

that. Why, that would mean that New York's fallen military would have died in vain. And why you could never say that about the three or four who would be killed on the day after that, and tomorrow and tomorrow.

They die in the splendor of bravery, the prayer of valor. And fall in vain because the government causes them to die in vain.

Around this great city yesterday, the day went into the heart of the night without excitement. There was an election for mayor and the streets should have been loud with the shrieks of people crying for your vote. Bloomberg last night finished spending at least \$70 million to get re-elected and the money suffocated the election. That is not democracy. Every one of those dollars should form the seeds of a revolt.

He is the mayor in a time of National Alzheimer's, and New York, too, is stricken. We have Bloomberg silent on a war. And once in this State we had as senators at the same time, Robert F. Kennedy and Jacob Javits. Look at the citizenry here accepting as United States senators, Clinton and Schumer, who both supported the war. The coin has cheapened and no outcry is heard.

How can Mike Bloomberg be the mayor of this city and not try to put his voice and weight into saving lives?

Bloomberg follows the smirking, deadly lies of a president who had people getting killed for what? For oil, for Dear Old Dad, for a racist disdain for a guy in an alley with a rag on his head. Bush saw the rag but never noticed the gun the guy carried.

Last night, Julio Cesar Tejada, the dead Marine's father, stood in the swarms of people going past his building at 602 W. 180th St. He is 53 and stocky, with short black hair and a pleasant face. On the sidewalk next to him was the small, permanent grotto to his son. A photo. Flowers. Candles. Prayers in Spanish and English.

"How has it been?" he said. He patted his chest. "My heart fell apart. I cannot work. I spend all the days going to the doctor."

"The wife?"

He shook his head. "It is very bad for her." He said he had to get the Con Edison bill paid. "They turn off the lights if you don't."

At the corner, a young woman, a college student, asked him about Bloomberg clinging to the war. Now I mentioned the speech at his son's funeral.

Julio shook his head. "I was too mixed up at the funeral."

He said then he was going to vote.

"For whom?"

He shook his head. "I don't know 'til I get there."

THE CHILD MEDICATION SAFETY ACT OF 2005

SPEECH OF

HON. SUSAN A. DAVIS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, November 15, 2005

Mrs. DAVIS of California. Mr. Speaker, I opposed the Child Medication Safety Act in the 108th Congress and I rise today to oppose it once again on the same grounds.

It is a solution without a problem. The bill is based on the assumption that a substantial number of educators require students to take medication in order to attend school.

I opposed it previously after the House Committee on Education and the Workforce held a hearing on the bill. At that time, not one witness could produce statistical evidence that this was a nationwide problem and that stu-

dents were prevented from attending school over medication.

I still believe passing this legislation is an irresponsible rush to legislative judgment without all the facts. We should not pass legislation over anecdotes and isolated incidents, and I have yet to see evidence that this legislation is necessary.

Today, we vote on H.R. 1790 without even holding a hearing to determine why this bill is needed and to look at any new evidence.

I will not argue that there may be cases when a teacher unfairly or unjustly asks that a student take medication for behavioral concerns.

But H.R. 1790 assumes teachers across the nation are requiring students to take medication. Please, let us be clear, teachers educate. They do not medicate; physicians must prescribe medication.

This legislation is based largely on false assumptions.

Let us consider the impact of this bill in the classroom. If a child is having trouble seeing the blackboard, the teacher must advise the parent to seek professional help.

The same is true if a child has behavioral problems or mental health issues. Teachers can make recommendations that may help the student learn.

Again, I have yet to see statistical evidence that teachers are preventing students from attending school because they refusing to take medication.

Mr. Speaker, until I see hard evidence that this issue is a problem for our students and schools, I cannot support this bill.

TORTURE SHATTERS AND DEFILES GOD'S IMAGE

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, November 16, 2005

Mr. RANGEL. Mr. Speaker, I rise today to ask that we enter into the CONGRESSIONAL RECORD a letter written under the auspices of Rabbis for Human Rights North America in February 2005 (corresponding to the Hebrew Year Adar 5765) to President Bush and Members of Congress entitled: Rabbinic Letter Against Torture and Other Cruel, Inhuman, and Degrading Treatment of Detainees. I wish to enter into the RECORD as well the names of all the signatories to the letter.

This letter was written of behalf of Rabbis for Human Rights of North America and was written "out of a deep sense of concern about the erosion of American's longstanding commitment that torture is absolutely reprehensible."

"We understand that the most fundamental ethical principle, which results from our belief in God as Creator of the World and Parent of all humanity, is that every human being is seen as reflecting the Image of God. Torture shatters and defiles God's Image. The purpose of torture is to remove a person's pride, humiliate that person, or make his or her life so painful that the person does or says whatever the interrogator wants. Torture 'works' by attempting to deprive a human being of will, spirit and personal dignity. The humanity of the perpetrators, as well as the victims, is inevitably compromised by the use of torture."

"We are particularly appalled by the infliction of sexual humiliation on prisoners under United States custody. Jewish tradition upholds a high standard of personal modesty. Indeed the Bible's term for prohibited sexual behavior is to 'uncover the nakedness' of another. However, even non-sexual acts that overpower people and attempt to break their will and diminish their dignity are acts of humiliation that Jewish tradition abhors."

The Rabbinic Letter specifically calls on the U.S. Government to state in unequivocal terms that the use of any tactics of physical abuse, the deprivation of food, water, sleep, disorientation, religious degradation or purposive humiliations of a prisoner is prohibited. This must be the basis understanding for the treatment of any captive, whether or not he or she originates from a country or belongs to a group that is a signatory to the Geneva conventions."

Despite the statements of President Bush that "We don't torture," the American People know that we do. Not only have we seen the pictures of the handcuffed, naked prisoners at Abu Ghraib and male prisoners being sexually humiliated; not only have we been stained by the image of the Hooded Man attached to wires at Guantanamo; not only has the International Committee of the Red Cross reported that we subject detainees to torture; now we learn we have a system of secret prisons run by the F.B.I. in which we keep detainees that have been disappeared. We don't know who they are or what has been done to them.

An article by M. Gregg Bloche, a law professor at Georgetown University who is also a visiting fellow at the Brookings Institution and Jonathan H. Marks, a barrister in London, as well as a bioethics fellow at Georgetown and Johns Hopkins, revealed that mostly unredacted F.B.I. email shows that interrogation techniques used on detainees at Abu Ghraib and Guantanamo were from the SAVE program invented by the Red Army and used on Americans captured in Korea and in Vietnam. These interrogation techniques are used only to break the will and spirit of a prisoner so as to get false confessions from them. In these techniques, truth is beside the point.

I support the McCain amendment. That amendment embodies everything the Rabbinic Letter calls for and everything that people of faith everywhere call for. It calls for America to renew its character and banish the stain caused by the Bush embrace of torture.

FEBRUARY 2005.

DEAR PRESIDENT BUSH AND MEMBERS OF CONGRESS: On behalf of Rabbis for Human Rights North America, we write out of a deep sense of concern about the erosion of America's longstanding commitment that torture is absolutely reprehensible.

