

least \$70 million to get re-elected and the money suffocated the election. That is not democracy. Every one of those dollars should form the seeds of a revolt.

He is the mayor in a time of National Alzheimer's, and New York, too, is stricken. We have Bloomberg silent on a war. And once in this State we had as senators at the same time, Robert F. Kennedy and Jacob Javits. Look at the citizenry here accepting as United States senators, Clinton and Schumer, who both supported the war. The coin has cheapened and no outcry is heard.

How can Mike Bloomberg be the mayor of this city and not try to put his voice and weight into saving lives?

Bloomberg follows the smirking, deadly lies of a president who had people getting killed for what? For oil, for Dear Old Dad, for a racist disdain for a guy in an alley with a rag on his head. Bush saw the rag but never noticed the gun the guy carried.

Last night, Julio Cesar Tejada, the dead Marine's father, stood in the swarms of people going past his building at 602 W. 180th St. He is 53 and stocky, with short black hair and a pleasant face. On the sidewalk next to him was the small, permanent grotto to his son. A photo. Flowers. Candles. Prayers in Spanish and English.

"How has it been?" he said. He patted his chest. "My heart fell apart. I cannot work. I spend all the days going to the doctor."

"The wife?"

He shook his head. "It is very bad for her."

He said he had to get the Con Edison bill paid. "They turn off the lights if you don't."

At the corner, a young woman, a college student, asked him about Bloomberg clinging to the war. Now I mentioned the speech at his son's funeral.

Julio shook his head. "I was too mixed up at the funeral."

He said then he was going to vote.

"For whom?"

He shook his head. "I don't know 'til I get there."

TORTURE SHATTERS AND DEFILES GOD'S IMAGE

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, November 16, 2005

Mr. RANGEL. Mr. Speaker, I rise today to ask that we enter into the CONGRESSIONAL RECORD a letter written under the auspices of Rabbis for Human Rights North America in February 2005 (corresponding to the Hebrew Year Adar 5765) to President Bush and Members of Congress entitled: Rabbinic Letter Against Torture and Other Cruel, Inhuman, and Degrading Treatment of Detainees. I wish to enter into the RECORD as well the names of all the signatories to the letter.

This letter was written of behalf of Rabbis for Human Rights of North America and was written "out of a deep sense of concern about the erosion of American's longstanding commitment that torture is absolutely reprehensible."

"We understand that the most fundamental ethical principle, which results from our belief in God as Creator of the World and Parent of all humanity, is that every human being is seen as reflecting the Image of God. Torture shatters and defiles God's Image. The pur-

pose of torture is to remove a person's pride, humiliate that person, or make his or her life so painful that the person does or says whatever the interrogator wants. Torture 'works' by attempting to deprive a human being of will, spirit and personal dignity. The humanity of the perpetrators, as well as the victims, is inevitably compromised by the use of torture."

"We are particularly appalled by the infliction of sexual humiliation on prisoners under United States custody. Jewish tradition upholds a high standard of personal modesty. Indeed the Bible's term for prohibited sexual behavior is to 'uncover the nakedness' of another. However, even non-sexual acts that overpower people and attempt to break their will and diminish their dignity are acts of humiliation that Jewish tradition abhors."

The Rabbinic Letter specifically calls on the U.S. Government to state in unequivocal terms that the use of any tactics of physical abuse, the deprivation of food, water, sleep, disorientation, religious degradation or purposive humiliations of a prisoner is prohibited. This must be the basis understanding for the treatment of any captive, whether or not he or she originates from a country or belongs to a group that is a signatory to the Geneva conventions."

Despite the statements of President Bush that "We don't torture," the American People know that we do. Not only have we seen the pictures of the handcuffed, naked prisoners at Abu Ghraib and male prisoners being sexually humiliated; not only have we been stained by the image of the Hooded Man attached to wires at Guantanamo; not only has the International Committee of the Red Cross reported that we subject detainees to torture; now we learn we have a system of secret prisons run by the F.B.I. in which we keep detainees that have been disappeared. We don't know who they are or what has been done to them.

