

business is the question of agreeing to the Speaker's approval of the Journal of the last day's proceedings.

Pursuant to clause I, rule I, the Journal stands approved.

EXPRESSING CONDOLENCES OF THE HOUSE ON THE DEATH OF MOTHER TERESA OF CALCUTTA

Mr. GILMAN. Mr. Speaker, I ask unanimous consent that the Committee on International Relations be discharged from further consideration of the resolution (H. Res. 227), expressing the condolences of the House of Representatives on the death of Mother Teresa of Calcutta, to the end that that resolution be considered immediately in the House; and that after debate not to exceed 1 hour, controlled by the chairman of the Committee on International Relations, the resolution be considered as agreed to and the motion to reconsider laid on the table.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from New York?

There was no objection.

The Clerk read the resolution, as follows:

H. RES. 227

Whereas the House of Representatives has heard with great sorrow of the death of Mother Teresa of Calcutta;

Whereas Mother Teresa of Calcutta dedicated her life to helping the sick, the dying, the unborn, and the poorest of the poor for a half century;

Whereas Mother Teresa founded the Missionaries of Charity, which now comprises over 3,000 members in 25 countries who are engaged in caring for the sick, dying, and poor;

Whereas Mother Teresa's humanitarian work and the inspiration she provided to others has been recognized by the award of the first Pope John XXIII Peace Prize in 1971, the Jawaharal Nehru Award for International Understanding in 1972, the Nobel Peace Prize in 1979, and the Presidential Medal of Freedom in 1985;

Whereas in 1997, pursuant to Public Law 105-16, Mother Teresa was awarded the Congressional Gold Medal; and

Whereas Mother Teresa's life-long example of selfless dedication to humanitarian work has inspired millions of people around the world: Now, therefore, be it

Resolved, That the House of Representatives expresses its admiration and respect for the life and work of Mother Teresa, and its sympathy to the Missionaries of Charity on their loss.

SEC. 2. The Clerk of the House of Representatives shall transmit a copy of this resolution to the General Mother House of the Missionaries of Charity in Calcutta, India.

Mr. GILMAN (during the reading). Mr. Speaker, I ask unanimous consent that the resolution be considered as having been read and printed in the RECORD.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from New York?

There was no objection.

The SPEAKER pro tempore. The gentleman from New York [Mr. GILMAN] is recognized for 1 hour.

Mr. GILMAN. Mr. Speaker, for purposes of debate only, I yield the customary 30 minutes to the gentleman from New Jersey [Mr. Menendez], pending which I yield myself such time as I may consume. All time yielded on this resolution is for the purposes of debate only.

[Mr. GILMAN asked and was given permission to revise and extend his remarks.]

GENERAL LEAVE

Mr. GILMAN. Mr. Speaker, I ask unanimous consent that all Members may have 5 legislative days within which to revise and extend their remarks on the resolution presently under consideration.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from New York?

There was no objection.

Mr. GILMAN. Mr. Speaker, "Mother Is Gone." That was the historic headline on the front page of one of India's leading newspapers last week. With the passing of Mother Teresa of Calcutta a diminutive figure of towering moral stature, people around the world felt a most personal loss.

Mother Teresa spent most of her life in India, the last half-century heading the Missionaries of Charity, an order she founded after receiving a divine call to devote her life to tending to the needs of the sick, the dying, and the poorest of the poor. She became a public figure over time, demonstrating a single-mindedness and a steadfastness of purpose that were remarkable; and in that sense, she was certainly a woman of valor.

Mother Teresa's stellar contributions and her moral example were widely recognized by such accolades as the Nobel Prize for Peace and the Presidential Medal of Freedom. And just this year Congress passed and the President signed into law a measure providing for the award of a Congressional Gold Medal to Mother Teresa. The medal ceremony, held in the rotunda of the Capitol, was a most moving one.

Mr. Speaker, considering, as we are, a woman of valor, the end of Solomon's words in Proverbs, chapter 31, come to mind: "Grace is deceitful and beauty is vain, but a woman that fears the Lord, she shall be praised. Give her of the fruit of her hands and let her works praise her in the gates."

Mr. Speaker, I yield the balance of my time to the gentleman from Indiana [Mr. BURTON], the sponsor of this resolution, and I ask unanimous consent that he be permitted to yield to other Members.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from New York?

There was no objection.

The SPEAKER pro tempore. The gentleman from Indiana [Mr. BURTON] will control the remainder of the debate time on that side.

(Mr. MENENDEZ asked and was given permission to revise and extend his remarks.)

Mr. MENENDEZ. Mr. Speaker, I yield myself such time as I may consume.

Mr. Speaker, I join my colleagues in sponsoring this resolution and rise in strong support of the resolution before us honoring Mother Teresa. It is appropriate that today, as we honor the life of a simple woman whom millions called Mother, this week Catholics commemorate the birthday of another simple woman who became the most important woman in Catholicism, Mary, the Blessed Mother.

