

TRIBUTE TO ENOLIA P. McMILLAN

• Ms. MIKULSKI. Mr. President, today I pay tribute to the life and legacy of Enolia P. McMillan. She was a revered and beloved civil rights leader, community leader, and educator.

Mrs. McMillan was an amazing woman with a fantastic story. She had both grace and grit, as well as a personality that would not accept the word "no" for an answer.

When they said: "You can't," she said: "I can!"

When they said: "You won't," she said: "I will!"

When they said: "Wait," she said: "Now!"

Enolia P. McMillan was born to a loving family of modest means. She fought hard for her education, while attending schools that were separate and far from equal.

She wanted to be a doctor—a pediatrician. Although she would never attend medical school, she was certainly a healer. In fact, her thesis was entitled: "The Factors Affecting Secondary Education for Negroes in Maryland Counties," which laid the groundwork for changes in education and the Supreme Court.

She cared not only about her own education but the education of others. That is why Mrs. McMillan was so at home at the NAACP. The NAACP is about empowerment and it is about equality. Mrs. McMillan understood this and focused on the grassroots, which turned the Baltimore branch into a powerhouse.

As national president, she strengthened the NAACP and brought it here to Baltimore. She didn't throw bricks—she sold bricks—to build the NAACP headquarters in Baltimore, and she always supported young leaders, like Kweisi Mfume. Always, she fought for equality and fairness, whether it was for equal pay for teachers in Maryland or for the freedom of the South African people living under apartheid.

On a personal note, I met Mrs. McMillan when I was on the Baltimore City Council. She was the president of the Baltimore Branch of the NAACP and attended every critical meeting and hearing. She also came to my office on occasion. We didn't know each other well, having come from different sides of Baltimore, but I so admired her. She took a keen interest in this spunky, chunky, feisty Baltimorean.

Her greatest passions were schools. We were ending segregation in our schools—not only tearing down old ways but building new ones. To her, the word "public" meant a lot: public schools, public libraries, and the public interest.

Mrs. McMillan was always so supportive and encouraging toward me. I would win some and I would lose some; but she always said: Keep speaking up—keep speaking out. If you were doing well, she told you. If she thought you could do better, she told you; and we did.

She had a passion for young people and spotting new leaders. She thought

all young people had value and always believed in the freedom to achieve—to follow the American dream.

She would say: Barbara, fight for more books and less bombs. Fight for more libraries and fewer jails. Make sure people have drugs to fight cancer, while at the same time fighting the cancer of drugs. Fight for more jobs and make sure people turn the corner. Don't leave them standing at the corner. Most of all, she would say, Barbara, fight for the freedom to achieve.

I marvel at how mysteriously God works. I marvel that he should call Enolia McMillan in the same year as he has called four other great mothers of the civil rights movement: Rosa Parks, Coretta Scott King, Victorine Adams, and Roberta March. I so admired Mrs. McMillan's passion and her activism. I am so grateful for her friendship. I will miss her leadership, her vision, and her political savvy.

The best of her lives on in all of us, as we seek to live up to her courage, conviction, and tenacity. •

25TH ANNIVERSARY OF THE HERREID LIVESTOCK MARKET

• Mr. JOHNSON. Mr. President, today I honor the owners and operators of the Herreid Livestock Market on its 25th anniversary. Each year, hundreds of thousands of animals are moved through the sale barn to be purchased by farmers or by packers, and eventually find their way to supermarket shelves. The Herreid Livestock Market is one of the largest sale barns in the region, and has proven to be a pillar of the local community both by facilitating business and through advocacy and philanthropy.

The Herreid Livestock Market began operating in 1981. A previous sale barn in Herreid had burned down in 1978. Herman Schumacher, the late Gordie Ulmer, and the late Andy Heisler were primarily responsible for the building of the current structure. Joe Vetter quickly joined in the enterprise as an auctioneer and soon purchased a third of the business. Since then, Schumacher and Vetter have remained partners, along with various other individuals, most recently J.R. Scott. Finally, though, last summer the business was sold to Joe Varner. Scott still manages the sale barn, however, and Schumacher and Vetter remain involved as well.

In addition to operating a premier sale barn, Schumacher, Vetter, and Scott have been active in a variety of issues of vital importance to their industry. They have been active in pushing for country-of-origin labeling, helping to close the Canadian border for food safety reasons, and perhaps most notably, Schumacher was a founder of the Ranchers-Cattlemen Action Legal Fund, R-CALF. R-CALF has advocated for producers by opposing market manipulation on the part of meatpackers, working to restrict the importation of foreign cattle into the U.S., and food

safety, among other areas of concern. R-CALF has now merged with the United Stockgrowers of America and has over 18,000 members. The owners of the Herreid Livestock Market have also supported access to local health care by giving large donations to the Linton Hospital Foundation and the Campbell County Clinics.

