

age 90. His many achievements as a scholar-activist, author, and civil rights advocate have been duly noted in many written and oral eulogies. He was truly a giant among his contemporaries, a mighty oak in the world of ideas dedicated to compassionate action. He had a profound impact on this nation.

One of Clark's most important achievements, however, has not been celebrated nearly enough. It is a living testament to his genius, skill, presence, and unswerving commitment to empowering blacks—the term he always used. He conceived the idea of the Joint Center for Political Studies in 1969 and wrote the proposal that the Ford Foundation funded in 1970. He was also a member of the Joint Center's board of governors during its first 14 years.

#### THE BEGINNING OF A NEW CHAPTER

Clark believed the Joint Center would serve as a bridge between the protest phase of the civil rights movement, which effectively ended with the assassination of Dr. Martin Luther King, Jr., in 1968 and the political/public policy phase of the civil rights movement. He believed the Joint Center needed to be launched in order to develop and implement programs and laws to hasten desegregation and spur equal opportunity. He field-tested his ideas with key black political figures around the country, and they were converted. Percy Sutton and Basil Patterson in New York City, Mervyn Dymally in California, and Richard Newhouse in Illinois became standard bearers for a new political thrust in the civil rights movement. So did journalist-political guru Louis Martin and Vernon Jordan, who was already busy registering blacks to vote in the South through the Voter Education Project. The culmination of their efforts was the 1969 Institute for Black Elected Officials, which Clark convened in Washington D.C.

In a brilliant essay co-authored by Clark and distinguished historian John Hope Franklin, titled, "The Nineteen Eighties: Prologue and Prospect" and published by the Joint Center in 1981, the authors wrote:

At the 1969 Institute for Black Elected Officials, which laid the foundation for the Joint Center for Political Studies (now Joint Center for Political and Economic Studies), it was consensus that political activity among blacks had become the 'new cutting edge' of the civil rights movement.

They added:

Within the past ten years, it has become even clearer that the 'cutting edge' of the civil rights movement needs to be sharpened by the inclusion of groups and individuals who are not ordinarily considered political. For blacks, the political challenge of the Eighties is identical to the civil rights challenge of the Sixties—to mobilize all of the available forces and power necessary to attain the goal of racial justice.

While these words were written nearly a quarter century ago, the authors' keen historical perspective and clarity of vision have stood the test of time and speak to us today about the unfinished tasks which lie ahead. They looked into the future with the skepticism of scholars and pragmatists, and yet their perceptions reflect the faith that has sustained black people in their search for justice, equality, and opportunity.

Clark's writings, values, and perspectives helped to endow the Joint Center with a unique vision and sense of purpose:

I was fortunate that I met KBC, as some of us affectionately called him, in 1965, the year the Voting Rights Act was passed, five years before the Joint Center opened its doors, and seven years before I would become the organization's president. At the time, I was director of the Office of Equal Opportunity in the U.S. Department of State, and Clark had

been engaged to conduct a study of the Foreign Service Officer entry examination process. Going back to the days of Ralph Bunche, relatively few blacks made it into the prestigious State Department. Clark's job was to identify any discriminatory aspects of the examination. Asked later about his findings in this proprietary study, Clark smiled and said: "My study will never see the light of day." It is still entombed in the State Department vaults. Meanwhile, the scarcity of black employment and appointments there persists.

In their 1981 essay, Clark and Franklin, both preeminent American intellectual pioneers, proposed a challenge to the Joint Center and indeed the nation as a whole: . . .

To the extent that racial justice . . . must be defined in terms of the economic progress . . . of deprived blacks, new methods and approaches must be found to cope with . . . pervasive and insidious forms of racism. Black politics now, more than ever, must transcend the usual boundaries and methods of American politics. By mobilizing in [coalitions] blacks can directly influence the political system, and can win new allies who realize that it is in their self-interest to renew the struggle for racial equality and justice.

#### POLICY AND RACIAL JUSTICE

Clark and Franklin did more than provide a historical framework for the Joint Center as a new kind of civil rights entity, one focusing on political participation and public policy engagement as new weapons in the fight for justice and equality. Drawing on the works of W.E.B. DuBois, they articulated an intellectual framework for the metamorphosis of the nation's first black think tank. In 1982 they collaborated with the Joint Center to create The Committee on Policy for Racial Justice, a group of 30 preeminent black scholars who would convene periodically over nearly a decade to explore the vast array of problems facing black Americans. The committee members published their views in three areas: the economy, the black family, and education.