Last Friday, September 5, the world lost one of its shining lights. Mother Teresa's death was a loss for us all. She was the embodiment of compassion and a beacon of goodness. Her name grew to become synonymous with caring for the poor, the indigent, and the down-trodden. She was not one who sought the spotlight; rather, she let her deeds and service do the speaking for her. She had a strong will that enabled her to accomplish many good deeds and improve the lives of thousands of human beings daily, and without a doubt, she left her mark on our world, helping millions of people in India, the United States, and all over the world.

Her work was not easy, glamorous, or pleasant. She was a devout Roman Catholic teaching nun in India until a train ride in 1946 when she heard her call within a call, and the call within a call was to go to the slums of Calcutta to care for, in her own words, "the poorest of the poor." She founded the order of the Missionaries of Charity in 1948, and through her dedication, made the order into a worldwide organization with more than 4,000 nuns and 400 Catholic brothers running nearly 600 homes and schools in more than 100 countries. The order operates schools and hospitals, youth centers and orphanages, and it also treats over 50,000 lepers at its medical centers in Africa and Asia.

Mother Teresa took Indian citizenship in 1950. She saw her order in the broader context of India's own tradition of spirituality and compassion and incorporated it into Indian society. In a meeting with Prime Minister Nehru, he promised her all the assistance she needed. And even though India is primarily a country consisting of Hindus, it adopted Mother Teresa as its own and welcomed her with open arms.

For her, pity was not what the poor needed; rather, she sought to provide dignity for them. She and members of her order lived like the people they served, without the amenities most of us take for granted. And she taught us all, regardless of religion, that in fact without a title, and without any form of nobility, that it is how one lives their life and what one does within their life that is the most important ingredient.

I am proud that she was awarded honorary U.S. citizenship and granted the Presidential Medal of Freedom. And earlier this year I had the honor, with so many of our other colleagues, in being present as she received the

Congressional Gold Medal in the rotunda of the Capitol.

□ 1700

I am reminded of what she said at that ceremony, where she repeated her admonition time and time again that we should focus on our concerns for the poorest of the poor, which she said several times during her brief remarks. Those of us who serve in this Congress should remember those words, those of us who were there, who were proud to be there at that historical moment, proud to be in her company, who rejoice in her life's works, we need to take to heart as we decide in this Chamber issues that cut across the board on the poorest of the poor, in education, in housing, in health care, whether it be in our cities or in Appalachia, that the fate of the poorest of the poor is a matter that constantly is before us as we decide on many of the votes that we take in this House. Sometimes I would daresay we do not cast our votes in a manner in which I think we would meet Mother Teresa's standards.

Finally, while her loss saddens us, Mother Teresa provided reassuring words about her work and the future. She said, "If the work were mine, it would die with me, but it is the work of God, so He will look after it." I wish her successor at the Missionaries of Charity, Sister Nirmala, my best wishes as she carries forth the work Mother Teresa started and nurtured. She was a beacon of hope, and that beacon of hope that burned brightly during her life will continue through her order. Good-bye, Mother Teresa, and God bless.

Mr. Speaker, I reserve the balance of my time.

Mr. BURTON of Indiana. Mr. Speaker, I yield myself such time as I may consume.

Mr. Speaker, 60 years ago this Wednesday, a young teacher at a secondary school for girls in Calcutta, India, made a decision that was to later influence the lives of millions of people around the world. Close to the school is one of the great slums of Calcutta. She could not close her eyes any longer. Who cares for this poor living in the streets, she asked? It was upon this revelation that Mother Teresa, then Sister Teresa, really heard God's voice calling and His message was clear. She had to leave the convent to help the poorest of the poor, not just to work with the poor but to live among them, to live on rice and salt like the poor had to live. Sister Teresa said, "It was an order, a duty, an absolute certainty."

On September 10, 1937, Sister Teresa decided to leave the convent in Calcutta and make what she later said to be the most important journey of her life, to a distant city at the feet of the Himalayan Mountains. The thirst for her heart by so many of the world's unfortunate called her to form the Missionaries of Charity, a religious order

based in Calcutta, India. She created an international network of shelters for the poor, the sick, and the dying that now stretch from Calcutta to New York. Of her Sisters of Charity, she said this:

We are not social workers. There are a lot of institutions caring for the sick. We do not want to be among them. We are not another organization of social service. We have to be more, to give more, we have to give ourselves. We have to bring God's love to the people by our service. And the poor have taught us what it really means to love and serve God.

Mr. Speaker, I join my colleagues in mourning Mother Teresa's passing. We have lost a great woman, perhaps nearest to sainthood that we know, but heaven has gained a pure soul. I do not understand, Mr. Speaker, why she so often takes a back seat to other notables in today's media, not only in her passing but in her work throughout her blessed life. Was it because she did not keep the company of aristocrats or run in the posh circles of the glamorous while she selflessly cared for the needy?

And I do not raise the issue because the Sisters of Charity are looking for media exposure. They do not ask for it. They do not wish it. But what does it say about our society today when someone who cared for so many is overshadowed because she does not draw enough ratings to command a week's worth of coverage on television? It tells me she represents that which we find difficult to face, ourselves, our own failures, selfishness and cowardice, our own imperfections. We fail where she succeeded because we refuse to make the time to reach out and help our neighbors.

