changed existing laws to allow the winery to be established.

''Even though [the winery] was a controversial decision, history has proved Joe right, and the Lynfred Winery in the old Fenz house has brought us fame and recognition,'' Smolinski said.

A member of Roselle's St. Walter's Catholic Church, Devlin has been a friend since 1954 to its pastor. Rev. Francis McDonald, who says Devlin's involvement with the church has easily matched his community contributions.

''Joe is one of the founding members of the parish, and he has been involved with our administration committee for many years,'' McDonald said. ''He helped with our church's recent renovation and is working with us now on the new parish center gym we're planning to build. To me, his knowledge of the village here and the people has been invaluable. And he's a very humble man.''

Devlin, who will celebrate his 76th birthday in January, appears to be far from slowing down. He recently began his fifth term as a village trustee, a job he has held for 16 years since stepping down as mayor. He plays golf once a week, rides a bicycle and plays racquetball and handball. Devlin said he recently taught himself to play left handed because arthritis and bursitis have limited the mobility of his right shoulder.

''[Public Works Director] Rob Burns played Joe in handball a few weeks ago,''Weaver said. ''Rob's a jogger and is in great shape, and he has to be 25 years younger. The day after they played, Rob was telling us how Joe just beat the ever-living tar out of him. The poor guy was really beat up.''

VOTE CLARIFICATION ON ISTOOK AMENDMENT IN THE LABOR, HHS APPROPRIATIONS ACT FOR FISCAL YEAR 1998

HON. BUD SHUSTER

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 1997

Mr. SHUSTER. Mr. Speaker, I rise today to clarify my position with regard to two votes I made on September 9, 1997. The votes were rollcall Nos. 378 and 379, concerning Mr. ISTOOK's amendment No. 3 to the Labor, Health and Human Services Appropriations Act for fiscal year 1998. My vote on rollcall No. 378, Mr. CASTLE's substitute to Mr. ISTOOK's amendment, was recorded as aye. I pressed the incorrect button and my vote should have been no. In regard to rollcall vote 379, my vote was recorded correctly as opposing Mr. ISTOOK's amendment as amended by Mr. CASTLE's substitute. My position has been quite clear in the past with regard to Federal funding under title X of the Public Health Service Act. The fact that a doctor must have parental permission to give a minor an aspirin, but not contraceptives is bewildering to me. Even though it was defeated, I am in support of Mr. ISTOOK's language, and will continue in the future to maintain the position that a child and parent relationship should not be undermined by legislative means.

EXPRESSING CONDOLENCES OF THE HOUSE ON THE DEATH OF MOTHER TERESA OF CALUTTA

SPEECH OF

HON. GIL GUTKNECHT

OF MINNESOTA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 11, 1997

Mr. GUTKNECHT. Mr. Speaker, over 50 years ago, Mother Teresa left a comfortable teaching position at a Catholic high school to personally care for the beggars, lepers, and homeless on the streets of Calcutta. She began alone, following the call of the Cross, but her example inspired thousands to join her in service in 25 countries around the world.

I have often told the story of a news reporter who followed Mother Teresa for a few days as she worked among Calcutta's dead and dying, cleaning their sores and comforting them in their last days. Finally the exasperated reporter asked her how she could possibly continue, with more dead and dying every day, saying ''You cannot possibly succeed!'' ''I was not called to succeed,'' Mother Teresa quietly replied. ''I was called to serve.''

Being present to see Mother Teresa receive the Congressional Medal of Honor earlier this year was one of the most memorable moments of my life. As she said, ''The world today is hungry not only for bread but hungry for love.''

Though she was less than 5 feet tall, her humble, unwavering devotion to the truth made her a towering giant of the 20th century. She was the most Christ-like person of this era; the embodiment of Matthew 20:26.

THE FREEDOM FROM RELIGIOUS PERSECUTION ACT OF 1997

HON. LEE H. HAMILTON

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 1997

Mr. HAMILTON. Mr. Speaker, the Committee on International Relations met last week to hear testimony on H.R. 2431 (formerly H.R. 1685), the Freedom From Religious Persecution Act of 1997.

The long list of witnesses heard by the committee is a reflection of the strong interest generated by this legislation among human rights groups and religious and public policy organizations nationwide.

For those of my colleagues who have not yet had an opportunity to study this bill, I want to share a letter submitted to the committee for inclusion in the hearing record from the National Council of the Churches of Christ in the USA.

I hope my colleagues will find this thoughtful statement useful as the debate on this legislation moves forward:

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE USA

To: Members of the House International Relations Committee.

From: Oliver Thomas, NCCC Special Counsel.

Re: Freedom From Religious Persecution Act (H.R. 1685/S.772).

Date: September 8, 1997.

Senator Arlin Specter (R-PA) and Representative Frank Wolf (R-VA) have introduced legislation (H.R. 1685/S. 772) to address the persecution of Christians overseas. Mr. Wolf has written to the General Secretary of the National Council of the Churches of Christ in the U.S.A. (NCCC) soliciting the NCCC's support for his bill.

