

He stopped the free transfer of a federal railroad to Alaska, exposed a timber industry giveaway in the same state and shut down a multi-billion tax break for the oil industry—to name a few battles won.

It was often said he saved taxpayers billions, yet he frequently appeared on "big spender" lists put out by conservative groups targeting lawmakers enamored of social spending and redistribution-of-wealth tax policies.

He frequently got knocked down. He failed to bar companies from replacing strikers with permanent new hires; had little success in his war against the insurance industry, often fell short in bids to deny antitrust exemptions to various concerns, including baseball.

"Howard Metzenbaum seemed to go out of his way to antagonize business," said Jack Reimers, immediate past president of the Ohio Chamber of Commerce, recalling Metzenbaum's Ohio Senate days. "He was the epitome of the anti-business politician—he thrived, savored and sought to be viewed that way."

He infuriated colleagues too, making lasting enemies who waited for chances to torpedo his bills. "One man's pork is another man's building project," noted one former House member.

Rep. David L. Hobson, a Springfield Republican respected on both sides of the aisle, said the senator from his home state never opened a line of communication with him.

"We don't have any contract with Metzenbaum—none," said Hobson. "You know what people say to me? 'That's Howard.'"

#### CHAMPION OF CAUSES

When he joined the Senate majority in 1987, Metzenbaum was determined to show he could legislate constructively. He compiled a solid if unspectacular record of accomplishment.

The Ohioan passed legislation forcing companies to give workers 60 days notice of a plant shutdown, ordering the food industry to put nutrition labels on its products, and making bankrupt companies honor their pension commitments.

He was a burr under the saddle of the National Rifle Association. He sponsored the Brady handgun waiting-period law and co-sponsored the assault weapons ban. He led the successful fights to ban armor-piercing bullets and guns that cannot be identified by airport metal detectors.

He wrote the key age discrimination law and was co-sponsor of the Civil Rights Act of 1991. He was one of Israel's best friends on Capitol Hill and a consistent voice for organized labor.

Sen. Ernest Hollings, a South Carolina Democrat, angered by Metzenbaum's interruptions during a debate, once referred to him as "the senator from B'nai B'rith."

He championed laws for the smallest of constituencies. He provided incentives for drug manufacturers to develop "orphan drugs" for treatment of rare diseases. Typical of Metzenbaum, when he discovered some of the drug firms were reaping big profits, he tried to trim back the incentives.

He won breakthrough federal funding for Alzheimer's research, watched out for migrant workers, and was always protective of America's children. One of the last bills he got enacted—and one of his proudest achievements—will make it easier for couples to adopt a child from a different race.

His dedication to the wellbeing of children, his adoration of Shirley, his delight in his grandchildren—that was his softer side.

"He is not the same man who came here 19 years ago. He had a chip on his shoulder. He was demanding and impatient and wanted to

accomplish a lot," said Johnson. "He changed. He grew and matured."

#### BACK TO THE FUTURE

To this day, he thinks he could have defied the Republican landslide and won re-election this year, had he chosen to run again. But even in semi-retirement, as president of the Consumer Federation of America, he will be in the face of the business interests he fought for years.

Take one last look at his Senate office in the Russell Building on Capitol Hill. It is a revelation, nothing less than a small gallery of contemporary art.

Instead of the tiresome grip-and-grin photos with presidents and other luminaries, the works of Red Grooms, Robert Rauschenberg and Frank Stella—all Metzenbaum intimates—are on display.

He and Shirley nurtured the artistic communities in Washington and Cleveland.

His instincts for good art, a good deal, and good politics seldom failed him.

He was prescient in his maiden Senate speech. On April 10, 1974, he scolded his new colleagues for their leisurely pace—for running an "elephantine government that moves clumsily to set policy by reacting to crisis."

