

is told that he does not have to take any responsibility at all for the child he has brought into the world. The 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 its people to love, but to use any violence to get what they want. This 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.

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 older 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, but 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 have 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 3000 children from abortion. 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 gifts 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.

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. And 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 her 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.

When I pick up a person from the street, hungry, I give him a plate of rice, a piece of bread. But a person who is shut out, who feels unwanted, unloved, terrified, the person who has been thrown out of society—that spiritual poverty is much harder to overcome. And abortion, which often follows from contraception, brings a person to be spiritually poor, and that is the worst poverty and the most difficult to overcome.

Those who are materially poor can be very 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 such a beautiful smile on her face. She took hold of my hand, as she said one word only: "thank you"—and she died.

I could not help but examine my conscience before her. And 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. 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 I am going to die as an angel, loved and cared 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.

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 Scripture: "Even if a mother could forget the child in her womb"—something 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. Be that 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 neighbor with a Hindu family. A gen-

tleman 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 are 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.

So, as the example of this family shows, 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 this 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 travelling 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 travelling 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!

H. CON. RES. 249 EXPRESSING THE SENSE OF CONGRESS ON CONTINUED ENGAGEMENT IN IRAQ

HON. ALCEE L. HASTINGS

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 3, 2003

Mr. HASTINGS of Florida. Mr. Speaker, this is the second resolution concerning post-war Iraq that I have introduced this month. My Resolution is similar to an amendment that passed unanimously in the Senate on July 16, 2003. It calls on the President to reach out to our allies in NATO, the United Nations, and the Organization for the Prohibition of Chemical Weapons (OPCW) for help in postwar Iraq.

First, it calls on the President to request assistance from NATO to raise a force for post-war Iraq similar to Afghanistan, Bosnia, and Kosovo. Even though some NATO members, Great Britain, Spain, Italy and Poland, are already contributing troops to our effort in Iraq,

American troops make up 90% of coalition forces.

And second, it calls on the President to seek military and civilian police assistance from members of the United Nations to aid in promoting stability and security in post-war Iraq.

The U.S. and coalition forces currently occupying Iraq are being met with constant resistance and are being attacked on an average of twelve times a day. Increasing the number of troops and police from other countries will reduce the risks to U.S. and coalition forces currently in Iraq. International armed forces and police must assume some of the responsibilities for maintaining law and order in Iraq while a domestic police force and reformed military is trained and established. Pentagon officials estimate that it will take a year to train one division of 12,000 Iraqi troops.

My Resolution also calls on the Organization for the Prohibition of Chemical Weapons, along with other international and nongovernmental organizations, to provide assistance to the coalition partnership in Iraq.

Mr. Speaker, it's time to move past any negative feelings concerning countries that opposed our attempts to secure a U.N. endorsement for the war. A report published by the Center for Strategic and International Studies, funded by the Department of Defense, reported that "the window of opportunity for achieving postwar success is closing and requires immediate and dramatic action."

Our ultimate goal for the Iraqi people is a multi-ethnic, multi-religious Arab state that is capable of self-rule. This goal can only be achieved with the help and support of the vast global community.

Mr. Speaker, United States and coalition forces managed to liberate Iraq in a mere three weeks, and I would certainly be remiss if I did not take the opportunity to commend those brave men and women for their efforts to date. However, the goals we have set, from restoring critical infrastructure, to establishing an interim government, to maintaining law and order in Iraq, simply cannot be achieved alone. We've won the war, now we have to win the peace.

REMEMBERING THE JEWS OF ARAB NATIONS

HON. NITA M. LOWEY

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 3, 2003

Mrs. LOWEY. Mr. Speaker, I rise to call attention to an article entitled, "Justice for Jews from Arab Nations," which was printed in the International Herald Tribune on July 1, 2003. I respectfully request that this article be entered into the CONGRESSIONAL RECORD.

The article was written by Ms. Giulia Boukhobza, a Jew who was born in Libya in 1951. The story she tells is one of anti-Jewish legislation, seizure of assets, and, ultimately, ethnic cleansing. Beginning in 1948, over 800,000 Jews were expelled from their homes in Arab countries, as those countries sought revenge for the creation of a Jewish state. Ms. Boukhobza was forced to flee from Libya in 1967.

This article is her testimonial, bringing to light an important part of the history of Israel and the Middle East. Thank you.

[From International Herald Tribune, July 1, 2003]

JUSTICE FOR JEWS FROM ARAB NATIONS (By Giulia Boukhobza (IHT))

NEW YORK: This is the first time I have ever written about my experience as a Jew from Libya. It's not easy for me. The memories are still painful.

Jews had a continual presence in Libya for over two thousand years, predating the Arab conquest and occupation by centuries. My own family had lived on Libyan soil for hundreds of years, if not longer.