I think both KBC and Franklin would insist I list all of the scholars here to convey both the rich intellectual diversity and the think tank quality of the other Committee members. Many of these people were highly placed elected officials; the first black women to serve as a Cabinet secretary; and the first black female U.S. ambassador. They were:

Bernard Anderson, economist; Mary Frances Berry, historian and lawyer; Derrick Bell, lawyer; Haywood Burns, lawyer; Lisle C. Carter, Jr., lawyer; Jewell Cobb, social scientist; James Comer, psychiatrist; Drew Days, lawyer; James Gibbs, anthropologist; Bernard Gifford, educator; Charles V. Hamilton, political scientist; Patricia Roberts Harris, lawyer; Matthew Holden, political scientist; Joyce Hughes, lawyer; Walter Leonard, lawyer; Sir Arthur Lewis, sociologist; Eleanor Holmes Norton, lawyer; J. Saunders Reddings, social scientist; William Shack, social scientist; Elliott P. Skinner, anthropologist; Mabel Smythe, Africanist; Howard Stanback, economist; Roger Wilkins, journalist/social scientist; William J. Wilson, sociologist.

With this intellectual powerhouse, the Joint center moved from an organization providing technical assistance to black elected officials and civil rights leaders to a full-fledged one-stop-shop research and public policy institution, commonly referred to as a 'think tank.'

Such was the vision and influence of Kenneth Bancroft Clark. In addition to his many other laudable achievements, he launched a movement and an institution.

A mighty oak has fallen, but its seeds have taken root and continued to flourish.

The Joint Center is one of them.

KENNETH BANCROFT CLARK

#### Career Highlights:

Founding member and member of the Board of Governors, Joint Center for Political Studies, since 1970.

Landmark 1950 report cited by the U.S. Supreme Court in its historic decision of school desegregation, *Brown vs. Board of Education*, May 17, 1964.

Founded, with Dr. Mamie Phillips Clark, the Northside Center of Child Development, serving children with special psychological needs, 1946; Director, Board of Education commission to implement integration of city schools, 1954; Organized Harlem Youth Opportunities Unlimited (Haryou), 1962; Founder and President of the Metropolitan Applied Research Center, 1967-1975; First black elected to New York State Board of Regents, 1966-1986; Member of New York State Urban Development Corporation; Director, Social Dynamics Research Institute at CCNY; President, American Psychological Association, 1970-1971; and former President of the Society for the Psychological Study of Social Issues; and, President of Clark, Phillips, Clark & Harris, Inc., from 1975.

Howard University, bachelor's degree in psychology, 1935; Howard University, master's degree in psychology, 1936; Columbia University, doctorate in psychology, 1940; numerous honorary degrees.

Awards: Spingarn Medal, from NAACP, 1961; Sidney Hillman Book Award, 1965; Kurt Lewin Memorial Award from the Society for Psychological Study of Social Issues, 1966; and the President Medal of Liberty, 1986.

Howard University, 1937-38; Hampton Institute, 1940-41; Distinguished Professor of Psychology Emeritus, City College, City University of New York, 1943-75; and first black tenured professor at City College, 1960; visiting professor at Queens College, University of New York, Columbia University, University of California, Berkeley, Harvard University, and Tuskegee Institute.

Books and Articles: *An American Dilemma: The Negro Problem and Modern Democracy* (1944); *Prejudice and Your Child* (1955); *The Negro Protest* (1963); the prize-winning *Dark Ghetto* (1965); *Dilemmas of Social Power* (1965); coauthor with Jeannette Hopkins of *A Relevant War Against Poverty* (1968); coeditor with Talcott Parsons of *The Negro American* (1966); *A Possible Reality* (1972); and, *Pathos of Power* (1974).

#### A PROCLAMATION HONORING GEORGE ANNARINO ON HIS 70TH BIRTHDAY

**HON. ROBERT W. NEY**

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 19, 2005*

Mr. NEY. Mr. Speaker:

Whereas, George Annarino was born in Licking County on July 19, 1935; and

Whereas, George Annarino has taught martial arts in Newark, Ohio for almost 40 years, winning numerous awards for distinction within his practice; and

Whereas, George Annarino has been inducted into the Martial Arts Hall of Fame for his excellence; and

Whereas, George Annarino is a steward of his community, devoting copious amounts of his time to a variety of charities and has been the recipient of the "Key to the City," a prestigious volunteer service award.

Therefore, I join with the residents of the entire 18th Congressional District of Ohio in congratulating George Annarino as he celebrates his 70th birthday.

