

The Gorton amendment applies to only a handful of States which have previously expanded coverage to children. The Gorton amendment applies only to those States which have expanded Medicaid at least up to 200 percent of the poverty level and up to age 17. These States are to be congratulated for their leadership. But there are also at least 20 other States which have also expanded Medicaid eligibility, which would not gain the advantage extended by the Gorton amendment.

While the amendment provides the enhanced match for total expansion, it does not provide the same advantage for those States which have made only a partial expansion. For example, a state which has expanded to 185 percent of the poverty level would not be eligible for the enhanced match for new children up to that level.

Creating such inequities illustrates a fundamental problem with using the appropriations process for legislating in place of the authorizing committees. While perhaps a problem might be solved for a few States, that solution might create new inequities among several more States.

If the policies in the new children's health program should be changed, then let us examine the issue in a thorough and complete manner which is equitable for all States. But we cannot and should not attempt to do so today.

Mr. President, I yield the floor.

Mr. MOYNIHAN. Mr. President—

UNANIMOUS-CONSENT AGREEMENT

Mr. ROTH. If the Senator will yield, I ask unanimous consent that consideration of Senate Resolution 120 begin following the remarks of the distinguished senior Senator from New York.

The PRESIDING OFFICER (Mr. ALLARD). Without objection, it is so ordered.

The Senator from New York.

Mr. MOYNIHAN. Mr. President, I rise simply and succinctly for the purpose of endorsing the statement by our revered chairman and, once again, to say, as he put it, the ink is scarcely dry on this legislation and here we are changing it. Could it have been 5 legislative days since it was last enacted, and we are changing it?

And, importantly, this is legislation on an appropriations bill. It is not in the interest of our institution to let that begin. It is a lesson we have learned in difficult ways in the 19th century, and we have shown how important it has been in this century. As we approach a new century, it is no precedent to establish.

I believe we will now move to the measure indicated by the Senator from Delaware.

EXPRESSING THE SENSE OF THE SENATE ON THE DEATH OF MOTHER TERESA

The PRESIDING OFFICER. The clerk will report Senate Resolution 120.

The assistant legislative clerk read as follows:

A resolution (S. Res. 120) expressing the sense of the Senate on the occasion of the death of Mother Teresa of Calcutta.

The Senate proceeded to consider the resolution.

Mr. ROTH. Mr. President, I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

The legislative clerk proceeded to call the roll.

Mr. BROWNBACK. Mr. President, I ask unanimous consent that the order for the quorum call be rescinded.

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

Mr. BROWNBACK. Mr. President, I am here today to address the resolution introduced in the Senate by the Senator from Oklahoma on Mother Teresa. Last week, we lost a saint when Mother Teresa passed away at age 87. We are poorer, but Heaven is richer.

She died owning, as I have read in the news accounts, very few things here. She owned about two pairs of sandals, three robes, rosary beads. That was here. But in Heaven, she has a mountain of gold. She had touched so many different lives on this Earth. It is an incredible definition of a successful life: a loving, caring, compassionate, selfless, child of God, caring for, in many cases, the most downtrodden of God's children. Would that I could live my life as well.

I have been struck by some of her writings and things that she has spoken about. They have been accumulated in different books. Some of the statements are absolutely precious. I want to give a couple of them here in the Senate today because I think they are so touching of indicative of what a successful life is. A successful day isn't necessarily when you pass a bill in the Senate, or that you have a successful business transaction, or you pass a test, or you win a game. But a successful day is when you positively touch another life. She did that thousands of times, millions of times, across this globe. She cared for the poorest of the poor. She said this at one point in time:

I see God in every human being. When I wash the leper's wounds, I feel I am nursing the Lord himself. Is it not a beautiful experience?

Imagine if each of us, every day, if we saw everything that we did as nursing and touching the Lord himself. Here she is talking about caring for the least of God's children in that way, and she sees it as serving the Lord himself. What about us here in the Senate? If we did something similarly, saw ourselves as touching other lives in the most positive way we possibly could, what sort of world would that make?

Think of another quote that she gave in one of her speeches where she said this:

Our mission is to convey God's love—not a dead God but a living God, a God of love.

And then she added:

I am just a little pencil in his hand.

But what a beautiful picture he drew with that little pencil. What if each of

us looked at ourselves as that little pencil, but being used to draw a beautiful picture, a panorama for others to see and to be able to enjoy, and for others to be able to grow by, for others to be able to be loved by that picture that we draw.

I have this quote posted in my office, which I think particularly is apropos giving her just passing this week:

At the moment of death, we will not be judged by the amount of work we have done, but by the weight of love we have put into our work.

You just think about that in measuring each day, not by the success of whether or not we did things like a bill passing through or, again, whether we passed a test, but by the weight of love that we put into our actions and what we actually did that very day and how we touched people. Did we do it in a positive, loving fashion? Would that the world operated that way.

My own experiences with Mother Teresa were here in the Senate. The only time that I had a chance to meet her was when she came here and received the congressional gold medal this year. We were all nervous about whether she would actually be able to physically get here because she had been ill, in poor health. She was able to make it here and she shared an hour and a half with us here in the House and in the Senate, in the rotunda area, meeting with different people. I remember so much going through that experience and thinking of reading these quotes, these pearls of wisdom she had laid out on how to live life, thinking she was going to put forward another one that day. I was holding onto each word to see, is there going to be another line like "I am just a little pencil that you can guide one's life by." But it didn't seem to come that day. She would talk about a number of different things, but there, seemingly, were no pearls.

Then I remember walking her out to the car, and there were throngs of people excited to see her as she waved and touched different people. The motorcade was waiting to get away. She was sitting in the car, and I went over to thank her one last time for coming in and honoring us by being here and receiving the presentation. She grabbed my hand with both of hers and stared at me with those deep eyes of hers and that little frame that she had, and she looked up at me and just said three words, and she said them four times. She said:

All for Jesus.

We can all have different faiths and views of the world, but that was a driving focus for her, serving her Lord. How she did it each day is a testimony to each of us of how we should live.

