

Those officiating at the ceremony included: Michael Berebitsky, president of the Jewish Federation of Greater Toledo; Rabbi Samuel Weinstein, Temple Shomer Emunim; Cantor Judy Seplowin, Temple Shomer Emunim; Cantor David Friedes, Temple Bnai Israel; Rabbi Arnold Bienstock, Temple Bnai Israel; Judah Segal, executive director of the Jewish Federation of Greater Toledo and Jewish community representatives; Cantor Evan Rubin, Congregation Etz Chayim; Rabbi Edward Garsek, Congregation Etz Chayim; and Rabbi Sokobin.

Mr. Speaker, Rabbi Sokobin spoke on behalf of our entire community when he said of the death of Prime Minister Rabin: "We all now share a pain which will not go away."

Then he reminded us of the life of Prime Minister Rabin:

[All his life, almost all his years were years of war. He was a first generation Sabra born of parents who fled persecution in Europe. His parents met when they fought side by side defending the Jews of the Old City who were defenseless when attacked in the orchestrated riots, the pogroms, of 1920. As a child of the thirties he was aware of tragedy enveloping the Jews of Europe. In Palestine, there were descriptions of horror as European Jewry was being wrapped in bloody shrouds of hatred. He was very conscious, deeply affected, by both the hatred of Jews in Europe and the enmity of Arabs.

His youthful passion was agronomy. He wanted to plant, to cultivate, to inspire the sacred soil to flourish. A young man of exceptional intelligence, at Kadoorie Agricultural School, he was the number one student. He achieved the highest score, comparable to one SAT scores, in Palestine. But he gave up his personal dream and accepted onerous responsibility. He became a soldier. He dropped the plowshare and took up the sword. His adult life was the sword. His army service was dedicated to killing. As a young man he killed, personally. Later, as a military commander he directed others that they might kill. He was well acquainted with death.

His final evening of life, at a rally for peace he joined in singing the song: Shiru shir la-shalom, sing a song of peace].

Mr. Speaker, it is our desire as the Toledo community on an interfaith and interdenominational basis to journey to the Middle East and to Israel as we recommit ourselves as witnesses to peace and in his memory and in our own way help Prime Minister Rabin's dream of peace reach ultimate fulfillment.

May God rest his soul and give comfort to his family, the people of Israel, and peace-loving peoples everywhere.

Mr. Speaker, I include the remarks of Rabbi Sokobin for the RECORD, as follows:

I have stood before you and represented you in other dolorous occasions. During moments of personal grief when your beloved lay before you and your grief required articulation you turned to me for words to tell of the immensity of your sorrow. I spoke for you other times as well. When we all were gripped by unbearable excruciating communal anguish such as that time of evil when the Israeli athletes were massacred at Munich. Who can forget our emotions when there was that craven attack on Yom Kippur, our holiest of days. We have gathered together as caring community too many

times when implacable enemies used the sword and inflicted unbearable pain.

Each time that I spoke to and for the community, I faced my own humanness and my own personal limitations. I could not explain those verities which were beyond my ken. I could not really interpret the activities of others that were outside of my understanding. I could not and still cannot understand, comprehend, the depth of hatred in some that they would wage war and commit terrorism. I could not and still cannot understand the malignity and cruelty of human beings who are willing to, who desire to, inflict excruciating pain on others.

But in the past it was enemies of the Jewish people who were uncompromising and unrelenting in their hostility. It was enemies who had views of destruction on their lips. This is the first time where the ripping, searing pain was caused, generated, not by a foe. What crushes my soul, causing agonizing soul searching, is what so many have said with simple majesty, "Jews don't kill Jews." Until now it has been a truism, an irrefutable axiom, that the political and ideological cannibalism that infects and contaminates other societies has not tainted Jewish life. Until now!

Yitzhak Rabin's life was taken by a senseless, irrational, stupid and unthinking act. That the finger that pulled the trigger had pointed to words in Torah is unthinkable! That a Jew could denigrate all that we represent, our ideals, our sanctified mission, the visions enunciated in our tradition, our God given flawless purposes is monstrous. We all now share a pain which will not go away. That this pain would be generated by the assassination of Yitzhak Rabin is also unthinkable. He in his life represented Israel's and the Jewish people's highest hope. In the moments prior to his death he exemplified and epitomized the torturous path of our people in our generation.