While drought conditions have caused a spike in short-term sales, the sale barn may be facing some challenging years as producers work to build their herds back up. However, I am confident that the same work ethic that has caused the Herreid Livestock Market to flourish for 25 years will allow the business to continue prospering.

On October 6, 2006, the community celebrated the Herreid Livestock Market with a free BBQ Beef Lunch before the 25th anniversary sale. I wish to congratulate the current and past owners and employees of the Herreid Livestock Market on reaching this milestone for their business, and for their years of service to the community. Once again, I commend the individuals involved in this enterprise and am pleased to see them publicly honored. •

TRIBUTE TO DENNIS COCHRANE

• Mr. KOHL. Mr. President, today I pay tribute to Mr. Dennis Cochrane, a Wisconsin resident who last Thursday concluded his term on the board of directors of the Northeast-Midwest Institute. The Northeast-Midwest Institute is a Washington-based, private, non-profit, and nonpartisan research organization dedicated to economic vitality, environmental quality, and regional equity for Northeast and Midwest States.

During his tenure on the institute's board, Dennis has provided exceptional counsel and guidance, and in the process has helped to improve the economic development and environmental quality of the Northeast-Midwest region.

Dennis is a partner in the law firm of Marcovich, Cochrane, Milliken and Swanson in Superior, WI. Prior to his law practice, he served as assistant district attorney for Douglas County, WI, and city Attorney for the city of Superior. He has served as a member of the city of Superior Harbor Commission and was active in the founding of the Head of the Lakes Council of Governments, which evolved into the Metropolitan Interstate Committee of the Duluth-Superior Region.

I thank Dennis Cochrane for his leadership on the Northeast-Midwest Institute's Board. His valued service and council will not easily be replaced. •

CENTENNIAL OF THE ORDER OF THE THEATINE FATHERS

• Mr. SALAZAR. Mr. President, last Friday, November 10, we celebrated the centennial of the Order of the Theatine Fathers in Colorado. I want the date of this milestone, so important to my

State's history and culture, to be noted in the RECORD.

The Theatine Order serves parishes across Colorado, from the Sacred Heart Parish in Durango and St. Cajetan's Church in Denver to the Sangre de Cristo Parish in my native San Luis Valley. The Order has a noble history in my State and around the world, where its parishioners and pastors have worked to spread virtue and to improve the lives of our citizens.

Saint Cajetan, Paolo Consiglieri, Bonifacio da Colle, and Pope Paul IV founded the Theatine order nearly 5 centuries ago in Italy, partly in response to the upheavals of the Reformation. In the generations that followed, the Theatines established missions in foreign lands, building churches and spreading their teachings to places like Peru, Borneo, Sumatra, Georgia, and Armenia.

The Theatines arrived in Colorado at the end of the 19th century to a young State undergoing rapid changes. Thousands of new immigrants from Ireland, Italy, Mexico, and elsewhere rushed to Colorado's mines, farms, and ranches. These immigrants arrived in places like Durango, San Luis, and Antonito, and found a centuries-old Hispano culture and a deeply rooted Catholic faith.

As these towns and settlements grew, so too did the demands on the parishes of Colorado. In 1906, the Bishop of Colorado, Nicolas Matz, seeing a need for more priests in southwestern Colorado, asked the Theatine Order to serve Sacred Heart Parish in Durango. The Reverend John Licciotti and the Reverend Francisco Maria Blasquez Gomez held their first masses in a former schoolhouse, but the structure, and the missions in the region, grew quickly. In 1920, the order established St. Cajetan's Church in Denver and began staffing the church in Antonito. Three years later, the order expanded to San Luis and its missions, and later to churches in Fort Collins and Colorado Springs. Today, the Theatine Order has 19 priests in Colorado, serving thousands of parishioners.

In honoring the centennial of the Theatine Fathers, we recognize the contributions of the order to the parishes and parishioners of Colorado, but we also celebrate the contributions of the fathers to the culture, faith, and history of our great State. Their work has helped bind communities, build schools, and instill virtue, compassion and character in our citizenry. The Theatines are pillars in their communities, giants who serve the greater good.

I am proud to honor the Order of the Theatine Fathers and to have this opportunity to thank them for their century of service. May the virtues that they teach in the towns and churches across the great State of Colorado continue to fill our hearts and guide our service for generations to come.●

THE RED MASS

● Mr. SANTORUM. Mr. President, today I wish to share with this body the recent remarks of the new Archbishop of Washington, Donald W. Wuerl, at this year's 53rd Annual Red Mass in Washington, DC. I have had the pleasure of working with Archbishop Wuerl in his previous service as the 11th bishop of Pittsburgh, PA. For 18 years, he ministered to 800,000 Catholics throughout southwestern Pennsylvania with generosity and compassion.