All of us have been shocked by the published pictures of the behavior of some American soldiers at Abu Ghraib. We applaud the fact that this administration is prosecuting some of the worst offenders there as well as several soldiers who were responsible for the deaths of Afghani prisoners under their protection in that other theater of war.

What is most disturbing, though, is that the documents that have been made public as these cases move forward demonstrate that the use of torture and other cruel, inhuman and degrading treatment had been approved at the highest levels of the Administration, that commanders in the field have permitted much of this behavior, that directives from the Department of Defense appear

to advocate the use of torture and other abuses, and that even today the position of the Administration is that the members of Al-Qaeda and other terrorist groups are not covered by the Geneva Conventions. Recent reports from the Red Cross and from FBI agents, for example, raise new concerns about American treatment of detainees at Guantanamo.

We are not addressing the technical legal arguments that characterize this discussion. Rather, we want to express our moral concerns about the human situation—concerns that stem from the heart of America's values, the essence of democracy, and the soul of Jewish tradition.

We understand that the most fundamental ethical principle, which results from our belief in God as Creator of the world and Parent of all humanity, is that every human being is seen as reflecting the Image of God. Torture shatters and defiles God's Image. The purpose of torture is to remove a person's pride, humiliate that person, or make his or her life so painful that the person does or says whatever the interrogator wants. Torture "works" by attempting to deprive a human being of will, spirit, and personal dignity. The humanity of the perpetrators, as well as the victims, is inevitably compromised by the use of torture.

Jewish tradition calls for humane treatment even of one's adversaries. In the Book of Exodus (23:4), the Bible teaches, "When you encounter an enemy's ox or donkey, you must take it back to him." Here the religious test is, strikingly, not how one would treat a friend, but how one relates to one's enemy.

Classical Rabbinic texts are rigorous in prohibiting acts of humiliation. In Jewish tort law, an additional penalty is assessed against one who has physically injured another person when it is found that the victim also suffered, humiliation (*boshet*), while being wounded. Even verbal humiliation is said to be the equivalent of shedding blood. We are particularly appalled by the infliction of sexual humiliation on prisoners under United States custody. Jewish tradition upholds a high standard of personal modesty. Indeed the Bible's term for prohibited sexual behavior is to "uncover the nakedness" of another. However, even non-sexual acts that overpower people and attempt to break their will and diminish their dignity are acts of humiliation that Jewish tradition abhors. It is significant that nowhere in the 3000-year long corpus of Jewish law is there any allowance for acts of physical coercion in interrogations.

Consider the ruling of the Supreme Court of Israel, which outlawed the use of torture in interrogations, despite the fact that terrorist organizations have Israel's annihilation as their express goal, carry out attacks that murder scores of men, women, and children, and do not distinguish between civilian and military targets. Despite this constant reality of cruelty and merciless savagery, the Supreme Court of Israel found no reason why tactics other than face-to-face interrogation should be allowed against any prisoner. After the fact, if/when an interrogator is charged with a violation, he is permitted to raise a defense of necessity—i.e., his actions were necessary to prevent an imminent attack endangering human life; but no permission is given before the fact, even in a country facing life-threatening terror.

At the conclusion of their decision, the Israeli jurists acknowledge that forswearing inhumane means such as torture, even for honorable ends,

"* * * is the destiny of democracy, as not all means are acceptable to it, and not all practices employed by its enemies are open before it. Although a democracy must fight

with one hand tied behind its back, it nonetheless has the upper hand. Preserving the rule of law and recognition of an individual's liberty constitutes an important component in its understanding of security. At the end of the day, they strengthen its spirit and its strength and allow it to overcome its difficulties."

First, as Jewish leaders representing all the movements of our Jewish community, in consonance with world consensus and with the teachings of Jewish tradition in every age, we call for a complete repudiation and prohibition of torture and other cruel, inhuman or degrading treatment for any purpose, in any instance. We call on the U.S. government to state in unequivocal terms that the use of any tactics of physical abuse, the deprivation of food, water, sleep, disorientation, religious degradation or purposive humiliation of a prisoner is prohibited. This must be a basic understanding for the treatment of any captive, whether or not he or she originates from a country or belongs to a group that is a signatory to the Geneva conventions. All those in the custody of U.S. military, military contractors, or intelligence officials must be provided with visits by the International Committee of the Red Cross, in accordance with U.S. obligations under international law.

Secondly, we note that in the trial of Specialist Charles A. Graner, Jr., his defense lawyers argued that he was simply following the lessons he had learned in civilian life as a prison guard. It is shocking to think that the prelude to Abu Ghraib may have been the treatment of our people in our own prisons. The demonstration of the administration's commitment to human dignity must begin at home, to insure that the same principles of human dignity we are urging the administration to adopt regarding foreign captives be equally applied to American prison inmates. Otherwise, we become what we claim to abhor.

Lastly, we call for full investigation of all allegations of torture and other cruel, inhuman or degrading treatment committed in settings under United States control or direction and for proper legal sanctions to be applied against individuals who are found to have committed acts of torture. We support the creation of a bipartisan commission to investigate and report on the detention and interrogation procedures of U.S. military and intelligence agencies and to set a course of corrective action.

We look forward to hearing your views on this question and hope that you will provide much needed moral leadership for our nation.

With blessings of Shalom,

RABBI GERRY SEROTTA,

Chair.

RABBI BRIAN WALT,

Executive Director

RHR Honorary Advisory Council: Rabbi Brad Artson, Rabbi Elliot Dorff, Rabbi Amy Eilberg, Rabbi Arthur Green, Rabbi Susan Grossman, Rabbi Sid Schwarz, and Rabbi David Teutsch.

Executive Committee: Rabbi Ellen Lippmann, Rabbi Simkha Weintraub, Rabbi Alana Suskin, Rabbi Edward Feld, Rabbi Roberto Graetz, Rabbi Joyce Galaski, Rabbi Mordechai Liebling, and Rabbi Arthur Waskow.

LIST OF SIGNATORIES TO RABBINIC LETTER

Rabbi David Ackerman, Tiferet Bet Israel, Blue Bell; Rabbi David Adelson, East End Temple, New York; Rabbi Richard Agler, Congregation B'nai Israel, Boca Raton; Rabbi Ron Aigen, Congregation Dorshei Emet, Hampstead; Rabbi Morris Allen, Beth Jacob, Mendota Heights; Rabbi Rebecca Alpert, Temple University, Philadelphia;

Rabbi Thomas Alpert, Temple Tifereth Israel, Malden; Rabbi Renni Altman, Temple Beth-El, Great Neck; Rabbi Sharon Cohen Anisfeld, Newton Center; Rabbi Stephen A. Arnold, South Easton; Rabbi Melanie Aron, Congregation Shir Hadash, Los Gatos; Rabbi Daniel Aronson, Reconstructionist Rabbinical College, Wyncote; Rabbi Bradley Shavit Artson, Ziegler School of Rabbinic Studies, Los Angeles; Rabbi Raphael Asher, Congregation B'nai Tikvah, Walnut Creek; Rabbi Craig Axler, Congregation Beth Or, Spring House; Rabbi Chava Bahle, Suttons Bay; Rabbi George Barnard, Northern Hills Synagogue, Cincinnati; Rabbi Samuel Barth, Congregation Agudas Achim, Austin; Rabbi Lewis M. Barth, Hebrew Union College-Jewish Institute of Religion, Los Angeles; Rabbi Eliot J. Baskin, Evergreen; Rabbi David Dunn Bauer, Jewish Community of Amherst, Amherst; Rabbi Pamela Frydman Baugh, San Francisco; Rabbi Dennis Beck-Berman, Congregation Brith Achim, Petersburg; Rabbi Shelley Kovar Becker, Temple Shalom, Floral Park.

