

are working you and your colleagues much too hard. I have argued long and loudly that we need to stop doing that. For their part, your leaders in the Air Force are working diligently to reorganize the force in a way that will make things better. Even so, I can't promise you that the task of maintaining this troubled peace will be much easier in the future.

An even more difficult problem arises from the fact some instability is more dangerous than other instability. The question we all struggle with is this: How do we decide when instability is sufficiently dangerous to our long-term interests to justify putting the best of our young men and women—that is, you—at risk?

Let me tell you that no one in a position of responsibility in this Nation takes that question lightly. We have a lot of frivolous and needlessly partisan debates in Washington. But when it comes to a debate over your lives—over whether to tell you to risk your lives to defend our nation—The Congress engages the issues seriously and solemnly. We, and the President, may not always make the right decision—but God knows, we all try to.

The difficulty for you is that there are legitimate, deeply held differences of view on whether and when our interests and our principles are sufficiently at stake to justify putting your lives on the line in Kosovo or Kuwait or Korea. When the enemy is as ambiguous as instability, it is, I am afraid, too likely that your leaders will sometimes sound an uncertain trumpet. And that may lead some of you very soon—and perhaps every one of you sooner or later—to question whether the demands we are making on you are justifiable. For to affirm, in this historical era, that peace is your profession, will very likely require you to face some very profound questions about your commitment to duty and to country.

I hope that all of you will elect to stay and serve as long and as well as you are able. Let me recall for you that your predecessors have also had to face difficult personal questions. After the war in Vietnam, I know that many professional service members—at all grades—felt abandoned if not betrayed by their country. Some left the service—but many stayed, and those who stayed managed, in the end, to rebuild the American military into a force that is the best we have ever had. Inevitably you are going to face demands that will challenge your commitment. I hope you will understand that the task you are engaged in—to keep the peace—is as important to your country as the duty asked of any soldier, sailor, marine or airman who has gone before.

There is one other reason why I think you need to consider carefully what it means to say "Peace is our Profession." You are part of a society in which your fellow citizens are often very assertive of their rights. Veterans are not immune to that sentiment, by the way. But that is entirely appropriate—that is, in part, what America is all about.

I was taught something, however, that becomes more brilliantly clear to me with every passing year. I was taught that with rights come responsibilities. When your forebears lifted into the air in a bomber armed with weapons that could wreak a holocaust, they were accepting a grave responsibility. When you say, "Peace is our Profession," you are embracing a vocation in which you are going to bear a much larger share of the responsibilities than almost all of your fellow citizens.

The need for you to act responsibly has already been impressed upon you in many ways in this great institution. You have been held to standards of personal conduct much more stringent than those required of others

of your age—or, for that matter, of your elected leaders. Let me tell you that such demands for personal responsibility, for having integrity in your personal lives, will feel as light as a single snowflake the first time you are responsible for protecting the lives of others. Responsibility is demanded in your profession because, at some time, so much will be at stake in the decisions you make.

I'm not telling you this because I am worried that you will not rise to the occasion. On the contrary, I believe that you are part of a military organization that will make you ready to do your duty well, when you are called upon. I am telling you this because I am concerned, instead, that your sense of responsibility, your sense of duty, your sense of honor will, at times, make you feel somehow cut off from the society you serve.

I want to tell you that you cannot and must not let that happen. You are a critical part of American society. You are the bulwark of this society. American society cannot carry on as a free, independent, diverse, rich society without you. But neither can you succeed without the support of the American people. You have to work at maintaining that support as vigorously as you work at any other part of your profession.

Sometimes that will not be so easy. Peace is your profession. The paradox is that the more successful you are at your profession—the more peace you bring to our country—the less you are likely to be appreciated for what you do.

The famous British poet, Rudyard Kipling, wrote a poem entitled "Tommy" about the treatment of soldiers in time of peace. It is written from the point of view of a British infantryman, dressed in his red coat, who was refused a pint of beer at a "Public House," and he complains

"For it's Tommy this, an' Tommy that, an' 'Chuck him out, the brute!"

But it's "Saviour of 'is country," when the Guns begin to shoot."

In time of war, we band together as a Nation. In time of peace—even in time of a very troubled and difficult peace—many of our fellow citizens focus on other things. It is your job to let them do that. It is your job not to let them forget you even as they focus on other things.

A great many thoughtful, well-informed people are concerned these days about what they perceive as a growing gap between military and civilian society in the United States. I, too, worry about that.

Let me be clear about this. I don't worry that the military will somehow become a renegade force, or that military leaders will defy civilian leadership. That is not a real concern to me. All of you have been imbued with the importance of civilian control of the military as part of your very souls. You have joined the military to protect our great, free society, not to try, futilely, to control it. I don't believe any group or institution can control it.

I worry, rather, that if you feel yourselves to be cut off from society, to be abandoned by it, to feel it's failings as somehow alienating—then your alienation will become a self-fulfilling reality. You will not do what is needed to ensure continued public understanding of your role and continued public support of your vital mission.