For her service and sacrifice, Mother Teresa was awarded most notably the Nobel Peace Prize in 1979. If we accept her as its recipient, then we should accept what she said when she accepted the Nobel Peace Prize:

Abortion is the worst evil in the world. The life of a child that still has to be born or the life of the poor whom we meet in the streets of Calcutta, Rome or anywhere else in the world, the life of children or adults is the same life. It is our life, it is a gift of God. Countries that allow abortion are poor because they do not have the courage to accept one more life.

That is why it is altogether fitting and proper that we honor her for who she was. Let us not forget what she stood for. To hide or mask this only does Mother Teresa, her years of selfless giving and the millions she comforted a tremendous disservice.

Mr. Speaker, while she would never accept it, she deserves to be honored by this body and this Nation in this way. It is truly the least we could do on her death. Mr. Speaker, I suspect we will not see the rich, the famous or the glamorous walking in the processional behind Mother Teresa's casket this weekend. Instead I imagine we will witness the poor, the unwanted, the unloved, the uncared for and the untouchables marching behind a woman whom some say was the pencil of God.

Mr. Speaker, I reserve the balance of my time.

Mr. MENENDEZ. Mr. Speaker, I yield 3 minutes to the distinguished gentlewoman from Connecticut [Mrs. KENNELLY].

Mrs. KENNELLY of Connecticut. Mr. Speaker, I thank those who brought forth this resolution. It is only a short week ago that we came here to this very floor to talk about a woman, a young woman, Princess Diana, who died, a woman who had taken the interest and the delight of so many, so many millions. And here we are back again to speak about a woman, to speak about her life, her work, and her memory. This is one of the greatest women of this century, Mother Teresa. And yes, there will be people in Calcutta on Saturday, as so many of us that was just I think about a month, 2 months ago that we went to Statuary Hall and we were so thrilled and delighted that Mother Teresa was going to be among us, that Mother Teresa was going to receive the Congressional Medal. We were all somewhat like children trying to see this woman of small stature with the lines of life in her face.

Now she too is gone and I could only say probably that the lesson of all this every one of us can get, probably the main lesson, is we are all going to die, some earlier and some later. But tomorrow our President's wife, Hillary Clinton, in fact she might be right now at this very moment flying to Calcutta, and she will represent us.

But we are talking tonight about a woman who not because of her great political power, the way she shaped world events, we are not talking about that. We are talking about her moral power. And what that great moral power did was to convert so many, her own sisters, kings, and presidents, but also people who just saw that she was doing the right thing. This most humble of women was a giant, a giant of compassion. She recognized the humanity of even the least of us. And she did not judge us harshly as some judge others. And she insisted that every human being deserve our care.

Her devotion to the poor and her dedication to the dying overflowed in her Calcutta mission, bringing her worldwide acclaim and making her an inspiration to millions. But she always heard the teachings of her religion and she always acted taking to heart the biblical injunctions to feed the hungry and clothe the naked.

The great sadness I feel and felt at the news of Mother Teresa's passing is tempered by the gratitude that I feel for her life. Her compassion for others, her service to the poor and her devotion to her faith set the highest standard. Her life was proof that one humble individual can touch many lives and her absolute memory will inspire us all.

Mr. BURTON of Indiana. Mr. Speaker, I yield such time as he may consume to the gentleman from Illinois [Mr. HYDE].

(Mr. HYDE asked and was given permission to revise and extend his remarks.)

Mr. HYDE. Mr. Speaker, I thank the gentleman not only for giving me this time, but for his initiative in this very important resolution.

Some months ago as the gentlewoman from Connecticut [Mrs. KENNELLY] mentioned, we had a ceremony in the rotunda and I was honored to be the master of ceremonies. I made some remarks then which I am adapting and updating for this evening.

One of Mother Teresa's constant themes was how much God loves each one of us, even and perhaps especially the most humble. Proof of that love is shown by His granting Mother Teresa fullness of years. She was in our midst for 87 years before she was called home. Hers were long years of service, self-sacrifice and example.

Archimedes said centuries ago, "Give me a place where to stand and I will move the world." Mother Teresa stood on the streets of Calcutta and the back alleys of the world literally clutching to her bosom the diseased and the dying, and she moved the world.

Mother Teresa displayed the most intensely human compassion, one that recognized the bond of humanity that links us to the poorest of the poor, a compassion which is the substance from which sanctity is forged.

In the year 1666, London was decimated by a great fire. Out of the ashes of that fire, a genius named Christopher Wren emerged and he literally rebuilt London. Some 80 buildings were his legacy. The greatest was the Cathedral of St. Paul's. If you go in the back of the cathedral, you look on the floor and you kick the dust away, you will see where he is buried. The words around his burial place "si requiris monumentum, circumspice"—if you would seek his monument, look around.

I apply those words to Mother Teresa. If you would seek her monument, just look around. People all over the globe can see and benefit from one of her monuments, the Missionaries of Charity, a bright, shining oasis of self-giving in a darkened world of calculation. In a world of doubts and ambiguities and cynicism, she was blessed with certainties. And the certainties that guided her life and her self-sacrifice are ancient, they are noble and to my mind indisputable.