An article by M. Gregg Bloche, a law professor at Georgetown University who is also a visiting fellow at the Brookings Institution and Jonathan H. Marks, a barrister in London, as well as a bioethics fellow at Georgetown and Johns Hopkins, revealed that mostly unredacted F.B.I. email shows that interrogation techniques used on detainees at Abu Ghraib and Guantanamo were from the SAVE program invented by the Red Army and used on Americans captured in Korea and in Vietnam. These interrogation techniques are used only to break the will and spirit of a prisoner so as to get false confessions from them. In these techniques, truth is beside the point.

I support the McCain amendment. That amendment embodies everything the Rabbinic Letter calls for and everything that people of faith everywhere call for. It calls for America to renew its character and banish the stain caused by the Bush embrace of torture.

FEBRUARY 2005.

DEAR PRESIDENT BUSH AND MEMBERS OF CONGRESS: On behalf of Rabbis for Human Rights North America, we write out of a deep sense of concern about the erosion of America's longstanding commitment that torture is absolutely reprehensible.

All of us have been shocked by the published pictures of the behavior of some American soldiers at Abu Ghraib. We applaud the fact that this administration is prosecuting some of the worst offenders

there as well as several soldiers who were responsible for the deaths of Afghani prisoners under their protection in that other theater of war.

What is most disturbing, though, is that the documents that have been made public as these cases move forward demonstrate that the use of torture and other cruel, inhuman and degrading treatment had been approved at the highest levels of the Administration, that commanders in the field have permitted much of this behavior, that directives from the Department of Defense appear to advocate the use of torture and other abuses, and that even today the position of the Administration is that the members of AI-Qaeda and other terrorist groups are not covered by the Geneva Conventions. Recent reports from the Red Cross and from FBI agents, for example, raise new concerns about American treatment of detainees at Guantanamo.

We are not addressing the technical legal arguments that characterize this discussion. Rather, we want to express our moral concerns about the human situation—concerns that stem from the heart of America's values, the essence of democracy, and the soul of Jewish tradition.

We understand that the most fundamental ethical principle, which results from our belief in God as Creator of the world and Parent of all humanity, is that every human being is seen as reflecting the Image of God. Torture shatters and defiles God's Image. The purpose of torture is to remove a person's pride, humiliate that person, or make his or her life so painful that the person does or says whatever the interrogator wants. Torture "works" by attempting to deprive a human being of will, spirit, and personal dignity. The humanity of the perpetrators, as well as the victims, is inevitably compromised by the use of torture.

Jewish tradition calls for humane treatment even of one's adversaries. In the Book of Exodus (23:4), the Bible teaches, "When you encounter an enemy's ox or donkey, you must take it back to him." Here the religious test is, strikingly, not how one would treat a friend, but how one relates to one's enemy.

Classical Rabbinic texts are rigorous in prohibiting acts of humiliation. In Jewish tort law, an additional penalty is assessed against one who has physically injured another person when it is found that the victim also suffered, humiliation (boshet), while being wounded. Even verbal humiliation is said to be the equivalent of shedding blood. We are particularly appalled by the infliction of sexual humiliation on prisoners under United States custody. Jewish tradition upholds a high standard of personal modesty. Indeed the Bible's term for prohibited sexual behavior is to "uncover the nakedness" of another. However, even non-sexual acts that overpower people and attempt to break their will and diminish their dignity are acts of humiliation that Jewish tradition abhors. It is significant that nowhere in the 3000-year long corpus of Jewish law is there any allowance for acts of physical coercion in interrogations.

Consider the ruling of the Supreme Court of Israel, which outlawed the use of torture in interrogations, despite the fact that terrorist organizations have Israel's annihilation as their express goal, carry out attacks that murder scores of men, women, and children, and do not distinguish between civilian and military targets. Despite this constant reality of cruelty and merciless savagery, the Supreme Court of Israel found no reason

why tactics other than face-to-face interrogation should be allowed against any prisoner. After the fact, if/when an interrogator is charged with a violation, he is permitted to raise a defense of necessity—i.e., his actions were necessary to prevent an imminent attack endangering human life; but no permission is given before the fact, even in a country facing life-threatening terror.