We lost a saint, but the tragedy isn't that she died; the tragedy would have been had she never lived. She lived fully and gave us so much in raising our consciousness, lowering our line of sight, and redefining compassion for an entire planet. For that, I thank her and I am thankful for her life. I think we

should all consider and contemplate what we can add to our own lives by the model that she gave.

So I am delighted to support this resolution of recognition for Mother Teresa for all that she has done for this world and for the example she has lived.

I yield the floor.

Mr. NICKLES addressed the Chair.

The PRESIDING OFFICER. The Senator from Oklahoma.

Mr. NICKLES. I ask unanimous consent Senator ASHCROFT be added as co-sponsor.

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

Mr. NICKLES. Mr. President, I am pleased to sponsor this resolution with Senator LOTT, Senator DASCHLE, Senator BROWBACK, and Senator HUTCHINSON.

I want to compliment Senator BROWBACK for his outstanding statement, and also thank Senator BROWBACK and Senator HUTCHINSON for their work to award Mother Teresa the Congressional Gold Medal. Earlier this year, when she spoke to both the House and the Senate, and, frankly, to the country, we had a real honor, a real pleasure, maybe of seeing a real saint in our presence.

I have had the pleasure of greeting Mother Teresa two or three times in my Senate career: Once in 1985, when she received the Presidential Medal of Freedom, and then also when she addressed the National Prayer Breakfast, I believe it was in 1994.

At the conclusion of my remarks, Mr. President, I ask unanimous consent to have printed in the RECORD Mother Teresa's statement, her speech to the National Prayer Breakfast. It was an outstanding speech; a moving speech.

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

(See exhibit 1.)

Mr. NICKLES. Mr. President, Senator BROWBACK used the word "saint." And I can't recall too many living individuals that I ever referred to as a saint. But I remember during Mother Teresa's life, after meeting her in 1985 and subsequent to her speech at the National Prayer Breakfast, I referred to her as "a living saint."

The very fact is that her life touched other lives in letting them know that they are loved by God. Looking at her speeches and at her statements, she truly did make this world a better place. She did love people who were downtrodden. She did love the people that no one else would love. She did reach out to protect all individuals. Her love for the ailing and for the sick is well known. Her love for the unborn is well known. In her speeches at the National Prayer Breakfast, she was talking about abortion and what a terrible cruelty it is. Then she ended up, and concluding said, "Well, send me your children. If you do not want your child, I will take your child." Again we are talking about a real missionary of love.

So, Mr. President, it is with sadness that we note Mother Teresa's passing. But we did want to recognize her great contributions to mankind throughout the world.

And so it is with a sense of sadness that the Senate today will be voting on this after lunch today, but we wanted to recognize the wonderful expression of love that Mother Teresa of Calcutta has had and the impact she has had on our lives, and really the lives of countless people throughout the world.

I yield the floor.

EXHIBIT 1

WHATEVER YOU DID UNTO ONE OF THE LEAST, YOU DID UNTO ME

(By Mother Teresa of Calcutta)

On the last day, Jesus will say to those at his right hand,

"Come, enter the Kingdom. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was sick and you visited me."

Then Jesus will turn to those on his left hand and say,

"Depart from me because I was hungry and you did not feed me, I was thirsty and you did not give me drink, I was sick and you did not visit me."

These will ask him,

"When did we see you hungry, or thirsty, or sick, and did not come to your help?"

And Jesus will answer them,

"Whatever you neglected to do unto one of the least of these, you neglected to do unto me!"

As we have gathered here to pray together, I think it will be beautiful if we begin with a prayer that expresses very well what Jesus wants us to do for the least. St. Francis of Assisi understood very well these words of Jesus and his life is very well expressed by a prayer. And this prayer, which we say every day after Holy Communion, always surprises me very much, because it is very fitting for each one of us. And I always wonder whether eight hundred years ago when St. Francis lived, they had the same difficulties that we have today. I think that some of you already have this prayer of peace, so we will pray it together.

Let us thank God for the opportunity he has given us today to have come here to pray together. We have come here especially to pray for peace, joy, and love. We are reminded that Jesus came to bring the good news to the poor. He had told us what that good news is when he said,

"My peace I leave with you, my peace I give unto you."

He came not to give the peace of the world, which is only that we don't bother each other. He came to give peace of heart which comes from loving—from doing good to others.

And God loved the world so much that he gave his son. God gave his son to the Virgin Mary, and what did she do with him? As soon as Jesus came into Mary's life, immediately she went in haste to give that good news. And as she came into the house of her cousin, Elizabeth, Scripture tells us that the unborn child—the child in the womb of Elizabeth—leapt with joy. While still in the womb of Mary, Jesus brought peace to John the Baptist, who leapt for joy in the womb of Elizabeth.

And as if that were not enough—as if it were not enough that God the Son should become one of us and bring peace and joy while still in the womb, Jesus also died on the Cross to show that greater love. He died for you and me, and for the leper and for that man dying of hunger and that naked person

lying in the street—not only of Calcutta, but of Africa, of everywhere. Our Sisters serve these poor people in 105 countries throughout the world. Jesus insisted that we love one another as he loves each one of us. Jesus gave his life to love us, and he tells us that he loves each one of us. Jesus gave his life to love us, and he tells us that we also have to give whatever it takes to do good to one another. And in the Gospel Jesus says very clearly, "Love as I have loved you."

Jesus died on the Cross because that is what it took for him to do good for us—to save us from our selfishness and sin. He gave us everything to do the Father's will, to show us that we too must be willing to give everything to do God's will, to love one another as he loves each of us. If we are not willing to give whatever it takes to do good for one another, sin is still in us. That is why we too must give to each other until it hurts. Love always hurts.

It is not enough for us to say, "I love God." But I also have to love my neighbor. St. John says that you are a liar if you say you love God and you don't love your neighbor. How can you love God whom you do not see, if you do not love your neighbor whom you see, whom you touch, with whom you live? And so it is very important for us to realize that love, to be true, has to hurt. I must be willing to give whatever it takes not to harm other people and, in fact, to do good to them. This requires that I be willing to give until it hurts. Otherwise, there is no love in me and I bring injustice, not peace, to those around me.