HONORING SAINTS PETER AND  
PAUL PARISH'S 100TH ANNIVERSARY  
CELEBRATION

**HON. RICHARD E. NEAL**

OF MASSACHUSETTS

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 19, 2005*

Mr. NEAL of Massachusetts. Mr. Speaker, it is my honor today to pay tribute to the Saints Peter and Paul Parish in Three Rivers, Massachusetts upon the occasion of its 100th anniversary.

For the past century, Saints Peter and Paul Parish has played an integral role in the religious, educational and cultural life of its communicants.

The church was started in 1905 as a Polish speaking home to the growing number of Polish immigrants who made Palmer and the surrounding villages of Three Rivers, Thorndike, Bondsville and Depot Village their new home.

Today, the Saints Peter and Paul Parish continues to celebrate time-honored Polish traditions and customs, while serving as the spiritual and religious anchor of the community.

It is my privilege to honor this beautiful parish by placing its history into the CONGRESSIONAL RECORD. I also wish "Sto lat"—the traditional Polish wish for another 100 years—to the Saints Peter and Paul Parish. Enjoy this momentous occasion.

HISTORY OF SAINTS PETER AND PAUL PARISH

Records indicate that on September 28, 1608 when a group of settlers arrived in the Jamestown Colony, Polish immigrants were among them. Three hundred and seventy-two years later, there now number approximately eleven million Poles in the United States. History books have recorded the heroic exploits and great contributions that individuals from Poland such as Thaddeus Kosciuszko and Casimir Pulaski made during the early part of this country's history; yet it was not until the turn of this century that America felt the effects of mass migrations of men and women from Poland.

Political and religious persecution and severe economic hardship had resulted from the partitioning of Poland by Russia, Austria and Germany. From 1899 to 1910 almost one million people emigrated from Poland to the United States, with approximately 30,000 remaining in the Connecticut Valley.

Early records indicate that the first arrivals from Poland in the Palmer area came in the year 1886. The first Baptism of a Pole was recorded in St. Mary's Church in Thorndike in 1888. The ever-increasing number of Baptisms soon indicated the need for a Polish-speaking church.

The St. Joseph Society was organized in April of 1895 to unite the Polish community in the villages of Three Rivers, Thorndike and Bondsville to assist in meeting the needs and solving mutual problems of the new settlers.

The need for a Polish-speaking parish became paramount, and a church building committee was formed. Judge David Dillon served as adviser to the group and was instrumental in choosing the Four Corners site, geographic center of the town.

The committee was granted permission by the Most Rev. Bishop Thomas D. Beaven to

organize and establish the SS. Peter and Paul Parish. This task was entrusted to Rev. Waclaw (Wenceslaus) Lenz in July, 1905. At the start, this fledgling parish numbered one thousand persons in Palmer and the Villages.

SS. Peter and Paul Church—the new parish to bear the names of the two outstanding apostles. Peter—successor to Christ—who was called from his fishing nets to follow Christ and become the Fisher of Men; and Paul—who had persecuted Christians and whose conversion on the way to Damascus resulted in his becoming the most prolific writer and influential evangelist of the Church. With such historic inspiration, the New Parish embarked upon its own unique history.

PARISH ORGANIZATIONS AND MINISTRIES

While there have been many organizations in our parish over one hundred years, the following remain active and vital:

Holy Rosary Sodality—The oldest parish organization, the Rosary Sodality was founded in 1903 by Mrs. Catherine Kosinska; and Mrs. Tekla Pobudzynska to promote devotion to the Blessed Virgin Mary and the daily recitation of the Rosary. In the early years, both men and women were members, but for most of its history, the sodality's membership has been comprised of women. In the 1980s, membership was opened to women from other parishes. Meetings are held monthly on the first Saturday of the month after First Saturday Mass at 7:00 A.M. Current Co-Presidents: Barbara Yurkunas & Debbie O'Connor.

Ladies Guild—Founded in 1948 as the Mothers Club by Rev. Msgr. Alphonse Skoniecki for mothers of parish school children to support the school financially and otherwise; the name was changed in 1973 by Rev. Robert Ceckowski to the Ladies Guild initially to support the religious education program. At the same time, membership was opened to all women of the parish, married and single. Meetings are held on the second Wednesday of the month (except in June, July, and August). Current President: Sheila Gula.

Sacred Heart Society—Founded in 1913 by Rev. Andrew Krzywda for men and women of the parish to spread devotion to the Sacred Heart of Jesus. Current President: Stephanie Putz.