At the conclusion of their decision, the Israeli jurists acknowledge that forswearing inhumane means such as torture, even for honorable ends,

“* * * is the destiny of democracy, as not all means are acceptable to it, and not all practices employed by its enemies are open before it. Although a democracy must fight with one hand tied behind its back, it nonetheless has the upper hand. Preserving the rule of law and recognition of an individual's liberty constitutes an important component in its understanding of security. At the end of the day, they strengthen its spirit and its strength and allow it to overcome its difficulties.”

First, as Jewish leaders representing all the movements of our Jewish community, in consonance with world consensus and with the teachings of Jewish tradition in every age, we call for a complete repudiation and prohibition of torture and other cruel, inhuman or degrading treatment for any purpose, in any instance. We call on the U.S. government to state in unequivocal terms that the use of any tactics of physical abuse, the deprivation of food, water, sleep, disorientation, religious degradation or purposive humiliation of a prisoner is prohibited. This must be a basic understanding for the treatment of any captive, whether or not he or she originates from a country or belongs to a group that is a signatory to the Geneva conventions. All those in the custody of U.S. military, military contractors, or intelligence officials must be provided with visits by the International Committee of the Red Cross, in accordance with U.S. obligations under international law.

Secondly, we note that in the trial of Specialist Charles A. Graner, Jr., his defense lawyers argued that he was simply following the lessons he had learned in civilian life as a prison guard. It is shocking to think that the prelude to Abu Ghraib may have been the treatment of our people in our own prisons. The demonstration of the administration's commitment to human dignity must begin at home, to insure that the same principles of human dignity we are urging the administration to adopt regarding foreign captives be equally applied to American prison inmates. Otherwise, we become what we claim to abhor.

Lastly, we call for full investigation of all allegations of torture and other cruel, inhuman or degrading treatment committed in settings under United States control or direction and for proper legal sanctions to be applied against individuals who are found to have committed acts of torture. We support the creation of a bipartisan commission to investigate and report on the detention and interrogation procedures of U.S. military and intelligence agencies and to set a course of corrective action.

We look forward to hearing your views on this question and hope that you will provide much needed moral leadership for our nation.

With blessings of Shalom,

RABBI GERRY SEROTTA,
Chair.

RABBI BRIAN WALT,
Executive Director

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Rabbi Jonathan Maltzman, Kol Shalom, No. Bethesda; Rabbi Harry Manhoff, Temple Beth Shalom, San Leandro; Rabbi Natan Margalit, Cambridge; Rabbi Shana Margolin, Beth Jacob Synagogue, Montpelier; Rabbi Marc Margolius, Kaiserman Jewish Community Center, Wynnewood; Rabbi Bonnie Margulis, Religious Coalition for Reproductive Choice, Washington; Rabbi Randall Mark, Congregation Shomrei Torah, Wayne; Rabbi Jeffrey Marker, Brooklyn; Rabbi Susan Marks, New College of Florida, Sarasota; Rabbi Dow Marmur, Rabbi Emeritus, Holy Blossom Temple, Toronto; Rabbi Simeon Maslin, CCAR, Philadelphia; Rabbi J. Rolando Matalon, Congregation B'nai Jeshurun, New York; Rabbi Vivian Mayer, B'nai Israel, Danbury; Rabbi Paul Menitoff, Executive Vice President, Central Conference of American Rabbis; Rabbi Andrea Merow, Rabbi Margaret Meyer, Cincinnati; Rabbi Maurice Michaels, SWESRS, Ilford; Rabbi Bennett Miller, Anshe Emeth Memorial Temple, New Brunswick; Rabbi Mordecai Miller, Brith Shalom Kneseth Israel, Santa Clarita; Rabbi Joshua Minkin, Temple Emanu-El of Canarsie, Brooklyn; Rabbi Michelle Missaghieh, Temple Israel of Hollywood, Los Angeles; Rabbi David Mivasair, Vancouver; Rabbi Jack Moline, Alexandria; Rabbi Adam Morris, Temple Micah, Denver; Rabbi Jay Moses, New York.