There are a number of reasons why the NCCC and its member communions cannot support the Wolf/Specter bills as they are currently written, but should continue to pray and to take action to end religious persecution on their own terms. That is to say, the NCCC should remain true to its calling to seek justice and peace for all people and to carry on its work and witness in a manner consistent with its own responsibility as an American institution and its own understanding of the Gospel of Jesus Christ.

As the nation's oldest and largest national ecumenical body, the NCCC must continue to emphasize the importance of bearing collective witness to religious liberty. This means working cooperatively with Jews, Muslims and other faith communities as well as with those in the Christian community. Our conversations with those in other faith communities indicate that many have strong reservations about Mr. Wolf's bill.

Before addressing the specifics of H.R. 1685, I would point out that the persecution of Christians must be viewed in the larger context of religious persecution and human rights abuses. God's commandment to love our neighbors as ourselves compels us to seek religious freedom for all—not just for our brothers and sisters in Christ. We, therefore, embrace the Universal Declaration of Rights which states: ''Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.''

Second, I could not agree more about the need for focused, fervent prayer on behalf of the persecuted members of God's human family. Far from silent, the NCCC and its international counterpart, the World Council of Churches, have long participated in prayer on behalf of our Christian brothers and sisters who suffer persecution. That is why, for example, we support the World Day of Prayer Against Religious Persecution sponsored by the World Evangelical Fellowship, and the International Cycle of Prayer developed through the World Council of Churches.

Turning to the specifics of H.R. 1685/S. 772, I begin with one aspect of the bill that warrants our support.

Reports—Annual reports on religious persecution abroad are extemely useful to the United States Government as well as to the general public. Americans need to know when foreign regimes are guilty of human rights abuses in order that we may respond accordingly. Fortunately, the State Department has begun this practice.

Aspects of the bill to which we are opposed include:

1. Creation of the Office of Religious Persecution Monitoring in the White House—The NCCC General Secretary has stated that the U.S. government office charged with primary responsibility for addressing religious persecution should, in so far as possible, be insulated from partisan political pressure. For that reason, we would oppose any suggestion that those who monitor religious persecution should be located in the White House. We believe that the persons best able and most qualified to monitor and report on religious persecution are at the State Department as the recent report ''United States Policies In Support Of Religious Freedom: Focus On Christians'' demonstrates. We also support the use of an advisory committee reflecting

the religious pluralism of our country as with current practice rather than the appointment of a single individual charged with responsibility for the task. America's religious community is simply too diverse to expect one person to represent all of our concerns adequately. Minority religious communities are often the ones most vulnerable to mistreatment and thus especially need to be included.

2. Automatic Sanctions—The bill's approach to sanctions is overly simplistic. Americans must work in close partnership with people of faith in countries where persecution is occurring. How do they say we and our government can best be helpful? Would sanctions help, or would they hurt the wrong people? What other channels exist for pressure and protest? Clearly, sanctions should not be ruled out as a means to address religious persecution, but they should not be an automatic or first option.

3. Asylum Provisions—This legislation would change the refugee determination process to give special attention to those being singled out for persecution on the basis of religion. Under both international conventions and U.S. refugee law, there are five grounds for being granted refugee status: persecution on the basis of race, nationality, religion, membership in a social group, and political opinion. We do not support singling out religion as being more important than these other forms of persecution. Moreover, over the years, we have not supported designation of groups as refugees for resettlement, but rather have advocated for a case-by-case review of individual claims.

Obviously, there are people who leave their communities and countries because they are persecuted for their religious faith and those people should find the protection they need—whether in a neighboring country of asylum or in a third country through resettlement. But this is already part of international and national law. Singling out persecution of Christians as somehow being worse than persecution of political dissidents or a particular ethnic group undermines a lot of this international law we have worked so hard to get implemented.

What we can advocate is better application of existing law so that all of those claiming persecution get a fair hearing and that the adjudication procedures are both just and humane.

Finally, we believe some measure of humility is required as we act to stop religious persecution outside the United States. This is particularly urgent in light of the communications the NCCC has received from Christians in Egypt, China and other nations who express concern over America's eagerness to impose its political and constitutional ideals on others. As the General Secretary has stated: ''Although we cherish the American model of religious liberty and its meaning for us, we recognize that it is not the only model. Some of our most trusted friends in the world community worship and serve God in state churches. Others see toleration, rather than full freedom, as the touchstone for religious rights. In short, due consideration must be given to cultural values and existing religious life, especially on such matters as world missions, proselytizing and areas of permissible regulations.''

In short, not all encroachments on religious freedom rise to the level of persecution. And, even when they do, we must be careful to act in a way that alleviates rather than aggravates the problem.

For that reason, the NCCC and its member communions should consider an idea that has been proposed by members of the United States Senate: the establishment of a Commission on Security and Cooperation in Asia modeled after its European counterpart. Such a commission might be the forum where citizens of the United States could press their legitimate concerns about religious persecution in that region without further aggravating the problem.

