

earned went toward her education—nothing was more important to her.

She enjoyed all aspects of school and was very active in the extracurricular activities. Each year the college produced a musical at the Avalon Theater. Mrs. Wright was a dancer in each production.

Lessons and school work demanded the most of her time. She studied diligently and made "average grades".

"I was not an 'A' student or even a 'B' student many times," Mrs. Wright recalls. "We were graded on a curve and there were two students who were always so good that it pushed the average students into the 'C' bracket."

Dean Houston, her psychology professor, told the class that being average was OK in some professions. "He informed us that average people made good teachers because they could relate better to the majority of students," she said.

The second year of college proved to be one of her greatest challenges. She lost her job because the family needed a housekeeper fulltime. Then she waited tables at a cafe for a dollar a day plus tips, which back then were a nickel—if you were lucky. That December, Mrs. Wright got the mumps and missed a week of classes. After recovering from the mumps and working to make up the missed classes, Mrs. Wright caught scarlet fever. She missed a month of classes during the spring quarter—right before graduation. But with extra work and determination, Mrs. Wright graduated with her class in 1936. She applied for a 1-year teaching certificate and was offered a job teaching at Salt Creek. Before starting that job in September of 1936, Mrs. Wright taught summer school for 3 months in Moffat County.

In 1937, she entered Colorado State College of Education in Greeley to finish her education degree. She took classes in the summer and taught during the winter months, finally graduating from the teachers college in 1954.

After her first job at Timberlake School in Moffat County, she then taught at Salt Creek School near Collbran, Summit School in Unaweep Canyon, Pride School in Kannah Creek, Whitewater School, Purdy Mesa School, Rhone and Hunter schools near Fruita and finally 22 years at Columbus Elementary on Orchard Mesa. The last 9 years at Columbus, she taught kindergarten.

At the country schools, Mrs. Wright instructed students of all ages and grades. She; her husband, Leslie Wright, who worked for the Rio Grande Railroad; and two children, Don and Rena, often lived in the teacherage next to the schoolhouse.

After 35 years of teaching, Mr. Wright was not quite ready to give up working for education. She was elected to District 51 School Board. Serving for 10 years, teachers and students often saw Mrs. Wright sitting in the back of the classroom watching and listening. As an administrator, she did not want to lose touch with the students and teachers she represented.

Mrs. Wright attended 71 graduations during her school board tenure. Three of those graduations were very special. She handed diplomas to her grandchildren, Lisa Wright, Justin Carver, and Kristi Wright, when they graduated from Grand Junction High School in 1988, 1989 and 1991, respectively.

Mr. Speaker, I would like to recognize the hard work and dedication that Mrs. Wright put into her career in education and to thank her for the example she provided to so many of Colorado's youth.

#### FIGHTING WORLDWIDE PERSECUTION OF CHRISTIANS

**HON. FRANK R. WOLF**

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Mr. WOLF. Mr. Speaker, I am submitting for the RECORD remarks made by Rabbi Irving Greenberg at a recent conference sponsored by the Center for Jewish and Christian Values. The conference examined the lessons learned from the Campaign on Soviet Jewry and how they can be applied to combat the growing problem of Christian persecution.

Rabbi Greenberg spoke eloquently about the obligation all people of faith have to defend the rights and freedoms of other people of faith.

I commend it to the attention of all Members of this body.

#### FIGHTING WORLDWIDE PERSECUTION OF CHRISTIANS

Rabbi GREENBERG. Good afternoon. As a rabbi, I'm here because of my long-standing admiration and friendship for Rabbi Yechiel Eckstein, who's the president of the International Fellowship of Christians and Jews, and a parent of the Center for Jewish and Christian Values, which sponsors this conference. But, of course, most of all I'm here to express solidarity as a rabbi for your protests, our protests, at the persecution of Christians worldwide. And I believe, as you do, that "whatever you do unto the least of these, you do unto me," and as a Jew, we have not forgotten the suffering, not only the suffering but also the suffering of being abandoned in your suffering. Nor have we forgotten the gratitude we feel to Christians for helping Jews in distress and travail in the Soviet Union come to Israel. I really do believe that your time has come, our time has come, for this issue to achieve the intention and the help that it truly deserves.

