

PROMOTE FREEDOM AND
DEMOCRACY IN VIETNAM

HON. LORETTA SANCHEZ

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 1, 1997

Ms. SANCHEZ. Mr. Speaker, I rise today to urge my colleagues on the International Relations Committee to support the passage of H.R. 1253, the Foreign Relations Authorization Act and in particular section 217.

This provision calls upon the administration to ensure that expanded trade relations with Vietnam will promote, and not hinder, Vietnam's progress toward democracy.

As the Representative of the largest Vietnamese-American community in the United States, I am very concerned about the current situation in Vietnam.

The U.S. State Department 1996 Report on Vietnam shows that the government continues to grossly violate human rights by incarcerating prisoners of conscience.

While I believe in the Government of Vietnam's sovereign rights, we cannot ignore these offenses.

Currently, thousands of religious leaders and political dissidents remain in harsh prison labor camps.

As a symbol and promoter of freedom and democracy, the United States can influence and direct Vietnam toward a more democratic form of government where basic human and civil rights are respected.

I urge you to put the pressure on Vietnam to respect human and civil rights by supporting this bill.

RETIREMENT OF COLONEL JOSEPH
F. SCHINDELHOLZ MARCH 31, 1997

HON. JOHN P. MURTHA

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 1, 1997

Mr. MURTHA. Mr. Speaker, I'd like to take this opportunity to note the retirement of Joe Schindelholz, who has worked for a number of years as a congressional liaison for the Army and Army Reserves. Colonel Schindelholz did an excellent job and I very much enjoyed working with him. He is a very knowledgeable, capable, and professional officer and a credit to the Army. I know all my colleagues join me in wishing him health and happiness in his well-earned retirement.

Col. Joseph F. Schindelholz distinguished himself by continuous meritorious performance during 22 years of active Federal service in the U.S. Army and Army Reserve.

From 1971 to 1974, while assigned as executive officer 4th Armor Battalion, he distinguished himself by identifying key training and readiness requirements needs of his soldiers.

In March 1974, Colonel Schindelholz began his Army Reserve career assigned to the 274th Training Regiment as a training officer, retention officer, and company commander. He served with distinction in all positions as a drilling reservists for over 6 years.

In 1981, he entered the Active Guard/Reserve [AGR] program and was assigned to the Army Reserve Personnel Center where he served as a personnel management officer

and operations officer. He developed career management models for reserve officers where none had existed in the past. His intense work with personnel matters provided innovative and comprehensive solutions to individual soldier professional development.

In 1984, Colonel Schindelholz served as a Fifth Army retention officer. He developed a retention program that was approved by FORSCOM and adopted as an Army-wide retention model for use by the Active and Reserve components.

From 1987 to 1990, he served as the general officer manager for the Chief, Army Reserve. During this assignment, he implemented a program for centralized management of Reserve general officers that is still the current management system.

Colonel Schindelholz spent his final 7 years of active duty working as a congressional liaison officer for Headquarters, Department of the Army and as chief of the Office of Policy and Liaison for the Chief, Army Reserve. His accomplishments in these assignments were invaluable to the development of an effective Reserve liaison team. He was responsible for developing a new structure for the Office of Policy and Liaison that has been instrumental in addressing critical Army Reserve issues with Congress. He has culminated his outstanding career in the Office of Policy and Liaison by his knowledge and professionalism in dealing with staff members of the Senate and House. Colonel Schindelholz' leadership was especially critical during a time when the role of the Army Reserve has expanded to a global presence with many new missions including our current presence in Bosnia. He also attacked the issue of downsizing and how it would impact the Army Reserve. His ability to convey the Army Reserve story to Members of Congress and their staff was invaluable to the continued vital role the Army Reserve plays in America's Army. He was also very adept at developing his subordinates so that the office had program officers with a wide range of experience and could also represent the Army Reserve in a professional manner. Colonel Schindelholz is a model of leadership, dedication to duty, selfless service, and loyalty in keeping with the highest traditions of military service and his efforts reflect great credit upon himself and the U.S. Army Reserve.

INTRODUCTORY STATEMENT ON
THE MILLENNIUM SOCIETY ACT
OF 1997

HON. THOMAS M. DAVIS

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 1, 1997

Mr. DAVIS of Virginia. Mr. Speaker, I rise today to introduce the Millennium Society Act of 1997. In less than 3 years the citizens of the United States and the world will be counting down to perhaps the most anticipated event in a thousand years, the new millennium.

The Millennium Society is a 501(c)(3) charitable corporation founded in 1979 with a membership spanning six continents. It is a non-profit, non-governmental, and non-political organization with the purpose of marking the year 2000 and celebrating the achievements of civilization. Also, since its incorporation, the

Millennium Society has been raising funds to permanently endow the Millennium Scholars Program. This program is an international scholarship program that prepares young leaders from around the world by furthering their education, leadership abilities, cultural understanding, and dedication to freedom and peace. The Millennium Society is the longest standing organization formed solely to commemorate this historical event and has received the endorsements of a number of important and influential political leaders including President Clinton, Gen. Colin Powell, and former Presidents Carter, Reagan, and Bush.

