

Greater New Guide is active in the life of the community. It serves as a polling site. The Mission Ministry operates a Clothes Closet that provides clothing for the needy, and a social worker reviews applications for financial assistance. The Evangelistic Ministry leads the church into the community to present the Gospel to all who are willing to listen. Its mission is, Our Mission for the Master, People.

Mr. Speaker, I ask my colleagues to join me in honoring Greater New Guide Baptist Church for more than a century of faithful service, and in wishing its pastor and congregation many more years of blessing and growth.

HONORING THE LIFE AND LEGACY OF PAUL R. HOLLINGER

HON. LLOYD SMUCKER

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 3, 2026

Ms. SMUCKER. Mr. Speaker, I rise to honor the life and legacy of Paul R. Hollinger of West Lampeter Township, who passed away on August 29, 2026, at the age of 91.

Paul was a pioneer in the Christian radio industry. A graduate of Moody Bible Institute and trained in broadcast sales, Paul began his career at a station in Chicago and then in Elizabethtown, Pennsylvania until radio evangelist Percy Crawford hired him as general manager of WDAC in southern Lancaster County in 1961.

Paul took on the role of general manager at the first FM station in the Lancaster area at a time when there were only a hundred Christian broadcasting stations in the country. He oversaw the transformation of WDAC into one of the largest stations in the region and one of the largest Christian radio stations in the country. From 1981 to 2014, he was co-owner of WDAC and retired as chief operating officer at the end of 2006, having spent a total of 53 years in Christian radio.

Paul's legacy extends beyond his contributions to radio. He had an enormous impact on the churches he attended, particularly Calvary Church in Manheim Township, where he served as a teacher, elder, member of the choir for 40 years, and church historian. He served as a director on many organizational boards, including the National Religious Broadcasters and Willow Valley Retirement Communities. Most importantly, he was a husband to Sylvia, a father to Kerin and Timothy, a grandfather to six, and great-grandfather to nine.

Paul R. Hollinger leaves behind an enormous legacy that has reached all parts of the community. As we recognize and celebrate his life, we offer our prayers of comfort to his family during this time.

RECOGNIZING PHIL "UNCLE PHIL" SALAMONE OF THE ROCHESTER RED WINGS

HON. JOSEPH D. MORELLE

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 3, 2026

Mr. MORELLE. Mr. Speaker, I rise today to recognize Phil "Uncle Phil" Salamone as he

celebrates an extraordinary milestone: 40 years of dedicated service to the Rochester Red Wings and to our greater Rochester community.

For four decades, Uncle Phil has been a familiar and beloved presence for generations of Red Wings fans. From his post in the VIP parking lot, with his unmistakable smile, open arms, and signature phrase, "Uncle Phil loves you!" he has made countless visitors feel like part of the Rochester family.

A graduate of Edison Career and Technology High School and a proud veteran of the United States Marine Corps, Uncle Phil has built a life defined by service to others. His journey with the Red Wings began when he started bringing his four sons to games and was offered a part-time job with the organization. What began as a job in the parking lot became a remarkable four-decade relationship with the team, its fans, and our community.

Over the years, Uncle Phil has become a Rochester institution. His warmth and generosity have extended far beyond the ballpark to the many festivals, conventions, and community events he has worked throughout our region. Whether offering a hug striking up a conversation with a stranger, or simply making sure someone leaves a little happier than when they arrived, Uncle Phil has demonstrated the profound difference that everyday acts of kindness can make.

Phil Salamone's greatest legacy can be found in the countless friendships he has formed, the memories he has helped create, and the generations of Rochesterians who know that a trip to the ballpark just would not be the same without seeing Uncle Phil.

Forty years of service is an extraordinary accomplishment, and reaching this milestone while bringing such enthusiasm, compassion, and joy to others makes it all the more remarkable.

It is my great privilege to congratulate Phil "Uncle Phil" Salamone on 40 years with the Rochester Red Wings and thank him for his enduring service to our community. Rochester is a kinder, friendlier, and more welcoming place because Uncle Phil has spent so many years reminding us of something simple but important: there is always room to show a little more love to one another.

