

them all dressed up and into church this one Sunday of the year. One way or another, I would argue the *reasonableness* of the resurrection. Appealing to the laws of natural theology, I can hear myself saying: "All you have to do, folks, especially evident in this glorious season of spring, for God's sake just look around you... See how living things spring forth from the remains of winter's death... see how new things constantly, cyclically rise from the dead and buried." From the tombs of winter to the resurrection of spring! A green-thumb parishioner actually recommended one year for me to submit my Easter sermon to *Home and Garden* for possible publication! This suggestion has irritated me ever since. It sent me to reflecting on how unreasonable Easter really is.

When you get right down and chew on it... think *hard* on the resurrection... open yourself to its persistent mystery... its pretty outrageous stuff. Say all you want about the new and living rising from the old and dead; Easter defies reason.

Madeleine L'Engle calls Easter "the most brilliant of all blessings." Easter, she says, "outrages" life on our terms. "It turns upside down our matter of fact, hi-tech, everything explainable world. It offends our sense of intellectual justice. It takes reason to the woodshed."

Thought of more as a relationship than something to prove, Easter truth, at its core, is a kind of *betrothing*. Easter is a betrothing. Easter gospel isn't working from only a corner's ensemble of facts... the kind of cold facts Pilate wanted from Jesus when he interrogated: "What is truth? Give me the facts and I'll get you off the hook! What is your truth!"

Easter is the truth Pilate couldn't hear and we can't hear still. Pilate couldn't hear it because he was loyal to a power that was threatened by the truth standing in front of him. After all Jesus was the groom of God's betrothing... and unconditional love disturbs people with quid pro quo loyalties.

Easter truth is God's way of beckoning us to surrender old loyalties and begin anew... unconditionally.

Easter as betrothal begins by becoming supremely loyal... devoted to a Sunday community of people. And may I add for those of you who haven't been here since Christmas, a *Sunday after Sunday community people*. And then in time it is becoming loyal to God's family of people beyond our own scope of interest and need for admiration. It has to do with loyalty, fidelity, and communion with people who work more from love... from possibility and hope rather than fact, appraisal... caution. A bean encounter Easter does not make it. Easter pushes the stakes into the sand far beyond anyone's expected reach.

The resurrection outrageously challenges the habits of our hardened hearts, our limited horizons, our shortness of breath. Remember John Updike's series of *Rabbit* books? Near the end of *Rabbit at Rest* his hero, in an 11th hour effort, leaps furiously around a basketball court. His heart bursts and Updike writes, "The heart—it is tired and stiff and full of crud"... Of course, Updike's story was a parody of the typical American heart: Tired and stiff and full of crud. Easter is for opening the coronaries of our gasping and stuck hearts, delivering oxygen, to make us supremely loyal to God's people through Jesus Christ and therefore to each other, the whole human family. It is being open to God's truth; truth that human loyalties often ridicule.

If Easter is outrageous, then believing in Easter should make us outrageous people. Right? People whose hearts are tired and stiff and full of crud are people like the Apostle Peter in the Bible before Good Fri-

day. Like Peter, we follow the Lord halfway to Calvary's cross, but forget about the other half. As for most of us, are we not like the crowd gathered on Good Friday, not there to cheer the crucifixion, but also not there to protest it? And so failing to realize that compassion without confrontation is hopelessly sentimental, the people went home beating their breasts, just as we do today, preferring guilt to be responsibility.

I believe Easter faith makes religiously outrageous people... often, unreasonable people. Not obstinate, just firm. We frequently talk about saints as the strong, quiet types. But Easter people I know are saints in another key. God brings them out when faced with "R" rated situations. Those saints are not the strong and silent, they are the foolish and brash... loud and long... loud and long alike... like... like well... Bella. (Remember Bella? Congresswoman from New York?) Say what you want about her politics and hats... it was truth that she was most open-minded about... truth about politicians, labor laws, racism, war... the truth about... church going people. I think if Bella had been around town during the Holy Week in Jerusalem with Jesus and his half-hearted disciples, she would have been kicking and screaming at the authorities all the way from Gethsemane to the foot of the cross. She would have been carrying posters of protest all the way up and down the Via Delosa!

There was a cartoon in the paper eulogizing Bella last week. Did you see it? A disagreeable looking Saint Peter is pictured holding the Big Book at the entrance to heaven. A rotund woman dragging two suitcases and sporting a floppy hat has just kicked down the pearly gates and is shown marching well on her way into heaven. St. Peter murmurs, "Come in, Ms. Abzug!"

Bella was an Easter person. Or take the Bishop Daniel Deng Bul, our partner in genocidal-ridden Sudan. Out of a God-given love for his drowning people, he stares down the governmental oppressors and says: "You have bulldozed down our churches and schools and clinics in Khartoum, but here, in my diocese, in this refugee camp, with my people, (he draws a line in the sand) your destruction stops here."

For Christmas, Easter betroths compassion with confrontation... marries compassion to confrontation. They become one flesh. Without confrontation, compassion is pathetically sentimental.