Title I of the bill recognizes the Millennium Society as the official organization of the United States to coordinate activities in the United States and around the world to celebrate the new millennium in a manner which encourages international peace, freedom, and understanding.

Title II of the bill would authorize a sense of the Congress that the U.S. Postal Service should cooperate with the Secretary of the Treasury and the society to issue a postage stamp commemorating the end of the second millennium and the advent of the third millennium.

Mr. Speaker, I urge all of my colleagues to join me in passing this legislation. By supporting this legislation, this Congress has the opportunity to leave a legacy of learning for the leaders of tomorrow—at no net cost to the Government.

TRIBUTE TO HELEN BRADBURY
WRIGHT

HON. SCOTT McINNIS

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 1, 1997

Mr. McINNIS. Mr. Speaker, Helen Bradbury Wright dedicated much of her 78 years to educating the Grand Valley's students.

For 35 years Mrs. Wright schooled students in the three R's. Throughout her career she taught every grade, starting with eight students in a on-room shanty and finishing as the kindergarten teacher at Columbus Elementary School.

Upon retiring, Mrs. Wright served on the District 51 School Board for 10 years.

But becoming an educator had not always been Mrs. Wright's aspiration. While in grade school, she wanted to become a secretary. However here instructor said, "No, Helen, you don't spell well enough to be a secretary. You are better suited to become a teacher."

Mrs. Wright left her Kannah Creek home to live in Grand Junction and attend Grand Junction High School, Mrs. Wright graduated in 1934. That summer she earned tuition money as a housekeeper, errand girl, and yardkeeper for a family in town.

In the fall of 1934, she enrolled in Grand Junction Junior College. While there, Mrs. Wright showed the tenacity necessary to achieve the title so many said suited her—teacher.

She worked for her room and board, attended classes at GJJC and graded papers for her tuition money. The National Youth Administration paid her 35 cents an hour as a grader and for extra money, she babysat for 50 cents a night. Every penny Mrs. Wright

earned went toward her education—nothing was more important to her.

She enjoyed all aspects of school and was very active in the extracurricular activities. Each year the college produced a musical at the Avalon Theater. Mrs. Wright was a dancer in each production.

Lessons and school work demanded the most of her time. She studied diligently and made "average grades".

"I was not an 'A' student or even a 'B' student many times," Mrs. Wright recalls. "We were graded on a curve and there were two students who were always so good that it pushed the average students into the 'C' bracket."

Dean Houston, her psychology professor, told the class that being average was OK in some professions. "He informed us that average people made good teachers because they could relate better to the majority of students," she said.

The second year of college proved to be one of her greatest challenges. She lost her job because the family needed a housekeeper fulltime. Then she waited tables at a cafe for a dollar a day plus tips, which back then were a nickel—if you were lucky. That December, Mrs. Wright got the mumps and missed a week of classes. After recovering from the mumps and working to make up the missed classes, Mrs. Wright caught scarlet fever. She missed a month of classes during the spring quarter—right before graduation. But with extra work and determination, Mrs. Wright graduated with her class in 1936. She applied for a 1-year teaching certificate and was offered a job teaching at Salt Creek. Before starting that job in September of 1936, Mrs. Wright taught summer school for 3 months in Moffat County.

In 1937, she entered Colorado State College of Education in Greeley to finish her education degree. She took classes in the summer and taught during the winter months, finally graduating from the teachers college in 1954.

After her first job at Timberlake School in Moffat County, she then taught at Salt Creek School near Collbran, Summit School in Unaweep Canyon, Pride School in Kannah Creek, Whitewater School, Purdy Mesa School, Rhone and Hunter schools near Fruita and finally 22 years at Columbus Elementary on Orchard Mesa. The last 9 years at Columbus, she taught kindergarten.

At the country schools, Mrs. Wright instructed students of all ages and grades. She; her husband, Leslie Wright, who worked for the Rio Grande Railroad; and two children, Don and Rena, often lived in the teacherage next to the schoolhouse.

After 35 years of teaching, Mr. Wright was not quite ready to give up working for education. She was elected to District 51 School Board. Serving for 10 years, teachers and students often saw Mrs. Wright sitting in the back of the classroom watching and listening. As an administrator, she did not want to lose touch with the students and teachers she represented.

Mrs. Wright attended 71 graduations during her school board tenure. Three of those graduations were very special. She handed diplomas to her grandchildren, Lisa Wright, Justin Carver, and Kristi Wright, when they graduated from Grand Junction High School in 1988, 1989 and 1991, respectively.

Mr. Speaker, I would like to recognize the hard work and dedication that Mrs. Wright put into her career in education and to thank her for the example she provided to so many of Colorado's youth.