Rabbi Micah Becker-Klein, Congregation Ahavas Achim, Keene; Rabbi Leonard Beerman, Los Angeles; Rabbi Marc J. Belgrad, Congregation Beth Am, Buffalo Grove; Rabbi Haim Beliak, HaMifgash, Rabbi Moshe Ben Asher, Gather the People, Rabbi Allen Bennett, Temple Israel, Alameda; Rabbi Philip Bentley; Rabbi Peter Berg, Temple Beth Or, Twp. of Washington; Rabbi H. Philip Berkowitz, Rabbi Marc Berkson, Congregation Emanu-El B'ne Yeshurun, Milwaukee; Rabbi Donald R. Berlin, Temple Oheb Shalom, Pikesville; Rabbi Sandra Berliner; Rabbi Phyllis Berman, Philadelphia; Rabbi Marjorie Berman, Philadelphia; Rabbi Howard A. Berman, Chicago Sinai Congregation, Jamaica Plain; Rabbi Donna Berman, Charter Oak Cultural Center, Hartford; Rabbi Leila Gal Berner, Congregation Bet Mishpachah, Washington; Rabbi Amy Bernstein, Temple Israel, Duluth; Rabbi Jonathan Biatch, Temple Sinai of Glendale, Glendale; Rabbi Binyamin Biber, Machar, Washington+E9; Rabbi Debra Reed Blank, Rabbi Herman Blumberg, Temple Shir Tikva, Wayland; Rabbi Rena Blumenthal, Vassar College, Poughkeepsie; Rabbi Elizabeth Bolton, Congregation Beit Tikvah, Baltimore; Rabbi Stephen Booth-Nadav, B'nai Havurah: CJRF, Denver.

Rabbi Jill Borodin, Har Zion Temple, Narbeth; Rabbi Neal L. Borovitz, Temple Sholom, River Edge; Rabbi Barbara Borts, Temple Adath Yeshurun, Manchester; Rabbi Daniel Brenner, Director of the Center for Multifaith Education Auburn Theological Seminary, New York; Rabbi Daniel Bridge, Seattle; Rabbi Deborah Brin, Grinnell College, Grinnell; Rabbi Herb Brockman, Congregation Mishkan Israel, Hamden; Rabbi Caryn Broitman, Martha's Vineyard Hebrew Center, Vineyard Haven; Rabbi Bruce Bromberg, Smith and Amherst Colleges, Northampton; Rabbi Lester B. Bronstein, Bet Am Shalom Synagogue, White Plains; Rabbi Deborah Bronstein, Congregation Har HaShem; Rabbi Jonathan Brumberg-Kraus, Wheaton College, Norton; Rabbi David Brusin, Rabbi Janet Burden, West Central Liberal Synagogue, London; Rabbi John Bush, JD, Temple Anshe Hesed, Erie; Rabbi Debra Cantor, Congregation B'nai Sholom, Newington; Rabbi Kenneth Carr, Rabbi Carie Carter, Park Slope Jewish Center, Brooklyn; Rabbi Susan Bulba Carvutto, Temple Beth El, Augusta; Rabbi Donald Cashman, Albany; Rabbi Joshua Chasan, Ohavi Zedek Synagogue, Burlington; Rabbi Kenneth Chasen, Leo Baeck Temple, Los Angeles; Rabbi Carl Choper, Temple Beth Shalom, Mechanicsburg; Rabbi Jonathan Cohen, Mishkan Torah, Greenbelt; Rabbi Debrah Cohen, The Abramson Center for Jewish Life, North Wales.

Rabbi Ayelet S. Cohen, Congregation Beth Simchat Torah, New York; Rabbi Alan Cohen, Congregation Beth Shalom, Kansas City; Rabbi Michael Cohen, Israel Congregation, Manchester Center; Rabbi Heidi Cohen, Temple Beth Shalom, Santa Ana; Rabbi Howard Cohen, Congregation Beth El, Rabbi Hillel Cohn, Rabbi Emeritus, Congregation Emanu El, Rabbi, Adat Ari E., Las Vegas, NV, San Bernadino; Rabbi Neil Comess-Daniels, Beth Shir Shalom, Santa Monica; Rabbi Steven Conn, Congregation Beth Shalom, New York City; Rabbi David J. Cooper, Kehilla Community Synagogue, Berkeley; Rabbi Howard Cooper, Finchley Reform Synagogue, London; Rabbi Fredi Cooper, Jewish Reconstructionist Federation, Elkins Park; Rabbi Mychal Copeland, Hillel at Stanford, Atherton; Rabbi Scott Corngold, Temple Emanu-El of Lynbrook, Lynbrook; Rabbi Laurie Coskey, Interfaith Committee for Worker Justice, San Diego; Rabbi Rachel Cowan, Institute for Jewish Spirituality, Morristown; Rabbi Jonathan Crane, University of Toronto, Toronto; Rabbi Meryl M. Crean, Martins Run Senior Community, Media; Rabbi Menachem Creditor, Temple Israel of Sharon, Sharon; Rabbi Eric Cytryn, Beth El Temple, Harrisburg; Rabbi Julie Hilton Danan, Congregation Beth Israel, Chico; Rabbi Justin David, Congregation B'nai Israel, Northampton; Rabbi Braham David; Rabbi Jerome Davidson, HUC-JIR, Great Neck; Rabbi Joshua Michael Davidson, Temple Beth El, Chappaqua; Rabbi Geoffrey Dennis, Flower Mound.

Rabbi Lavey Derby, Cong. Kol Shofar, Tiburon; Rabbi Shoshana Devorah, Congregation Kol HaEmek, Redwood Valley; Rabbi James S. Diamond, Center for Jewish Life at Princeton University, Princeton; Rabbi Barry Diamond, Temple Emanu-El, Dallas; Rabbi Robert Dobrusin, Beth Israel Congregation, Ann Arbor; Rabbi Art Donsky, Ohav Shalom, Allison Park; Rabbi Elliot N. Dorff, University of Judaism, Bel Air; Rabbi Ellen W. Dreyfus, B'nai Yehuda Beth Shalom, Homewood; Rabbi George B. Driesen, Bethesda; Rabbi Joseph A. Edelheit, Hopkins; Rabbi Laurence Edwards, Congregation Or Chadash, Chicago; Rabbi Lisa Edwards, Beth Chayim Chadashim, Los Angeles; Rabbi Dan Ehrenkrantz, Rabbi Amy Ellberg, Yedida Center for Jewish Spiritual Direction, Medota Heights; Rabbi Colin Eimer, Senior Rabbi; Southgate & District Reform Synagogue Finchley Reform Synagogue; Rabbi Serena Eisenberg, Community Jewish Youth Foundation of the East Bay, San Francisco; Rabbi Richard Eisenberg, Orange; Rabbi Jeffrey Eisenstat, JRF, Gladwyne; Rabbi Ed Elkin, First Narayever Congregation, Toronto; Rabbi Sue Levi Elwell, Union of Reform Judaism, Philadelphia; Rabbi Daniel Epstein, Fair Lawn; Rabbi Lewis Eron, Jewish Geriatric Home, Cherry Hill; Rabbi Theodore G. Falcon, Bet Alef Meditative Synagogue, Seattle; Rabbi David Feder, Tree of Life Congregation, Morgantown.