All his life, almost all his years were years of war. He was a first generation Sabra born of parents who fled persecution in Europe. His parents met when they fought side by side defending the Jews of the Old City who were defenseless when attacked in the orchestrated riots, the pogroms, of 1920. As a child of the thirties he was aware of tragedy enveloping the Jews of Europe. In Palestine, there were descriptions of horror as European Jewry was being wrapped in bloody shrouds of hatred. He was very conscious, deeply affected, by both the hatred of Jews in Europe and the enmity of Arabs.

His youthful passion was agronomy. He wanted to plant to cultivate, to inspire the sacred soil to flourish. A young man of exceptional intelligence, at Kadoorie Agricultural School, he was the number one student. He achieved the highest score, comparable to our SAT scores, in Palestine. But he gave up his personal dream and accepted onerous responsibility. He became a soldier. He dropped the plowshare and took up the sword. His adult life was the sword. His army service was dedicated to killing. As a young man he killed, personally. Later, as a military commander he directed others that they might kill. He was well acquainted with death.

His final evening of life, at a rally for peace he joined in singing the song: Shiru, shir la-shalom, sing a song of peace! He was blessed with active intelligence, deep commitment, dedication and unusual ability but he was not endowed with a singing voice. But he sang, Shini Shir la-shalom which is the Israeli equivalent of sixties song. "All we are asking, is give peace a chance." This was his final vision, his hope. He wanted the blessing to live to see his Israel proud, strong, productive, living in amity and concord in the family of nations. He wanted to lead his

country and his people who had been tortured by generations of war, a people who knew well the torment of mangled bodies and hasty funerals, to peace. He had walked with grieving families accompanying their loved ones to their place of peace in the military cemetery. Now he asked them to walk with him on a path of hope, not of promises, but trust and faith. He asked them to sing a new song, a song of peace.

We have gathered together on this sorrowful and melancholy evening not to mourn a man. By any measurable standard he was immensely successful and fulfilled. He was a richly loved and loving husband, parent and grandparent. He was an eminent soldier and statesman, honored by the world for his achievements. Beyond these accomplishments, which reflected both his leadership qualities and his humaneness, Yitzhak Rabin fulfilled a fundamental Biblical mandate

And they shall beat their swords into plowshares

And their spears into pruning hooks

Nation shall not lift up sword against nation

Neither shall they learn war anymore. (Micah 4:3)

This memorial service honors Yitzhak Rabin, a planter and a soldier. He protected his people, their ideals, and planted within them new hope. A hope which is ours as Jews. But our service is not only a memorial. It is our response to our initial question. How could a Jew slaughter another Jew? I have heard, as you must have as well, numerous commentators refer to the "loss of innocence" in Israel. Innocence meaning naivety, perhaps. But innocence meaning purity, integrity, utopian idealism is not lost. No one can take this from us. Not as long as we maintain those ideals, those sacred purposes. We are a sanctified people. We are not pragmatic: we are prophetic. For us, this is our moment of recommitment. Now we dedicate ourselves to share with our fellow Jews of Israel, our brethren throughout the world in all our habitations to seek a path of reconciliation and equitable peace.

We would have a peace predicated upon the ancient principles enunciated in our sacred tradition. We must devote ourselves to ancient the mandate given us by the great Rabbi Hillel.

Be of the disciples of Aaron.

Love peace, pursue peace.

Reach out to your fellow human being. (Ethics of the Fathers).

We must stretch forth our hands, reaching across the gulf of hostility, to create peace, amity, concord and hope.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Arizona [Mr. SHADEGG] is recognized for 5 minutes.

[Mr. SHADEGG addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Indiana [Mr. MCINTOSH] is recognized for 5 minutes.

[Mr. MCINTOSH addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Maryland [Mr. EHRLICH] is recognized for 5 minutes.

[Mr. EHRLICH addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Washington [Mr. METCALF] is recognized for 5 minutes.

[Mr. METCALF addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from California [Mr. KIM] is recognized for 5 minutes.

[Mr. KIM addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Arizona [Mr. HAYWORTH] is recognized for 5 minutes.

[Mr. HAYWORTH addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Pennsylvania [Mr. ENGLISH] is recognized for 5 minutes.

[Mr. ENGLISH of Pennsylvania addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Florida [Mr. SCARBOROUGH] is recognized for 5 minutes.

[Mr. SCARBOROUGH addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Michigan [Mr. SMITH] is recognized for 5 minutes.

[Mr. SMITH of Michigan addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Indiana [Mr. BURTON] is recognized for 5 minutes.

[Mr. BURTON of Indiana addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

MARKING MARINES BIRTHDAY IN LIGHT OF CONSIDERATION OF COMMITTING TROOPS TO BOSNIA

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from California [Mr. ROHRABACHER] is recognized for 5 minutes.