"The people pay a terrible price," he said. "No wonder the people are angry—they have a right to be." ●

#### CORRECTION

● Mrs. HUTCHISON. Mr. President, yesterday while introducing the letter from Col. William Barrett Travis, I read from the wrong notes and misstated the date of the Texans' victory at San Jacinto. March 2 is the birthday of Sam Houston, the anniversary of the signing of the Texas Declaration of Independence, and the day we honor as the birthday of our State. Of course, the victory at San Jacinto occurred the following month on April 21, 1836. ●

#### TEMPLE EMANU-EL

● Mr. MOYNIHAN. Mr. President, this spring Temple Emanu-El in New York City celebrates its sesquicentennial. This vibrant house of worship is both the largest Jewish congregation in the world and the fountainhead of America Reform Judaism.

Dr. Ronald Sobel, Temple Emanu-El's distinguished senior rabbi, has prepared a brief history of this dynamic temple which I believe will be of great interest to Members of the Senate. I ask that this history of Temple Emanu-El be printed in the RECORD.

The history follows:

#### THE CONGREGATION: A HISTORICAL PERSPECTIVE

(By Dr. Ronald B. Sobel, Senior Rabbi)

The Jewish historical experience is inextricably interwoven with the history of Western civilization. It is the story of a minority interacting reciprocally with large complex societies and cultures. Therefore, unlike the history of any other people or civilization, the historical experience of the Jewish people cannot be viewed or analyzed in isolation. In this respect there are no historical analogs.

From the dawn of civilization in the ancient Near East to the post-industrial era of our own time, Jews have been a part of and remained apart from each circumstance en-

countered in history. They have created responsive forms appropriate to the cultures and societies in which they have lived throughout the globe for almost four thousand years. The Jewish people became experts in creative adaptation.

However, there was and remains a single constant amid the bewildering responses to changing historical circumstances. The constant is a concept of unity, the affirmation that God is One and omnipotent. Commitment to this idea of oneness in nature and human nature did not breed repetitive conformity century after century, but rather produced creative diversity generation after generation. The concept of God's unity allowed the Jewish people to live, survive, and create amid changing historical realities; the concept of unity allowed for the diversity necessary for survival. It was and remains the mortar with which the Jewish people have built their many houses among many peoples.

The process of Jewish adaptation to the society and culture of the United States has been defined within the broader phenomenon known as "Americanization." It was a complex process and the many methodologies employed reflect the diversities of Jewish life. The Jews who came to the United States as immigrants defined their destiny as inseparably bound to the well-being of all Americans. They became passionate advocates of the American experiment in democracy.

Though the first Jews to arrive on these shores came as early as 1654, it was not until the mid-nineteenth century that sufficient numbers of Jewish immigrants were present to allow the forms and shapes of Americanization to emerge. It was during that time that Temple Emanu-El was founded. The Jews who established Emanu-El, and those who joined their ranks during the first decades of the Congregation's existence, were immigrants from Germany who sought to reorient themselves by adapting their individual lives and collective institutions to the new environment of American civilization. The congregation they created and the lifestyles they fashioned were only the most recent chapter in a long history of creative adaptation; what they accomplished was nothing new in the Jewish historical experience.

From the very beginning the United States provided a polity in which the freest Jewish community the world has ever known was able to develop and grow. It was, and remains, within this unique experiment in democracy that Temple Emanu-El originated and subsequently flowered to world prominence.

It is useful to understand the nature of Western European immigration to the United States in the nineteenth century in general, and German Jewish immigration in particular, to grasp fully the origins of Temple Emanu-El. The conservative reactions that dominated Europe following the final defeat of Napoleon created a climate wherein many of the dreams set in motion by the Emancipation and the French Revolution were considerably constrained. The climate of rigid conservatism inhibited liberal growth in religion, in politics, and in the social sphere. After unsuccessful attempts to change that conservative trend, many liberals, finding no future in Europe, turned to America. They came to these shores with the hope and dream that in this land the preciousness of personality would be cherished and the dignity of individuality honored. Among those who came from Western Europe in the late 1830s were the men and women who would soon found Temple Emanu-El.

In September 1884, a "cultus verein" (cultural society) was established on New York's

Lower East Side, and it was out of that cultural society that Emanu-El had its origins. In April 1845, thirty-three members of the society decided to establish a Reform congregation.

