

Robert Ozuna was the oldest of four children born in Miami, AZ to Mexican-American parents. In 1940, after his father's early death, the family moved to East Los Angeles where he grew up with his mother, brother, and two sisters. Robert was required to seek steady work at an early age to assist the family in meeting their financial burdens.

Robert Ozuna emerged as one of the leading Mexican-American entrepreneurs in Southern California as Founder and President of New Bedford Panoramex Corporation (NBP). He gained his business experience on the job and his engineering education by attending night school in the California community and junior college system.

In 1966, Mr. Ozuna began to build his company with a second mortgage on his residence, a few electrician's hand tools, hard work and entrepreneurial instincts into the thriving electronic manufacturing business it is today in Upland, CA. NBP engages in the design, development, and manufacturing of electronic communication systems and remote monitoring systems for its primary client, the U.S. Government.

Mr. Ozuna's hard work and dedication has been rewarded by receiving the Department of Transportation Minority Business Enterprise Award in both 1987 and 1991. He received the Air Traffic Control Association Chairman's Citation of Merit Award in 1994. He continued to be an active member of the California Chamber of Commerce for various cities and a founder of Casa De Rosa Annual Golf Tournament which he instituted to raise funds for the Rancho de Los Niños Orphanage in BajaMar, Mexico.

As industrious as he has been in business, he has been equally involved in sharing his prosperity with many philanthropic activities in his community. He is the sponsor of many events in the Hispanic neighborhood where he grew up and was a founding director in the East Los Angeles Sheriff's Youth Athletic Association, which promotes educational, athletic and drug awareness programs for more than 60,000 youths in the Los Angeles Metropolitan area.

Robert Ozuna is remembered by his employees at New Bedford Panoramex Corporation as a handsome man who had a passion for life. His concern for his employees and their families along with his abundant generosity to them was always present.

Robert Ozuna was married for 35 years to Rosemary, who passed away in November 1998. He is survived by his mother, Amelia Ozuna; his sons, Steven Ozuna and Jeff Dominelli; his daughters, Nancy DeSilva and Lisa Jarrett; his sisters, Lillian Gomez and Vera Venegas; and his brother, Tony Ozuna. He also leaves eight grandchildren.

Mr. Speaker, Robert Ozuna epitomized the American Dream. It is a dream that promises that any citizen of this country can achieve anything to which he or she aspires, as long as they work hard and play by the rules. Robert Ozuna achieved that dream and he will be greatly missed. I ask my colleagues to join me in paying tribute to him today.

"A SENSE OF AUTHENTIC  
FREEDOM"

**HON. HENRY J. HYDE**

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, March 10, 1999*

Mr. HYDE. Mr. Speaker, on Sunday October 4, 1998, Francis Cardinal George, OMI, the Archbishop of Chicago, delivered the homily at St. Matthew's Cathedral in Washington, D.C. at the annual Red Mass, celebrated on the Sunday prior to the first Monday in October, which traditionally marks the opening of the Supreme Court's new term.

I am pleased and honored to place into the RECORD the text of Cardinal George's inspiring remarks, for the edification of my colleagues: "Homily, 1998 Red Mass."

RED MASS

(By Francis Cardinal George, OMI)

Your Eminence, Cardinal Hickey. Your Excellency, Archbishop Cacciavillan. Members of the judiciary and of the bar and of the government and Congress Members of the John Carroll Society and friends.

The picture of Jesus given us by the evangelist Luke places him in the synagogue of Nazareth, his home town, ready to begin his public ministry under the inspiration of the Holy Spirit. This was to be his only, his last occasion to preach in Nazareth, for his mission took him elsewhere in Judea and Israel and, finally, to his death outside Jerusalem. In the mission and preaching of his disciples after Jesus' resurrection from the dead, Luke has Jesus taken farther: to Antioch and Corinth and Rome, to the ends of the earth.