It hurt Jesus to love us. We have been created in his image for greater things, to love and to be loved. We must "put on Christ," as Scripture tells us. And so we have been created to love as he loves us. Jesus makes himself the hungry one, the naked one, the homeless one, the unwanted one, and he says, "You did it to me." On the last day he will say to those on his right, "whatever you did the least of these, you did to me," and he will also say to those on his left, "whatever you neglected to do for the least of these, you neglected to do it for me."

When he was dying on the Cross, Jesus said, "I thirst." Jesus is thirsting for our love, and this is the thirst for everyone, poor and rich alike. We all thirst for the love of others, that they do out of their way to avoid harming us and to do good to us. This is the meaning of true love, to give until it hurts.

I can never forget the experience I had in visiting a home where they kept all these old parents of sons and daughters who had just put them into an institution and, maybe, forgotten them. I saw that in that home these old people had everything: good food, comfortable place, television—everything. But everyone was looking toward the door. And I did not see a single one with a smile on his face.

I turned to Sister and I asked, "Why do these people, who have every comfort here—why are they all looking toward the door? Why are they not smiling?" (I am so used to seeing the smiles on our people." Even the dying ones smile.) And Sister said, "This is the way it is, nearly everyday. They are expecting—they are hoping—that a son or daughter will come to visit them. They are hurt because they are forgotten."

See, this neglect to love brings spiritual poverty. Maybe in our family we have somebody who is feeling lonely, who is feeling sick, who is feeling worried. Are we there? Are we willing to give until it hurts, in order to be with our families? Or do we put our own interests first? These are the questions we must ask ourselves, especially as we begin this Year of the Family. We must remember that love begins at home, and we

must also remember that "the future of humanity passes through the family."

I was surprised in the West to see so many young boys and girls given to drugs. And I tried to find out why. Why is it like that, when those in the West have so many more things than those in the East? And the answer was, "Because there is no one in the family to receive them." Our children depend on us for everything: their health, their nutrition, their security, their coming to know and love God. For all of this, they look to us with trust, hope, and expectation. But often father and mother are so busy that they have no time for their children, or perhaps they are not even married, or have given up on their marriage. So the children go to the streets, and get involved in drugs, or other things. We are talking of love of the child, which is where love and peace must begin. There are the things that break peace.

But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child—a direct killing of the innocent child—murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love, and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even his life to love us. So the mother who is thinking of abortion, should be helped to love—that is, to give until it hurts her plans, or her free time, to respect the life of her child. The father of that child, whoever he is, must also give until it hurts. By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And by abortion, the father is told that he does not have to take any responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. So abortion just leads to more abortion. Any country that accepts abortion is not teaching the people to love, but to use any violence to get what they want. That is why the greatest destroyer of love and peace is abortion.

Many people are very, very concerned with the children of India, with the children of Africa, where quite a few die of hunger, and so on. Many people are also concerned about all the violence in this great country of the United States. These concerns are very good. But often these same people are not concerned with the millions who are being killed by the deliberate decision of their own mothers. And this is what is the greatest destroyer of peace today: abortion, which brings people to such blindness.

"I want this child!"

And for this I appeal in India and I appeal everywhere: "Let us bring the child back." The child is God's gift to the family. Each child is created in the special image and likeness of God for greater things—to love and to be loved. In this Year of the Family we must bring the child back to the center of our care and concern. This is the only way that our world can survive, because our children are the only hope for the future. As other people are called to God, only their children can take their places.

But what does God say to us? He says, "Even if a mother could forget her child, I will not forget you. I have carved you in the palm of my hand." We are carved in the palm of his hand; that unborn child has been carved in the hand of God from conception, and is called by God to love and to be loved, not only now in this life, out forever. God can never forget us.

I will tell you something beautiful. We are fighting abortion by adoption—by care of the mother and adoption for her baby. We have saved thousands of lives. We have sent word

to the clinics, to the hospitals, and police stations: Please don't destroy the child; we will take the child." So we always have someone tell the mothers in trouble: "Come, we will take care of you, we will get a home for your child."

And we have a tremendous demand from couples who cannot have a child. But I never give a child to a couple who has done something not to have a child. Jesus said, "Anyone who receives a child in my name, receives me." By adopting a child, these couples receive Jesus, but by aborting a child, a couple refuses to receive Jesus.

Please don't kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted, and to give that child to a married couple who will love the child, and be loved by the child. From our children's home in Calcutta alone, we have saved over 3,000 children from abortions. These children have brought such love and joy to their adopting parents, and have grown up so full of love and joy! I know that couples have to plan their family, and for that there is natural family planning. The way to plan the family is natural family planning, not contraception. In destroying the power of giving life, through contraception, a husband or wife is doing something to self. This turns the attention to self, and so it destroys the gift of love in him or her. In loving, the husband and wife must turn the attention to each other, as happens in natural family planning, and not to self, as happens in contraception. Once that living love is destroyed by contraception, abortion follows very easily.

The greatness of the poor

I also know that there are great problems in the world—that many spouses do not love each other enough to practice natural family planning. We cannot solve all the problems in the world, but let us never bring in the worst problem of all, and that is to destroy love. This is what happens when we tell people to practice contraception and abortion.

The poor are very great people. They can teach us so many beautiful things. Once one of them came to thank us for teaching them natural family planning, and said: "You people—who have practiced chastity—you are the best people to teach us natural family planning, because it is nothing more than self-control out of love for each other." And what this poor person said is very true. These poor people maybe have nothing to eat, maybe they have not a home to live in, but they can still be great people when they are spiritually rich. Those who are materially poor can be wonderful people. One evening we went out and we picked up four people from the street. And one of them was in a most terrible condition. I told the Sisters: "You take care of the other three, I will take care of the one who looks worse." So I did for her all that my love can do. I put her in bed, and there was a beautiful smile on her face. She took hold of my hand, and she said one thing only: "Thank you." Then she died.