They were not particularly conversant with Reform Judaism and were only vaguely aware of its origins in their native Germany. Seeking advice, they wrote first to Congregation Beth Elohim in Charleston, South Carolina, which in 1824 was the first Reform congregation established in the United States; they also wrote to the leaders of the Har Sinai Congregation in Baltimore, Reform Judaism's second congregation in America, which was founded in 1843. They received some responses and proceeded to establish their own congregation, which they called Temple Emanu-El.

When they banded together as a religious community it was simultaneously the first in New York to be established as a Reform congregation and the third such Liberal congregation in America. It is of some interest to note that the use of the word "Emanu-El" as the name of a congregation is the first time in history that we know of that a Jewish congregation adopted this word as a designation. By choosing "Emanu-El," which means "God is with us," the founders were not doubt reflecting their hopes that God would be with them as they came to this new land, and as they put down their roots here.

Their spiritual hopes knew no bounds, but their material resources were limited. Thus the first place of worship was a rented room on the second floor of a private dwelling at the corner of Grand and Clinton streets. The records indicate that at the organizing meeting in 1845, the men present contributed a total of less than thirty dollars, and with that modest sum began the Congregation. The founders quickly outgrew that rented room, and in 1848 they moved to Chrystie Street, a few blocks west of their original location. The Congregation was still limited by its financial resources and did not possess the means to erect its own synagogue. By necessity, therefore, they purchased an existant building, which had previously been used as a methodist church, and with some changes transformed it for Jewish worship and communal meetings.

In the first few years, Temple Emanu-El's growth, through not dramatic, was steady, and the members remained modest of means. Yet there was sufficient development that by 1854 the Congregation felt the need to move again, this time northwest to Twelfth Street near Fourth Avenue. As the general population in Manhattan was moving uptown so too was the Jewish population, and thus inevitably the members of Emanu-El as well. Again unable to build on their own, they bought a structure that had been a Baptist church and refurbished it as a synagogue. However, their dreams of building a great temple were neither to be denied nor postponed to some distant future. In 1868, three years after the conclusion of the Civil War and twenty-three years after the final meeting of the "cultus verein," the members of Congregation Emanu-El were in a position to erect an imposing sanctuary at the northeast corner of Fifth Avenue and Forty-third Street, which a critic of the time described as "the finest example of Moorish architecture in the Western world." That religious home was to remain the Congregation's place of worship until the latter part of 1927, when construction of the present edifice began.

It is remarkable that within a span shorter than twenty-five years the Congregation that had begun with so few in number and so little in material means was able to erect a building that was judged an architectural wonder not only by the Jewish world but

also by the people of the city of New York. The first quarter century of the Congregation's history may be viewed as a microcosm of the success of the Western European immigrant in general, and of the German Jewish immigrant in particular.

The first rabbi to serve Temple Emanu-El was Dr. Leo Merzbacher. Little is known about him, but it seems probable that he was the first ordained rabbi to serve a congregation in New York. Dr. Merzbacher led the Congregation in its earliest encounters with Reform Jewish philosophy and practice and authored one of the first Reform prayer books in America. Following his death in 1856, he was succeeded by Dr. Samuel Adler, who by that time had already achieved a reputation as one of the great philosophical and theological leaders of the Reform movement in Germany. The first three decades of the Congregation's history were thus marked by significant radical reforms in liturgy, theology, and practice. But after 1875, having achieved great eminence, the Congregation tended to become somewhat more conservative. Innovations, ritual changes, and prayer book adaptations thereafter came slowly. Dr. Adler preached in German, as had Dr. Merzbacher before him, and that language adequately served the needs of the first generation of Temple Emanu-El's members. However, it did not serve the needs of the founders' children, whose principal language was English, and thus it was inevitable that this second generation expressed a desire for an English-speaking preacher. That need was satisfied with the election of Emanu-El's third rabbi, Dr. Gustav Gottheil. Although born in Germany, Dr. Gottheil was fluent in English, having served a Liberal congregation in Manchester, England.

