

has been unwavering. On behalf of the United States House of Representatives, I am honored to wish them all the best on this very joyous occasion.

#### HONORING SEAN MANNION

##### HON. ELIOT L. ENGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. ENGEL. Mr. Speaker, I rise to speak in praise of a man who came to the United States from Ireland and has in every way made his adopted country a better place for his coming.

Sean Mannion is being honored by his colleagues in the Riverdale Post of the American Legion for his four years of service as Commander of the Post.

Sean came to us from County Mayo in 1958. He served his new country in the army as a combat engineer from 1960 to 1962 in Camp McCoy, Wisconsin, Fort Sheridan, Illinois, Fort Leonard Wood, Missouri and Fort Dix, New Jersey, seeing more of the United States than most citizens born here. He was on a ship heading towards Cuba during that missile crisis when the Soviet ships pulled back.

Sean's wife of almost 30 years, Marion, also comes from County Mayo. They have two children, Sean Jr. and Aundree. Sean and his family live in Riverdale where he has become part of the fabric of the community. At Saint Gabriel's Church he is a eucharistic minister and for ten years he has served on the Parish Council. He also gives his time to the Concourse House where he helps the homeless and the destitute.

Next year Sean will serve as County Commander of the American Legion in the Bronx. If the United States were to place ads for immigrants, Sean is the kind of person we would want to apply. He brings a sense of service, of giving, and of helping others.

I am proud to stand for him today for he epitomizes what America is and how its immigrants have made this country great.

#### SALUTING SIENA HEIGHTS COLLEGE

##### HON. NICK SMITH

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. SMITH of Michigan. Mr. Speaker, I rise today to honor Siena Heights University in Adrian, Michigan.

On July 1, 1998, Siena Heights College will officially change its name to Siena Heights University. Siena Heights was founded in 1919 by the Adrian Dominican Sisters, and for nearly 80 years, has served the needs of southeast Michigan.

Currently Siena Heights has seven degree completion centers that stretch across southeast Michigan. It is a student-centered education facility that serves a wide range of students, from traditional students to adults seeking to complete their degrees. Siena Heights is also a mission-driven University that is always ready to respond to the changing needs

of society. I know the faculty and student body share my belief that learning is a life-long experience.

On the first day of July, when the name change is official, I am certain that Siena Heights will continue to fulfill its great commitment to educational excellence.

I join our community in saluting this wonderful institution for its dedication to higher education and congratulate the university on its name change.

#### A TRIBUTE TO RICHARD F. TEERLINK

##### HON. GERALD D. KLECZKA

OF WISCONSIN

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. KLECZKA. Mr. Speaker, I rise today to pay tribute to Richard F. Teerlink, Chairman of Milwaukee-based motorcycle manufacturer Harley-Davidson, Incorporated, who will be honored Wednesday, July 8, 1998, by the State of Israel Bonds organization at a National Corporate Tribute Dinner in Milwaukee. Rich will be presented with the prestigious Israel 50th Anniversary Award by the government of the State of Israel in recognition of his past and ongoing support of Israel's economic development, involvement in humanitarian causes and distinguished service to business and industry.

Rich Teerlink has served in a variety of positions since joining Harley-Davidson in 1981 as the firm's Chief Financial Officer. He skillfully guided the company's return to public ownership and its revitalization while in various leadership positions, as President, then Chief Executive Officer and later in his current role as Chairman of the Board. He also serves on the Board of Directors of several other successful Milwaukee-area businesses and organizations. Mr. Teerlink's efforts in our community are quite diverse, as reflected by the committee which organized the July 8th tribute dinner. It consists of elected officials—from both political parties—on the local, state and national level; corporate, business and financial types; leaders in the Jewish community, and education.

I came to know Rich Teerlink several years ago when I discovered that the police officers assigned to protect Capitol Hill were riding non-American made motorcycles. Knowing that Milwaukee-based Harley-Davidson is the largest provider of police motorcycles in the world, I found it disturbing that their cycles were not part of the standard uniform for the Capitol Hill police force. With help from other pro-American business Members of this body, I am proud to say that the Capitol police force today includes Harley-Davidson.

Again, I'm pleased to join in this well-deserved tribute to Richard Teerlink. Milwaukee thanks you for all your efforts.

#### PERSONAL EXPLANATION

##### HON. MARK E. SOUDER

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. SOUDER. Mr. Speaker, on June 16 on Rollcall No. 233, I was in the chamber and

voted, but my vote for some reason was not recorded. I would have voted "yea" on House Resolution 401, expressing the sense of the House concerning promotions in American schools.

#### HONORING BRONX SHEPHERDS RESTORATION CORPORATION

##### HON. ELIOT L. ENGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. ENGEL. Mr. Speaker, a little more than a decade ago the Bronx Shepherds Restoration Corporation was organized by ministers and lay people to help save a borough that, while growing again, was in serious need of help. They decided that their goal would be to stimulate the physical, economic and social rehabilitation of their neighborhoods, while simultaneously providing spiritual sustenance and leadership.