I could not help but examine my conscience before her. I asked, What would I say if I were in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said, "I am hungry, I am dying, I am cold, I am in pain," or something like that. But she gave me much more—she gave me her grateful love. And she died with a smile on her face.

Then there was the man we picked up from the drain, half-eaten by worms. And after we had brought him to the home, he only said, "I have lived like an animal in the street, but am going to die as an angel, loved and care for." Then, after we had removed all the worms from his body, all he said—with a big smile—was: "Sister, I am going home to

God." And he died. It was so wonderful to see the greatness of that man, who could speak like that without blaming anybody, without comparing anything. Like an angel—this is the greatness of people who are spiritually rich, even when they are materially poor.

A sign of care

We are not social workers. We may be doing social work in the eyes of some people, but we must be contemplatives in the heart of the world. For we must bring that presence of God into your family, for the family that prays together, stays together. There is so much hatred, so much misery, and we with our prayer, with our sacrifice, are beginning at home. Love begins at home, and it is not how much we do, but how much love we put into what we do.

If we are contemplatives in the heart of the world with all its problems, these problems can never discourage us. We must always remember what God tells us in the Scripture: Even if the mother could forget the child in her womb—something that is impossible, but even if she could forget—I will never forget you. And so here I am talking with you. I want you to find the poor here, right in your own home first. And begin love there. Bear the good news to your own people first. And find out about your next-door neighbors. Do you know who they are?

I had the most extraordinary experience of love of a neighbor from a Hindu family. A gentleman came to our house and said, "Mother Teresa, there is a family who have not eaten for so long. Do something." So I took some rice and went there immediately. And I saw the children, their eyes shining with hunger. (I don't know if you have ever seen hunger, but I have seen it very often.) And the mother of the family took the rice I gave her, and went out. When she came back, I asked her, "Where did you go? What did you do?" And she gave me a very simple answer: "They are hungry also." What struck me was that she knew. And who were "they?" A Muslim family. And she knew. I didn't bring any more rice that evening, because I wanted them—Hindus and Muslims—to enjoy the joy of sharing.

But there were those children, radiating joy, sharing the joy and peace with their mother because she had the love to give until it hurts. And you see this is where love begins: at home in the family. God will never forget us, and there is something you and I can always do. We can keep the joy of loving Jesus in our hearts, and share that joy with all we come in contact with. Let us make that one point: that no child will be unwanted, unloved, uncared for, or killed and thrown away. And give until it hurts—with a smile.

Because I talk so much of giving with a smile, once a professor from the United States asked me, "Are you married?" And I said, "Yes, and I find it sometimes very difficult to smile at my spouse—Jesus—because he can be very demanding—sometimes this is really something true. And there is where love comes in—when it is demanding, and yet we can give it with joy.

One of the most demanding things for me is traveling everywhere, and with publicity. I have said to Jesus that if I don't go to heaven for anything else, I will be going to heaven for all the traveling with all the publicity, because it has purified me and sacrificed me and made me really ready to go to heaven. If we remember that God loves us, and that we can love others as he loves us, then America can become a sign of peace for the world. From here, a sign of care for the weakest of the weak—the unborn child—must go out to the world. If you become a burning light of justice and peace in the world, then really you will be true to what

the founders of this country stood for. God bless you!

Mr. NICKLES. Mr. President, I ask unanimous consent that Senator DOMENICI be added as a cosponsor.

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

Mr. DASCHLE. Mr. President, I am pleased to join my colleagues in offering this resolution to establish a National Day of Recognition for the humanitarian works of Mother Teresa.

This past Friday the world suffered a great loss with the death of Mother Teresa, a woman called not only to minister to those in the shadows of life, but to be among them and shed on them the light of love and human decency.

Someone once asked St. Francis what a person needed to do to please God. He answered, "Preach the Gospel every day. If necessary—use words." Mother Teresa lived just that sort of life. She was a living lesson to all of us that faith is more than words. It is the good deeds we do in this world. For that lesson, we owe Mother Teresa not only a tremendous debt of gratitude, but the resolve to carry on her difficult but extremely important work.

Mother Teresa's life certainly was one of action and deeds. She was a tireless builder. She founded the Missionaries of Charity in 1950. An order that began with 12 members now has grown to a worldwide community of 4,000 nuns who administer orphanages, AIDS hospices, and other centers of charitable activity in the United States and around the world.

Later, she founded the Nirmal Hriday Home for Dying Destitutes. From this beginning sprang numerous other facilities for the sick and dying shunned by traditional institutions. This dedication to those on the margins of life is perhaps Mother Teresa's most profound legacy.

It is one thing—certainly important and meaningful—to give occasionally to charitable causes or lend valuable time to charitable work. These are personal sacrifices that give us a stronger connection to our community and more meaning to our own lives. It is quite another thing—nearly incomprehensible to those of us blessed with the material comforts of our modern American life—to give up all one has and to make this sacrifice and dedication to others the sole focus of one's life. To do this among conditions of squalor and misery—at risk to one's own health and life—and to focus on those on the margins of life shunned even by hospitals and other institutions dedicated to improving human life, that is the character of Mother Teresa's life that earned her the affectionate label, "the Saint of the Gutter."

Mr. President, Mother Teresa was a tiny woman, but she was an enormous inspiration. The best way for us to honor Mother Teresa is to reach outside ourselves and try, each day, to show a little more compassion in our

own lives. I hope this resolution serves to remind us of that goal and to signal to the world our tremendous gratitude, respect, and admiration for Mother Teresa—an extraordinary woman who has touched and enriched all our lives.

Mr. CAMPBELL. Mr. President, I want to express my deep sorrow over the loss of Mother Teresa. At the age of 87, she had made infinite strides in promoting peace and goodwill throughout the world. In a long overdue gesture, the Senate recently bestowed upon Mother Teresa the Congressional Gold Medal for her role as head of the Missionaries of Charity. For a woman of her stature, it was a humble honor.