FIGHTING WORLDWIDE PERSECUTION OF CHRISTIANS

HON. FRANK R. WOLF

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Mr. WOLF. Mr. Speaker, I am submitting for the RECORD remarks made by Rabbi Irving Greenberg at a recent conference sponsored by the Center for Jewish and Christian Values. The conference examined the lessons learned from the Campaign on Soviet Jewry and how they can be applied to combat the growing problem of Christian persecution.

Rabbi Greenberg spoke eloquently about the obligation all people of faith have to defend the rights and freedoms of other people of faith.

I commend it to the attention of all Members of this body.

FIGHTING WORLDWIDE PERSECUTION OF CHRISTIANS

Rabbi GREENBERG. Good afternoon. As a rabbi, I'm here because of my long-standing admiration and friendship for Rabbi Yechiel Eckstein, who's the president of the International Fellowship of Christians and Jews, and a parent of the Center for Jewish and Christian Values, which sponsors this conference. But, of course, most of all I'm here to express solidarity as a rabbi for your protests, our protests, at the persecution of Christians worldwide. And I believe, as you do, that "whatever you do unto the least of these, you do unto me," and as a Jew, we have not forgotten the suffering, not only the suffering but also the suffering of being abandoned in your suffering. Nor have we forgotten the gratitude we feel to Christians for helping Jews in distress and travail in the Soviet Union come to Israel. I really do believe that your time has come, our time has come, for this issue to achieve the intention and the help that it truly deserves.

This is a meeting sponsored by the Center for Jewish and Christian Values. It seems to me this issue is simply and fundamentally a test of values. One of the fundamental values is that the human being, at least in the biblical tradition, is created in the image of God. The Talmud says that to be in the image of God bestows three fundamental dignities which every human being as an image of God is entitled to. The first is the dignity of infinite value, and that is why they say saving one life is like saving a whole world. The second is the dignity of equality. No suffering is less important, for we are all equally precious. And uniqueness. No human being can be replaced, should be replaced, or their suffering standardized or in some way dismissed as less important.

If I recognize another as a fellow human being in the image of God, then I recognize them as my own family, flesh of my flesh, bone of my bone, connected and in the image of the God whom I also am deeply grounded in. Under those circumstances, we feel an obligation if they are hungry to feed them, when they are enslaved to free them, and when they are persecuted to release them from the chains of oppression. That is why charity, in the Jewish tradition, is referred to not as "charity" but as "righteousness" or "obligation."

So this is a very simple test of values. Do we believe in these values and do we practice them? Or do they remain words? In the biblical tradition, which Christians share with Jews, we are partners with God in the perfection of the world. Partners with God in the abolition of war and the overcoming of oppression from war. Our love is backed by commitment or obligation, not just a feeling of love but a recognition that I am committed and obligated to act on that love.

And, of course, the third quality that follows from that is a steadfast persistent quality. That is to say, I do not stop at obstacles, nor am I simply a fair-weather friend.

We are obligated to our neighbor. The neighbor is the one who is inside my universe of moral obligation. Of course, many political figures have argued that that obligation stops at the border. Just as many in the name of or the spirit of economics would argue that the value and the importance of business means we must give a very narrow definition of the neighbor, lest our business and our jobs and our economy be hurt by application of moral standards to international trade. People are afraid, and this is a very powerful force in American foreign relations.

But, in fact, the contribution of our country and our people great American contribution of the 20th century, has been the opposite of this. That is to say, the contribution to recognize that the moral tradition, influenced by religion—and this is a country powerfully shaped by religious values—is to define the neighbor across national lines. The neighbor does not stop at the national border. And the neighbor is my family, and if I have a family I have a right to intervene and intercede for them even in foreign countries, so called. Now, when this started, the Soviet Jew movement was laughed at, but that's what happened. At the end, the United States government, through its laws, invoked the right to intervene in dictatorships and insist upon moral standards.

I would add one little footnote on the third value we're talking about today: the lesson of the Holocaust. Many studies have been done as to the survival rate of Jews during the Holocaust, and it's important and worth repeating. Ninety-five percent of the Jews in Poland and Lithuania died; 95 percent of the Jews in Denmark were saved. The difference was not the behavior of the Nazis, who, in each case, tried to kill, nor was the difference in the behavior of the Jews, who did the best they could to escape but mostly could not. The difference was the behavior of the bystanders. In those countries where the population turned its back and said, "That's not my concern," they died. In those countries where the population stood up and said, "This is bone of my bone, flesh of my flesh," they were saved.

I have a belief one should never underestimate the American people. Not only have they already shown remarkable achievements in this area in insisting upon moral standards, but I'd also like to add that the workers are not fools either. They see that in standing up to help the persecuted, that out of this confrontation came the erosion of dictatorship. Much of the breakdown of communism and the end of the nuclear threat to the world started from this standing up for the civil rights and the human and religious rights of Jews and other groups under Soviet domination.

This afternoon, therefore, we shift our picture, our concern from vision and recognition of the issues to practical and applied ways of action on the basis of that vision, and we have an extraordinary panel for you, for us to hear.