The Bronx Shepherds, who come from throughout the Bronx, chose an area to help that had many public housing projects and a growing number of families on public assistance. They have worked in many areas to help these people, from weatherization and job training to renovating vacant buildings and sponsoring and marketing homes for low- to middle-income families. They also worked to complete a 267-unit condominium project in cooperation with the New York City Housing Partnership.

A large part of the effort by the Bronx Shepherds has gone to training young people for jobs and helping them complete their education. More than 300 young people got their high school equivalency diplomas and the Bronx Shepherds trained another 300 in housing maintenance and repair. They also have programs to move children under 6 who have tested positive for lead in their blood to safe homes and have initiated another program for the frail/elderly.

The Bronx Shepherds are a model of what a group can do to help the community and the people in it. I am honored to stand here today to praise their many good works and their persistence in accomplishing them.

#### EASTER IS OUTRAGEOUS

##### HON. FRANK RIGGS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. RIGGS. Mr. Speaker, I would like to bring to my colleagues' attention a sermon delivered on Easter Day (April 12, 1998) by the Very Reverend Pierce Klemmt, Rector of Christ Church in Alexandria, Virginia. I feel the sermon contains many concepts that we, as elected leaders, should keep in mind as we carry out the people's business on the House Floor.

#### EASTER IS OUTRAGEOUS

I have preached Easter morning for a quarter of a century. Year after year I would unravel the Easter miracle ... make it sound reasonable ... plausible ... accessible ... especially for the hard to budge agnostics and intellectuals whose families can only get

them all dressed up and into church this one Sunday of the year. One way or another, I would argue the *reasonableness* of the resurrection. Appealing to the laws of natural theology, I can hear myself saying: "All you have to do, folks, especially evident in this glorious season of spring, for God's sake just look around you... See how living things spring forth from the remains of winter's death... see how new things constantly, cyclically rise from the dead and buried." From the tombs of winter to the resurrection of spring! A green-thumb parishioner actually recommended one year for me to submit my Easter sermon to *Home and Garden* for possible publication! This suggestion has irritated me ever since. It sent me to reflecting on how unreasonable Easter really is.

When you get right down and chew on it... think *hard* on the resurrection... open yourself to its persistent mystery... its pretty outrageous stuff. Say all you want about the new and living rising from the old and dead; Easter defies reason.

Madeleine L'Engle calls Easter "the most brilliant of all blessings." Easter, she says, "outrages" life on our terms. "It turns upside down our matter of fact, hi-tech, everything explainable world. It offends our sense of intellectual justice. It takes reason to the woodshed."

Thought of more as a relationship than something to prove, Easter truth, at its core, is a kind of *betrothing*. Easter is a betrothing. Easter gospel isn't working from only a corner's ensemble of facts... the kind of cold facts Pilate wanted from Jesus when he interrogated: "What is truth? Give me the facts and I'll get you off the hook! What is your truth!"

Easter is the truth Pilate couldn't hear and we can't hear still. Pilate couldn't hear it because he was loyal to a power that was threatened by the truth standing in front of him. After all Jesus was the groom of God's betrothing... and unconditional love disturbs people with quid pro quo loyalties.

Easter truth is God's way of beckoning us to surrender old loyalties and begin anew... unconditionally.

Easter as betrothal begins by becoming supremely loyal... devoted to a Sunday community of people. And may I add for those of you who haven't been here since Christmas, a *Sunday after Sunday community people*. And then in time it is becoming loyal to God's family of people beyond our own scope of interest and need for admiration. It has to do with loyalty, fidelity, and communion with people who work more from love... from possibility and hope rather than fact, appraisal... caution. A bean encounter Easter does not make it. Easter pushes the stakes into the sand far beyond anyone's expected reach.

The resurrection outrageously challenges the habits of our hardened hearts, our limited horizons, our shortness of breath. Remember John Updike's series of *Rabbit* books? Near the end of *Rabbit at Rest* his hero, in an 11th hour effort, leaps furiously around a basketball court. His heart bursts and Updike writes, "The heart—it is tired and stiff and full of crud"... Of course, Updike's story was a parody of the typical American heart: Tired and stiff and full of crud. Easter is for opening the coronaries of our gasping and stuck hearts, delivering oxygen, to make us supremely loyal to God's people through Jesus Christ and therefore to each other, the whole human family. It is being open to God's truth; truth that human loyalties often ridicule.

If Easter is outrageous, then believing in Easter should make us outrageous people. Right? People whose hearts are tired and stiff and full of crud are people like the Apostle Peter in the Bible before Good Fri-

day. Like Peter, we follow the Lord halfway to Calvary's cross, but forget about the other half. As for most of us, are we not like the crowd gathered on Good Friday, not there to cheer the crucifixion, but also not there to protest it? And so failing to realize that compassion without confrontation is hopelessly sentimental, the people went home beating their breasts, just as we do today, preferring guilt to be responsibility.