As I listened this weekend to the many replays of interviews with Mother Teresa, I could not help but be stunned by endless depths of her compassion. Her desire to hug and touch people otherwise reviled by society, the strength of her hands and enormity of her presence despite her diminutive size, are just a few images which come to mind. Mother Teresa was a woman who measured and understood the rest of humanity in a way few, if any, others do. In recognizing her today, it is with reverence and the utmost respect for a person who labored as a living saint on behalf of mankind.

She will never be forgotten. Her charitable mission will be carried on in her adopted home of India, as well as the dozens of countries where her works have been taken up by others. While Mother Teresa is irreplaceable, we can only hope to learn and live by her example in the future.

Mr. MURKOWSKI. Mr. President, I rise as a cosponsor of this resolution honoring the memory of a woman who may be the 20th century world's greatest role model and humanitarian, Mother Teresa.

Words cannot express the contribution she has made to humankind. By her selfless acts over the past five decades administering to the poorest of the poor, she has set an example for how we all should try to live. The world would be a far better place if all people followed the light of her shining example.

I have heard the word "Saint" used in the same breath as the name Mother Teresa. It is hard to imagine any other person who has lived in this century to whom that appellation would better apply. Hers was truly a life of selflessness, where the totality of her identity comes through service to God.

I have, in my life, met many people who have been major actors on the world stage—Presidents, Prime Ministers and other leading officials at home and abroad. This year, I had the opportunity to meet and briefly talk with this very frail nun in our Capitol. This was an honor that I will cherish throughout my life.

It is not often that I have had the chance to be with someone whose very presence is so intensely humbling. That was the case with Mother Teresa. She truly was representative of the

best in the human spirit and will be remembered for centuries to come.

She will be sorely missed.

Ms. MIKULSKI. Mr. President, in a week already saddened by the loss of Diana, Princess of Wales, we were further grieved to learn Friday of the death of Mother Teresa. Her presence, that of a living saint, will be sorely missed.

Mother Teresa has played the role of world conscience. Throughout her life, she has lived in the most pure and basic manner. While caring for the destitute and sick, she insisted on living in poverty herself. Mother Teresa believed that "the more we empty ourselves, the more room we give God to fill us." She practiced what she preached.

Mother Teresa's remarkable and selfless works have been recognized around the world. In 1979, she was awarded the Nobel Peace Prize. In 1980, she was bestowed India's highest honor, the Jewel of India award. Last year, President Clinton conferred honorary American citizenship on Mother Teresa. Most recently, she was awarded a Congressional Medal of Honor. Mother Teresa knew that these were merely earthly rewards.

While she was an international figure, she remained focused and committed to her mission. She rejected the media attention these awards drew, saying that she must get back to her work. Any money that came with these awards was immediately given to the poor.

Mother Teresa will be sadly missed but her work will continue. I pray that Sister Nirmala will be given the same strength and world support to continue the mission Mother Teresa founded in 1948, the Order of the Missionaries of Charity. I also pay tribute to Mother Teresa's life by recommending myself to work for the poorest members of society. Mr. President, I yield the floor.

Mr. BYRD. Mr. President, just as the world was recovering from the shock last week of the sad news about the tragic and untimely death of Princess Diana—including the disturbing discovery that alcohol may have been linked to the crash—it was again rocked by reports of the death of another of its beloved heroines. Mother Teresa, considered by many to be a living saint, died last Friday at the age of 87. Like Princess Diana, who dedicated much of her attention to the needs of the unfortunate, Mother Teresa was a beacon of hope for countless people who were all but abandoned by mainstream society. But, unlike Princess Diana, Mother Teresa chose to highlight the plight of the destitute by becoming destitute herself. Although a physically small woman, Mother Teresa was a colossus of inspiration. She had little more to offer than kindness, faith, and tenacity, but Mother Teresa ably provided the world with much, much more.

Mother Teresa embodied hope. She served God by reaching out to the poor. She dedicated her life to humanitarian

aid, making personal sacrifices that most of us cannot easily understand. Mother Teresa traveled to areas where most would fear to go; she embraced AIDS patients and lepers, cradled dying babies, and brought a glimmer of hope to the hopeless. She rejected modern-day comforts, and when she left this world she owned little more than her sari and her rosary beads.

Mother Teresa's name is recognized throughout the world, and her influence is immeasurable. In 1979, she was awarded the Nobel Peace Prize. Earlier this year she was presented the Congressional Medal of Honor. She is one of only five people ever to be awarded honorary citizenship to the United States. Mother Teresa shared her time with some of the world's most impoverished and unfortunate citizens. Her light burned with superhuman brightness to illuminate the darkness in others' lives.

Born in 1910 in an Albanian region which later became a part of Yugoslavia, Mother Teresa's father died unexpectedly when she was a young girl, and she first learned to care for others while helping her mother look after her two sisters and others in the community. At the age of 18, she joined the Sisters of Our Lady of Loreto, an active mission in India, and spent two decades with the order, first as a teacher and then as a principal. In 1948, an inner voice told her it was time for a change. Sister Teresa left the convent with the vision of starting her own school, determined to dedicate her life to helping the most forsaken and abandoned. Possessing no capital, she first taught by scratching letters in the dirt with a stick. By 1950, she had established a new religious order, and named it the Missionaries of Charity.

The vision that began with a tiny stick drawing on a gritty street, has grown into an assembly of 600 clinics, orphanages, soup kitchens, maternity homes, refugee centers, and havens for the poor, sick, and dying in more than 100 countries. These facilities are staffed by 4,500 nuns, 500 brothers, and thousands of volunteers from around the globe.

She refused to accept steady funding or fund-raising money from government, private, or religious institutions, relying instead on her faith in God. Yet, she soothed those in pain and brought smiles to cheerless faces, never forgetting the forgotten. The world is a better place because of the sacrifices she made and the warmth she radiated. Mother Teresa once said, "To God there is nothing small. The moment we have given it to God, it becomes infinite." With her passing, Mother Teresa joins with God's infinity. May her acts of unselfishness and compassion be an inspiration to us all to strive, each in our own way, to make life better for all of those who lives we touch.