Rabbi Michael Feinberg, Executive Director, Greater New York Labor-Religion Coalition, New York; Rabbi Charles Feinberg, Congregation Beth Israel, Vancouver; Rabbi Dena Feingold, Beth Hillel Temple, Kenosha; Rabbi Edward Feld, Jewish Theological Seminary, New York; Rabbi Marla J. Feldman, Union for Reform Judaism, New York; Rabbi Fern Feldman, Kadima: A Progressive Jewish Community, Seattle; Rabbi Susan Fendrick, Newton; Rabbi Natan Fenner, Bay Area Jewish Healing Ctr., San Francisco; Rabbi Michael L. Feshbach, Temple Shalom, Chevy Chase; Rabbi Michael Fessler, Congregation B'nai Tikvah, Turnersville; Rabbi Brian Field, Judaism Your Way, Denver; Rabbi David Fine, Shaarei Tikvah, Atlanta; Rabbi Steven Fineblum, Temple Sinai, Cinnaminson; Rabbi Gary Fink, Oseh Sha-

lom Congregation, Laurel; Rabbi Tirzah Firestone, Congregation Nevei Kodesh, Boulder; Rabbi Reuven Firestone, Hebrew Union College-Jewish Institute of Religion, Los Angeles; Rabbi Frank Fischer, Retired; Rabbi Adam D. Fisher, Stony Brook; Rabbi Nancy Flam, Northampton; Rabbi Alan Flam, Brown University; Rabbi Yael Flusberg; Rabbi Jeffrey Foust, Spiritual Life Center Bentley College, Newton Centre; Rabbi Bob Freedman, Israel Congregation, Manchester Center; Rabbi John S. Friedman, Judea Reform Congregation, Durham; Rabbi Dayle A. Friedman, Reconstructionist Rabbinical College, Wycote.

Rabbi Barry Friedman, Retired, Hopatcong; Rabbi Elyse Frishman, The Barnert Temple, Franklin Lakes; Rabbi Stephen Lewis Fuchs, Congregation Beth Israel, West Hartford; Rabbi Nancy Fuchs-Kreimer, Reconstructionist Rabbinical College, Wyncote; Rabbi Ruth M. Gais, Hebrew Union College-Jewish Institute of Religion, New York; Rabbi Joyce Galaski, Congregation Ahavas Achim, Westfield; Rabbi Rachel Gartner, Bnai Keshet, Montclair; Rabbi Lisa B. Gelber, Rabbi David Gelfand, The Jewish Center of the Hamptons, East Hampton; Rabbi Laura Geller, Temple Emanuel, Beverly Hill; Rabbi Jonathan Gerard, Temple Covenant of Peace, Easton; Rabbi Neil Gillman, Jewish Theological Seminary, New York; Rabbi Joshua Ginsberg, Rabbi George Gittleman, Congregation Shomrei Torah, Santa Rosa; Rabbi Gordon Gladstone, Temple Beth Am, Bayonne; Rabbi Rosalind Glazer, Philadelphia; Rabbi Ilyse Glickman; Rabbi Gail Glicksman, Reconstructionist Rabbinical College, Wyncote; Rabbi Robert Gluck, University at Albany, Albany; Rabbi Shai Gluskin, Jewish Reconstructionist Federation, Elkins Park; Rabbi Neal Gold, Anshe Emeth Memorial Temple, New Brunswick; Rabbi Rosalind Gold, Retired, Reston; Rabbi Laura Gold, New York; Rabbi Michael Goldberg, Shir Shalom, Sonoma; Rabbi Dan Goldblatt, Beth Chaim Congregation, Danville.

Rabbi Rachel Goldenberg, Temple Emanu-El, Dallas; Rabbi A. Bruce Goldman, Center for Creative Jewish Living, New York City; Rabbi Seth Goldstein, Temple Beth Hatfiloh, Olympia; Rabbi Andrea Goldstein, Congregation Shaare Emeth, St. Louis; Rabbi Rafael Goldstein, Congregation Kol Haneshama, Irvine, California, Phoenix; Rabbi Paul Golomb, Vassar Temple, Poughkeepsie; Rabbi Evan Goodman, Beth Israel-Judea, San Francisco; Rabbi David Gordis, Newton; Rabbi Maralee Gordon, McHenry County Jewish Congregation, Crystal Lake; Rabbi Leonard Gordon, Rabbinical Assembly Social Action Committee Chair; Rabbi Debora Gordon, Congregation Berith Shalom, Troy; Rabbi William Gordon, Jewish Home for the Aging, Cranston; Rabbi Mel Gottlieb; Rabbi Lynn Gottlieb; Rabbi Roberto D. Graetz, Temple Isaiah, Lafayette; Rabbi Lina Grazier-Zerbarini, The Slifka Center for Jewish Life, New Haven; Rabbi Caryn Michelle Greenberg, Temple Jeremiah, Northfield; Rabbi Fred Greene, Congregation B'nai Israel, Bridgeport; Rabbi Ellen Greenspan, Temple Micah, Lawrenceville; Rabbi David Greenstein, New Hyde Park Jewish Community Center, New Hyde Park; Rabbi Suzanne B. Griffel, St. Lukes Medical Center, Chicago; Rabbi Susan Grossman, Beth Shalom, Columbia; Rabbi Marc A. Gruber, Central Synagogue of Nassau County, Rockville Centre; Rabbi Eric S. Gurvis, Temple Shalom of Newton, Newton; Rabbi Joshua J. Guttoff, Solomon Schechter H.S. of New York, New York.

Rabbi Steve Gutow, Saint Louis; Rabbi Rebecca Gutterman; Rabbi Fred B. Guttman, Temple Emanuel, Greensboro; Rabbi Kevin Hale, Assiyah, Leeds; Rabbi Richard

Hammerman, Congregation B'nai Israel, Cincinnati; Rabbi Vered Harris, Leawood; Rabbi Maurice Harris, Temple Beth Israel, Eugene; Rabbi Abraham Havivi, University of Judaism, Los Angeles; Rabbi Alan Henkin, Regional Director, Pacific Southwest Council, Northridge.