Rabbi Tracy Nathan, Congregation Beth Shalom, San Francisco; Rabbi David Nelson, Bergen County YJCC, Township of Washington; Rabbi Daniel Nevins, Adat Shalom, Farmington Hills; Rabbi Jeffrey Newman, Rabbinic Development Foundation, London; Rabbi Nomi Oren, Havurah of South Florida, Rabbi Sue Oren, Brooklyn; Rabbi David Osachy, Jacksonville; Rabbi Shaul Osadchey, Congregation Or Ami, Houston; Rabbi Norman Patz, Temple Shalom of West Essex, Cedar Grove; Rabbi Sheldon Pennes, Jewish Hospice Project-LA, Los Angeles; Rabbi Barbara Rosman Penzner, Temple Hillel B'nai Torah, West Roxbury; Rabbi Carl Perkins, Temple Aliyah, Needham; Rabbi Michael Pertz, South West Essex and settlement Reform Synagogue, London; Rabbi Bruce Pfeffer, The Jewish Hospital, Cincinnati; Rabbi Marsha Pik-Nathan, Philadelphia; Rabbi William Plevan, Rabbi Jack Nusan Porter, West Newton.

Rabbi Amber Powers, Reconstructionist Rabbinical College, Wyncote; Rabbi Marcia Prager, Philadelphia; Rabbi Sally J. Priesand, Monmouth Reform Temple, Tinton Falls; Rabbi Sanford Ragins, Leo Baeck Temple, Los Angeles; Rabbi Lawrence Raphael, Sherith Israel, San Francisco; Rabbi Geela Rayzel Raphael, Jewish Family & Childrens Services, Melrose Park; Rabbi Paula L. Reimers, Center for American & Jewish Studies, Waco; Rabbi Michael M. Remson, Kenosha; Rabbi Steven Reuben, Pacific Palisades.

Rabbi Yael Ridberg, West End Synagogue, New York; Rabbi Moti Rieber, Congregation Beth Shalom, Naperville; Rabbi Seth Riemer, Adath Israel, Middletown; Rabbi Debra Robbins, Temple Emanu-El, Dallas; Rabbi Norman T. Roman, Temple Kol Ami, West Bloomfield; Rabbi Brant Rosen, Jewish Reconstructionist Congregation, Evanston; Rabbi Tracee Rosen, Congregation Kol Ami, Salt Lake City; Rabbi James Bruce Rosenberg, Temple Habonim, Barrington; Rabbi David Rosenn, Avodah, New York; Rabbi Morton Rosenthal, Rabbi John L. Rosove, Temple Israel of Hollywood, Los Angeles; Rabbi Donald Rossoff, Temple B'nai Or, St. Louis; Rabbi Jeff Roth, Co-founder of Elat Chayyim, New Paltz; Rabbi Sandy Roth, Kehilat HaNahar, New Hope; Rabbi Michael Rothbaum, Reconstructionist Temple Beth Israel, Maywood; Rabbi Sylvia Rothschild, Wimbledon Synagogue in England, Rabbi Eliseo Rozenwasser, Morristown; Rabbi Steven Rubenstein, Congregation Beth Shalom, Kansas City; Rabbi Gloria Rubin, Rabbi Rachel Sabath, Hebrew Union College, Jerusalem; Rabbi Douglas Sagal, Temple Emanu-El, Westfield; Rabbi Joanna Samuels, Congregation Habonim, New York; Rabbi Neil Sandler, Ahavath Achim Synagogue, Reseda; Rabbi David Saperstein, Religious Action Center of Reform Judaism, Washington; Rabbi Marc Saperstein, George Washington University, Washington.

