashamed
vs. 49:23
6 Job 25:6; Is. 41:14
Ps. 31:11
7 Or, me
8 I.e., make mouths at me
Ps. 79:4; Is. 53:3; Luke 23:35; Matt. 27:39; Mark 15:29
8 Lit., Roll, another reading is He committed himself
Ps. 91:14; Matt. 27:43
9 Ps. 71:5, 6
10 Lit., a bomb
vs. 46:3; 49:1
11 Or, distress
Ps. 71:12
Deut. 14:26; Ps. 72:12; Is. 63:5

6 But I am a worm, and not a man,
A reproach of men, and despised by the people.
7 All who see me sneer at me;
They separate with the lip, they wag the head, saying,
8 Commit yourself to the LORD; let Him deliver him;
Let Him rescue him, because He delights in him.
9 Yet Thou art He who didst bring me forth from the womb;
Thou didst make me trust when upon my mother's breasts.
10 Upon Thee I was cast from birth;
Thou hast been my God from my mother's womb.
11 Be not far from me, for trouble is near;
For there is none to help.
12 Many bulls have surrounded me;
Strong bulls of Bashan have encircled me.
13 They open wide their mouth at me,
As a ravening and a roaring lion.
14 I am poured out like water,
And all my bones are out of joint;
My heart is like wax;
It is melted within me.
15 My strength is dried up like a potsherd,
And my tongue cleaves to my jaws;
And Thou dost lay me in the dust of death.

12 Ps. 22:1; 68:30; Deut. 32:14; Amos 4:1
13 Job 16:10; Ps. 35:21; Lam. 2:16; 3:46; Ps. 10:9; 17:12
14 Lit., my inward parts
Job 30:16; Ps. 31:10; Dan. 5:6; Josh. 7:5; Job 23:16; Ps. 73:26; Nah. 2:10
15 Lit., to
Ps. 38:10; John 19:28; Ps. 104:29

PSALMS 22, 23

16 For dogs have surrounded me;
A band of evildoers has encompassed me;
They pierced my hands and my feet.
17 I can count all my bones.
They look, they stare at me;
18 They divide my garments among them,
And for my clothing they cast lots.
19 But Thou, O LORD, be not far off;
O Thou my help, hasten to my assistance.
20 Deliver my soul from the sword,
My only life from the power of the dog.
21 Save me from the lion's mouth;
And from the horns of the wild oxen Thou dost answer me.
22 I will tell of Thy name to my brethren;
In the midst of the assembly I will praise Thee.
23 You who fear the LORD, praise Him;
All you descendants of Jacob, glorify Him,
And stand in awe of Him, all you descendants of Israel.
24 For He has not despised nor abhorred the affliction of the afflicted;
Neither has He hidden His face from him;
But when he cried to Him for help, He heard.
25 From Thee comes my praise in the great assembly;
I shall pay my vows before those who fear Him.
26 The afflicted shall eat and be satisfied;

16 Or, An assembly
Another reading is Like a lion, my
Ps. 56:6, 7
Matt. 27:35; John 20:25
17 Luke 23:27, 35
20 Ps. 35:8
21 Ps. 22:13
22 Lit., paw
Ps. 37:14
Ps. 35:17
23 Ps. 34:4; 118:5, 120:1
24 Ps. 40:10; Heb. 2:12
25 Ps. 135:19; 20 Ps. 86:12
26 Ps. 33:8
27 Ps. 69:33
28 Ps. 69:17; 102:7
31:22; Heb. 5:7
28 Ps. 35:18; 40:9; 10 Ps. 61:8; Eccl. 5:4
29 Or, poor
Ps. 107:9
Ps. 40:18
Ps. 69:32
27 Some versions read Him
Ps. 2:8; 82:8
Ps. 86:9
28 Ps. 47:7; Obad. 21; Matt. 6:13
Ps. 47:8
29 Lit., fat ones
Or, did not
Ps. 17:10; 45:12; Hab. 1:16
Ps. 28:1; Is. 26:19
Ps. 89:48
30 Lit., A seed
Ps. 102:28
Ps. 102:18
31 Ps. 40:9; 71:18
Ps. 78:6
1 Or, do
Ps. 78:52; 80:1; Is. 40:11; Jer. 31:10; Ezek. 34:11-13
1 Pet. 2:25
Ps. 34:9; 10; Phil. 4:19