In Luke's Gospel, Jesus does not preach until after listening and proclaiming the word of God. In the text within our Gospel text, the prophet Isaiah proclaims a time of Jubilee, of deliverance from captivity, a time of liberation; only then does Jesus speak and explain the prophet in such a way—"This day, these words are fulfilled in your hearing."—that Jesus' friends and neighbors, far from being liberated by his words, took him to the edge of the hill on which their city was built and tried to kill him. Jesus listened, he spoke, he escaped to take up elsewhere the mission given him by his Father. That mission makes possible our coming together today at this end of the earth as we and the entire world, with renewed self-consciousness as a globe, look toward the celebration of a new millennium.

If we today believe that where there is Jesus there is Jubilee, how is it that we are still enslaved? Every five years, as you may know, each bishop of the Catholic Church goes to Rome to pray at the tombs of Peter and Paul; then he goes in to talk with Peter's successor. This year, the bishops of the United States are making their visits *ad limina apostolorum*, and the bishops of Illinois, Indiana and Wisconsin made theirs together last May. When I went in to talk with the Holy Father, he listened politely as I explained that the report he had received had been drawn up by my staff since I had only recently come to Chicago. He looked at it, put it aside and asked me a single question: "What are you doing to change the culture?" I was surprised, but shouldn't have been, for the Pope has spoken often of how culture liberates us, creates the world in which what is best in human experience can be passed on and celebrated and of how, conversely, culture can also blind us, enslave us and must sometimes be changed in the light of God's word.

Taken by surprise, I spontaneously began to speak to the Holy Father about the Church's relation to the legal profession in Chicago, of the many contacts and gatherings, of the several Chicago priests who are also civil lawyers, of the pro bono work for the poor, of the Catholic law schools and of many initiatives similar to what takes place here through the good offices of the members of the John Carroll society. Then I backed up and began to explain that, in the United States, the law is a primary carrier of culture. In a country continuously being knit together from so many diverse cultural, religious, and linguistic threads, legal language most often creates the terms of our public discourse as Americans. A vocation to make and to serve the law is a calling to shape our culture.

We live in worded worlds. If there is no common language, very likely there is no common vision and citizens find themselves trapped in separate worlds. Listening to God's liberating word, in this Mass and elsewhere, believers must wonder where the language of civil law and the language of faith might share a common vocabulary. The Catholic Church has tried for some generations to speak here a language of natural law, a language that presupposes God speaks in nature as well as in history, a language, therefore, able to speak of God's ways without explicitly confessional terminology. But our various attempts have not really provided a dictionary shared between American culture and Catholic faith. The National Conference of Catholic Bishops often tries to speak the language of policy, hoping that well argued policy statements will influence legal discussion; but the common understanding generated has clear limitations. There is the language of Holy Scripture itself, common to great extent to all Christians and Jews, but the Bible's phraseology and stories are no longer common cultural parlance in our country.

Speaking, in order to be heard today, a language largely shorn of religious nuances, the believer can still ask two questions of the vision behind legal discourse:

First, can the vision of courts and legislatures expand to see at least dimly God's actions and purposes in history? Abraham Lincoln of Illinois used public language to speak of God's purpose at the end of a bloody American civil war. "With firmness in the right, as God gives us to see the right, let us strive to finish the work we are in." Lincoln, who wrestled like a biblical prophet with God's purposes in history and his judgment on this nation, grew, because of his public service, in his ability to bring together, always tentatively, the law he defended finally with his own life and God's word which, like a two-edged sword, cuts through the rhetoric of public as well as personal deceit. Lincoln knew that God judges nations as well as persons, and he forged a language which, and the end, placed even the personal liberty to which this nation was dedicated second to the designs of God himself. Are we permitted to speak similarly today or must the language of law, rather than setting us free, blind us and leave us mute in any world not constructed by our private interests and intentions?