Mr. NICKLES. Mr. President, I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

The legislative clerk proceeded to call the roll.

Mr. BROWNBACK. Mr. President, I ask unanimous consent that the order for the quorum call be rescinded.

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

Mr. BROWNBACK. Mr. President, I thought I might put in the RECORD, and in the resolution there is listed a number of things that Mother Teresa did, but just for the interest of the body, it might be interesting to note some of those things that happened.

Mother Teresa expanded her personal dedication by founding the Missionaries of Charity, which people may not be familiar with but I think most are, which included well over 3,000 members of 25 countries who devote their entire lives to serving the poor without accepting any material reward in return. She has been recognized as a humanitarian around the world in various forms: The first Pope John XXIII Peace Prize in 1971; the Jawaharal Nehru Award for International Understanding in 1972; the Nobel Peace Prize in 1979; the Presidential Medal of Freedom in 1985; and the Congressional Gold Medal in 1997.

She was born in 1910 in the former Yugoslavia, and received a calling on a train saying she should go serve the poorest of the poor, a calling, that was recently just celebrated, of nearly 50 years ago. That is when she went to India to start her Missionaries of Charity.

There are a couple of things that also stand out in my mind. When she received the Nobel Peace Prize she refused a dinner, the banquet that they normally put forward for those who receive that, and asked that the cash equivalent instead be used for money to build more missions and help more people instead of having the lavish dinner.

I know that in the discussions with her group on the Congressional Gold Medal she suggested that rather than presenting a Congressional Gold Medal to her could they just melt the medal down and give them the equivalent of that in money so they could use that to put up more buildings and help more people of the poorest of the poor.

You look at some selfless things like that, and you just become amazed at what she did, and, yet, also what she could accomplish when there is that much selflessness that goes into it.

I think one should recognize all of those accomplishments. And those are just the tip of the iceberg because those speak of kind of the big things that we can identify. But they don't speak of the faces that she has stared into, or the feet that she has washed, and the people she served, one at a time.

I think that is worthwhile to add into the RECORD.

Mr. President, I yield the floor. I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

The legislative clerk proceeded to call the roll.

Mr. HATCH. Mr. President, I ask unanimous consent that the order for the quorum call be rescinded.

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

Mr. HATCH. Mr. President, I rise today to attempt something that I know will not fully succeed. I stand to speak to the legacy of Mother Teresa who in my opinion, was one of the greatest of all humanitarians and advocates for the poor, for the unclothed, the unhoused, the ignored, and the forgotten poor of the world—not only the forgotten poor of India but of the world at large.

Many, of course, have remarked on the striking coincidence that last week we saw the passing of two of the world's most famous women—the Princess of Wales, and the guardian of India's poor, and really the poor of the world. Their association was coincidence. And those who again say that Diana's commitment to the poor, to the sick, and to the maimed simply ignored the profound friendship that had formed between these two remarkable women. As Diana was moved to even greater compassion by the small nun from Calcutta, so were all of us who knew Mother Teresa.

I don't have a power wall in my personal office—pictures of me with other dignitaries. In my office you will find a lot of paintings. And the only photographs are of my family and one other individual. For years I have had a photo of Mother Teresa and me from one of the several meetings that I was most fortunate to have with her over the years. I met her here in Washington at least twice. And I visited her in Calcutta, and visited her orphanage there. In Washington one time was with a number of others. But the second time was just Mother Teresa and myself and one staff member.

For me, Mother Teresa embodies the highest commitment to spiritual principles in this very imperfect world. And her memory I will always keep alive to remind me that we can in fact hold spiritual principles deeply relevant to this harsh world. That little nun from Calcutta held the greatest power that anyone can have—the power of love. She radiated it through her actions by serving the destitute, the maimed, and the forgotten.

There have been some trivial criticisms about her—that she didn't address the root causes of the horrible poverty in which she lived. We should never forget the distinction between the abstractions of policy and the practice of charity. We must never lose the humility that recognizes that the policy attempts that governments and their leaders make often fall short while the commitment to love can be endless. And in the end the love given to a homeless child or to a dying street person cannot be legislated.

I recently heard a particularly telling anecdote concerning Mother Teresa. She was in the ghetto of Calcutta

putting salves on the wounds of a desperately sick person. A devout priest who was accompanying her said, "I wouldn't do that for \$100,000." I think maybe it could have even been \$100 million. "I wouldn't either," the dear, wise woman responded. "I do it for Christ."

I know that it is considered by some inappropriate to mention anything religious. But Mother Teresa reminded all of us of the great good that all religions do for man. And her Christian compassion will be an inspiration to me as long as I live.

Mr. President, I will never forget seeing her emotional remarks about abortions and the heinous nature of abortion in our society and in our world today—30 million children aborted just in the history of our country since 1972. I remember her saying, "If you do not want them, give them to me." She meant it. She took care of the poor, the sick, the maimed, the forgotten, those who were rejected by the rest of the world. She took them to her bosom. She took them to her best ability to help, and, because of her, literally thousands—hundreds of thousands—of people have been helped around the world. And millions know what it is like to do charitable giving.

Mr. President, God bless the memory of Mother Teresa, as he blessed all of those who knew this woman, who I think will be known as one of this century's most selfless and wonderful humanitarians.

So I am happy to cosponsor any resolution that supports Mother Teresa. And I hope that all people throughout the world will take her example and realize that all of us in our own sphere, in our own little life, can do a little bit more for our fellow men and women than we have been doing, and use her as an example of one who gave her all for her fellow men and women and children.

I thank her personally, and that is why I am making these remarks this day.

I yield the floor.

Mr. DOMENICI addressed the Chair.

The PRESIDING OFFICER. The Senator from New Mexico.

Mr. DOMENICI. Mr. President, first, let me say to Senator HATCH that I am pleased that I was present for his eloquent remarks. I thank him very much.

Mr. DOMENICI. Mr. President, I ask unanimous consent that the Senate not go in recess until I have completed my remarks.