Men's Guild—Founded in 1995 by Rev. Robert Ceckowski for the men of our parish, young and old as both a social and supportive group. The Men's Guild has become well-known for the wonderful parish dinners they organize and host in the parish hall several times throughout the year. Members also serve as ushers/collectors at Mass. Meetings are held on the second Tuesday of the month (except in summertime). Current President: Fred Orszulak.

Militia Immaculata Prayer Group—Formed in the late 1990s from the National Militia Immaculata (founded by St. Maximilian Kolbe, martyr of charity), the group usually meets on Mondays at 7 P.M. (excluding the first Monday of the month). Coordinators: Barbara & John Yurkunas.

Prayer Cenacle for Priests—A prayer group formed to pray specifically for the sanctification of priests and vocations to the priesthood that meets weekly in the church on Thursdays at 7:00 P.M. The evening of prayer closes with the Benediction of the Most Blessed Sacrament.

Eucharistic Adoration Society—Individuals (parishioners and non-parishioners) who pray for an hour before the Most Blessed Sacrament in our church during regular daily Eucharistic Adoration (see "Mass Schedule" for specific adoration hours). New adorers/substitutes are always welcome! Coordinator: Barbara Yurkunas, 283-3293.

Children of Mary Sodality/Junior Sodality—Founded in 1911 by Anna Kruczek &

Mary Szczepanek. This group was comprised mainly of the young ladies of the parish and was particularly active during the years of our parochial school for girls in grades 1-8. The highlight of the year was the Coronation of the Blessed Virgin Mary statue in May by the 8th grade Queen and her court. After the school closed, the focus shifted to both grammar and high school girls. The group became a junior part of the Rosary Sodality and members participate in processions throughout the year, including the Coronation of Mary in May. Coordinators: Charlene Schultz, Charlene Czaja.

St. Cecilia & Holy Family Choirs—The St. Cecilia Choir is probably as old as our parish. Members sing at the Sunday 8:00 A.M. Mass, as well as for special Masses, Processions, and seasonal Devotions (e.g., Christmas Midnight Mass; Holy Week; Forty Hours). The Holy Family Choir was established in the 1990s for younger members of the parish. They sing at the weekly 9:30 A.M. Mass, as well as other special occasions (e.g., First Holy Communion; Thanksgiving Day). Occasionally, both choirs sing together (e.g., Corpus Christi; Coronation of Mary).

Rehearsals are held in the choir loft on Tuesdays—Holy Family Choir, 6:15 P.M.; St. Cecilia Choir, 7:15 P.M. New members are always welcome and encouraged to join! Current Director: Mark Narreau.

Extraordinary Ministers of Holy Communion—Men and women of the parish who are invited to assist with the distribution of Holy Communion. When lay persons were given permission by the Vatican to minister in this capacity, our parish began the practice in 1977. Extraordinary Ministers understand that when enough priests are available, their assistance is not needed. Current Coordinator: Michael Wostena.

Altar Servers—Young men of the parish who are invited to assist at serving the priest at the altar for Holy Mass and other Devotions. Boys who have made their First Holy Communion are eligible to become Altar Boys.

Lectors—A ministry open to any member of the parish, male and female, young and old. They proclaim the Word of God (except the Gospel which is reserved to priest and deacon) at both daily and Sunday Masses. Current Coordinator: Charlene Czaja.

Parish Staff—Pastor: Fr. Stefan Niemczyk; Religious Education Director: Michael J. Wostena; Parish Council Chairman: Fred P. Brozek; Parish Secretary: Lydia McKee; "The Parish Chronicle," weekly bulletin: Michael Wostena, Maryann Wostena, Fr. Stefan; Director of St. Cecilia (Senior) Choir & Holy Family (Junior) Choir: Mark Narreau; Organists: Mark Narreau; Mary Besko; Sacristans: Maryann Wostena, Michael Wostena; Facilities/maintenance: John Dziedzic, Fred Guzik.

A PROCLAMATION IN MEMORY OF  
STAFF SERGEANT SHAMUS O.  
GOARE

**HON. ROBERT W. NEY**

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, July 19, 2005*

Mr. NEY. Mr. Speaker, I hereby offer my heartfelt condolences to the family, friends, and the residents of Danville of Staff Sgt. Shamus O. Goare upon the death of this outstanding soldier.

Staff Sgt. Goare was a member of the United States Army B Company, 3rd Battalion, 160th Special Operations Aviation Regiment