The Red Mass is celebrated each year in Washington, DC., at the start of the Supreme Court session and traditionally is held in the Cathedral of St. Matthew the Apostle. Supreme Court Justices, judges, Government officials, lawyers, and people of all faiths regularly attend the Mass to offer prayers for those who administer justice. This Mass is sponsored by the John Carroll Society. The Red Mass enjoys a rich history, originating many centuries ago in European capitols. Red Mass derives its name from the traditional color of vestments worn by the celebrants of the Mass, signifying the scarlet robes worn by royal judges who attended the Mass centuries ago. The tradition in the United States began in 1928 in New York City and spread to cities across the country.

I hope that in sharing his comments with my colleagues, we will continue the ongoing conversations among people of faith about the roles of faith, law, and values in our system of democracy.

Mr. President, I ask that the remarks of Archbishop Wuerl to which I referred be printed in the RECORD.

The material follows.

RED MASS HOMILY

FAITH, LAW AND HUMAN VALUES

Archbishop Donald W. Wuerl, Archbishop of Washington

Cathedral of Matthew the Apostle, Washington, DC, Sunday, October 1, 2006

Brothers and Sisters in the Lord, It is a privilege for me to join each of you at this 53rd annual Red Mass sponsored by the John Carroll Society as part of a noble tradition in our nation's capital of invoking the blessing of God's Holy Spirit on all who are engaged in the service of the law, especially the members of the judiciary.

Recently I received a beautiful plant rooted in a very attractive container with gorgeous flowers mixed throughout the arrangement. Within a few short days, however, even though I took great care of it, some of the flowers began to fade. It was only after I removed one of the withered flowers that I made the startling discovery that not all of the flowers were attached to the plant and rooted in the soil, but instead simply were placed in little plastic containers. As the flowers were not part of the plant and not rooted in the soil, they had no source of nourishment and died.

A beautiful flower in an isolated container is much like the branch that Jesus speaks about in today's Gospel text from St. John, the branch that gets cut off, detached from, isolated from the vine. Such a branch cannot bear much fruit—certainly not for long.

Whatever image we use, the lesson is the same. We cannot be cut off from our

rootedness. We cannot become isolated from our connectedness and expect to flourish. As a people, we have a need to be part of a living unity with roots and a lived experience, with a history and, therefore, a future. Our lives as individuals and as a society are diminished to the extent that we allow ourselves to be cut off or disconnected from that which identifies and nurtures us. Branches live and bear fruit only insofar as they are attached to the vine.

No one person; no part of our society, no people can become isolated, cut off from its history, from its defining experiences of life, from its highest aspirations, from the lessons of faith and the inspiration of religion—from the very "soil" that sustains life and still expect to grow and flourish. Faith convictions, moral values and defining religious experiences of life sustain the vitality of the whole society. We never stand alone, disconnected, uprooted, at least not for long without withering.

A profound part of the human experience is the search for truth and connectedness, and the development of human wisdom that includes the recognition of God, an appreciation of religious experience in human history and life, and the special truth that is divinely revealed religious truth.

Science linked to religiously grounded ethics, art expressive of spirituality, technology reflective of human values, positive civil law rooted in the natural moral order are all branches connected to the vine.

A healthy and vital society respects the wisdom of God made known to us through the gift of creation and the blessing of revelation. We not only need God's guidance, but we are created in such a way that we yearn for its light and direction. Pope John Paul II in his encyclical *Fides et Ratio* reminds us: "... God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves." (Intro., *Fides et Ratio*)

One reason we gather today in prayer for the outpouring of the gifts of the Holy Spirit is our realization that it is the wisdom of God that fills up what is lacking in our own limited knowledge and understanding. Connected to the vine, we access the richness of God's word directing our human experience under the guidance of the Holy Spirit. Cut off from the vine, we have only ourselves.

At times our society, like many contemporary cultures heavily nurtured in a secular vision that draws its inspiration elsewhere, can be tempted to think that we are sufficient unto ourselves in grappling with and answering the great human questions of every generation in every age: how shall I live; what is the meaning and, therefore, the value of life; how should we relate to each other; what are our obligations to one another?

The assertion by some that the secular voice alone should speak to the ordering of society and its public policy, that it alone can speak to the needs of the human condition, is being increasingly challenged. Looking around, I see many young men and women who, in such increasing numbers, are looking for spiritual values, a sense of rootedness and hope for the future. In spite of all the options and challenges from the secular world competing for the allegiance of human hearts, the quiet, soft and gentle voice of the Spirit has not been stilled.

Just as we are told in the first reading today that the Spirit of God was shared with some of the elders so, too, today we have a sense that that Spirit continues to be shared. The resurgence of spiritual renewal in its many forms bears testimony to the atavistic need to be connected to the vine and rooted in the soil of our faith experience.