In sum, the NCCC maintains its commitment to human rights and religious freedom for all persons. We believe this can be achieved through a variety of means including prayer, reporting, dialogue, protests, boycotts, and urging diplomatic pressure, and, in some cases, sanctions. We urge Congress and the Administration to use their full powers to better enforce existing national and international laws which seek to protect individuals from religious persecution. Although H.R. 1685/S.772 have some sections the NCCC could support, other sections (particularly 5 and 7) are highly objectionable. For that reason, the NCCC cannot support H.R. 1685/S.772 until and unless significant changes are made.

SPECIAL TRIBUTE TO ASBURY UNITED METHODIST CHURCH

HON. ELEANOR HOLMES NORTON

OF THE DISTRICT OF COLUMBIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 1997

Ms. NORTON. Mr. Speaker, the Asbury United Methodist Church, celebrating 161 years in the Washington, DC community, is conducting its 11th annual homecoming September 23 through 28, 1997. Asbury's extraordinary history and contributions warrant praise and honor from this body and I ask that you join me in rendering that honor today.

Asbury United Methodist Church was organized in 1836 when a group led by Eli Nugent left the Foundry Methodist Church to form its own congregation. The first Asbury Church was a white frame building on the same site as the current Asbury Church edifice.

Mr. Speaker, Asbury's growth and history are intricately woven with that of African-American history. The decade of the 1860's brought civil war. Asbury opened its doors to provide space for classrooms for the fleeing and newly freed slaves. Operated under the auspices of various freedmen's aid societies, schools and classes helped provide the basic education needed if former slaves were to survive emancipation. These programs continued through the early 1870's.

Asbury's leadership remained in the hands of whites until the time of the emancipation. The Washington Annual Conference was founded in 1864. Asbury's role and leadership as a black congregation was firmly established with the appointment of the first black pastor, Rev. James Harper. Asbury experienced its greatest growth during the Reconstruction era. New organizations and programs were added and by the 1880's the Sunday school and choir received frequent mention in the press. This growth was accompanied by both missionary efforts and doctrinal disputes which led to the formation of other congregations that separated from the main body. These were Wesley African Methodist Episcopal Zion in 1847, Simpson Methodist Episcopal in 1875, and Peoples Congregational in 1891.

Mr. Speaker, with the dynamic leadership of ministers, Rev. J.W.E. Bowen, Rev. I.L. Thomas, and Rev. Matthew Clair, Sr., Asbury added new programs, expanded its services, and built a new edifice. By 1915, with a membership of over 1,000 the structure built in 1866 could no longer contain the church body. Under the leadership of Reverend Clair, the old building was replaced with a two story structure of Gothic design.

By the early decades of the 20th century, with its emphasis on social justice, enlightened efforts on behalf of the race and a range of programs for the education and social improvements of its youth, Asbury was attracting Washington, DC's most prominent citizens. The press described it as the ''National Church of Negro Modernism.''

Mr. Speaker, the heritage and traditions that shaped Asbury's illustrious history continue to inspire its current membership. Asbury has established programs for the hungry from the soup kitchen of the 1930's to its food pantry in the 1980's. Its activities for transients and the homeless includes regularly scheduled breakfast and an outreach center which distributes clothing and personal items. It has operated the Asbury Federal Credit Union since the 1950's and the educational building, which houses the Child Development Center, was completed in 1973. Asbury Dwellings contains 147 apartments for senior citizens and handicapped individuals. The church once operated community centers in Washington, DC and supported a church and school in Sierra Leone, West Africa. Asbury now provides support to Africa University in Zimbabwe and to TransAfrica.

Asbury was placed in the DC Inventory of Historic Sites in 1984 and was listed in the National Register of Historic Places on November 1, 1986. During its 150th anniversary, an endowment was established to support programs in education, outreach, history, and heritage. A history center was established to collect, preserve and disseminate Asbury's history.

Mr. Speaker, the leadership of pastors such as Bishop Matthew W. Clair and the Reverends Robert Moten Williams, James D. Foy, Frank L. Williams, and Joshua Hutchins and the commitment of the membership are very much in evidence today. This legacy continues under Asbury's present senior minister, Dr. Eugene Matthews who was appointed in 1992. Asbury's members now number 1,700 and routinely extends itself into the community-at-large. The church supports the programs of the Washington Interfaith Network [WIN] and the Holy Boldness activities envisioned by Bishop Felton E. May of the Baltimore-Washington Conference. Asbury is also a leader in the United Methodist community with its emphasis on Discipleship Bible Study, Convenant Discipleship, and class leader programs.

Mr. Speaker, I ask that this body join me in saluting the Asbury United Methodist Church on the occasion of its 11th annual homecoming, ''Nurturing, Outreaching and Witnessing Into the Twenty First Century.'' I am proud to recount Asbury's rich history and to emphasize its role in this community since its inception in the 1800's.