She believed we are not lost in the stars, we are not alone in this universe which was created by a wise and benevolent Providence, and she lived the truth of that belief. She believed that every human being no matter how abandoned, no matter how poor, no matter how useless or inconvenient as the world calculates utility and convenience, is an image of the invisible God and invested with an innate and an inalienable dignity and value and thus commands our attention and our respect and our care. She poured out her life in service to that belief.

She believed that love is the most living thing there is, that love is stronger than death, and that every human heart can be touched by the power of love. So often she cradled the wretched of the Earth in her arms and witnessed to that belief.

She believed that the goodness of a society is measured by the way it treats the most helpless and vulnerable of its members, especially the defenseless unborn. She lived that belief and she challenged us to make that truth a living part of the fabric of our democracy. We live at the end of the bloodiest century in human history. Wars, ethnic and racial hatreds, mad ideologies and plain old human wickedness have made the 20th century, which the best and the brightest of 1897 thought would be a century of boundless human progress, instead a slaughterhouse.

On the edge of a new century and a new millennium, the world does not lack for icons of evil, Auschwitz, the gulag, the killing fields of Cambodia, Bosnia, the Great Lakes region of Central Africa. What the world desperately needs are icons of goodness, and that is what she has been for us, an icon of goodness. She reminded us that hatred and death do not have the last word. She called us back to what Abraham Lincoln called the better angels of our nature. She was a blessing, a great gift of God, and we thank God for permitting us to live in her time.

□ 1715

Mr. MENENDEZ. Mr. Speaker, I yield 3 minutes to the gentleman from New Jersey [Mr. PALLONE], who will be part of a delegation attending Mother Teresa's funeral and has to depart soon.

Mr. PALLONE. Mr. Speaker, I want to say that my colleagues' expressions that I have heard on a bipartisan basis so far this evening have been wonderful, and I think really express the deep sympathy that we share and the lesson I think that we have learned on a bipartisan basis, and, certainly, that all Americans, I believe, have learned from the life of Mother Teresa.

I rise today to honor and remember her. Last week we lost, I believe, one of the world's greatest humanitarian leaders. Her death, which has touched the lives of people all over the world, has prompted an outpouring of grief and mourning worldwide. Just here in Washington, hundreds of flowers have been placed at the foot of the Indian Embassy in her honor.

On September 6, over 2,000 people signed a condolence book at the Indian Embassy, and approximately 5,000 people attended a memorial service at the National Shrine of the Immaculate Conception to mourn her death. As India's Prime Minister Gujral said of her death, "The world is mourning."

This Saturday, on September 13, it has been mentioned that a State funeral is being given for Mother Teresa, the highest honor that the Indian Government can bestow upon an individ-

ual. The First Lady is leading a delegation, which I am honored to join this evening.

While such an elaborate funeral may seem to be somewhat at odds with her teaching and her way of life, the funeral gives the world the opportunity to remember a woman who has always given to others.

Although small in stature, her heart was enormous. Despite receiving a pacemaker in 1989 and plagued by a series of heart attacks, her commitment to the poor and disadvantaged never ceased.

Mr. Speaker, Mother Teresa was much more than a symbol or a figurehead. She lived by example. People from around the world recall stories in which she would tell flight attendants to pack leftovers for needy children and how she asked the Nobel prize organizers to cancel a banquet in her honor and use the money to feed the needy.

The Order of the Missionaries of Charity, which she founded, is established in 120 countries, committed to serving and helping the homeless, the dying, and the hungry.

While she was a Roman Catholic, Mother Teresa respected the religious practices of each of the individuals to whom she attended. She once told a friend when she was accused of converting Hindus to Catholicism, "I do convert. I convert you to become a better Hindu, or a better Muslim, or a better Protestant. When you have found God, it is up to you to do with him what you wish."

Mr. Speaker, we must not forget the work begun by this remarkable woman who saw God in the face of every human being. I am assured, just listening to some of the statements that my colleagues have made today, that her work will not be forgotten, and will be going on for time immemorial.

Mr. BURTON of Indiana. Mr. Speaker, I yield such time as he may consume to my good friend, the gentleman from the great State of New Jersey [Mr. SMITH].

Mr. SMITH of New Jersey. Mr. Speaker, let me just thank the gentleman from Indiana [Mr. BURTON] for his leadership in bringing this very important resolution to the floor, and especially thank the gentleman from Illinois [Mr. HYDE] for those very eloquent remarks spoken a moment ago in remembering Mother Teresa.

Mr. Speaker, as I think we all know, in Matthew's Gospel, the 25th chapter, in speaking about the Last Judgment, Jesus said:

When the Son of Man comes in His glory, escorted by all the angels of heaven, He will sit upon His royal throne and all the nations will be assembled before Him. Then He will separate them into two groups, as a shepherd separates sheep from the goats. The sheep He will place on His right hand, the goats on his left.

The King will say to those on the right, come, you have My Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you

gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me; naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.

Then the just will ask him: "Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?"