Rabbi Marna Sapsowitz, Congregation Dorshei Tzedek, West Newton; Rabbi Elizabeth Sarah, Rabbi, Brighton & Hove, Progressive Synagogue, Brighton & Hove; Rabbi Dennis & Sandy Sasso, Congregation Beth-El Zedek, Indianapolis; Rabbi Scott B. Saulson, Jewish Family & Career Services, Atlanta; Rabbi Julie Saxe-Taller, Congregation Sherith Israel, San Francisco; Rabbi Richard Schachet, Valley Outreach Synagogue, Henderson; Rabbi Zalman Schachter-Shalomi, Aleph, Boulder; Rabbi Fred Scherlinder Dobb, Adat Shalom Reconstructionist Congregation, Bethesda; Rabbi Chaim Leib Schneider, California Community Chevre, Santa Cruz; Rabbi David A. Schuck, Pelham Jewish Center, Pelham; Rabbi Jeremy Schwartz, Temple B'nai Israel, Willimantic; Rabbi Barry L. Schwartz, Congregation M'kor Shalom, Cherry Hill; Rabbi Arthur L. Schwartz, Kehillath Shalom Synagogue, Cold Spring Harbor; Rabbi Sidney Schwarz, Panim, Rockville; Rabbi David Seidenberg, Academy for Jewish Religion, Los Angeles; Rabbi Hugh Seid-Valencia, Reconstructionist Rabbinical Association, San Jose Bruce; Rabbi Bruce Bromberg Seltzer, Smith College, Northampton; Rabbi Gerald Serotta, Temple Shalom, Chevy Chase; Rabbi Isaac Daniel Serotta, Lakeside Congregation for Reform Judaism, Highland Park; Rabbi Drorah Setel, Congregation Havurah, Buffalo; Rabbi Judy B. Shanks, Temple Isaiah, Lafayette; Rabbi Mark Shapiro, Sinai Temple, Springfield; Rabbi Noach E. Shapiro, Congregation Shomrei Eemunah, Montclair; Rabbi Rona Shapiro, Ma'yan, Brooklyn; Rabbi John M. Sherwood, Temple Emet of Woodland Hills, CA, Oxnard.

Rabbi Dan Shevitz, Congregation Mishkon Tephilo, Venice; Rabbi David Shneyer, Am Kolel, Rockville; Rabbi Stephen Shulman, Bronx; Rabbi Sheila Shulman, Beit Klal Yisrael, London; Rabbi Hanna Tiferet Siegel, B'nai Or, Boston, W. Roxbury; Rabbi Jodie Siff, RSNS, Plandome; Rabbi Reuven Silverman, Manchester Reform Synagogue, Manchester; Rabbi David Wolf Silverman, Princeton Jewish Center, Princeton; Rabbi Suzanne Singer, Temple Sinai, Oakland; Rabbi Steven Sirbu, Temple Emeth, Teaneck; Rabbi Scott Slarskey, Jewish Community Center of San Francisco, San Francisco; Rabbi Jonathan Slater, Institute for Jewish Spirituality, Hastings On Hudson; Rabbi Eric Slaton, Beth Israel Synagogue, Toms River; Rabbi Amy Small, Congregation Beth Hatikvah, Chatham; Rabbi Joel Soffin, Temple Shalom, Succasunna; Rabbi Ruth H. Sohn, Milken Community High School, Los Angeles; Rabbi Myra Soifer, Temple Sinai, Reno; Rabbi Felicia L. Sol, Congregation B'nai Jeshurun, New York; Rabbi Rav A. Soloff, Lansdale; Rabbi Eric M. Solomon, Congregation Tehillah, New York; Rabbi Mark Solomon, Liberal Jewish Synagogue, The, London; Rabbi Marc Soloway, Bonai Shalom, Scarsdale; Rabbi Hesch Sommer; Rabbi Scott Sperling; Rabbi Aaron Spiegel, Indianapolis Center for Congregations, Indianapolis.