Rabbi Arthur Hertzberg, Former vice-president of the World Jewish Congress; Rabbi Garson Herzfeld, Beth El Congregation, Hamilton; Rabbi Jay Heyman, Shalom Spiritual Resources, San Francisco; Rabbi Aryeh Hirschfield, Congregation P'nai Or of Portland, Portland; Rabbi Linda Holtzman, Reconstructionist Rabbinical College, Philadelphia; Rabbi Margaret Holub, Mendocino Coast Jewish Community, Little River; Rabbi Mark Hurvitz, Congregation Etz Chaim of Ramona, Poway; Rabbi Yitzhak Husbands-Hankin, Temple Beth Israel, Eugene; Rabbi Shirley M. Idelson, HUC-JIR, New York; Rabbi Shaya Isenberg, University of Florida, Gainesville; Rabbi Alan J. Iser, Congregation Or Shalom, Berwyn; Rabbi Brett R. Isserow, Beth El Hebrew Congregation, Alexandria; Rabbi Lisa Izes, Woodlands Community Temple; Rabbi Steven Jacobs, Woodland Hills; Rabbi Jill Jacobs, Jewish Council on Urban Affairs, Chicago; Rabbi Burt Jacobson, Kehilla Community Synagogue, Berkeley.

Rabbi Devorah L. Jacobson, Jewish Geriatric Services, Longmeadow; Rabbi Jennifer April Jaech, Temple Israel of Northern Westchester, Croton-on-Hudson; Rabbi Norman Janis, Harvard Hillel, Cambridge; Rabbi Beth Janus, Temple Beth El, Aptos; Rabbi Paul Joseph, Long Beach; Rabbi Eitan Julius; Rabbi Bruce Kadden, Temple Beth El, Tacoma; Rabbi Yoel H. Kahn, Jewish Community Centre of San Francisco, San Francisco; Rabbi Deborah Kahn-Harris, Rabbinic Recruitment Officer, Leo Beack College, London; Rabbi Mark Kaiserman, Temple Emanu-El, Livingston; Rabbi Jeremy Kalmanofsky, Congregation Anshe Chesed, New York; Rabbi Sylvan Kamens, Temple of Aaron, St. Paul; Rabbi Debra Kamin, Congregation Am Yisrael, Northfield; Rabbi Shoshana Kaminsky, Beth Samel Jewish Center, Ambridge; Rabbi Jane Kanarek, University of Chicago, Chicago; Rabbi Susan Kanoff, Hospice, Wynnwood; Rabbi Raphael Kanter, Tifereth Israel Congregation, New Bedford; Rabbi Harley Karz-Wagman, Temple Beth OR, Everett; Rabbi Peter Kasdan; Rabbi Debra Kasso, Goldring Woldenberg Institute of Southern Jewish Life, Jackson; Rabbi Alan Katz, Temple Sinai, Rochester; Rabbi Amy Wallk Katz, Jewish Federation of Greater Kansas City, Overland Park; Rabbi Joshua Katzan; Rabbi Hillel Katzir, Temple Shalom Synagogue, Auburn; Rabbi David Kay; Rabbi Leora Kaye, Brooklyn.

Rabbi Stuart Kelman, Congregation Netivot Shalom, Berkeley; Rabbi Stanley Kessler, Rabbi Emeritus, Beth El Temple, West Hartford; Rabbi Jason Kimelman-Block, PANIM: The Institute for Jewish Leadership and Values, Rockville; Rabbi Ralph Kingsley, Rabbi Emeritus, Temple Sinai of North Dade, Aventura; Rabbi Paul Kipnes, Congregation Or Ami, Calabasas; Rabbi David Klutzer, Temple Ner Tamid, Peabody; Rabbi Stephen Klein, Scarsdale Synagogue-Tremont Temple, Ardsley; Rabbi Jason Klein, Reconstructionist Cong. Beth Emeth, Hewlett; Rabbi Jonathan Klein, USC Hillel Foundation, Los Angeles; Rabbi Amy Klein; Rabbi Andrew Klein, Hevreh, Great Barrington; Rabbi Sharon Kleinbaum, Congregation Beth Simchat Torah, New York; Rabbi Adam Kligfeld, Congregation Eitz Chaim, Monroe; Rabbi Jonathan Kligler, Woodstock Jewish Congregation, Woodstock; Rabbi Marc Aaron Kline, Temple Adath Israel, Lexington; Rabbi Myriam Klotz; Rabbi Shelley Kniaz, Teaneck; Rabbi Norman D. Koch, Temple Shalom, New Milford;

Rabbi Douglas Kohn, Congregation Emanu El, San Bernardino; Rabbi Debora Kohn, Reutlinger Community for Jewish Living, Danville; Rabbi Debra Kolodny; Rabbi David Kominsky, Portland; Rabbi Neil Kominsky, Temple Emanuel of the Merrimack Valley, Lowell; Rabbi Ira Korinow, Temple Emanu-El, Haverhill.

Rabbi Emily Korzenik, Rabbi Emerita of the Fellowship for Jewish Learning, Scarsdale; Rabbi Michael Kramer, Temple Judea, Massapequa; Rabbi Douglas Krantz, Congregation B'nai Yisrael, Armonk; Rabbi Allen Krause, Temple Beth El of South Orange Country, Aliso Viejo; Rabbi Leonard Kravitz, Hebrew Union College-Jewish Institute of Religion, New York; Rabbi David Krishef, Congregation Ahavas Israel, Grand Rapids; Rabbi Charles Krolloff, Past president, Central Conference of American Rabbis, New York; Rabbi Irwin Kula, CLAL-The National Jewish Center for Learning and Leadership, New York; Rabbi Judith Kummer, Jewish Chaplaincy Council, Newton Centre; Rabbi Claudio Kupchik, First Hebrew Congregation, Peekskill; Rabbi Harold S. Kushner; Natick; Rabbi Gail Labovitz, University of Judaism, Bel Air; Rabbi Susan Laemmle, Ph.D., University of Southern California.

Rabbi Lynne Landsberg, Washington; Rabbi Gilah Langner; Rabbi Alan LaPayover, Congregation Beth Am Israel, Narberth; Rabbi Shoshana Lash, Temple Ner Tamid, Bloomfield; Rabbi Michael Latz, Kol HaNeshamah, Seattle; Rabbi Alex Lazarus; Rabbi Barry J. Leff, Congregation Bnai Israel, Toledo; Rabbi Allan Lehmann; Rabbi Michele Lenke, Wellesley; Rabbi Michael Lerner, The Tikun Community, Berkeley; Rabbi Joshua Lesser, Congregation Bet Haverim, Atlanta; Rabbi Sarra Lev, Philadelphia.