I believe Easter faith makes religiously outrageous people... often, unreasonable people. Not obstinate, just firm. We frequently talk about saints as the strong, quiet types. But Easter people I know are saints in another key. God brings them out when faced with "R" rated situations. Those saints are not the strong and silent, they are the foolish and brash... loud and long... loud and long alike... like... like well... Bella. (Remember Bella? Congresswoman from New York?) Say what you want about her politics and hats... it was truth that she was most open-minded about... truth about politicians, labor laws, racism, war... the truth about... church going people. I think if Bella had been around town during the Holy Week in Jerusalem with Jesus and his half-hearted disciples, she would have been kicking and screaming at the authorities all the way from Gethsemane to the foot of the cross. She would have been carrying posters of protest all the way up and down the Via Delosa!

There was a cartoon in the paper eulogizing Bella last week. Did you see it? A disagreeable looking Saint Peter is pictured holding the Big Book at the entrance to heaven. A rotund woman dragging two suitcases and sporting a floppy hat has just kicked down the pearly gates and is shown marching well on her way into heaven. St. Peter murmurs, "Come in, Ms. Abzug!"

Bella was an Easter person. Or take the Bishop Daniel Deng Bul, our partner in genocidal-ridden Sudan. Out of a God-given love for his drowning people, he stares down the governmental oppressors and says: "You have bulldozed down our churches and schools and clinics in Khartoum, but here, in my diocese, in this refugee camp, with my people, (he draws a line in the sand) your destruction stops here."

For Christmas, Easter betroths compassion with confrontation... marries compassion to confrontation. They become one flesh. Without confrontation, compassion is pathetically sentimental.

Easter is a betrothing. As such it is two sided. It represents a demand as well as a promise... a demand that we not simply sympathize with our tears the crucified Christ, but that we pledge our loyalty to the one risen beyond our deadlines. And, as Pam stated a few weeks ago, that means an end to all loyalties for people and institutions that crucify. For example, while we are enjoying our current economic bonanza and therefore asking less and less questions of justice and tolerating more and more bad behavior, and more and more spurious journalism about facts and rumors that don't count, how can we think the Risen Lord would applaud our economic system? A system that clearly reverses the priorities of his mother's Magnificat-filing the rich with good things while sending the poor empty away.

Loyalty to the Risen Lord stirs... mettles... compassion with confrontation. It is being outrageously loyal to God's people, not just to those whom we like and find agreeable.

Easter is being outspoken when people are separated from what God promises to all.

Easter is preferring responsibility to guilt... And this, my friends, is what makes Easter unreasonable, irrelevant to our lives, certainly not easy. Easter is not for just life

after death. Easter, at its heart, is a bold conversion... every day you roll out of bed, you got to decide for it, saying, "I will not separate my compassion from the hard work of confrontation." At Christmas, God did the unthinkable. God came down and became human... dwelt among us full of grace and truth. But this is only going halfway... At Easter God did the outrageous... we are risen with Christ... we become like him in our deaths.

## HONORING AMANDA RACHOR AND THE SPINOZA BUDDY BEAR PROJECT

**HON. BILL REDMOND**

OF NEW MEXICO

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 24, 1998

Mr. REDMOND. Mr. Speaker, many of my colleagues may have heard tragic stories like the one I will now share \* \* \* a little girl loses both her mother and her father before her ninth birthday, leaving her virtually alone. She is sent to live with relatives and must grow up without either of her parents.

Tragedies like this occur everyday in America, leaving thousands of children each year feeling scared and alone.

Eight-year-old Amanda Rachor of New Mexico has a story just like this. Amanda's mother died when she was 4, and her father died just last summer, leaving Amanda alone. She went to live with an aunt and uncle in a nearby town, but found it difficult to cope with her loss.

However, the American Legion Auxiliary Unit in Amanda's community presented her with Spinoza, a soft brown teddy bear programmed with words of encouragement and uplifting songs. Thanks to this bear, Amanda has learned to cope with her parents' death and is responding well to counseling. Spinoza has helped Amanda overcome her personal tragedy.

All of us know children like Amanda who could use Spinoza's encouragement, children who have lost loved ones or are themselves suffering from a terminal illness. This bear can reach out to each of them, as it has to Amanda, easing the fear and filling the loneliness with a friend.

In closing, I am pleased to commend the members of American Legion Auxiliary Unit 77 in Logan, NM, for using the "Spinoza Buddy Bear Project" to make a real difference in Amanda's life and in the lives of countless other children. In addition, I encourage my colleagues today to thoughtfully consider this project for their own communities.

## END WEAPONS SALES TO IRAN

**HON. SCOTTY BAESLER**

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 24, 1998

Mr. BAESLER. Mr. Speaker, I would like to express my disappointment in the Administration for its recent decision to veto the Iran Missile Proliferation Sanctions Act, H.R. 2709.

Russia has been a key source for selling weapons technology to Iran. Intelligence reports have confirmed that Iran already has a