And a second question, put to us often these days by Pope John Paul II: does the vision of the human person found in public laws and decisions adequately express what it means to be human? Do our laws not only protect contracts but also tend to force all human relations into them? Is the language of contract becoming the only public language of America? Does the model of association which is accorded public rights tend more and more to constrain or even exclude the natural family, the life of faith, cultural

and racial groupings, relations which cannot be unchosen without destroying the human person shaped by them.

Christian faith gives us a vision of a person we call the Word of God, made flesh. Crucified and risen from the dead, Jesus sends us the Holy Spirit, who speaks every language and gives every good gift. This vision should set us free from any lesser picture of things; the language of faith should keep us from supposing that we adequately understand reality in its depths and heights. This is a vision that should humble and, in humbling us, open us to other worlds. Approaching a third Christian millennium (using what is now a common calendar), we gather to worship the God we believe to be the Father of Our Lord Jesus Christ and therefore, in Christ, our Father as well. It is good to do so, for if we do not worship God we will inevitably end up worshipping ourselves. Nations worshipping themselves have plagued this last century of the second millennium, and God's word prompts us now to examine anew ourselves and our history. Without warrant, we have associated ourselves with the biblical city on a hill, not Nazareth but Jerusalem itself. Without right, we too often judge other people and nations by our standards and interests, assuming that our interests must be universal. Without sense, we even seriously consider if this nation is the end of history, as if our present political and economic arrangements were surely the culmination of God's designs for the universe. Lincoln, who had the good grace to speak of us only as an "almost chosen people", would surely blush, and so should we.

Today, as yesterday and tomorrow, the Church speaks a language of respect for public office holders, whose vocation is shaped by the constraints of law; but the Church, today as yesterday and tomorrow, also speaks as best she can to judge the actions and decision of public officials, and the culture shaped by them, when these are inadequate to the vision given us by the truths of faith. "Faith must become culture," Pope John Paul II says. "What are you doing to change the culture?" he asks. But how can we speak of change in America today when the law itself blinds us to basic truths? One egregious blind spot is our very sense of liberation construed as personal autonomy. An autonomous person has no need of jubilee, of freedom as gift; he has set himself free. The fault line that runs through our culture, and it is sometimes exacerbated rather than corrected by law, is the sacrificing of the full truth about the human person in the name of freedom construed as personal autonomy. It is a blind spot as deep as that in Marxism's sacrifice of personal freedom in the name of justice construed as absolute economic equality. Such a profound error makes our future uncertain. Will the United States be here when the human race celebrates the end of the third millennium? Not without a very changed, a very converted culture.

The Church, however, must also listen first to God's word before she speaks, before she translates God's word into the words of our culture or any other. Hence the Church can speak only with deep humility a language which purports to give definitive access to God's designs in history. Even prophetic judgment, while certain in its proclamation, is tentative in its final outcome. The Spirit is always free, but never self-contradictory.

Tentatively, then, let us try the language of prayer and ask that God's judgment fall lightly on us and our nation. Gratefully, I pray that God reward your dedication to public service and your desire to create a common language adequate to the experience of all our people and open to all others. Joyfully, let us hope that the Jubilee introducing the coming millennium may restore

to the United States a sense of authentic freedom rooted in an evergrowing generosity of spirit. May God bless us all. Amen.

#### A TRAGIC LOSS

### HON. TOM CAMPBELL

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, March 10, 1999*

Mr. CAMPBELL. Mr. Speaker, my state and our nation recently suffered a grievous loss in the passing of California State Senator Milton Marks. I expressed my sorrow in a letter to his wife, the Honorable Carolene Marks, San Francisco Commissioner on the Status of Women, and I would like to put into the RECORD of the House of Representatives my letter to her, as a tribute to him.

DEAR CAROLENE: My heart sank with an empty feeling the moment I learned of Milton's passing. Both Susanne and I send our heartfelt condolences to let you know that we share your loss. It was my personal joy and honor to call Milton a colleague and dear friend. He will be missed by those who knew of his dedication and service to the citizens of San Francisco and the State of California.