Rabbi Amy Levin, Temple Torat Yisrael, Hamilton; Rabbi Robert Levine, Cong. Rodeph Shalom, New York City; Rabbi Joshua Levine-Grater, Pasadena Jewish Temple and Center, Pasadena; Rabbi Yael Levy, Congregation Mishkan Shalom, Philadelphia; Rabbi Sue Levy, Webster; Rabbi Chai Levy, Congregation Kol Shofar, Tiburon; Rabbi Sheldon Lewis, Congregation Kol Emeth, Palo Alto; Rabbi Justin Jaron Lewis, Congregation Iyr HaMelech, Kingston; Rabbi Phil Lieberman, Congregation Kol HaNeshamah, Englewood; Rabbi Elias Lieberman, Falmouth Jewish Congregation, East Falmouth; Rabbi Mordechai Liebling, The Shefa Fund, Philadelphia; Rabbi David Lilienthal, Emeritus Rabbi Liberaal Joodse Gemeente Amsterdam, Amstelveen; Rabbi Rebecca Lillian, Miami; Rabbi Jonathan Lipnick, New York City; Rabbi Serge Lippe, Brooklyn Heights Synagogue, Brooklyn; Rabbi Ellen R. Lippmann, Kolot Chayeinu, Brooklyn; Rabbi Jane Litman, Congregation Beth El, Berkeley; Rabbi Richard Litvak Temple Beth El, Aptos; Rabbi Alan Litwak, Temple Sinai of North Dade, N. Miami Beach; Rabbi Daveen Litwin, Northampton; Rabbi Mark Loeb, Beth El Congregation, Baltimore; Rabbi Neal Loevinger, Temple Israel, Swampscott; Rabbi Alan D. Londy, Temple Beth Shalom, Smithtown; Rabbi Tamar Malino, Temple Adat Shalom, Poway; Rabbi Jonathan Malino, Guilford College, Greensboro.

Rabbi Jonathan Maltzman, Kol Shalom, No. Bethesda; Rabbi Harry Manhoff, Temple Beth Shalom, San Leandro; Rabbi Natan Margalit, Cambridge; Rabbi Shana Margolin, Beth Jacob Synagogue, Montpelier; Rabbi Marc Margolius, Kaiserman Jewish Community Center, Wynnewood; Rabbi Bonnie Margulis, Religious Coalition for Reproductive Choice, Washington; Rabbi Randall Mark, Congregation Shomrei Torah, Wayne; Rabbi Jeffrey Marker, Brooklyn; Rabbi

Susan Marks, New College of Florida, Sarasota; Rabbi Dow Marmur, Rabbi Emeritus, Holy Blossom Temple, Toronto; Rabbi Simeon Maslin, CCAR, Philadelphia; Rabbi J. Rolando Matalon, Congregation B'nai Jeshurun, New York; Rabbi Vivian Mayer, B'nai Israel, Danbury; Rabbi Paul Menitoff, Executive Vice President, Central Conference of American Rabbis; Rabbi Andrea Merow, Rabbi Margaret Meyer, Cincinnati; Rabbi Maurice Michaels, SWESRS, Ilford; Rabbi Bennett Miller, Anshe Emeth Memorial Temple, New Brunswick; Rabbi Mordecai Miller, Brith Shalom Kneseth Israel, Santa Clarita; Rabbi Joshua Minkin, Temple Emanu-El of Canarsie, Brooklyn; Rabbi Michelle Missaghi, Temple Israel of Hollywood, Los Angeles; Rabbi David Mivasair, Vancouver; Rabbi Jack Moline, Alexandria; Rabbi Adam Morris, Temple Micah, Denver; Rabbi Jay Moses, New York.

Rabbi Tracy Nathan, Congregation Beth Shalom, San Francisco; Rabbi David Nelson, Bergen County YJCC, Township of Washington; Rabbi Daniel Nevins, Adat Shalom, Farmington Hills; Rabbi Jeffrey Newman, Rabbinic Development Foundation, London; Rabbi Nomi Oren, Havurah of South Florida, Rabbi Sue Oren, Brooklyn; Rabbi David Osachy, Jacksonville; Rabbi Shaul Osadchey, Congregation Or Ami, Houston; Rabbi Norman Patz, Temple Shalom of West Essex, Cedar Grove; Rabbi Sheldon Pennes, Jewish Hospice Project-LA, Los Angeles; Rabbi Barbara Rosman Penzner, Temple Hillel B'nai Torah, West Roxbury; Rabbi Carl Perkins, Temple Aliyah, Needham; Rabbi Michael Pertz, South West Essex and settlement Reform Synagogue, London; Rabbi Bruce Pfeffer, The Jewish Hospital, Cincinnati; Rabbi Marsha Pik-Nathan, Philadelphia; Rabbi William Plevan, Rabbi Jack Nusan Porter, West Newton.

Rabbi Amber Powers, Reconstructionist Rabbincal College, Wyncote; Rabbi Marcia Prager, Philadelphia; Rabbi Sally J. Priesand, Monmouth Reform Temple, Tinton Falls; Rabbi Sanford Ragins, Leo Baeck Temple, Los Angeles; Rabbi Lawrence Raphael, Sherith Israel, San Francisco; Rabbi Geela Rayzel Raphael, Jewish Family & Childrens Services, Melrose Park; Rabbi Paula L. Reimers, Center for American & Jewish Studies, Waco; Rabbi Michael M. Remson, Kenosha; Rabbi Steven Reuben, Pacific Palisades.

Rabbi Yael Ridberg, West End Synagogue, New York; Rabbi Moti Rieber, Congregation Beth Shalom, Naperville; Rabbi Seth Riemer, Adath Israel, Middletown; Rabbi Debra Robbins, Temple Emanu-El, Dallas; Rabbi Norman T. Roman, Temple Kol Ami, West Bloomfield; Rabbi Brant Rosen, Jewish Reconstructionist Congregation, Evanston; Rabbi Tracee Rosen, Congregation Kol Ami, Salt Lake City; Rabbi James Bruce Rosenberg, Temple Habonim, Barrington; Rabbi David Rosenn, Avodah, New York; Rabbi Morton Rosenthal, Rabbi John L. Rosove, Temple Israel of Hollywood, Los Angeles; Rabbi Donald Rossoff, Temple B'nai Or, St. Louis; Rabbi Jeff Roth, Co-founder of Elat Chayyim, New Paltz; Rabbi Sandy Roth, Kehilat HaNahar, New Hope; Rabbi Michael Rothbaum, Reconstructionist Temple Beth Israel, Maywood; Rabbi Sylvia Rothschild, Wimbledon Synagogue in England, Rabbi Eliseo Rozenwasser, Morristown; Rabbi Steven Rubenstein, Congregation Beth Shalom, Kansas City; Rabbi Gloria Rubin, Rabbi Rachel Sabath, Hebrew Union College, Jerusalem; Rabbi Douglas Sagal, Temple Emanu-El, Westfield; Rabbi Joanna Samuels, Congregation Habonim, New York; Rabbi Neil Sandler, Ahavath Achim Synagogue, Reseda; Rabbi David Saperstein, Religious Action Center of Reform Judaism, Washington; Rabbi Marc Saperstein, George Washington University, Washington.