It is not without significance that Emanu-El's first three rabbis were trained in Europe, a circumstance necessitated by the fact that the American Jewish community had not yet been able to establish a successful rabbinic seminary. (However, it was not long thereafter that the need for such an institution was satisfied, two years following Gottheil's arrival in New York, Isaac Mayer Wise created the Hebrew Union College in Cincinnati.) Dr. Gottheil served the congregation until 1900 and advanced the cause of Reform Jewish life in several important ways: he was an innovator in liturgy, particularly by his authorship of a hymnbook, and he was one of the earliest rabbis in the United States to consciously reach out to the Christian community, and his rabbinate witnessed the beginnings of the interfaith movement. Better understanding between Christians and Jews has been an important element in the experience of the American Jewish community, and it significantly began at Temple Emanu-El. Dr. Joseph Silverman, who joined the rabbinic staff in 1888 as Dr. Gottheil's assistant, was the first American-born rabbi to serve in New York and was a member of the second graduating class of Hebrew Union College.

In 1895, amid great joy and elaborate ceremony, the Congregation celebrated the fiftieth anniversary of its founding. On that occasion the city's most prominent rabbis, Christian clergyman, educators, and political figures were present. Their participation and the wide press coverage reporting the Golden Jubilee celebration reflected the enormous growth of Temple Emanu-El. A congregation that had begun so humbly on the Lower East Side was now, a half century later, being recognized as among the most important religious institutions in the city.

Gottheil's successor was Dr. Judah Leon Magnes, who was also American born and a graduate of Hebrew Union College. Magnes was an active member of the nascent Zionist movement and also played an important role

in bridging the cultural diversities that separated the Jewish community of German origin from those who had emigrated from Eastern Europe. Magnes remained at Emanu-El only a few years and later became the first president of Hebrew University in Jerusalem. In 1912, the Congregation called the scholarly Dr. Hyman G. Enelow to the pulpit. His contributions to higher Jewish learning were profound, and his writings are still studied by scholars all over the world.

When Temple Emanu-El was founded in 1845 there were approximately fifteen thousand Jews in the United States. Thirty-five years later that number had grown to a quarter of a million. In 1881, following the assassination of Czar Alexander II, dread pogroms were unleashed throughout most of Eastern Europe, and with them a great wave of immigration to America began as Jews fled from physical persecution, political oppression, and economic hardship. During the next forty years the Jewish population in the United States increased by an additional two-and-a-half-million men, women, and children.

Recognizing their responsibilities by remaining receptive to a centuries-old Jewish tradition that held that one must "aid the poor, care for the sick, teach the ignorant, and extend a helping hand to those who have lost their way in the world," the members and leaders of Temple Emanu-El responded generously and creatively to the profound poverty of their Jewish brethren who had emigrated to New York from Eastern Europe during this forty-year period. The wealth and talent of the uptown German Jews who worshiped at Emanu-El were generously bestowed upon the newly arrived Russian Jews. (However, even prior to this period of massive immigration, the Congregation had established its own tradition of philanthropic largesse.)

Although the members of Temple Emanu-El may have felt a sense of noblesse oblige in the performance of their charitable activities, and perhaps their efforts were largely directed toward Americanizing their "poor cousins" in order to reinforce their own standing in society, nevertheless what they and other German Jews in America did was nothing short of creating private institutions of philanthropy and education such as no community, Jewish or non-Jewish, had ever done before in history. The Temple and its leaders set an example to a world willing to learn about caring, and that caring including concern for non-Jews as well as Jews.

In 1920, the Congregation celebrated its seventy-fifth anniversary, again with great joy, but this time combined with a thanksgiving celebrating the recent American victory at the end of World War I. The fact that the United States had been at war with Germany caused somewhat of an identity crisis for many Americans of German origin, including some members of Temple Emanu-El. (There were also ambivalent feelings compounded by the fact that Russia, which had been our ally in the war, was the country that, during the previous four decades, was responsible for inflicting such horrible brutality upon the Jewish people.) However, the war was over, the Allies were victorious, and Emanu-El celebrated its anniversary in an exaltation of freedom.