Rabbi Adam Spilker, Mount Zion, St. Paul; Rabbi Jonathan Spira-Savett, Forest Hills; Rabbi Toba Spitzer, Congregation Dorshei Tzedek, Lexington; Rabbi Sonya Starr, Columbia Jewish Congregation, Columbia; Rabbi Howard Stecker, Temple Israel, Great Neck; Rabbi Margot Stein, Bala, Cynwyd; Rabbi Peter Stein, Temple Sinai, Cranston; Rabbi David Steinberg, Temple Beth Israel, Plattsburgh; Rabbi Naomi Steinberg, Temple Beth El, Eureka; Rabbi George M. Stern, Northwest Interfaith Movement, Philadelphia; Rabbi Benjamin Sternman, Congregation Beth Israel, Austin; Rabbi Jeffrey B. Stiffman, Congregation Shaare Emeth, St. Louis; Rabbi Ira Stone, Rabbi Ariel Stone-Halpern, Congregation Shir Tikvah, Portland; Rabbi Michael Strassfeld, Society for the Advancement, New York; Rabbi Andrew F. Straus, Temple Emanuel of Tempe, Tempe; Rabbi David Straus, Rabbi David Straus, Main Line Reform Temple Beth Elohim, Wynnewood; Rabbi William Strongin, Kehillat Ahavat Achim, New Paltz; Rabbi Leah Kurtz Sudran, Congregation B'nai Israel, Petaluma; Rabbi Alvin M. Sugarman, The Temple, Atlanta; Rabbi Yaaffa-Shira Sultan, Reconstructionist Rabbinical College; Rabbi Jeff Sultar, Mishkan Shalom, Philadelphia; Rabbi Alana Suskin, Adas Israel Congregation, Washington; Rabbi Daniel Swartz, Greater Washington Interfaith Power and Light, Takoma Park.

Rabbi Robert Tabak, Hospital of The University of Pennsylvania, Philadelphia; Rabbi Joshua Taub, Temple Emanuel, St. Louis; Rabbi Dov Taylor, Congregation Solel, Highland Park; Rabbi Elliott Tepperman, Bnai Keshet, Montclair; Rabbi David Teutsch, Reconstructionist Rabbinical College, Wyncote; Rabbi Carla Theodore, Witnesses for a Sustainable Economy, Sperryville; Rabbi Robert Traer, Dominican University of California; Rabbi Lawrence Troster, Coalition on the Environment and Jewish Life, Teaneck; Rabbi Theodore Tsuruoka, Temple Isaiah of Great Neck, Great Neck; Rabbi Gordon Tucker, Temple Israel Center, White Plains; Rabbi Jason Van Leeuwen, B'nai Tikvah Congregation, Los Angeles; Rabbi Burton L. Visotzky, New York; Rabbi Andrew D. Vogel, Temple Sinai, Brookline; Rabbi David

Vorspan, Congregation Shir Ami, Woodland Hills; Rabbi Moshe Waldoks, Temple Beth Zion, Brookline; Rabbi Brian Walt, Rabbis for Human Rights-N.A., West Tisbury; Rabbi Philip Warmflash, Jewish Outreach Partnership of Philadelphia, Melrose Park; Rabbi Andrew Warmflash; Rabbi Arthur Waskow, The Shalom Center, Philadelphia; Rabbi Michael Wasserman, The New Shul, Scottsdale; Rabbi Mira Wasserman, Congregation Beth Shalom, Bloomington; Rabbi Pamela Wax, Kehillat Chaverim, White Plains; Rabbi Deborah Waxman, Reconstructionist Rabbinical College, Wyncote; Rabbi Joshua Waxman, Or Hadash, Philadelphia; Rabbi Nancy Wechsler-Azen, Congregation Beth Shalom, Carmichael; Rabbi Elyse Wechterman, Congregation Agudas Achim, Attleboro; Rabbi Sheila Weinberg, Amherst; Rabbi Daniel A. Weiner, Temple De Hirsch Sinai, Seattle.