Rabbi Marna Sapsowitz, Congregation Dorshei Tzedek, West Newton; Rabbi Elizabeth Sarah, Rabbi, Brighton & Hove, Progressive Synagogue, Brighton & Hove; Rabbi Dennis & Sandy Sasso, Congregation Beth-El Zedeck, Indianapolis; Rabbi Scott B. Saulson, Jewish Family & Career Services, Atlanta; Rabbi Julie Saxe-Taller, Congregation Sherith Israel, San Francisco; Rabbi Rabbi Richard Schachet, Valley Outreach Synagogue, Henderson; Rabbi Zalman Schachter-Shalomi, Aleph, Boulder; Rabbi Fred Scherlinder Dobb, Adat Shalom Reconstructionist Congregation, Bethesda; Rabbi Chaim Leib Schneider, California Community Chevre, Santa Cruz; Rabbi David A. Schuck, Pelham Jewish Center, Pelham; Rabbi Jeremy Schwartz, Temple Bnai Israel, Willimantic; Rabbi Barry L. Schwartz, Congregation M'kor Shalom, Cherry Hill; Rabbi Arthur L. Schwartz, Kehillath Shalom Synagogue, Cold Spring Harbor; Rabbi Sidney Schwarz, Panim, Rockville; Rabbi David Seidenberg, Academy for Jewish Religion, Los Angeles; Rabbi Hugh Seid-Valencia, Reconstructionist Rabbinical Association, San Jose Bruce; Rabbi Bruce Bromberg Seltzer, Smith College, Northampton; Rabbi Gerald Serotta, Temple Shalom, Chevy Chase; Rabbi Isaac Daniel Serotta, Lakeside Congregation for Reform Judaism, Highland Park; Rabbi Drorah Setel, Congregation Havurah, Buffalo; Rabbi Judy B. Shanks, Temple Isaiah, Lafayette; Rabbi Mark Shapiro, Sinai Temple, Springfield; Rabbi Noach E. Shapiro, Congregation Shomrei Emenah, Montclair; Rabbi Rona Shapiro, Ma'yan, Brooklyn; Rabbi John M. Sherwood, Temple Emet of Woodland Hills, CA, Oxnard.

Rabbi Dan Shevitz, Congregation Mishkon Tephilo, Venice; Rabbi David Shneyer, Am Kolel, Rockville; Rabbi Stephen Shulman, Bronx; Rabbi Sheila Shulman, Beit Klal Yisrael, London; Rabbi Hanna Tiferet Siegel, B'nai Or, Boston, W. Roxbury; Rabbi Jodie Siff, RSNS, Plandome; Rabbi Reuven Silverman, Manchester Reform Synagogue, Manchester; Rabbi David Wolf Silverman, Princeton Jewish Center, Princeton; Rabbi Suzanne Singer, Temple Sinai, Oakland; Rabbi Steven Sirbu, Temple Emeth, Teaneck; Rabbi Scott Slarskey, Jewish Community Center of San Francisco, San Francisco; Rabbi Jonathan Slater, Institute for Jewish Spirituality, Hastings On Hudson; Rabbi Eric Slaton, Beth Israel Synagogue, Toms River; Rabbi Amy Small, Congregation Beth Hatikvah, Chatham; Rabbi Joel Soffin, Temple Shalom, Succasunna; Rabbi Ruth H. Sohn, Milken Community High School, Los Angeles; Rabbi Myra Soifer, Temple Sinai, Reno; Rabbi Felicia L. Sol, Congregation B'nai Jeshurun, New York; Rabbi Rav A. Soloff, Lansdale; Rabbi Eric M. Solomon, Congregation Tehillah, New York; Rabbi Mark Solomon, Liberal Jewish Synagogue, The, London; Rabbi Marc Soloway, Bonai Shalom, Scarsdale; Rabbi Hesch Sommer; Rabbi Scott Sperling; Rabbi Aaron Spiegel, Indianapolis Center for Congregations, Indianapolis.

Rabbi Adam Spilker, Mount Zion, St. Paul; Rabbi Jonathan Spira-Savett, Forest Hills; Rabbi Toba Spitzer, Congregation Dorshei Tzedek, Lexington; Rabbi Sonya Starr, Columbia Jewish Congregation, Columbia; Rabbi Howard Stecker, Temple Israel, Great Neck; Rabbi Margot Stein, Bala, Cynwyd; Rabbi Peter Stein, Temple Sinai, Cranston; Rabbi David Steinberg, Temple Beth Israel, Plattsburgh; Rabbi Naomi Steinberg, Temple Beth El, Eureka; Rabbi George M. Stern, Northwest Interfaith Movement, Philadelphia; Rabbi Benjamin Sternman, Congregation Beth Israel, Austin; Rabbi Jeffrey B. Stiffman, Congregation Shaare Emeth, St. Louis; Rabbi Ira Stone, Rabbi Ariel Stone-

Halpern, Congregation Shir Tikvah, Portland; Rabbi Michael Strassfeld, Society for the Advancement, New York; Rabbi Andrew F. Straus, Temple Emanuel of Tempe, Tempe; Rabbi David Straus, Rabbi David Straus, Main Line Reform Temple Beth Elohim, Wynnewood; Rabbi William Strongin, Kehillat Ahavat Achim, New Paltz; Rabbi Leah Kurtz Sudran, Congregation B'nai Israel, Petaluma; Rabbi Alvin M. Sugarman, The Temple, Atlanta; Rabbi Yaaffa-Shira Sultan, Reconstructionist Rabbinical College; Rabbi Jeff Sultar, Mishkan Shalom, Philadelphia; Rabbi Alana Suskin, Adas Israel Congregation, Washington; Rabbi Daniel Swartz, Greater Washington Interfaith Power and Light, Takoma Park.

Rabbi Robert Tabak, Hospital of The University of Pennsylvania, Philadelphia; Rabbi Joshua Taub, Temple Emanuel, St. Louis; Rabbi Dov Taylor, Congregation Solel, Highland Park; Rabbi Elliott Tepperman, Bnai Keshet, Montclair; Rabbi David Teutsch, Reconstructionist Rabbinical College, Wyncote; Rabbi Carla Theodore, Witnesses for a Sustainable Economy, Sperryville; Rabbi Robert Traer, Dominican University of California; Rabbi Lawrence Troster, Coalition on the Environment and Jewish Life, Teaneck; Rabbi Theodore Tsuruoka, Temple Isaiah of Great Neck, Great Neck; Rabbi Gordon Tucker, Temple Israel Center, White Plains; Rabbi Jason Van Leeuwen, B'nai Tikvah Congregation, Los Angeles; Rabbi Burton L. Visotzky, New York; Rabbi Andrew D. Vogel, Temple Sinai, Brookline; Rabbi David Vorspan, Congregation Shir Ami, Woodland Hills; Rabbi Moshe Waldoks, Temple Beth Zion, Brookline; Rabbi Brian Walt, Rabbis for Human Rights-N.A., West Tisbury; Rabbi Philip Warmflash, Jewish Outreach Partnership of Philadelphia, Melrose Park; Rabbi Andrew Warmflash; Rabbi Arthur Waskow, The Shalom Center, Philadelphia; Rabbi Michael Wasserman, The New Shul, Scottsdale; Rabbi Mira Wasserman, Congregation Beth Shalom, Bloomington; Rabbi Pamela Wax, Kehillat Chaverim, White Plains; Rabbi Deborah Waxman, Reconstructionist Rabbinical College, Wyncote; Rabbi Joshua Waxman, Or Hadash, Philadelphia; Rabbi Nancy Wechsler-Azen, Congregation Beth Shalom, Carmichael; Rabbi Elyse Wechterman, Congregation Agudas Achim, Attleboro; Rabbi Sheila Weinberg, Amherst; Rabbi Daniel A. Weiner, Temple De Hirsch Sinai, Seattle.

