

THE WHITE HOUSE
WASHINGTON

Date 3/31

To: JOHN PODESTA, RAHM, ELENA KAGAN

From: The Staff Secretary

ANY OBJECTION?

LEG AFF WANTS TO GET

UP TO THE HILL BY

1:00 PM

- JEAN

Chron



URGENT DRAFT

'98 MAR 31 PM 12:07

Dear Mr. Chairman:

On March 28, 1998, I sent a letter to the Leadership addressing my concerns regarding H.R. 2400, the Building Efficient Surface Transportation and Equity Act of 1998. As the House prepares to consider this bill, it is my fervent hope that the Lowey-Canady .08 provision be adopted.

As the crime rate continues to drop nationwide, we still lose an American to drunk driving every thirty minutes -- every half hour a family is shattered and a child, parent or neighbor is lost forever. Setting a uniform limit for impaired driving at .08 blood alcohol content (BAC) will help us crack down on the drunk driving epidemic and put a stop to these needless deaths. In addition, a uniform standard will also allow adults to drink responsibly and moderately.

Attempts should not be made to deviate from this sensible standard. This should not be a partisan issue, but rather an opportunity for the House to act in a bipartisan fashion to save lives and serve America. I look forward to continuing to work together to make the .08 standard a reality.

Sincerely,

The Honorable Bud Shuster
Chairman
Committee on Transportation and Infrastructure
House of Representatives
Washington, D.C. 20515

Approved by:
GMB
DOT
Stein



Orthodox Union

UNION OF
ORTHODOX
JEWISH
CONGREGATIONS
OF AMERICA

איחוד
קהילות
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באמריקה

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March 25, 1998

ב"ה
98 MAR 31 AM 9:02

KASHRUTH DIVISION

President
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RABBI MENACHEM GENACK

Rabbinic Administrator (1950-1972)
RABBI ALEXANDER S. ROSENBERG

Ms. Ann Lewis
Assistant to the President
Director of Communications
The White House
Washington, D. C. 20502

Dear Ann,

Enclosed please find the next missive to the President. The piece is authored by Rabbi Walter S. Wurzbarger. He is the past President of the Rabbinical Council of America and of the Synagogue Council of America, and Adjunct Professor of Philosophy at Yeshiva University.

Sincerely,

Rabbi Menachem Genack

Send to Millie?

Yes

no

3131/98

C.

Walter S. Wurzbarger

138 Hards Lane

Lawrence, New York 11559

With a seemingly trivial change in wording, the Bible succinctly sums up the achievement of our Patriarch Abraham. When Abraham dispatched his loyal servant Eliezer on an important mission, he makes him take an oath by "the Lord, the God of heaven and the God of the earth." (Genesis 24:3). A few verses later. Abraham reassures Eliezer that his difficult mission will be crowned by success, because "the God of heaven, who took me from my father's house...will send His angel before thee" (Genesis 24:7).

A famous Midrashic comment explains why the second verse omits any reference to the God of the earth. According to Genesis Rabbah (59:11), before Abraham embarked on his life's work, God was not as yet recognized as the God of the earth. It was because of Abraham's tireless efforts that God was acknowledged both as the God of heaven and of the earth.

Unfortunately, nowadays, many religious circles are still tempted to consign God to the heavens. It is, indeed, comforting to declare in the words of the poet, Tennyson, "God is in His heaven, all is right with the world" and close one's eyes to the harsh realities of injustice, oppression and brutality which are rampant on earth. But Abraham did not seek an escape from his earthly responsibilities by a flight into transcendental realms. His faith prompted him not to reconcile himself to the prevalence of evil, want and suffering but to struggle against it with all his

might. He truly understood that "to keep the way of the Lord was to do righteousness and justice"(Genesis 18:19). Far from being "an opiate of the masses," religion stimulates our responsiveness to the staggering ills that plague society and prods us to combat them to the best of our abilities.

The hallmark of an authentically religious person is the desire to place oneself at the disposal of the Almighty to complete the work of Creation. According to Rabbi Joseph B. Soloveitchik, the Almighty purposely left the world in an unfinished state so that human beings, who bear the image of God, should be given the mission to function as His partners in completing the process of creation.

Our task is not to affirm that "all's right with the world, because there is a God in heaven." Instead, our faith in Him should galvanize us into actions designed to make the world more "all right" than we found it.

A handwritten signature in cursive script, likely belonging to Rabbi Joseph B. Soloveitchik, positioned below the main text.