I was born in Libya in 1951, the year of the country's independence.

Most of the nearly 40,000 Jews left Libya between 1948 and 1951 because of a wave of anti-Jewish rioting, beginning in 1945, that left hundreds dead and injured and thousands homeless. My family, however, decided to stay and see if things would improve. After all, it was our home, it was our language, and it was the land of our ancestors. And the new Libyan constitution offered guarantees that gave us hope.

We were wrong. The hope was misplaced. The guarantees were absolutely worthless. By 1961, Jews could not vote, hold public office, obtain Libyan passports, buy new property, or supervise our own communal affairs. In other words, at best we were second-class residents—I can't even say citizens—though this was our birthplace and home.

Our fate was sealed six years later. In June 1967, the anti-Jewish atmosphere in the streets became terrifying, so much so that my family could not leave our house in Tripoli. My parents and I, along with my seven brothers and sisters, sat frightened at home for days.

And then the mob came for us.

I can't even begin to describe the scene. It seemed there were a thousand men chanting "Death to the Jews." Some had jars of gasoline which they began to empty on our house. They were about to strike a match. We were near hysteria. But then one man from the mob courageously spoke up. He said he knew us and we should be left alone. Amazingly, the mob complied and moved elsewhere.

Other Jews, however, were not as lucky. Some, including close friends of ours, were killed, and property damage was estimated in the millions of dollars.

Our family went into hiding for several weeks before we were finally able to leave the country and reach Italy. We arrived with barely a suitcase each.

Today, to the best of my knowledge, there is not a single Jew left in Libya, not one. An ancient community has come to a complete end.

My family had to start from scratch in Italy. We had nothing and no one. But we persevered. We knew that we weren't the world's first Jewish refugees, or the last, and that we would just have to make the best of a difficult situation. And that's exactly what we did.

We did not wallow in self-pity. We did not seek to make ourselves wards of the international community. And we didn't plot revenge against Libya. We simply picked up the pieces of our lives and moved on.

The more I think about what befell us, though, the angrier I become. In effect, we were triple victims.

First, we were uprooted and compelled to leave our home forever solely because we were Jews.

Second, our plight was largely ignored by the international community, the UN and the media. Do a search and you'll be shocked at how little was written or said about this tragedy.

And third, Libya erased any trace of our existence in the country. Even the Jewish

cemeteries were destroyed and the headstones used in the building of roads.

In other words, first our homeland was taken away from us, then our history as well.

I can no longer be a Jew of silence, nor can I allow myself to become a forgotten Jew. It is time to reclaim my history. It is time to demand accountability for the massive human rights violations that occurred to us in Libya.

That's why, after 36 years, I've chosen to speak out today.

CBO'S NEW PROJECTIONS ON THE BUDGET AND THE ECONOMY

HON. NICK SMITH

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 3, 2003

Mr. SMITH of Michigan. Mr. Speaker, last week the Congressional Budget Office released their new projections on the budget and the economy. I commend the reading to my colleagues. Projected deficits, overspending, for 2003 is \$401 billion and if you include what Congress is borrowing from the Social Security Trust Fund it amounts to \$562 billion. For next year (2004) the on-budget deficit is \$644 billion. Deficit spending means future tax increases.

I submit for the RECORD, Mr. Speaker, an article, in the Investor's Business Daily, by Stephen Moore, President of the Club for Growth.

WASHINGTON'S BIGGEST DEFICIT IS THE SHORTFALL OF COURAGE

(By Stephen Moore)

The new estimates by the federal budget office that the budget deficit this year will reach \$400 billion and next year will reach \$500 billion should be a major source of embarrassment to the Republicans in Washington—assuming they have any fiscal conscience left to embarrass.

President Bush and Congress have simply refused to make fiscal choices—they have cut taxes, increased the military budget, the foreign aid budget and increased social spending all at the same time. Now we are swimming in red ink.

Next month they are set to enact a \$460 billion Medicare bill to provide drug benefits to the wealthiest age group in America. This will be the biggest new entitlement program in 25 years.

The tide of red ink will rise even higher, with economists at the National Center for Policy Analysis suggesting that the debt from this program could exceed \$3 trillion over the next 50 years.

SHOULD BE ASHAMED

The new Congressional Budget Office numbers gloomily inform us that in Bush's four years in office, the budget will be up by \$500 billion. That's a bigger increase than the amount the budget grew in Bill Clinton's eight years in office. It's hard to imagine that the budget would grow that fast even if Carol Moseley Braun had been elected to the White House.

There's also no hint that the GOP has been chastened by the enormous deficits it is responsible for or the meteoric rise in spending.

Example: Rep. Mark Kennedy of Minnesota is now fighting a lonely battle to try to trim the cost of the upcoming highway bill that is slated to have a cost of about 50% more than the last bloated highway bill.