By the beginning of the third decade of the twentieth century those Jews who had more recently arrived from Eastern Europe were beginning to settle into American life, to define themselves, and to make their own place in their new land of freedom. Less and less were they in need of the kind of assistance they had received for so long from the German Jews. And thus Emanu-El and its membership were now able to begin to address

their own inner needs. In the 1920s a call for spiritual renewal went forth from the pulpit, and what followed was the establishment of many of the auxiliary organizations and activities that continue to this day to give so much vitality and meaning to the Congregation's programs and activities. It is also of interest to note that by the early 1920s some Eastern Europeans were beginning to join the Temple. A generation later, by the conclusion of World War II, the majority of the Congregation's members were men and women who traced their ancestry to either parents or grandparents of Eastern European rather than Western European origin.

In 1868, when the Congregation dedicated its Temple, Forty-third Street and Fifth Avenue was at the center of the most elegant residential section of the city. However, by the mid-1920s that part of Fifth Avenue and its surrounding streets had undergone a radical transformation. What had been for so long quietly residential had now become noisily commercial, so much so that on Saturday mornings worshipers found it difficult to pray over the cacophony coming from the adjacent streets. Furthermore, until the early 1900s the majority of the Congregation's members lived in the immediate vicinity of the Temple, but by the 1920s the overwhelming majority were residing much farther north, on the Upper West Side as well as the Upper East Side. While the old building at Forty-third Street remained architecturally beautiful, it had serious functional problems. The student body in the Religious School was growing in size, and the classrooms were inadequate. There were insufficient meeting rooms to house the expanding programs of the Temple. Following several years of debate and consideration, the Congregation, upon the recommendation of its respected president, Louis Marshall, purchased property on the northeast corner of Fifth Avenue and Sixty-fifth Street. A better location could not have been chosen. The assumption was then, and the reality today remains, that so long as there is a Central Park, this part of Fifth Avenue would be exclusively residential in character.

It was also in the late twenties that the second most influential Reform congregation in New York, Temple Beth-El (House of God) consolidated with Emanu-El. Possessor of its own distinguished history, Temple Beth-El had been established in 1874 through the amalgamation of two earlier congregations, Anshe Chesed (Men of Mercy) and Adas Jeshurun (Congregation of Israel). Its first rabbi was Dr. David Einhorn, one of the most important architects of nineteenth-century Reform Jewish thought. He was succeeded by the equally brilliant theologian Dr. Kaufmann Kohler, who left the pulpit of Beth-El in 1903 to become president of Hebrew Union College in Cincinnati.

The newly merged congregations combined rabbinic resources as well as lay brilliance into one new great Congregation. The people of Emanu-El left Forty-third Street in 1927, and during the years that it took to erect the new building, they worshiped at the handsome Temple Beth-El, which stood at Fifth Avenue and Seventy-sixth Street.

The first religious service at the new Temple at Fifth Avenue and Sixty-fifth Street was conducted in September 1929; sadly, that gathering was occasioned by the death of Louis Marshall, the man who perhaps more than any other was responsible for the building of the great new Temple. A few weeks later, services for Rosh Hashanah and Yom Kippur were conducted. How fortuitous it was that the members of the Congregation decided to build and create this magnificent Temple when they did, for had they delayed, for whatever reason, in all probability this

gloriously magnificent edifice that now stands as Temple Emanu-El would probably never have been built. In the latter part of October 1929 the stock market crashed, and the Great Depression began.

The Temple was formally dedicated in January 1930 in a ceremony presided over by the rabbis of the Congregation: the great orator Dr. Hathan Krass, who had come to Temple Emanu-El in 1923; Dr. Hyman G. Enelow, the gentle scholar who had been with the Congregation since 1912; and the equally brilliant scholar Dr. Samuel Schulman, who had been Senior Rabbi of Temple Beth-El. The newly elected President of the Congregation was the Honorable Irving Lehman, Judge of the New York State Court of Appeals (and Chief Judge from 1940 onward), whose family had been affiliated with the Congregation since the 1870s.