Carolene, there are no words that can be spoken, no words that can be written, to relieve the pain and sorrow of losing Milton. He was the consummate statesman who worked hard at his profession using his drive, dedication and spirit to champion many causes. He lived life with compassion by creating laws that protected our youth from harm, by improving the quality of our environment, and by encouraging the development of economic policy that makes California the greatest state in the nation. His service to the public will be a lasting memory for the next generation. May God bless you and your loved ones in this time of grief.

#### THE SOAP BOX DERBY

### HON. STENY H. HOYER

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, March 10, 1999*

Mr. HOYER. Mr. Speaker, for the last eight years, I have sponsored a resolution for the Greater Washington Soap Box Derby to hold its race along Constitution Avenue. Yesterday, I proudly introduced H. Con. Res. 47 to permit the 58th running of the Greater Washington Soap Box Derby, which is to take place on the Capitol Grounds on July 10, 1999. This resolution authorizes the Architect of the Capitol, the Capitol Police Board, and the Greater Washington Soap Box Derby Association to negotiate the necessary arrangements for carrying out running of the Greater Washington Soap Box Derby in complete compliance with rules and regulations governing the use of the Capitol Grounds.

In the past, the full House has supported this resolution once reported favorably by the full Transportation Committee. I ask for my colleagues to join with me, and Representatives ALBERT WYNN, CONNIE MORELLA, and JIM MORAN in supporting this resolution.

From 1992 to 1998, the Greater Washington Soap Box derby welcomed over 40 contestants which made the Washington, DC race

one of the largest in the country. Participants range from ages 9 to 16 and hail from communities in Maryland, the District of Columbia and Virginia. The winners of this local event will represent the Washington Metropolitan Area in the National Race, which will be held in Akron, OH on July 31, 1999.

The Soap Box Derby provides our young people with an opportunity to gain valuable skills such as engineering and aerodynamics. Furthermore, the Derby promotes team work, a strong sense of accomplishment, sportsmanship, leadership, and responsibility. These are positive attributes that we should encourage children to carry into adulthood. The young people involved spend months preparing for this race, and the day that they complete it makes it all the more worthwhile.

#### IN HONOR OF GARY A. POLIAKOFF

### HON. PETER DEUTSCH

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, March 10, 1999*

Mr. DEUTSCH. Mr. Speaker, I rise today to honor Gary A. Poliakoff, soon to be awarded the Learned Hand Human Relations award by the American Jewish Committee. This prestigious award is given annually to members of the legal profession, and there could be no better candidate that embodies the spirit of the award than Gary Poliakoff. Gary's work on co-ownership housing personifies the thoughtful and humane spirit of Judge Hand, one of the most distinguished scholars in American jurisprudence.

Recognized internationally as an expert in co-ownership housing, Gary's contributions to this important legal field epitomize the ideals on which this award is based. After receiving his law degree from the University of Miami in 1969, Gary established his strong roots in the South Florida community as founding principal of Becker and Poliakoff, P.A. Serving as President of the firm since its inception, Gary has dedicated much time and effort to become an authority on co-ownership housing. He has provided his expertise to State legislatures, Senate Committees, and the White House, helping to draft legislation and addressing concerns regarding the sale, development, and operation of condominiums. Additionally, he has lectured internationally, addressing the Parliament of the Czech Republic on issues relating to the conversion of State housing to private ownership, as well as the Russian Academy of Jurisprudence in Moscow on co-ownership issues.

Serving on the Board of Governors of the Shepard Broad Law Center of Nova Southeastern University, Gary shares his wealth of knowledge on co-ownership housing through his course on Condominium Law and Practice. He has served as chairman of the State Advisory Council on Condominiums and as a board member of the Board of Governors of the College of Community Association of Lawyers. Finally, Gary is an accomplished author, creating a national treatise, *The Law of Condominium Operations*, West Group 1998, and co-authoring *Florida Condominium Law and Practice for the Florida Bar Association*.

Aside from his wealth of knowledge and experience in the legal profession, Mr. Poliakoff