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

Mr. DOMENICI. I ask the occupant of the chair. Is that too much of an inconvenience for him?

The PRESIDING OFFICER. I thank the Senator from New Mexico for his consideration. No, under my schedule I am willing to stay here until you finish your comments.

Mr. DOMENICI. I thank the Chair.

Mr. President, I had thought that sometime today or tomorrow I would

sit down and write a series of remarks and reflections and thoughts about Mother Teresa. But I think it would be more appropriate that I not delay that and that I say a few words now so that it is incorporated into this RECORD as reference to this wonderful and quite appropriate resolution.

Let me first say I am not one of the privileged Senators who has met Mother Teresa and been with her for any length of time, although I have met her once. But I believe it is fair to say that even while I have not met her, I have probably never, in my years of life and certainly my years in the Senate, observed from a distance such a remarkable person. That is what makes it difficult, because she is so remarkable, because she is so different from what the world talks about today and what the world espouses as success, as the way we ought to live our lives so we can be successful. She is so far removed from that and is yet great without any question, that sometimes it is hard to find words in our kind of world to talk about her.

But I was thinking, from my own standpoint, over the weekend I was privileged as a member of my own family in Albuquerque, NM, to be present with our entire family and many hundreds of friends at the 50th jubilee of one of my own sisters being a Sister of Charity. She is a couple years older than I and has been a Sister of Charity for 50 years and has taught kids all across this country. She assumes she has touched and taught no less than 10,500. So I feel I could talk about her for a minute while we talk about the great sacrifices of Mother Teresa.

But obviously, it was an interesting weekend in that regard, for while we are all grieving the death of this saint, I was privileged to be part of a family event where I think we have somebody very close to that title who is our own blood.

Then, as I thought about what we ought to say here today, I hearkened back to a long, long time ago when we were taught a little bit about the Old Testament and the New Testament. What I was thinking about is that this is a pretty muddled up world. Things aren't going so well. There are a lot of people terribly worried about our value system and where are we going versus our Maker, where is this world apt to end up with what appears to be such an absence of what we understand is the right thing to do and the right way to go and right and wrong on a daily basis. I was thinking back to the Old Testament of Sodom and Gomorrah and Abraham negotiating with God. They had a very interesting negotiation. It shows that Abraham was a wonderful negotiator even in working things out with the Maker, for as you recall he talked about how many good people you have to find in Sodom and Gomorrah to save it. The negotiations started very high and ended up I believe at 10—10. I don't think they could find 10, so Sodom and Gomorrah were destroyed.

What does this have to do with Mother Teresa? Well, I guess I would say that it is pretty clear to me that the kind of relationship we were talking about back in the Old Testament is still a relationship with the Maker, with the God Almighty, and I believe it is imperative that the world give great confirmation and credence to someone whom we know is the kind of person that is so good and so much in touch with what the Almighty thinks and wants that they are clearly capable of intervening and saving us. So I don't think we should just praise her for the marvelous acts of love, but I think we should thank her, we should thank her from the bottom of our hearts for contributing in a very big way toward a more positive relationship between the Almighty and humankind.

Now, having said that, I want to make just a couple of other points. I know it is very easy for people to talk about Mother Teresa and not want to talk about her faith, but I do not think you can do that. I do not think you can say she is a great humanitarian. In fact, I do not believe she would want to be called a humanitarian. Her faith is very simple, profound, and real. She believes what her faith tells her, and that is that the poor and the downtrodden, the sick, and those who are on their death beds with all kinds of infirmities present in their bodies and minds, that they are Jesus Christ.

Now, I am not offended, nor am I concerned, about saying that right here on the Senate floor because that is true. So we must talk about her in that context, for to do otherwise is to deny her existence and why she did what she did.

Now, having said that, it is very hard for most mortals to live their faith that way—very hard. Nonetheless, I think what I choose to honor today and to thank her for is that she did, as a matter of fact, live her faith, totally to the core. Every bit of her being was living that New Testament admonition, for we recall that Jesus Christ said, "If you are taking care of somebody who is desperately hungry, you are taking care of me; if you are taking care of those who are suffering, you are taking care of me."

Now, most of us are not able to bridge that gap of faith that she bridged every day, every moment, for she literally lived her life fully aware of and practicing that admonition. So it seems to this Senator that it is most befitting, and in particular in the kind of world we live, in which just 2 weeks ago we had a poll of the American people and with the economy humming and with all the material things seeming to go well, huge numbers of Americans said we are on the wrong path. I think the wrong path did not have much to do with material wealth. I think they are frightened about the way we behave, and they are worried about what that is going to end up doing to us.

So I think it is fair that we step back and say, well, here is one, the lady

from Calcutta, here is one who sees it completely different than we do, and yet look how many lives she affected, look how many people came within the yoke of this little, tiny, frail body, which probably at her death was not bigger than 75 to 80 pounds at the most.

So I thank Senator NICKLES and others, and I join as a cosponsor of this resolution, but it is again as you look at things really inadequate. As I look at the occupant of the chair and I think what do we really feel about this lady and we can't quite write it down, we can say with absolute assurance that she is the right kind of person to respect, that she is the right kind of person and personage for the U.S. Senate to pay tribute to.

UNANIMOUS-CONSENT AGREEMENT

Mr. DOMENICI. Mr. President, I ask unanimous consent, in behalf of the leader, that following the 2:15 p.m. vote on Senate Resolution 120, the pending resolution, the Senate begin 60 minutes of debate on the McCain Amendment 1091, and, at the expiration or yielding back of the time, the Senate vote on or in relation to amendment 1091.

I understand this is cleared on the other side.

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

RECESS

The PRESIDING OFFICER. Under the previous order, the hour of 12:30 having arrived, the Senate will now stand in recess until the hour of 2:15.

Thereupon, the Senate, at 12:39 p.m., recessed until 2:16 p.m.; whereupon, the Senate reassembled when called to order by the Presiding Officer (Mr. COATS).