Sharply contrasting moods characterized the decade and a half that rounded out Temple Emanu-El's first hundred years. On April 4, 1945, the Congregation entered the majestic Sanctuary for a Service of Rededication, climaxing seven months of Centenary Celebration. It was a decade and a half that began with hope and ended with promise, while the interval was filled with crisis and horror, sorrow and tragedy, such as the human family had never before endured. The Jewish people, schooled in centuries of persecution, were made the victims of an ancient hatred welded to modern technology, and by the time Nazism was finally destroyed by the Allied victory, the virtual annihilation of European Jewry had come to pass. The fortunate few who escaped to America were welcomed to Temple Emanu-El with the same attention and devotion shown by an earlier generation to those who had fled the tyranny of Czarist Russia.

As a result of the economic catastrophe precipitated by the Depression, the membership of the Congregation was significantly diminished. However, to the credit of the Broad and the congregants of Emanu-El, in the face of burdensome debt they wholeheartedly assumed social responsibility for those beyond the precincts of the Temple. Both to the needs of the refugees from Hitlerism and the call for patriotic service during the war, Temple Emanu-El's men and women responded generously and willingly. In both areas they established and maintained programs of excellence.

During 1934 Rabbis Enelow, Krass, and Schulman retired, and Dr. Samuel H. Goldenson was selected as their successor. A gentle man, and a champion of Classical Reform, Dr. Goldenson brought to the rabbinate of Emanu-El a spirit of saintliness. Two years previously, in 1932, the ministry of Dr. Nathan A. Perilman had begun; he came to the Congregation with the expectation of staying only six months, but remained for forty-one-and-a-half years, making his rabbinic the longest active service in the Congregation's history. Upon the retirement of Dr. Goldenson in 1948, Dr. Julius Mark was elected the Temple's Senior Rabbi. Dr. Mark had won wide recognition for the important role that he played as a Navy Chaplain during World War II. At the time of Dr. Mark's election, Dr. Perilman was made Rabbi of the Congregation.

The years following World War II saw an enormous growth in the Temple's membership. The 1950s were characterized by an age of significant revival in religious institutions, and the Congregation grew wondrously as America was able again to settle down to a peacetime environment. New programs were introduced, old programs were revitalized, and adult-education offerings were significantly expanded. After twenty distinguished years, Dr. Mark retired in 1968 and was succeeded as Senior Rabbi by Dr.

Perilman, who remained with the Congregation for an additional five-and-a-half years, retiring at the end of 1973.

Dr. Perilman was then succeeded by Dr. Ronald B. Sobel, who had come to Temple Emanu-El as Assistant Rabbi immediately following his ordination at Hebrew Union College in 1962. When elected Senior Rabbi at the end of 1973, Dr. Sobel was the youngest spiritual leader ever elected by the Congregation. Today he is assisted by two longtime associates, Rabbi David M. Posner and Rabbi Richard S. Chapin.

The 1970s and the 1980s have continued to witness further growth in the Congregation, so much so that today Temple Emanu-El is world Jewry's most prominent house of worship. Physically it is the largest Jewish synagogue in the world, and the size of its membership also makes it the largest Reform congregation in the world. Innovative programs continue to be introduced and older programs are expanded as the members of the Congregation reach out more and more to the Jewish world in New York and beyond and to the other communities of which we are a part.

The past is always prelude to the present, the present forever a preparation for the future. In 1995 the Congregation will celebrate its one hundred fiftieth anniversary. We have every expectation and hope that Emanu-El will continue to be a beacon and a pride to world Jewry.

Although much has changed in the near century and a half since the Congregation was founded at Grand and Clinton streets, the members of Temple Emanu-El continue to be fundamentally committed to a faith that proclaims:

First, instead of one fixed and changeless revelation from God to Moses at Sinai, the Jewish people have been heir to a progressive revelation, which continues throughout history in the discoveries of science and in the insights of wise, sensitive human souls. The Bible and Talmud are valuable permanent records of earlier and decisive stages in this process. But, since revelation comes from God through human beings, all the documents of revelation are a mixture of the divine and the human, the eternally valid as well as the temporary and transient. Judasiam is a living, growing way of life, evolving gradually from earlier and more primitive forms to the full flowering of its universal spiritual message.