HONORING TEXAS-24 HOMETOWN HERO DR. NEAL ODLE

HON. BETH VAN DUYN

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 3, 2026

Ms. VAN DUYN. Mr. Speaker, I rise to recognize our Texas-24 Hometown Hero, Dr. Neal Odle, as for more than 50 years, he has built a legacy of education, leadership, and service in North Texas. He was recently honored with Grapevine-Colleyville Independent School District's Walk of Honor, recognizing individuals whose lasting contributions have shaped the community.

After graduating from the University of North Texas, where he earned his bachelor's, master's, and later a Doctor of Education degree, Dr. Odle began his career in 1971 as a fifth-grade teacher at Colleyville Elementary School before later serving as the school's principal. In 1986, he opened O.C. Taylor Elementary

School, where he served until his retirement, helping lead Grapevine-Colleyville ISD to its first Elementary National Blue Ribbon School designation awarded by the U.S. Department of Education.

Throughout his career, Dr. Odle was named Teacher of the Year and received numerous honors, including the National Association of Elementary Principals Award for excellence in education and the Jim Thompson Award for exemplary achievement in education.

Even in retirement, Dr. Odle has remained committed to serving his community. Through the Grapevine Volunteers in Police Service program, he has dedicated more than 499 hours, earning the President's Volunteer Silver Service Award. He also serves as an elder and community group leader at Compass Christian Church and enjoys building sets for musicals and for mission outreach programs, both locally and in Mexico.

Through decades of leadership, service, and dedication to students, Dr. Odle has made an impact on the Grapevine and Colleyville communities. I congratulate Dr. Odle on the GCISD Walk of Honor.

HONORING GLORYLAND BAPTIST CHURCH

HON. CLEO FIELDS

OF LOUISIANA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 3, 2026

Mr. FIELDS. Mr. Speaker, I rise today to celebrate a thriving congregation in my district, Gloryland Baptist Church in Baton Rouge, Louisiana, as it marks more than seventy years of worship and community outreach.

On June 29, 1951, in the Byrd Station Subdivision, a community of 187 homes, Gloryland Baptist Church was born. The Fourth District Association, with the late Dr. E.D. Billoups as moderator, organized the church with eighteen persons in attendance, and the group elected Reverend Edward W. Brown as pastor. The name Gloryland was suggested by Frances Ambeau and adopted by the group.

Services were held in a tent at the present site, and on February 9, 1958, with a membership of eighty-eight, the church was dedicated. The congregation owes a debt of gratitude to founding members Billie Corbin, Abner Armstrong, Bertel Winder, Louis Ginn, Osborne Johnson, Jake Thomas, Henry Spooner, Nathan Johnson, Willie Lafayette, Jr., and Edward W. Brown for their work and fortitude.

After the departure of Reverend Brown, Reverend John Henry Scott pastored for a short time. On September 10, 1959, Gloryland ordained and installed Reverend John David Lands as pastor. Reverend Lands, affectionately known as "The Shepherd," provided spiritual leadership for the church, and more than thirty ministers were called to the ministry under his teaching. The congregation experienced rapid growth, and construction of the present sanctuary began on September 21, 1976. In 1980, a north wing was added to increase seating capacity, and the church purchased four acres of land on Michelli Drive, which today houses a pavilion, outdoor kitchen, picnic tables, playground, and basketball court used for church functions and community events.

After Pastor Lands's passing, two ministers served as shepherd of the flock before the church's present pastor: Reverend Shelton Charles Dixon, from August 1992 to January 1996, and Reverend Clyde Lewis, from August 1996 to August 1997. Dr. Rayford Thomas Iglehart, Sr., was installed on October 10, 1999, as pastor of Gloryland Baptist Church, and under his anointing and leadership the vision of the church has become "Covering the World with God's Glory."