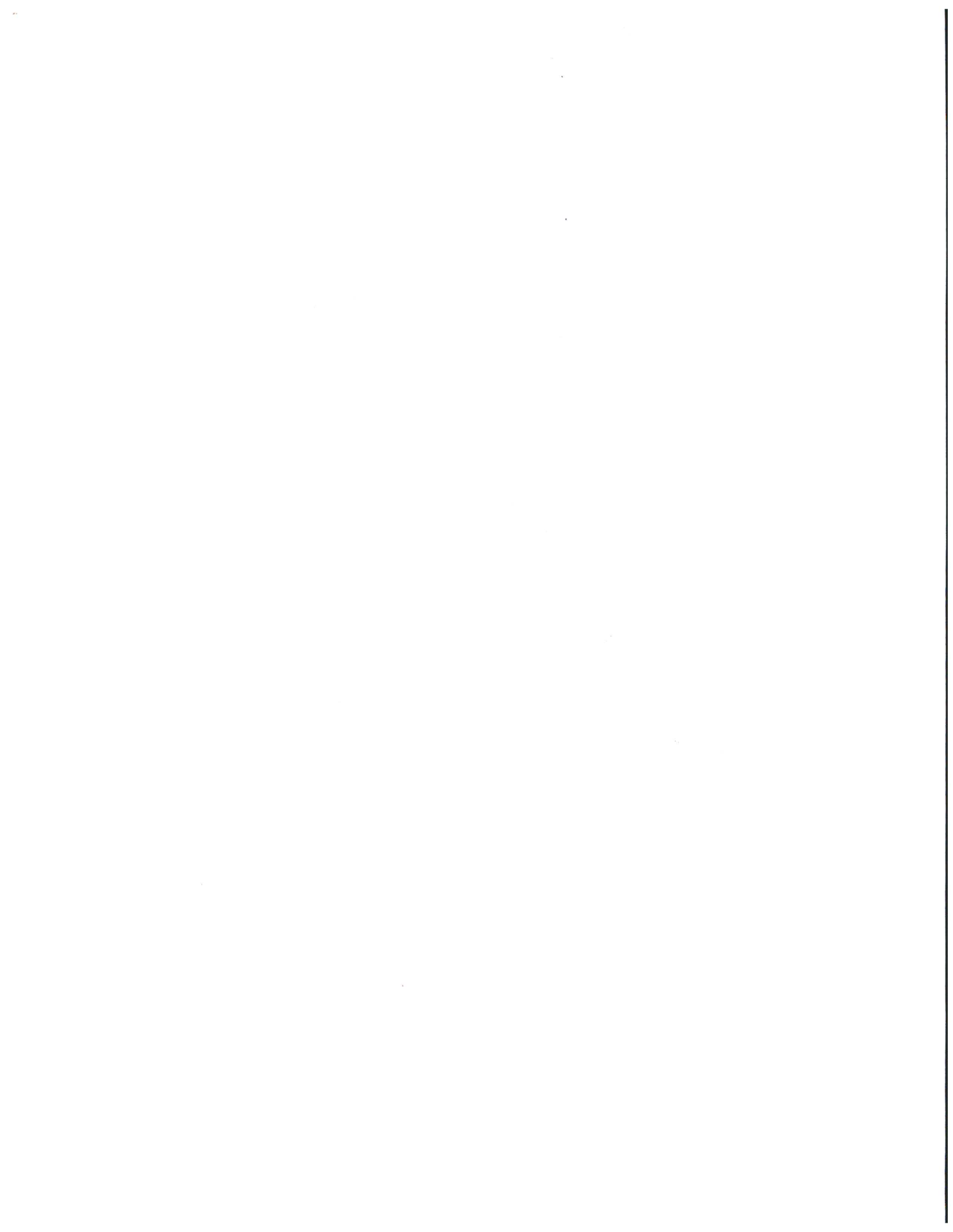
Those who seek Him will praise the LORD.
Let your heart live forever!
27 All the ends of the earth will remember and turn to the LORD,
And all the families of the nations will worship before Thee.
28 For the kingdom is the LORD's,
And He rules over the nations.
29 All the prosperous of the earth will eat and worship,
All those who go down to the dust will bow before Him,
Even he who cannot keep his soul alive.
30 Posterity will serve Him;
It will be told of the Lord to the coming generation.
31 They will come and will declare His righteousness
To a people who will be born, that He has performed it.

PSALM 23

The LORD, the Psalmist's Shepherd.
A Psalm of David.

THE LORD is my shepherd, I shall not want.
He makes me lie down in green pastures;
He leads me beside quiet waters.
3 He restores my soul;
He guides me in the paths of righteousness
For His name's sake.
4 Even though I walk through the valley of the shadow of death,

2 Lit., waters of rest
Ps. 65:11-13; Ezek. 34:14
Prov. 7:17
3 Lit., tracks
Ps. 19:7; 5:8; 31:3; Ps. 85:13; Prov. 4:11; 8:20
4 Or, valley of deep darkness
Job 10:21, 22; Ps. 107:14



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during Czarist times, designed only to mollify the West and dampen criticism. It seems to me, however, that we must hope that it is more. Every bible that is printed means one more soul that may be touched by the word of our Lord. Every church synagogue or mosque that is allowed to open is one more place where the community of faithful may gather to worship and glorify His name. So we must welcome every positive step taken by the Soviet authorities -- at the same time making it clear that bibles should not be collector's items and that a fresh coat of paint does not constitute religious liberty.

I suppose it should come as no surprise that revolutions devoted to reshaping man, like so much clay, find religion so profoundly discomfiting, for religion teaches us that man is more than his material being, that

Each of the great Western religions -- Judaism, Christianity and Islam -- look to man's origins in the book of Genesis, where God breathed the divine essence into the clay of man's material body.

It is that sacred and divine spark that animates life, that exists within each individual, no matter how lowly, that cannot be reshaped