Second, central and changeless is the belief in the one and holy God, who is to be served through righteousness and mercy. God's law is basically ethical. Ritual and ceremony, as the prophets declared long ago, are not the essence of religion. Moreover, historical study reveals that ceremonial practice has been constantly subject to change. Indeed, ritual is not without value; it is a means of making religious truth more vivid and inspiring to the worshiper. But the forms are not sacrosanct. If they fail to instruct and uplift those who practice them, they may be modified or discarded.

Third, the universal ethical aspect of Judaism must forever remain primary in the consciousness of the Jewish people. Therefore, the members of Temple Emanu-El do not hope for the coming of a personal Messiah to usher in a period of national restoration, but rather look forward with anticipation to a universal messianic era for all humanity. Neither the establishment of a nation-state in the ancient homeland, nor the restoration of the Jerusalem Temple, nor the reinstitution of the sacrificial cult are necessary prerequisites for the realization of the messianic dream. Thus, we believe that Jews are, and should remain, citizens of the various nations in which they live.

Fourth, the survival of the Jewish people as a religious group is a sacred and urgent obligation. The Jewish people have a mission to humankind, a mission ordained of God and proclaimed by the prophets of ancient Israel. This mission requires that the people born in, or adopted into, the Covenant of Abraham must persuade humankind through teaching and example that the One and Only God can be worshiped in holiness only as His children serve each other in love. To acknowledge God's unity requires obedience to, and reverence for, His ethical mandates and moral imperatives. The mission of Israel will not have been fulfilled until righteousness and peace prevail everywhere for everyone. Until that great messianic fulfillment, the Jewish people must survive as a "kingdom of priests" dedicated to the service of God and humanity.

These were the principles of faith proclaimed by the founders of Congregation Emanu-El in 1845; they remain the principles to which this generation of Temple Emanu-El constantly rededicates itself.

The story of Temple Emanu-El is the history of successful Americanization. From 1845 to the present the members of the Congregation have authorized a new chapter in the chronicle of Jewish creative adaptation. Their lives have served as an enviable model of what the Jew could strive to become, and continue to be, in the United States.●

#### BOB SAMPSON TURNS 70

● Mr. SIMON. Mr. President, I want to take this opportunity to congratulate my friend Robert Sampson, of Arlington Heights, IL, on the occasion of his 70th birthday, Saturday, March 4. He is a truly remarkable person, whom I admire and respect.

Bob Sampson has been an inspiration to many Americans. He has muscular dystrophy, which has caused him to be in a wheelchair since he was 9 years old. He lost his college scholarship when the school he was to attend found out he was disabled. Undaunted, he went on to college and law school and became a successful attorney for the city of Chicago. He then joined United Airlines, where he rose to be a senior vice president.

As a successful member of the business community, Bob could have chosen to stay out of the struggles surrounding disability issues. Instead, he has been unselfish in his drive to help other people with disabilities gain access to buildings and equal employment opportunities. He was one of President Carter's first appointments to the U.S. Architectural Transportation Barriers Compliance Board, after having served as the Vice Chairman of the President's Committee on Employment of the Handicapped. A long-term member of the board of directors of the Muscular Dystrophy Association, Jerry Lewis' "big kid," he has told his personal story to millions of people to raise money to find a cure for muscular dystrophy. He has never forgotten his roots.

Bob Sampson has been a role model for all of us, teaching that disability is not inability. I join his wife Jean, his children—Patty, Rob, and Kathy—his grandchildren, and his many friends in