This is a meeting sponsored by the Center for Jewish and Christian Values. It seems to me this issue is simply and fundamentally a test of values. One of the fundamental values is that the human being, at least in the biblical tradition, is created in the image of God. The Talmud says that to be in the image of God bestows three fundamental dignities which every human being as an image of God is entitled to. The first is the dignity of infinite value, and that is why they say saving one life is like saving a whole world. The second is the dignity of equality. No suffering is less important, for we are all equally precious. And uniqueness. No human being can be replaced, should be replaced, or their suffering standardized or in some way dismissed as less important.

If I recognize another as a fellow human being in the image of God, then I recognize them as my own family, flesh of my flesh, bone of my bone, connected and in the image of the God whom I also am deeply grounded in. Under those circumstances, we feel an obligation if they are hungry to feed them, when they are enslaved to free them, and when they are persecuted to release them from the chains of oppression. That is why charity, in the Jewish tradition, is referred to not as "charity" but as "righteousness" or "obligation."

So this is a very simple test of values. Do we believe in these values and do we practice them? Or do they remain words? In the biblical tradition, which Christians share with Jews, we are partners with God in the perfection of the world. Partners with God in the abolition of war and the overcoming of oppression from war. Our love is backed by commitment or obligation, not just a feeling of love but a recognition that I am committed and obligated to act on that love.

And, of course, the third quality that follows from that is a steadfast persistent quality. That is to say, I do not stop at obstacles, nor am I simply a fair-weather friend.

We are obligated to our neighbor. The neighbor is the one who is inside my universe of moral obligation. Of course, many political figures have argued that that obligation stops at the border. Just as many in the name of or the spirit of economics would argue that the value and the importance of business means we must give a very narrow definition of the neighbor, lest our business and our jobs and our economy be hurt by application of moral standards to international trade. People are afraid, and this is a very powerful force in American foreign relations.

But, in fact, the contribution of our country and our people great American contribution of the 20th century, has been the opposite of this. That is to say, the contribution to recognize that the moral tradition, influenced by religion—and this is a country powerfully shaped by religious values—is to define the neighbor across national lines. The neighbor does not stop at the national border. And the neighbor is my family, and if I have a family I have a right to intervene and intercede for them even in foreign countries, so called. Now, when this started, the Soviet Jew movement was laughed at, but that's what happened. At the end, the United States government, through its laws, invoked the right to intervene in dictatorships and insist upon moral standards.

I would add one little footnote on the third value we're talking about today: the lesson of the Holocaust. Many studies have been done as to the survival rate of Jews during the Holocaust, and it's important and worth repeating. Ninety-five percent of the Jews in Poland and Lithuania died; 95 percent of the Jews in Denmark were saved. The difference was not the behavior of the Nazis, who, in each case, tried to kill, nor was the difference in the behavior of the Jews, who did the best they could to escape but mostly could not. The difference was the behavior of the bystanders. In those countries where the population turned its back and said, "That's not my concern," they died. In those countries where the population stood up and said, "This is bone of my bone, flesh of my flesh," they were saved.

I have a belief one should never underestimate the American people. Not only have they already shown remarkable achievements in this area in insisting upon moral standards, but I'd also like to add that the workers are not fools either. They see that in standing up to help the persecuted, that out of this confrontation came the erosion of dictatorship. Much of the breakdown of communism and the end of the nuclear threat to the world started from this standing up for the civil rights and the human and religious rights of Jews and other groups under Soviet domination.

This afternoon, therefore, we shift our picture, our concern from vision and recognition of the issues to practical and applied ways of action on the basis of that vision, and we have an extraordinary panel for you, for us to hear.