EXPRESSING THE SENSE OF THE SENATE ON THE DEATH OF MOTHER TERESA

The Senate continued with the consideration of the resolution.

The PRESIDING OFFICER. Under the previous order, the Senate will now proceed to vote on Senate Resolution 120.

Mr. KERRY. Mr. President, I ask for the yeas and nays.

The PRESIDING OFFICER. Is there a sufficient second?

There is a sufficient second.

The yeas and nays were ordered.

The PRESIDING OFFICER. The question is on agreeing to the resolution. The yeas and nays have been ordered. The clerk will call the roll.

The legislative clerk called the roll.

Mr. NICKLES. I announce that the Senator from Utah [Mr. BENNETT] is necessarily absent.

Mr. FORD. I announce that the Senator from Vermont [Mr. LEAHY] is absent on official business.

The result was announced—yeas 98, nays 0, as follows:

[Rollcall Vote No. 222 Leg.]

YEAS—98

Abraham	Feingold	Lugar
Akaka	Feinstein	Mack
Allard	Ford	McCain
Ashcroft	Frist	McConnell
Baucus	Glenn	Mikulski
Biden	Gorton	Moseley-Braun
Bingaman	Graham	Moynihan
Bond	Gramm	Murkowski
Boxer	Grams	Murray
Breaux	Grassley	Nickles
Brownback	Gregg	Reed
Bryan	Hagel	Reid
Bumpers	Harkin	Robb
Burns	Hatch	Roberts
Byrd	Helms	Rockefeller
Campbell	Hollings	Roth
Chafee	Hutchinson	Santorum
Cleland	Hutchison	Sarbanes
Coats	Inhofe	Sessions
Cochran	Inouye	Shelby
Collins	Jeffords	Smith (NH)
Conrad	Johnson	Smith (OR)
Coverdell	Kempthorne	Snowe
Craig	Kennedy	Specter
D'Amato	Kerrey	Stevens
Daschle	Kerry	Thomas
DeWine	Kohl	Thompson
Dodd	Kyl	Thurmond
Domenici	Landrieu	Torricelli
Dorgan	Lautenberg	Warner
Durbin	Levin	Wellstone
Enzi	Lieberman	Wyden
Faircloth	Lott	

NOT VOTING—2

Bennett Leahy

The resolution (S. Res. 120) was agreed to.

The preamble was agreed to.

The resolution, with its preamble, is as follows:

S. RES. 120

Whereas, the American people are greatly saddened by the death of Mother Teresa of Calcutta;

Whereas, Mother Teresa founded the Missionaries of Charity, which now operates numerous orphanages, hospices, and other centers of charitable activity in the United States and around the world, offering compassionate care to those who are too often shunned by other institutions;

Whereas, Mother Teresa has been recognized as an outstanding humanitarian and has received: the first Pope John XXIII Peace Prize (1971); the Jawaharlal Nehru Award for International Understanding (1972); the Nobel Peace Prize (1979); the Presidential Medal of Freedom (1985); and the Congressional Gold Medal (1997);

Whereas, Mother Teresa became only the fifth person ever awarded honorary U.S. Citizenship (1996);

Whereas, Mother Teresa inspired people worldwide through her selfless actions and altruistic life;

Whereas, Mother Teresa embodied benevolence, compassion, and mercy and brought the face of God to humanity;

Now, therefore, be it Resolved, That the Senate—

(1) expresses our deep admiration and respect for the life and work of Mother Teresa, and extends to her Missionaries of Charity our sympathy for the loss they share with the world;

(2) recognizes that Mother Teresa's work improved the lives of millions of people in the United States and around the world, and her example inspired countless others;

(3) encourages all Americans to reflect on how they might keep the spirit of Mother Teresa alive through their own efforts; and

(4) designates September 13, 1997 as a National Day of Recognition for the humanitarian efforts of Mother Teresa and of those who have labored with her in service to the poor and afflicted of the world.

The Secretary of the Senate shall transmit an enrolled copy of this resolution to the Calcutta, India, Mother House of the Missionaries of Charity.

Mr. SPECTER. I move to reconsider the vote.

Mr. MCCAIN. I move to lay that motion on the table.

The motion to lay on the table was agreed to.

DEPARTMENTS OF LABOR, HEALTH AND HUMAN SERVICES, AND EDUCATION, AND RELATED AGENCIES APPROPRIATIONS ACT, 1998

The Senate continued with the consideration of the bill.

Mr. SPECTER. Mr. President, under a previous agreement, the distinguished Senator from Arizona, Senator MCCAIN, will proceed with his amendment for 1 hour.

I have discussed the amendment offered by the distinguished Senator from Washington, Senator GORTON. He has two amendments pending. Let me be sure which of the amendments we have here. It is an amendment denominated to allow States to use funds under the Social Security Act to provide health insurance coverage for children with incomes above the minimum Medicaid eligibility requirements.

Senator GORTON advised me he would be agreeable to a time agreement of 1 hour equally divided. He is not now on the floor, but he made that representation to me. I do not, frankly, like to proceed without having him on the floor, but I ask unanimous consent that we may proceed—well, I am advised there may be a question on the other side of the aisle.

But let me proceed, Mr. President, to say that if we are able to lock in that time agreement, then the managers would like to proceed to the two debates, 1 hour each, which would bring us to 4:40, at which time we would have two votes stacked back to back.

At the conclusion of those votes, or after the first vote, when the Senators are present, it would be my intention, as manager of the bill, to try to seek time agreements on the outstanding amendments which are pending at that time. The Senators will all be on the floor after the first vote and before the second vote.

We are within striking distance of seeing some light at the end of the tunnel. If we could have Senators on the floor at that time, I think we could come to closure. We have the amendment by the distinguished Senator from Illinois, Senator DURBIN, pending on the tax issue. It is my hope that we can get a 1-hour time agreement on that, equally divided. I know that is agreeable to Senator DURBIN, but there are others who may offer a second-degree amendment, Senator FORD perhaps, and others who are not now present. If we could get that resolved after the first vote, it would be helpful on the management of the bill.