The King will answer them, "I assure you, as often as you did it for the least of my brethren, you did it for me."

As we all know, Mr. Speaker, Mother Teresa took these words from our Lord, Jesus Christ, literally, in pouring out her heart and her soul for the least of our brethren. Mother Teresa saw the downtrodden and the disenfranchised as Christ himself, and she believed that every act of mercy toward those less fortunate was for the Lord.

That is why she clothed, fed, and housed the sick and dying around the world. That is why she loved what the world considered to be the unlovable. That is why Mother Teresa was the most outspoken woman in the world in the defense of unborn children.

Mr. Speaker, at the 1994 National Prayer Breakfast, Mother Teresa addressed thousands of political leaders, including President Bill Clinton, Vice President GORE, and their wives. Few could listen to Mother Teresa and not be moved to believe that in this very small, frail, humble woman, there stood a powerful messenger, a prophetess, sent by God, to directly speak to a President and a Nation, and, yes, a world that had lost its moral compass.

She said, "Please don't kill the child," she admonished all those assembled, and looked directly at the President of the United States and said, "I want the child. We are fighting abortion with adoption, by care of the mother and adoption of the baby."

Mother Teresa stated, "The greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of an innocent child."

She then urged all Americans and diplomats to more fully understand the linkage of abortion with other forms of violence, and she said, "Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want." "That is why," to continue the quote, "the greatest destroyer of peace and love is abortion."

Unfortunately, there are those, and this is usually behind closed doors, but there are many who have ridiculed Mother Teresa for doing what is right. Sometimes it comes to the surface. It especially came to the surface after she received her Nobel Peace Prize and spoke so eloquently in defense of the unborn.

I will never forget reading a particular attack against Mother Teresa by William Hamilton, Planned Parenthood Federation of America, one of their top leaders, and he said, and I do not think we should put this under the table, because this is all part of the record.

Mr. Hamilton said on behalf of Planned Parenthood:

Spare us the preachings of Mother Teresa against abortion and the advancement of women. Allow us to cling to the romantic notion of a tiny 74-year-old woman doing good work in the slums of Calcutta, and not think about the destructive views that she represents.

According to Mr. Hamilton and Planned Parenthood, Mother Teresa's belief that abortion kills children and is anti-child, her belief that every child is precious and sacred and made in the image and likeness of God, is somehow destructive. Some can smirk when you say that, but that is what she would say. We need to defend these little innocent children.

As I am sure Mother Teresa would agree, it is Planned Parenthood's agenda of aborting over 230,000 little babies in this country every year, and countless more abroad, that is what is destructive.

Upon receiving her Nobel peace prize in 1979, Mother Teresa characterized abortion as the worst evil in the world because of its violence.

Undoubtedly, Mother Teresa's defense of the right to life of every human being, whether it is the child yet to be born, or the life of the poor whom she met in the streets of Calcutta, Rome, or anywhere else in the world, kept her focus on the work which she was chosen for by God.

I think by now we all know by way of background that Mother Teresa was born one of three children of an Albanian builder on August 27, 1910, in Macedonia. At the age of 18, she joined the Loreto Sisters, and soon thereafter, on January 6, 1929, arrived in Calcutta, India, to teach at a school for girls.

On September 10, 1946, on a train ride to Darjeeling, where she was to go on retreat to recover from a suspected bout of tuberculosis, she received her calling from God to care for the sick and the dying, the hungry, the naked, the unborn, and the homeless, to be God's love in action. And that was the beginning of the Missionaries of Charity.

In 1952, Mother Teresa and her Missionaries of Charity began the work for which they have been noted ever since, opening the first Home for the Dying in the city of Calcutta.

The Missionaries of Charity grew from 12 to thousands, reported to be over 5,000 nuns by 1997, in over 450 centers being run around the world. Mother Teresa created many homes for the dying and unwanted, from Calcutta, to New York, to Albania.

She is one of the pioneers of establishing homes for AIDS victims, and for more than 45 years she has comforted the poor, the unwanted, especially speaking out on behalf of babies yet unborn.

In closing, as we continue to fight for, and this is a worldwide struggle, the plight of the so-called throwaways, the unwanted, the unborn, the poor, the dying, those who are "inconven-

ient" and others in the world's needy, the words of Mother Teresa should ring in our ears.

She said, "At the end of our lives we will not be judged by how many diplomas we received, how much money we made, or how many great things we may have done or think we have done. We will be judged by 'I was hungry and you gave me to eat, I was naked and you clothed me, I was homeless and you took me in,' our Lord's words.

"Hungry, not only for bread, but hungry for love. Naked, not only for clothing, but naked for human dignity and respect. Homeless, not only for the want of a row of bricks, but homeless because of rejection."

Mr. Speaker, this resolution puts us on record and says that we care about this great woman, and, hopefully, her words, her life, will enlighten all of us as we go about the people's business in this body.

Mr. Speaker, in a parable about the Last Judgment, as recorded in the 25th chapter of Matthew's Gospel, Jesus said:

When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: "Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me." Then the just will ask him: "Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?" The king will answer them: "I assure you, as often as you did it for the least of my brethren, you did it for me."