Rabbi Simkha Weintraub, The National Center for Jewish Healing, New York; Rabbi Samuel Weintraub, Kane Street Synagogue, Brooklyn; Rabbi Mimi Weisel, Jewish Community High School of the Bay, San Francisco; Rabbi Lew Weiss, IHC, Indianapolis; Rabbi Zari Weiss, Rodef Tzedek, Seattle; Rabbi Michael White, Temple Sinai of Roslyn, Roslyn; Rabbi Nancy Wiener, Hebrew Union College-Jewish Institute of Religion, New York City; Rabbi Dan Wigodsky, Riverdale; Rabbi Jeffrey Wildstein, Temple Israel, Minneapolis; Rabbi Avi Winokur, Society Hill Synagogue, Philadelphia; Rabbi Irvin Wise, Adath Israel Synagogue, Boulder; Rabbi Jonathan Wittenberg, The New North Masorti London Synagogue, London; Rabbi Jeffrey Wohlberg, Adas Israel Congregation, Washington; Rabbi Arnold Jacob Wolf, Rabbi Emeritus, K.A.M. Isaiah Israel Congregation, Chicago; Rabbi Joseph Wolf, Havurah Shalom, Portland; Rabbi Peretz Wolf-Prusan, Congregation Emanu-El, San Francisco; Rabbi Bridget Wynne, Kehilla Community Synagogue, Berkeley; Rabbi Moshe Yehudai; Rabbi Daniel G. Zemel, Temple Micah, Washington; Rabbi Moshe Zemer, Director, Institute of Progressive Halakhah, Tel Aviv Israel; Rabbi Irwin Zepfowitz, The Community Synagogue, Port Washington; Rabbi Shawn Zevit, Jewish Reconstructionist Federation, Elkins Park; Rabbi Laurie Zimmerman, Congregation Shaarei Shamayim, Madison; Rabbi Michael Zimmerman, Congregation Kehillat Israel, Lansing; Rabbi Henry Zoob, Temple Beth David, Westwood; Rabbi David J. Zucker, Shalom Park, Aurora.

Cantors

Cantor Shoshana Lash, Temple Ner Tamid, Bloomfield; Cantor Barbara Ostfeld, American Conference of Cantors, Williamsville; Cantor Jodi Schechtman, Temple Beth Am, Framingham; Cantor Kerith Spencer-Shapiro, Congregation Adas Emuno, Leonia; Cantor Iris Beth Weiner, Kehillat Mevakshei Derech, Jerusalem.

Rabbinical Students

Student Susan Averbach, Kol Hadash—Society for Humanistic Judaism, San Francisco; Student Leah Doberne-Schor, Hebrew Union College—Jewish Institute of Religion, Brooklyn; Student Joshua Feigelson, Riverdale; Student Daniel Friedman, Yeshivat Chovevai Torah, New York; Student Will Friedman, Yeshivat Chovevei Torah, Rego Park; Student Alexandria Shuval-Weiner, Hebrew Union College—Jewish Institute of Religion, Manhattan Beach.

SALUTING MEG MCCRUMMEN AND THE STUDENT BODY OF ST. PAUL'S EPISCOPAL SCHOOL IN MOBILE, ALABAMA

HON. JO BONNER

OF ALABAMA

IN THE HOUSE OF REPRESENTATIVES

Thursday, November 17, 2005

Mr. BONNER. Mr. Speaker, last Friday, Americans from all walks of life—and from all corners of this great country—celebrated Veterans Day 2005.

In our largest cities and our smallest towns alike, people paused, even if for just a moment, to say thank you to the men and women who over the years have helped to keep America free and strong.

Some communities held parades; others held rallies or prayer vigils, especially for the men and women who are currently fighting for freedom in places like Iraq and Afghanistan.

And true to what living in a free country is all about, there were also the occasional signs of protests from people in some parts of the country who oppose our current involvement in the global war on terrorism or, for that matter, oppose anything the majority of Americans support.