Gloryland Baptist Church is a beacon of light for the community and its outreach ministry. Through its nonprofit, the Gloryland Educational Resource Center, and other ministries, the church offers after-school tutoring, a food and clothing giveaway, mission assistance, a prison ministry at the Louisiana Training Institute, feeding at the Bishop Ott Shelter, and a scholarship and education ministry. The Gloryland Baptist Church campus today consists of four locations: the Administrative Offices and Theater of Performing Arts, the four-acre Recreational Park and Picnic Grounds, the Community Outreach Center, and the Glory Center.

The church's leadership is comprised of spirit-filled people who are leaders in their professions, dedicated to the business of Kingdom Building. Gloryland Baptist Church is based on the New Testament pattern from the book of Acts, where Jesus is Lord and the Holy Spirit is active, and its members continue moving from Glory to Glory.

Mr. Speaker, I ask my colleagues to join me in celebrating Gloryland Baptist Church for more than seventy years of faithful service, and in wishing its pastor and congregation many more years of blessing and growth.

ISLAM AND AMERICAN NATIONHOOD

HON. MIKE KELLY

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 3, 2026

Mr. KELLY of Pennsylvania. Mr. Speaker, I rise to include in the RECORD the following essay on behalf of Mr. Dave Jervis:

Some of the earliest Islamic migration to America was reportedly sponsored by Henry Ford, who brought workers from Yemen to Detroit in the 1920s to work in his auto plants. This in turn gave rise to a now-very-large Islamic community in Dearborn and other Detroit-area municipalities. Now, 100 years later, the Islamic community there remains an unassimilated population that stands apart from Western ways and tradition, which grew out of Christianity. So, it behooves us to look into the precepts and the practice of Islam in America, for insights.

Islam was founded in what is modern-day Saudi Arabia by a man named Mohammad. He was born in 570 AD in Mecca, where he lived until the year 622, when he and his adherents moved to Medina, where he lived until the time of his death in 632. So, Islam basically began in the early 7th Century, by which time Christianity had spread throughout Europe and North Africa. Mohammad wrote Islam's holy book, the Koran, over the course of his lifetime, essentially in two phases—his early writings in Mecca and his later writings in Medina, all of it in service to Islam's god, named Allah.

The early days in Mecca found him endeavoring to find common ground with Christi-

anity—perhaps to even merge the two faiths. So, his early writings were more positive or friendly. But Christianity could not do what Mohammad wanted (meaning for them to honor and worship Allah), so his later writings became more negative, including 109 to 128 (depending on who's doing the counting) so-called War Verses in the Koran encouraging violence against those who do not submit to Islam, calling them infidels. In fact, the word Islam means submission. One example is the Koran's Suras (Chapters) 2.193 and 8.40, which say to, make war on them [the infidels] until idolatry shall cease and God's religion [Islam] shall reign supreme.

At this point, I should refer you to an excellent book that I've found to offer valuable insights into the many aspects of Islam in both theory and practice. The book is entitled *Secrets of the Koran*, written by Mr. Don Richardson, a Christian missionary and pastor/scholar who wanted to learn the truth about why America was attacked on 9/11/2001 by Islamic/Muslim combatants. So, he purchased and studied all 7 available English translations of the Koran, and his scholarship is impeccable. You'll find clear explanation and reasoning there and learn that while Christianity spreads by charisma (his word), Islam spreads by conquest. And that unlike Christianity in America, Islam combines and constitutes both religion and government, via what is called Sharia Law, an Islamic legal system that is trying or mediating or arbitrating (primarily family law) Sharia Court cases here in America, entirely outside the US legal system, in conflict with our Rule of Law.

Richardson initially had difficulty reconciling conflicting verses in the Koran, as the war verses are scattered among friendlier conflicting verses. So how is one to determine which conflicting verses take precedence over others? Richardson reveals a primary key to understanding the Koran—a legal term probably taught to first-year law students—ABROGATION—which means that when verses in the Koran conflict with each other, the verse written later in time abrogates (meaning that it over-rides or cancels or negates) any conflicting verse written earlier in time. So, the war verses of Mohammad's later writings apparently over-ride or cancel any previous conflicting friendlier verses, whether written in Mecca or Medina. The war verses also gain credibility when we consider that Mohammad basically went rogue in Medina, adopting caravan raiding as his vocation there. Somewhere between the Koran and subsequent Koran interpretations by Islamic authorities (writings called the *Sunnah* [tradition], which includes *Hadith* [narratives] and *Sirah* [journey]), he also learned that lying and other forms of deception are acceptable if they are employed in serving Allah.