American society, for good or ill—mostly for the good—is absorbed in other things than ensuring the peace. Americans make you responsible for that great task. You have to tell them about it. You cannot afford to feel that your great responsibility makes you somehow unique or somehow deserving of support. You are deserving of support. But you have to reach out to your fellow citizens to let them know that.

How should you do that? Partly it is a matter of attitude. Don't let yourself feel

cut off. Don't let yourself feel different. Don't let your ingrained sense of duty make you feel unappreciated and unhonored. If you seek public support, you will get it.

I think you should be taught that it is part of your duty as an officer in the U.S. Air Force to keep in constant touch with the community in which you grew up. When you go home, you should call up the president of the local Lions club or the Rotary club and say "Congressman Skelton told me I ought to give you a call and let you know where I am and what I'm doing in my military service." You will get a great response. Your community wants to support you. Your community wants to know that you are there for them. Your community wants you to continue to be a part of it. Your community wants to understand what it is to say, "Peace is our Profession." It is part of your profession to contribute to their understanding.

As you progress through your military career, it is my sincere hope that you will not only fulfill your fondest dreams, but that you will, by your service, provide the peace for our country that will allow your fellow American citizens to pursue their dreams.

Thank you for the opportunity to address you today. God bless.

A SALUTE TO FATHER JAMES VERNON MATTHEWS, II IN CELEBRATION OF HIS 25 YEARS OF FAITHFUL SERVICE AND COMMITMENT TO OUR COMMUNITY

HON. BARBARA LEE

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 4, 1999

Ms. LEE. Mr. Speaker, it gives me great honor to rise today and bring to the attention of the United States House of Representatives a man many residents in my Congressional District affectionately know as Father Jay.

Father James Vernon Matthews, II was ordained as the first Black Catholic Priest in northern California on May 3, 1974.

Born in 1948 in Berkeley, California, to Yvonne Marie Feast and James Vernon Matthews, the Reverend Matthews graduated from Oakland's Skyline High School in 1966. He received a Bachelor of Arts Degree in Humanities and Philosophy from St. Patrick College, Mt. View, California in 1970, a Master of Divinity Degree from St. Patrick Seminary, Menlo Park, California in 1973 and attended the Continuing Education Program for Doctor of Ministry (Candidate) at the Jesuit School of Theology in Berkeley, California from 1977 to 1979.

Over, the past 25 years, Father Jay has provided our community with a tireless commitment to service. He has conducted throughout the United States retreats for youth and workshops and retreats for African American Catholic vicariates and pastoral centers, participated as a team leader in Black Cultural Weekends of the Marriage Encounter Movement and most notably in 1993, conducted the St. Jude Novena at the National Shrine in Vancouver, British Columbia, Canada.

Father Jay's pastoral service has been as: Administrator and Associate Pastor of St. Cornelius Church, Richmond; St. Cyril Church, Oakland and All Saints Church, Hayward; Associate Pastor, Saint Louis Bertrand Church, Oakland; Deacon, Saint Columba Church,

Oakland: Teacher, Bishop O'Dowd High School, Oakland; and Youth Minister of the Diocese of Oakland.

Father Jay's professional affiliations include actively serving on several boards & organizations, including Catholic Charities, Catechetical Ministries of the Diocese of Oakland, Alameda Cancer Society, Bay Area, Black United Fund, Knights of St. Peter Claver, Knights of Columbus, Catholic Daughters of the Americas, Bay Area Urban League, NAACP, Martin Luther King, Jr. Birthday Observance Committee, National Association of Black Catholic Administrators, National Catholic Conference on Interracial Justice, Coordinating Committee, City of Oakland Strategic Plan, Oakland Mayor's Advisory Council on Education, Chaplain—Oakland Fire Department, Board of Directors—Comprehensive Health Improvement Project, East Oakland Youth Development Center, and is the Chairman of the Church Committee for the United Negro College Fund of the East Bay.

Father Jay has been the recipient of numerous awards including the Martin Luther King, Jr. Award for Outstanding Community Service, the Marcus Foster Educational Institute's Distinguished Alumni Award, the Rose Casanave Service Award of the Black Catholic Vicariate, as well as service awards from the Ladies Auxiliary of the Knights of St. Peter Claver and the Bay Area chapter of the Xavier University, New Orleans Alumni Association.

Currently, Father Jay serves as Chaplain of Black Catholics of the Diocese of Oakland and Pastor of St. Benedict Church, Oakland.

Throughout his life, Father Jay has epitomized the ideal of a true man of God. He is a powerful role model in his immediate community and communities throughout the country. The love and service he shows towards all people regardless of race, creed, or religious background has gained him the respect of his peers.

On June 1, 1999 Father Jay will have the distinct privilege and honor to further his religious studies at the Vatican with a one year sabbatical from his current duties in the Diocese of Oakland.

It is a great honor to salute Father Jay, not just for his 25 years of service as a Catholic priest but for the many years of warmth, compassion and love he has shared with our community. The City of Oakland and its surrounding environs are a better place to live because of his firm commitment to improving the human condition of all people.

I wish Father Jay continued success as he embarks upon the next 25 years of service to God, his country and the people of Oakland.