wishing him a very happy birthday, and many more.●

#### TRIBUTE TO VENICE HIGH SCHOOL BAND

● Mr. GRAHAM. Mr. President, I rise today to commend a group of young people from Venice High School for honoring our veterans. On November 11, 1994, the Venice Area Veterans Council presented a special salute to Korea veterans during a Veterans Day ceremony. The Venice High School Band, under the direction of John Lapato, performed the "Korea Veterans March" composed by Charles Gabriele. Marilyn Sexton was the vocalist. The band included Renee Arata, Mary Baker, Katy Banks, Leeann Bennett, Heather Bibbee, Jennifer Britton, Colleen Buckley, Joshua Burgett, Buddy Corbin, Amanda Coronado, Neejay Cowan, Kevin Crissman, J.B. Dewitt, Erika Fauser, Kelly Feldhouse, Natalie Fleming, Robert Fuller, Kevin Gifford, Brook Greene, John Greenwald, Chris Haines, Eric Hill, Shane Hobbs, Loyom Khan, Aimee Kervin, Stephanie Klinge, Christina Magero, Renee McGoogan, Tim Milligan, Scott Moudy, Emile Paradiso, Ryan Persky, Jeanne Piehl, Michelle Poirier, Chris Ryon, Eric Ryon, Kelly Shetterly, C. Siller, Laura Suffoletto, Grady Smith, James Taylor, Cortnie Thornberger, Melissa Thorley, and Debby Whisler.

I applaud these young Americans for honoring our Korea veterans with their time and talents. It was a memorable event for all those involved.●

#### THE TOP QUARK

● Mr. SIMON. Mr. President, last May scientists at Fermi Laboratory in Batavia, IL found the first direct evidence of the top quark, the sixth and last component of a standard model of matter that explains the relationships between subatomic particles. This week, teams at Fermi Laboratory announced that they have confirmed evidence of the particle, leaving no doubt about its existence.

I want to congratulate them on their accomplishment. And, I want to add that basic science research in this country, like that which goes on at Fermi Laboratory in Illinois, Brookhaven in New York, and Stanford in California, contributes greatly to our understanding of basic science and provides vision and hope to thousands of curious students and researchers who are pursuing a future in the sciences.

The President in his fiscal year 1996 budget proposed adding \$100 million above the 1995 level to enhance the work going on at our major DOE-operated basic research facilities. I support this initiative. The United States currently leads the world in particle physics research. Without a continued investment in our DOE laboratories, our scientists will find themselves unin-

volved and disadvantaged in what's becoming a worldwide community of basic science research.

For nearly a decade, the superconductor super collider was the centerpiece of the Nation's basic science program. While I fully supported the project and opposed its termination, the project's expense sacrificed valuable resources going to other worthy laboratories, like Fermi lab in Illinois. With the cancellation of the SSC, we gutted our high-energy physics research budget and threatened to send a message to the world that we no longer were willing to invest in high energy physics research.

We now have the opportunity to make effective use of our current facilities and to remain important contributors to a world-wide effort. With the leadership of Senator BENNETT JOHNSTON and President Clinton, we are once again investing in the research capabilities at Fermi lab and other leading laboratories, and as evidenced by the recent discovery of the top quark, we continue to be world leaders in this area.

The United States has tremendous potential to lead the way in scientific research in the next decade, but only with sufficient funding. I applaud the President for his leadership in this important area.●

#### EXECUTIVE CALENDAR

Mr. HELMS. Mr. President, I am proceeding with the Executive Calendar. It goes without saying that what I am about to refer to has been cleared with the other side.

As in executive session, I ask unanimous consent that the Senate proceed to the immediate consideration of the following nominations on the Executive Calendar en bloc: Calendar Nos. 23, 24, 25, 26, 27, 28, 29 and 30. I believe they are all Department of State nominations.

Further, Mr. President, I ask that the nominations be confirmed en bloc; that the motions to reconsider be laid upon the table en bloc; that any statements relating to the nominations appear at the appropriate place in the RECORD; and that the President be immediately notified of the Senate's action.

The PRESIDING OFFICER. Without objection, it is so ordered.

The nominations considered and confirmed en bloc are as follows:

#### DEPARTMENT OF STATE

Johnnie Carson, Of Illinois, a Career Member of the Senior Foreign Service, Class of Minister-Counselor, to be Ambassador Extraordinary and Plenipotentiary of the United States of America to the Republic of Zimbabwe.

Herman E. Gallegos, of California, to be an Alternate Representative of the United States of America to the Forty-ninth Session of the General Assembly of the United Nations.

Lee C. Howley, of Ohio, to be a Representative of the United States of America to the