At St. Paul's Episcopal School in Mobile, I had the opportunity to wear the hat of a proud parent as the student body held what has become a tradition, the annual St. Paul's school-wide assembly. This year's assembly focused on the meaning of patriotism, as well as a salute to our veterans, a number of whom were in attendance.

Mr. Speaker, last Friday was a beautiful day in Mobile and everyone in attendance witnessed a wonderful tribute to our country, led entirely by the student body. The presentation by the music department set the tone early on with patriotic songs filling the air. It was truly a "Kodak moment" of pride in America.

Naturally, Janée and I were especially proud when it came time for our own 4th grader to represent her class and tell about what patriotism means to her. While admitting some degree of prejudice, we were especially proud because Lee wrote her paper on her own, without either her mother or daddy's input. That seemed to make her teacher, Mr. Fricke, pleased as well.

All of the students who took part in Friday's tribute did a great job. Every parent, grandparent, teacher and friend had to be full of pride as the words of more than a dozen young people were somehow woven together to make a beautiful quilt of patriotism and love of country.

While everyone did a superb job, one young lady, Meg McCrummen, a St. Paul's junior who is secretary of the Student Government Association, perhaps captured the moment as well as any I have ever heard with her essay on patriotism. It is as follows:

"For the love of her country, Rosa Parks endangered her life for freedom; for the love of his country, George Washington turned down a real chance for great power because he knew America didn't need a king; for the love of his country, Jeremiah Denton endured torture in the Vietnam War, saying he was 'honored to have had the opportunity to serve [his]

country,' for the love of their country, people from all over America have come to the Gulf Coast to help clean up the mess left from hurricanes; for the love of their country, individuals support candidates whom they believe will lead America well.

"Patriotism goes far beyond wearing red, white and blue on the Fourth of July; it is a very personal response of gratitude to America. Loving America doesn't at all mean blindly agreeing with leaders. Patriots often speak out against the government they believe is wrong—but it means acknowledging the tremendous gift of being American.

"Every person here is blessed by the fact that we are American. There is a contagious spirit of justice and goodwill that is evident throughout our history of dealing with people. Our country is the envy of many others, and we know freedoms that some foreigners only dream of.

"But where does that leave us, here at St. Paul's? When asked by his wife on Election Day who she should vote for, a soldier on active duty in Iraq replied, 'You vote for whom-ever you want to . . . that's why I'm over here fighting.'

"Is there something worth fighting for? He believes so. I believe so.

"If not with guns, fight with service to our community. If not in Iraq, then fight injustice in Mobile. And so, I challenge you to pray for our leaders, love America actively, and be thankful for the men and women that saw fit to sacrifice their lives for her freedom."

Well said, Meg. Well said.

A TRIBUTE TO LOUISE WILLIAMS BISHOP

HON. ROBERT A. BRADY

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, November 17, 2005

Mr. BRADY of Pennsylvania. Mr. Speaker, I rise to honor my State Representative, Louise Williams Bishop upon her receipt of the Outstanding Community Leader award from the Friends of Labor Committee of Laborers' Local 332. This amazing woman has simultaneously distinguished herself in three separate careers: as a broadcaster, a Baptist minister, and a State Representative. It defies the imagination even further to realize that she achieved all of this while raising four children.

Within a few years of graduating from high school, Louise Bishop was named the 'Youngest Voice in Radio,' earned a degree from the American Foundation of Dramatic Arts, and later was awarded both an Honorary Doctorate of Humanities from Monrovia College and an Honorary Doctorate of Law from Eastern University. From the success of her own career, Louise has nurtured the careers of world-famous recording artists, including stars such as Aretha Franklin.

Called to the ministry early in life, Louise was ordained as a Baptist minister in 1978. A similar inspiration to benefit the community at large later led her to run for public office, and she was elected to the Pennsylvania State House of Representatives in 1988. The voting public already knew her for her good works as