TRIBUTE TO GABRIELLA
CONTRERAS AND RYAN LEYBAS

HON. JIM KOLBE

OF ARIZONA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 4, 1999

Mr. KOLBE. Mr. Speaker, today I met two young people from the 5th District of Arizona who are really making a difference in their communities. Both of them are Prudential Spirit of Community State Honorees for 1999, and were hosted in Washington, DC by Prudential and the National Association of Secondary School Principals. While nearly 20,000

youth volunteers submitted applications for these awards, Gabriella Contreras and Ryan Leybas are among 104 students from across the United States who were chosen for this honor.

Gabriella Contreras, a 13-year-old 7th grader at Roskrige Middle School in Tucson, had the additional honor of being named one of America's top ten youth volunteers by Prudential. When she was nine, Gabriella organized a community service club at her school in response to a nearby high school's problems with violence, gang activity, and drug use. Now in its fifth year, Gabriella's "Club B.A.D.D.D.," which stands for "Be Alert—Don't Do Drugs," helps students channel their time and energy into community service projects. These projects have included clothing and food drives, annual "peace" marches, recycling campaigns, schoolwide cleanups, and anti-drug art gallery, and a citywide youth volunteer summit. Club B.A.D.D.D., known as the club that does good, now draws more than 500 people to some events and is being promoted at other schools.

Ryan Leybas, the other honoree from Arizona's 5th District, is an 18 year old senior at Casa Grande Union High School. Five years ago, Ryan founded a leadership camp for junior high students to teach them skills to succeed in school and life. With the support of the Pinal County school superintendent, what started out as a requirement for a Boy Scout merit badge has expanded into 120 participants this year, with at least two students from almost every school in Pinal County attending the three-day camp. Ryan, who is developing the leadership camp into a model that can be used in other states, continues to recruit students, coordinate logistics and find motivational guest speakers for the camp.

Both of these young people have shown exceptional talent in working with their peers for the betterment of their communities and their schools. I'd like to recognize them for their achievements as Prudential Spirit of Community State Honorees, and I look forward to working with them as they become tomorrow's adult leaders of Arizona.

THE COMMUNITY REINVESTMENT
ACT—MAKING AMERICA STRONGER

HON. JANICE D. SCHAKOWSKY

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 4, 1999

Ms. SCHAKOWSKY. Mr. Speaker, today, the Leadership Conference on Civil Rights sent a clear and loud message to Congress—stop the attack on the Community Reinvestment Act (CRA). Enough is enough.

I wholeheartedly agree.

The Leadership Conference on Civil Rights is an impressive coalition of more than 180 national organizations, representing people of color, women, children, labor unions, persons with disabilities, older Americans, major religious groups, gays and lesbians and civil liberties and human rights groups. In a collective voice, the Leadership Conference on Civil Rights, once more, made it known to those who stubbornly want to believe otherwise, that the Community Reinvestment Act is a success.

Since its enactment in 1977, financial institutions have made more than \$1 trillion in

loans in low-income communities. More than 90 percent of these loans came in the past seven years. As a result, neighborhoods have prospered, communities have flourished, small businesses have succeeded and the quality of life for many has improved.

Today's Washington Post wrote,

... Since 1977 federally insured banks have been subject to the Community Reinvestment Act, requiring them to seek business opportunities in poor areas as well as middle-class and wealthy neighborhoods. The law, a response originally to clear evidence of bias in lending, has worked well. It doesn't force banks to make unprofitable loans, but it encourages them to look beyond traditional customers, and it's had a beneficial effect on home ownership and small-business lending.

Many banks share this view. John B. McCoy, President and CEO of one of the largest and profitable banks in the nation, Bank One, testified before the House Banking Committee on February 10 that his bank is "working effectively and successfully with CRA."

However, there are those in Congress who are attempting to undermine the success of the Community Reinvestment Act, either by refusing to expand it or calling for its outright end.

I hope that my colleagues were listening today. The Community Reinvestment Act is a wise investment with a sure return. I applaud the efforts of the Leadership Conference on Civil Rights and join in their crusade to protect and expand the Community Reinvestment Act.

PERSONAL EXPLANATION

HON. MATT SALMON

OF ARIZONA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 4, 1999

Mr. SALMON. Mr. Speaker, I'm recorded as having voted "nay" on House rollcall vote No. 107. I intended to vote "aye." Isn't it ironic that on the day that I am putting the finishing touches on the revised K-12 Education Excellence Now (KEEN) Act, which now explicitly offers a federal tax credit of up to \$250 annually for teachers who purchase school supplies for their students with their own money, I would make this error.

TRIBUTE TO RABBI ABRAHAM
KELMAN

HON. ANTHONY D. WEINER

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 4, 1999

Mr. WEINER. Mr. Speaker, I rise today to invite my colleagues to pay tribute to Rabbi Abraham Kelman on his being honored by the Rabbis and Congregations of Flatbush and Vicinity on the occasion of their Annual Breakfast on behalf of the Ezras Torah Charity Fund.

Rabbi Abraham Kelman is an eighth generation Rabbi in his family, a tradition which is continued today by his son, Rabbi Lieb Kelman. The Kelman family has traditionally been involved in Chinuch and community activities as a means of helping those who are unable to help themselves.