As we all know, Mother Teresa took these words from Our Lord Jesus Christ literally in pouring out her heart and soul for the "least of our brethren." Mother Teresa saw the downtrodden and disenfranchised as Christ Himself and she believed that every act of mercy toward those less fortunate was for the Lord. That's why she clothed, fed, and housed the sick and dying around the world. That's why she loved what the world considered the unlovable. That's why Mother Teresa was outspoken in her defense of unborn children.

At the 1994 National Prayer Breakfast, Mother Teresa addressed thousands of political leaders, including President Bill Clinton, Vice President GORE, and their wives. Few could listen to Mother Teresa and not be moved to believe that—in this small, frail, humble woman—there stood a powerful messenger, a prophetess, sent by God, to directly speak to a President and nation that lost its moral compass.

"Please don't kill the child," Mother Teresa admonished, looking directly at the President of the United States. "I want the child," she went on to say, looking directly at the abortion President. ". . . We are fighting abortion with adoption, by care of the mother and adoption of the baby. . . ."

Mother Teresa further stated that "the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of an innocent child . . ." She then urged all Americans and diplomats to more fully understand the linkage of abortion with other forms of violence: "Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want. This is why the greatest destroyer of love and peace is abortion."

Unfortunately, there are those who could only ridicule and demean Mother Teresa for doing what is right. I will never forget reading the attack on Mother Teresa by William W. Hamilton, Jr. of Planned Parenthood Federation America in 1985. (Washington Post, June 29, 1985, p. A21). The top Planned Parenthood official stated:

. . . [S]pare us the preachings of Mother Teresa against abortion and the advancement of women. . . . Allow us to cling to the romantic notion of a tiny, (woman) . . . doing good work in the slums in Calcutta and not think about the destructive views she represents.

According to Mr. Hamilton and Planned Parenthood, Mother Teresa's belief that abortion kills children and is antichild and that children are precious, sacred, and made in the image and likeness of God, is somehow—destructive. As I am sure Mother Teresa would agree, it is Planned Parenthood's agenda of aborting over 230,000 children a year in the United States alone and countless move abroad which is destructive. Upon receiving her Noble Peace Prize in 1979 Mother Teresa did what was probably incorrect and characterized abortion as the worst evil in the world.

Undoubtedly, Mother Teresa's defense of the right to life for every human being—whether the life of a child yet to be born or the life of the poor whom she met in the streets of Calcutta, Rome, or anywhere else in the world—kept her focused on the work which was chosen for by God.

Mother Teresa was born Agnes Gonxha Bojaxhiu, the youngest of three children of an Albanian builder, on August 27, 1910 in Skopje, Macedonia. At the age of 18, she joined the Loretto Sisters and soon after, on January 6, 1929, arrived in Calcutta, India, to teach at a school for girls. On September 10, 1946, on a train ride to Darjeeling where she was to go on retreat to recover from suspected tuberculosis, Mother Teresa received her calling from God to care for the sick and the dying, the hungry, the naked, the unborn, the homeless—to be God's Love in action to the poorest of the poor. That was the beginning of the Missionaries of Charity.

In 1952 Mother Teresa and her Missionaries of Charity began the work for which they have been noted ever since, opening the first Home for the Dying in the City of Calcutta. The Missionaries of Charity grew from 12 to thousands—reported to be over 5,000 nuns in 1997—in over 450 centers being run in 125 countries. Mother Teresa created many homes for the dying and unwanted from Calcutta to New York to Albania. She was one of the pioneers of establishing homes for AIDS victims. For more than 45 years, Mother Teresa comforted the poor, the dying, and the so called unwanted around the world.

In closing, as we continue to consider the plight of the unborn, the poor, the dying, and the world's needy, these words of Mother Te-

resa should remain in the forefront of our minds:

At the end of our lives, we will not be judged by how many diplomas we have received, how much money we have made or how many great things we have done. We will be judged by "I was hungry and you gave me to eat. I was naked and you clothed me. I was homeless and you took me in."

Hungry not only for bread—but hungry for love. Naked not only for clothing—but naked for human dignity and respect.

Homeless not only for want of a row of bricks—but homeless because of rejection. This is Christ in distressing disguise.

Mr. MENENDEZ. Mr. Speaker, I yield 3 minutes to the gentleman from Illinois, [Mr. DAVIS].

Mr. DAVIS of Illinois. Mr. Speaker, first of all, let me thank the gentleman from New Jersey for yielding me time.

Mr. Speaker, I rise today to pay tribute to one of the world's finest humanitarians, Mother Teresa of Calcutta, India.

Mother Teresa departed this life Friday, September 5, 1997, at the age of 87. She leaves behind a committed life of service to mankind. Her legacy has been appropriately quoted in newspapers as the "Saint of Gutters."

She came to my district. She came to St. Malachy's Catholic Church. She came to the west side of Chicago. She dared to be different and championed the causes of the poor. She could be found in the most destitute areas on the planet, trying to aid the sick and heal the brokenhearted.

Her mission and ministry was clear, and that was to do God's will, no matter what the cost.