Rabbi Simkha Weintraub, The National Center for Jewish Healing, New York; Rabbi Samuel Weintraub, Kane Street Synagogue, Brooklyn; Rabbi Mimi Weisel, Jewish Community High School of the Bay, San Francisco; Rabbi Lew Weiss, IHC, Indianapolis; Rabbi Zari Weiss, Rodef Tzedek, Seattle; Rabbi Michael White, Temple Sinai of Roslyn, Roslyn; Rabbi Nancy Wiener, Hebrew Union College-Jewish Institute of Religion, New York City; Rabbi Dan Wigodsky, Riverdale; Rabbi Jeffrey Wildstein, Temple Israel, Minneapolis; Rabbi Avi Winokur, Society Hill Synagogue, Philadelphia; Rabbi Irvin Wise, Adath Israel Synagogue, Boulder; Rabbi Jonathan Wittenberg, The New North Masorti London Synagogue, London; Rabbi Jeffrey Wohlberg, Adas Israel Congregation, Washington; Rabbi Arnold Jacob Wolf, Rabbi Emeritus, K.A.M. Isaiah Israel Congregation, Chicago; Rabbi Joseph Wolf, Havurah Shalom, Portland; Rabbi Peretz Wolf-Prusan, Congregation Emanu-El, San Francisco; Rabbi Bridget Wynne, Kehilla Community Synagogue, Berkeley; Rabbi Moshe Yehudai; Rabbi Daniel G. Zemel, Temple Micah, Washington; Rabbi Moshe Zemer, Director, Institute of Progressive Halakhah, Tel Aviv Israel; Rabbi Irwin Zeplovitz, The Community Synagogue, Port Washington; Rabbi Shawn Zevit, Jewish Reconstructionist Federation, Elkins Park; Rabbi Laurie Zimmer-

man, Congregation Shaarei Shamayim, Madison; Rabbi Michael Zimmerman, Congregation Kehillat Israel, Lansing; Rabbi Henry Zoob, Temple Beth David, Westwood; Rabbi David J. Zucker, Shalom Park, Aurora.

Cantors

Cantor Shoshana Lash, Temple Ner Tamid, Bloomfield; Cantor Barbara Ostfeld, American Conference of Cantors, Williamsville; Cantor Jodi Schechtman, Temple Beth Am, Framingham; Cantor Kerith Spencer-Shapiro, Congregation Adas Emuno, Leonia; Cantor Iris Beth Weiner, Kehillat Mevakshei Derech, Jerusalem.

Rabbinical Students

Student Susan Averbach, Kol Hadash—Society for Humanistic Judaism, San Francisco; Student Leah Doberne-Schor, Hebrew Union College—Jewish Institute of Religion, Brooklyn; Student Joshua Feigelson, Riverdale; Student Daniel Friedman, Yeshivat Chovevai Torah, New York; Student Will Friedman, Yeshivat Chovevei Torah, Rego Park; Student Alexandria Shuval-Weiner, Hebrew Union College—Jewish Institute of Religion, Manhattan Beach.

SALUTING MEG MCCRUMMEN AND THE STUDENT BODY OF ST. PAUL'S EPISCOPAL SCHOOL IN MOBILE, ALABAMA

HON. JO BONNER

OF ALABAMA

IN THE HOUSE OF REPRESENTATIVES

Thursday, November 17, 2005

Mr. BONNER. Mr. Speaker, last Friday, Americans from all walks of life—and from all corners of this great country—celebrated Veterans Day 2005.

In our largest cities and our smallest towns alike, people paused, even if for just a moment, to say thank you to the men and women who over the years have helped to keep America free and strong.

Some communities held parades; others held rallies or prayer vigils, especially for the men and women who are currently fighting for freedom in places like Iraq and Afghanistan.

And true to what living in a free country is all about, there were also the occasional signs of protests from people in some parts of the country who oppose our current involvement in the global war on terrorism or, for that matter, oppose anything the majority of Americans support.

At St. Paul's Episcopal School in Mobile, I had the opportunity to wear the hat of a proud parent as the student body held what has become a tradition, the annual St. Paul's school-wide assembly. This year's assembly focused on the meaning of patriotism, as well as a salute to our veterans, a number of whom were in attendance.

Mr. Speaker, last Friday was a beautiful day in Mobile and everyone in attendance witnessed a wonderful tribute to our country, led entirely by the student body. The presentation by the music department set the tone early on with patriotic songs filling the air. It was truly a "Kodak moment" of pride in America.

Naturally, Janée and I were especially proud when it came time for our own 4th grader to represent her class and tell about what patriotism means to her. While admitting some degree of prejudice, we were especially proud because Lee wrote her paper on her own,

without either her mother or daddy's input. That seemed to make her teacher, Mr. Fricke, pleased as well.

All of the students who took part in Friday's tribute did a great job. Every parent, grandparent, teacher and friend had to be full of pride as the words of more than a dozen young people were somehow woven together to make a beautiful quilt of patriotism and love of country.

While everyone did a superb job, one young lady, Meg McCrummen, a St. Paul's junior who is secretary of the Student Government Association, perhaps captured the moment as well as any I have ever heard with her essay on patriotism. It is as follows:

"For the love of her country, Rosa Parks endangered her life for freedom; for the love of his country, George Washington turned down a real chance for great power because he knew America didn't need a king; for the love of his country, Jeremiah Denton endured torture in the Vietnam War, saying he was 'honored to have had the opportunity to serve [his] country,' for the love of their country, people from all over America have come to the Gulf Coast to help clean up the mess left from hurricanes; for the love of their country, individuals support candidates whom they believe will lead America well.

"Patriotism goes far beyond wearing red, white and blue on the Fourth of July; it is a very personal response of gratitude to America. Loving America doesn't at all mean blindly agreeing with leaders. Patriots often speak out against the government they believe is wrong—but it means acknowledging the tremendous gift of being American.

"Every person here is blessed by the fact that we are American. There is a contagious spirit of justice and goodwill that is evident throughout our history of dealing with people. Our country is the envy of many others, and we know freedoms that some foreigners only dream of.

"But where does that leave us, here at St. Paul's? When asked by his wife on Election Day who she should vote for, a soldier on active duty in Iraq replied, 'You vote for whom-ever you want to . . . that's why I'm over here fighting.'

"Is there something worth fighting for? He believes so. I believe so.

"If not with guns, fight with service to our community. If not in Iraq, then fight injustice in Mobile. And so, I challenge you to pray for our leaders, love America actively, and be thankful for the men and women that saw fit to sacrifice their lives for her freedom."

Well said, Meg. Well said.

A TRIBUTE TO LOUISE WILLIAMS BISHOP

HON. ROBERT A. BRADY

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, November 17, 2005

Mr. BRADY of Pennsylvania. Mr. Speaker, I rise to honor my State Representative, Louise Williams Bishop upon her receipt of the Outstanding Community Leader award from the Friends of Labor Committee of Laborers' Local 332. This amazing woman has simultaneously distinguished herself in three separate careers: as a broadcaster, a Baptist minister, and a State Representative. It defies the