Easter is a betrothing. As such it is two sided. It represents a demand as well as a promise... a demand that we not simply sympathize with our tears the crucified Christ, but that we pledge our loyalty to the one risen beyond our deadlines. And, as Pam stated a few weeks ago, that means an end to all loyalties for people and institutions that crucify. For example, while we are enjoying our current economic bonanza and therefore asking less and less questions of justice and tolerating more and more bad behavior, and more and more spurious journalism about facts and rumors that don't count, how can we think the Risen Lord would applaud our economic system? A system that clearly reverses the priorities of his mother's Magnificat-filing the rich with good things while sending the poor empty away.

Loyalty to the Risen Lord stirs... nettles... compassion with confrontation. It is being outrageously loyal to God's people, not just to those whom we like and find agreeable.

Easter is being outspoken when people are separated from what God promises to all.

Easter is preferring responsibility to guilt... And this, my friends, is what makes Easter unreasonable, irrelevant to our lives, certainly not easy. Easter is not for just life

after death. Easter, at its heart, is a bold conversion... every day you roll out of bed, you got to decide for it, saying, "I will not separate my compassion from the hard work of confrontation." At Christmas, God did the unthinkable. God came down and became human... dwelt among us full of grace and truth. But this is only going halfway... At Easter God did the outrageous... we are risen with Christ... we become like him in our deaths.

#### HONORING AMANDA RACHOR AND THE SPINOZA BUDDY BEAR PROJECT

**HON. BILL REDMOND**

OF NEW MEXICO

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 24, 1998

Mr. REDMOND. Mr. Speaker, many of my colleagues may have heard tragic stories like the one I will now share \* \* \* a little girl loses both her mother and her father before her ninth birthday, leaving her virtually alone. She is sent to live with relatives and must grow up without either of her parents.

Tragedies like this occur everyday in America, leaving thousands of children each year feeling scared and alone.

Eight-year-old Amanda Rachor of New Mexico has a story just like this. Amanda's mother died when she was 4, and her father died just last summer, leaving Amanda alone. She went to live with an aunt and uncle in a nearby town, but found it difficult to cope with her loss.

However, the American Legion Auxiliary Unit in Amanda's community presented her with Spinoza, a soft brown teddy bear programmed with words of encouragement and uplifting songs. Thanks to this bear, Amanda has learned to cope with her parents' death and is responding well to counseling. Spinoza has helped Amanda overcome her personal tragedy.

All of us know children like Amanda who could use Spinoza's encouragement, children who have lost loved ones or are themselves suffering from a terminal illness. This bear can reach out to each of them, as it has to Amanda, easing the fear and filling the loneliness with a friend.

In closing, I am pleased to commend the members of American Legion Auxiliary Unit 77 in Logan, NM, for using the "Spinoza Buddy Bear Project" to make a real difference in Amanda's life and in the lives of countless other children. In addition, I encourage my colleagues today to thoughtfully consider this project for their own communities.

#### END WEAPONS SALES TO IRAN

**HON. SCOTTY BAESLER**

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 24, 1998

Mr. BAESLER. Mr. Speaker, I would like to express my disappointment in the Administration for its recent decision to veto the Iran Missile Proliferation Sanctions Act, H.R. 2709.

Russia has been a key source for selling weapons technology to Iran. Intelligence reports have confirmed that Iran already has a

self-sufficient chemical weapons program. Their acquisition of missile technology would pose an increased threat to U.S. interests throughout the Middle East and the world. Developing weapons of mass destruction would allow Iran to produce missiles—nuclear, chemical or biological—with the capability to reach Israel, much of Europe, and, ironically, Russia.

Although a diplomatic solution to this situation has been sought and existing law requires the Administration to sanction Russian companies that are involved in technology transfers, further legislative action is needed. Such action will clearly demonstrate that this behavior is not acceptable to the United States. H.R. 2709 was introduced to end Russia's missile cooperation with Iran. It specifically targets companies known to be providing Iran with missile technology and sends a strong message to these companies that their activities threaten international security.

The Iran Missile Proliferation Sanctions Act passed by an overwhelming margin in both the House and the Senate. The vote in the House was 392 to 22, clearly enough to override the President's veto. I urge my colleagues to follow the majority of the House and vote to override the President's veto. It's time to end the transfer of weapons technology to Iran.

HONORING ELDER C. NATHAN  
EDWERS

**HON. ELIOT L. ENGEL**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. ENGEL. Mr. Speaker, the strength of a community is oftentimes measured best by the caliber of those religious leaders who not only mediate the prayers of their flocks, but also are a part of the day-to-day life of their communities.

I rise in praise of one of those leaders, Elder C. Nathan Edwers, pastor of the Mount Vernon Friendship Unified Free Will Baptist Church. Elder Edwers is celebrating his ninth anniversary at the Friendship Church, where he was named pastor in 1989, coming from the Calvary U.F.W. Church in Brooklyn. He follows in the footsteps of his father, Bishop Collie Edwers, who has served his calling for 40 years.