She was a tiny woman, but she had enormous inspiration. She founded a religious order called the Missionaries of Charity. Beginning with one single convent, almost five decades ago, and now she leaves behind hundreds of religious centers and convents on six continents.

Yes, she won a Nobel Peace Prize and countless other awards, but the prize she sought after most was to uplift the poor. In the poor, afflicted and rejected, she saw God, but, more importantly, she saw an opportunity to be a blessing and to make a difference. She had an uncanny ability to be in the midst of the destitute and still have joy and hope.

Someone once asked St. Francis what a person needed to do to please God. He answered, "Preach the Gospel every day, and, if necessary, use words."

Mother Teresa lived just that sort of life. She is a living reminder to all of us that faith is more than just words. It is the good deeds that we do in this world. The millions of lives she touched through her ministry made this world a much better place.

Mother Teresa, yes, has left; but the bright light and legacy that she leaves behind must continue. The challenge for us today is clear: We must continue the work of reaching out to help the poorest of the poor. Our Damascus road lies just before us. And the question is,

will we, like Mother Teresa, assume the role of the good samaritan?

Mrs. NORTHUP. Mr. Speaker, I rise today to honor and express my admiration for the life and work of Mother Teresa.

Mother Teresa's acts of compassion transcended religious, cultural, and national boundaries. Her lifelong devotion to the poor, sick, and downtrodden served as an inspiration not only to those of us in the Catholic community, but to members of all faiths. Pope John Paul II remarked upon her death that

Mother Teresa marked the history of our century. She courageously defended life; she served all human beings by promoting their dignity and respect; and made those who had been defeated by life feel the tenderness of God.

Mother Teresa taught by example the true meaning of service to mankind. Although she achieved widespread praise and recognition for her efforts, she was not comfortable in the spotlight. In fact, it seems that as her celebrity status increased, so did her commitment to serve her fellow man. She served as a role model by pulling us toward the higher purposes in life—doing what is right and good.

Mother Teresa had only a very small step to take from her life on earth to the afterlife. She has accurately been called a living saint, and an angel on earth. Mr. Speaker, we have lost one of history's truly outstanding people. As French President Jacques Chirac remarked upon her death, "this evening, there is less love, less compassion, less light in the world."

Mr. ROEMER. Mr. Speaker, it was with great sadness that I learned of the passing of one of the most remarkable women to ever grace our planet, Mother Teresa of Calcutta.

Mother Teresa dedicated her life to serving the poor, the destitute, and the most helpless among us. In so doing, she set an example for all people of the world to live by. She demonstrated that love and kindness and hope are far greater rewards than any material goals. Her selfless dedication to humanity and charity will never be forgotten. She devoted her life to those with less—the helpless and the homeless. She did not hesitate to visit a slum or leper colony. She truly lived Jesus Christ's proclamation in the Bible: "What you do to the least of us you do unto me."

I feel so fortunate to have had the opportunity to hear Mother Teresa speak twice in my lifetime: once at the congressional prayer breakfast in 1995 and most recently at the award ceremony where she was presented with the Congressional Gold Medal. Listening to her speak, listening to her conviction, her dedication to the poor, I truly believed I was in the presence of a saint. She was humble and modest, but strongly committed to the poor, the unborn, and the hungry.

Mother Teresa's work will carry on through the Missionaries of Charity which she founded, but she will be missed. I admired her greatly and pray that she, in her infinite faith, is joyfully reunited with her God.

□ 1730

Mr. MENENDEZ. Mr. Speaker, I have no further requests for time, and I yield back the balance of my time.

Mr. BURTON of Indiana. Mr. Speaker, I thank my colleague for his participation, and all of my colleagues, and I yield back the balance of my time.

The SPEAKER pro tempore (Mr. BOEHNER). Pursuant to the previous order of the House, the resolution is considered as adopted.

A motion to reconsider was laid on the table.

SPECIAL ORDERS

The SPEAKER pro tempore. Under the Speaker's announced policy of January 7, 1997, and under a previous order of the House, the following Members will be recognized for 5 minutes each.

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

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

CONGRESSWOMAN SHEILA JACKSON-LEE SALUTES THE ENSEMBLE THEATRE WHICH CELEBRATES ITS NEW FACILITY WITH GRAND OPENING GALAS

The SPEAKER pro tempore. Under a previous order of the House, the gentlewoman from Texas [Ms. JACKSON-LEE] is recognized for 5 minutes.

Ms. JACKSON-LEE of Texas. Mr. Speaker, I would like to take a moment to recognize and salute the grand opening of the Ensemble Theatre in Houston, TX. Today, Friday, September 12, kicks-off The Grand Opening Galas, a weekend of performances, receptions, and entertainment that will be inspiring and fun for the entire community. As a long-standing supporter of the Ensemble Theatre, it brings me great pleasure to honor the theatre today.

The Ensemble Theatre is the oldest and most distinguished professional theatre in the Southwest devoted to the African-American experience. Founded in 1976 by the late George Hawkins, this nonprofit organization was established to preserve African-American artistic expression. Out of a sense of frustration with the limited number of theatre opportunities for blacks, Hawkins used his own financial resources to found the theatre. He assembled a group of black artists dedicated to producing and presenting theatre to Houston's black community. Today, I rise to share and build upon his important legacy.