Mr. ROHRABACHER. Mr. Speaker, November 10 will mark the 220th birthday of the U.S. Marine Corps.

I would like to take this opportunity of the Marine birthday to express some thoughts that have come to mind as we consider a long-term commitment of United States ground forces in Bosnia.

With the dread of flag-draped coffins arriving back to America from the Balkans in mind, I drove to the Beirut Memorial yesterday, and that is at the Marine base at Camp Lejeune, NC.

The Marines have a spirit, and they call it Esprit d'Corps, which bonds all Marines together as they march in lockstep doing their country's bidding overseas. They march forward with a flame in their heart which symbolizes the best of what makes this country great.

When I went to the memorial there in North Carolina, next to the Marine base, there is a wall which memorializes the 240 Marines that were blown up in 1983 when a mad bomber burst into their encampment and blew up the building in which they were sleeping.

These Marines are heroes. Their names are not on the Vietnam Wall, although many of the Marines who were killed were actually Vietnam veterans. One of the Marine names, Sgt. David Battle, was my brother's best friend and our families were very close.

Now as we talk about deploying troops, we should not forget the tragedy of what happened there in Beirut in 1983, over 10 years ago now. It was very similar to what we see in the Balkans. It was a very confusing situation.

In fact, very shortly after the arrival, the political situation was so confused, and the Marines became so entangled, that the State Department set down a policy that the Marines were to have no ammunition, no bullets in their guns. And when eventually a bomber came to break through the perimeter to get to the Marines with a truck laden with explosives, the Marine guard did not have a bullet in his gun to stop that truck.

We did not do right by the Marines by sending them into that situation, and we should keep them in mind and keep in mind that there are people who sacrifice and lose their lives when we make decisions like sending people to the Balkans.

Unless it is in part of America's interest, we should not be putting our people's lives at stake.

Looking at that memorial with the 240 names listed, the statue of the fallen Marine and the words "They Came in Peace" on the wall of the memorial this weekend at Camp Lejeune, I wrote the following poem which I would now like to read and have inserted into the RECORD.

It is entitled "Marines in Beirut."

□ 1915

I am sorry if it sounds schmaltzy to some people, or if it sounds a little too patriotic or whatever, but this reflects my feelings after having visited this

memorial to those Marines who died in Beirut.

MARINES IN BEIRUT
(By Dana Rohrabacher)

They came in peace to a distant shore.
The gallant warriors of the Corps
To risk their lives yet once more
Always faithful, ever more.

It's "Yes sir, can do"
The Marines salute, and then come through.

They landed in Beirut's bloody scene
Such is the life of a Marine.

On deadly turf confused and mean—
Political pawns in a foolish scheme.

But it's, "Yes sir, can do"

The Marines salute, and then come through.

They knew that something had gone wrong
When their short mission went on and on
With no objective, yet they stayed strong.
Courage sometimes means holding on.

Holding ground where snipers reign,
Hold faith in our country's game,
Their bullets pouched. It's insane,
but Marines take orders and don't complain.

It's "Yes sir, can do"

The Marines salute, and then come through.

For the fools in charge they had to pay
And on the dawning of that day
Death could not be held at bay
By guards whose bullets were stashed away.

The explosion killed our gallant men.

Yet we know they'd go again

if called by country, or country's friend.

These heroes, alas, won't fight again.

Never send Marines to die

Unless it's clear the reasons why.

for heroes must know that we will try
to take to heart their families' cry.

For it's "Yes sir, can do"

The Marines salute, and then come through.

We let them down, but we won't do it again.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Pennsylvania [Mr. FOX] is recognized for 5 minutes.

[Mr. FOX of Pennsylvania addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

VACATION OF SPECIAL ORDER

Mr. POMEROY. Mr. Speaker, I would ask unanimous consent to vacate my request for 5 minutes.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from North Dakota?

There was no objection.

BUDGET PLACES WORKER PENSIONS AT RISK

The SPEAKER pro tempore. Under the Speaker's announced policy of May 12, 1995, the gentleman from North Dakota [Mr. POMEROY] is recognized for 60 minutes as the designee of the minority leader.

Mr. POMEROY. Mr. Speaker, in the course of my time this evening, and I am not going to use the entire 60 minutes, I will be discussing the issue in the budget that places at risk worker pensions. I will be discussing that in some detail.

Before beginning that topic, I want to say a couple of things. First, I would