Islam has warred against western/Christian-derived thought consistently through the centuries, taking North Africa and most of the Middle East, and launching several European invasions. And, warring against the US from our very beginnings. Early in our history as an east-coast-only nation, sending our trading ships to eastern Asia from our east coast was such a huge effort if done by rounding Cape Horn and crossing the Pacific, that we instead sent our ships a much shorter way—across the Atlantic and onward to the east end of the Mediterranean to meet the overland caravans that brought Asian silks, spices and other products to trade there. But our ships had to pass through the narrow Strait of Gibraltar, where they were spotted and intercepted by Islamic pirates from the Barbary Coast nations of North Africa (Morocco, Algeria, Tunisia, Libya and probably also Egypt), pirates who would kill or enslave our crews

and steal the ships and their cargoes—maritime caravan-raiding. So, many of America's earliest naval military ships were built to escort our US trading vessels and to fight the Barbary Pirate nations. This was the first U.S. war fought on foreign soil; and it's enshrined in the Marine Corps hymn, which includes the lyrics, *From the halls of Montezuma to the shores of Tripoli*, with Tripoli now being the capital of modern-day Libya. Brian Kilmeade of the Fox News Channel has written a book about that war, entitled, *Thomas Jefferson and the Tripoli Pirates*. So now you know where we got the term *Barbarian*. The point to be made here is that Islam has warred against Western thought and Western nations throughout its history; that war continues today, in various forms.

There is much that could be said about various permitted practices within Islam, such as Honor Killings, Female Genital Mutilation (FGM) and Child Marriage—and other distinctives like a woman's testimony being worth one-half of a man's testimony; or heavenly rewards of endless virgins available to men who die in the cause of Jihad. We could also discuss the David Horowitz Freedom Center's 2016 booklet by Robert Spencer, entitled *Subversive Mosques*, in which he cites several studies finding that about three-fourths of the Islamic Mosques in America were preaching violence against the USA, which in our legal system may be Sedition. But our interest in this discussion is in Islam as it relates to, or impacts, our Nationhood here in the US.

Although Islamic war forces practicing Jihad (meaning the struggle to conquer non-Islamic peoples and lands) were driven back several times in western Europe over the centuries, Islam is now successfully positioned and essentially assured of taking western Europe via what's called demography, a form of Soft Jihad meaning simply out-populating the native residents of the current Western nations there, all of which have dismally low birth rates while the Muslims have consistently high birth rates. How did that come about? Basically, because Europe had turned away from Christianity as the base on which Western Civilization was built. As millions of Muslims entered Europe, it became clear that the lack of cohesive religious identity made it difficult for the native European host populations to resist cultural onslaught. European elites raised on a steady diet of liberal ideology could not formulate a reason to deny entry to the large influx of migrants; and in many cases, competed to see who could be more accommodating. Those immigrants have shown no interest in assimilating into a culture they believe to be weak and decadent; and the sheer size of the migration has meant that large ethnic ghettos could form to protect the new competing beliefs, reportedly including even no-go zones where even law enforcement dares not enter. Without Christianity (in the words of Dinesh D'Souza) to spiritually animate the other aspects of its cultural identity, Europe has seemed to lose the will to live, abandoning its fate to a new and energetic population that will NOT adopt the European way of life. And America is, to me, on a similar path, though not as far along; and there are still off-ramps to other paths that we in America can take, IF we can find the national will to do so.

Before moving along to discuss that national will to do so, I want to clarify specifically how America could properly address our Islamic immigration crisis within the context of the Christian-derived western thought that has successfully guided our nation to this point. You'll find that the American Christian church—and I believe also