Elder Edwers serves his community in many capacities; as police chaplain, as a District Leader of the Democratic City Committee, as a member of the Mount Vernon Planning Board and in the Kiwanis Club. He is the General Treasurer of the Unified Free Will Baptist Churches Denomination, President of the General Sunday School Convention and Administrative Assistant of the Mid-Atlantic Annual Conference. He received his Bachelor of Science degree from Nyack College and his Masters Degree from the Alliance Theology Seminary.

Elder Edwers is married and he and his wife Denise have two children, Sherri Denise, 9, and Eric Nathan, 8.

Elder Edwers is leading his congregation in a \$1.3 million drive to build a new church for his congregation.

I join the community in saluting him for the leadership he has given his congregation.

HONORING ELENA SHAYNE UPON  
HER RETIREMENT

**HON. ZOE LOFGREN**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Ms. LOFGREN. Mr. Speaker, I rise today to call attention to a special occasion for the people of Santa Clara County. On July 8th, Elena Shayne, the Washington Legislative Advocate of Santa Clara County, is retiring after 19 years of public service.

To many of us in this chamber, Elena is a familiar face, tirelessly promoting good and fair government. She has been a champion of Santa Clara County's abused children and an advocate for the "safety net" for those who are needy.

Elena began it all at Wellesley College in Massachusetts, where she completed her education as she would her career, with honors and distinction.

She demonstrated her dedication to the principles of democracy early. Almost 24 years ago, as the Executive Director for a not-for-profit organization, Elena rallied groups nationwide to bring basic civic rights to the overlooked residents of the District of Columbia. In 1978, Congress passed the fruits of her labor, a constitutional amendment which would have given District residents full voting representation in Congress.

From there, Elena brought her warm demeanor and sensible style to bear for Santa Clara County. I first met her in January of 1981, when I began my service as a member of the Santa Clara Board of Supervisors. We had a lot of work ahead of us. Santa Clara was beginning its march to become the information technology capital of the world it is today.

With a rare insight into the workings of Washington, Elena pressed relentlessly to help Santa Clara County's people and economy flourish. As its population boomed, she helped secure a number of critical public transit projects, including the twenty-mile light rail system on the Guadalupe Corridor.

For all her talents, it was her compassion that will leave the deepest imprint. I remember working closely with Elena to alleviate the plight of Southeast Asian refugees who came to California seeking political asylum. Through her efforts, a coalition of private and public agencies established job training and resettlement programs for thousands of immigrants and refugees.

When Elena Shayne leaves her office on July 8th, she will be closing the door on an era of warm, effective advocacy for the people of Santa Clara County, but I am sure that she will continue to advocate for those in need as an active citizen.

Thank you, Elena. We will miss you and wish you the best for the future.

TRIBUTE TO COLONEL ILA METTEE-  
McCUTCHON

**HON. SAM FARR**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 24, 1998*

Mr. FARR of California. Mr. Speaker, I ask my colleagues to pay tribute to Colonel Ila Mettee-McCutchon, the Commander of the Defense Language Institute Foreign Language Center and Presidio of Monterey, and Commandant of DLIFLC, on the occasion of her retirement from the U.S. Army. Colonel Mettee-McCutchon has been an inspiration to all during her 26-year career in the armed forces, and her positions of successive command only further confirm her valued leadership within the Army and of the respect shown to her by the men and women serving under her command.

Colonel Mettee-McCutchon is herself an esteemed graduate of the Defense Language Institute Foreign Language Center. She first earned both B.A. and an M.S. in clinical psychology from Auburn University which prepared her well for her exceptional career in military intelligence. Later, she completed the WAC (Women's Army Corps) Officer Basic Course and the Military Intelligence Officer Advanced Course, and then graduated from the Command and General Staff College and the U.S. Army War College, true marks of distinction in the career of any military officer.

For the first three years following Colonel Mettee-McCutchon's commissioning in 1971, she served as a psychologist at the Presidio of San Francisco responsible for drug and alcohol abuse rehabilitation. After displaying compassion and savvy in that assignment, she was transferred in 1974 to the Military Intelligence Branch and appointed a Regular Army Officer of Military Intelligence, which was the beginning of her extraordinary career in the field of military intelligence. Colonel Mettee-McCutchon was initially a strategic analyst at Fort Bragg; before moving up to the following posts: Commander, Headquarters and Operations Company, 525th Military Intelligence Brigade, Fort Bragg; Chief, Joint Intelligence Center, U.S. Southern Command Panama; Commander, 741st Military Intelligence Battalion, 704th Military Intelligence Brigade, Fort Meade; and Staffer in the Intelligence Division, International Military Staff of NATO, at NATO Headquarters, Brussels. Because of her superb record of accomplishment in these critical intelligence posts, she was chosen to be Commander of the Garrison at the Presidio of Monterey in October, 1994.

Colonel Mettee-McCutchon has earned numerous awards during her career including the Defense Superior Service Medal, the Defense Meritorious Service Medal and the Army Meritorious Service Medal with 4 Oak Leaf Clusters. She is married to John R. McCutchon, Lieutenant Colonel of Infantry (Retired), and has one child, Erin T. Mettee-McCutchon. I am sure everyone who knows Colonel Mettee-McCutchon joins me in recognizing her career of exemplary service to her country, and expressing heartfelt wishes for a happy retirement.