In the grandest of styles and with pomp and pageantry that will include Houston's community and civic leaders, the Theatre opens the doors today to its new facility. Indeed, I am pleased to be associated with a campaign that began in 1993 to raise funds for the new facility. Nearly \$4 million has been generously donated by 20 foundations, 35 corporations, and 150 individuals, as well as the great city of Houston and the National Endowment for the Arts, headed by Jane Alexander.

As the U.S. Representative of the 18th Congressional District in which the Ensemble sits, I am proud to commend this artistic jewel reflecting African-American lifestyles on good theatre for all of Houston. I look forward to bringing Jane Alexander to Houston to showcase this great House of theatre so that all the world will know of one of our prized possession in the midst of Houston's great art institutions. Congratulation to all the Ensemble Family.

THE NEW WORLD MINE

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

Mr. HILL. Mr. Speaker, this afternoon I want to visit for a few minutes with my colleagues, about a matter that is referred to as the New World Mine. Members may be aware of or have heard about this.

The President asked for \$65 million to be inserted in the Interior budget under the Land and Water Conservation Fund for the purposes of executing an agreement that he entered into on August 12, 1996. This was an agreement that was negotiated in secret. It was negotiated behind closed doors with representatives of the White House, representatives of an environmental group, and representatives of a mining company.

What it basically called for is the exchange of 65 million dollars worth of public land in Montana in exchange for the rights to mine a project called the New World Mine, which is located about 3 miles northeast of Yellowstone Park.

This caused quite an uproar, Mr. Speaker, in Montana, because the people of Montana did not take kindly that the President of the United States would be giving away 65 million dollars worth of the public land in Montana. Sportsmen's groups, environmental groups, and just ordinary citizens who are very used, to and accustomed to, using the public lands became very disturbed.

So the President then decided that he had to come up with another alternative, so he proposed taking \$65 million out of the Conservation Reserve Program. I would remind my colleagues that the Conservation Reserve Program is a program that takes environmentally sensitive lands out of production and puts them into grasses, and is very popular among the environmental community and the sportsmen's community, and has helped the farm communities in many parts of the drier parts of the West. Again, this group expressed outrage, because those are very valuable programs.

So finally the President came to the Congress and said, give me a blank check. Let me execute this arrangement. The House of Representatives, Mr. Speaker, said no. It said no because the President's plan is fatally flawed. I would like to explain to my colleagues why that is. It is fatally flawed for two primary reasons.

First, the President decided to ignore two very important parties. One of those parties is the State of Montana. The other party is a woman and her name is Margaret Reeb. Who is Margaret Reeb? It turns out that Margaret Reeb is the individual who owns the mineral interests that this group of people met together and decided to sell out.

Mr. Speaker, if I could liken this to an example, it would be like having

your neighbor come to you and say, you know, someone came to me and offered me a lot of money to buy my house, but they said, I will not buy your house unless I can get your neighbor's house, too, so your neighbor sold your house from underneath you. That is basically what happened, because Margaret Reeb was never contacted, she was never consulted, and she never made any agreements.

I will to enter into the RECORD, Mr. Speaker, a copy of an article, a story in Time, May 12, 1997. In it Margaret Reeb says she is not going to play ball with the President. She says, "I knew nothing about" the negotiations. "When I finally got a copy of the agreement, I practically went into shock." Had any of the parties approached her, she said, she would have informed them, well, I am not interested in selling my property.

At the end of the day, she says, she does not give a damn whether or not the thing gets mined, she just wants to keep her property. There is a concern with that, because according to this article, Kathy McGinty, the chairwoman of the White House Council on Environmental Quality, says ominously, "There are other ways for us to arrange this agreement," suggesting they could leave Margaret Reeb's real estate an island in a sea of Government property that would have no value.

So the secret deal, made behind closed doors, left out the public. There were no hearings. The President had no authority and, certainly, no appropriation. Even more important, Mr. Speaker, is, it interrupted what we call the NEPA process, the National Environmental Policy Act process.

There was an environmental impact statement that was in the process. The White House says the environmental impact statement was not near completion, but I want my colleagues to look here, because I have a copy of the draft, copy of the environmental impact statement, which I will not ask to be put in the RECORD, but it was near completion. That environmental impact statement addressed the environmental concerns this mine might have represented.

Why did the President announce on August 12, 1996, this deal, when he did not have the property owner even on board? It turns out, Mr. Speaker, that August 12, 1996, was the first day of the Republican National Convention. The President used this opportunity to upstage the convention.

I am not opposed to it because of that; I am opposed to it because it is a wrong deal. The deal is wrong. The deal seeks to steal Margaret Reeb's property, and it seeks to hurt the State of Montana. GAO says the impacts would be that Montana would lose 321 direct jobs, 145 indirect jobs, and about 100 million dollars worth of tax revenues, should this mine go forward.

Mr. Speaker, I have offered an alternative plan, a plan that will protect Margaret Reeb's property rights and