

church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our church membership."

From this beginning, the Church of Jesus Christ of Latter-Day Saints developed a detailed system for social assistance that favors work instead of welfare. It has proven extremely practical and effective in helping vulnerable people. This I know from my own personal experiences.

In the late 1940s, when I was about eight years of age, my father roused me out of bed one early Saturday morning and announced that we were going to the stake (roughly analogous to a diocese) welfare farm. This was an exciting prospect; I had never visited a farm and I eagerly anticipated seeing many creatures of my imagination. However, when my father and I arrived at the enterprise on the far west side of Salt Lake City, I was surprised not only by the lack of farm animals but by the large machete I was given. There ended the fun. For the remainder of that Saturday my father and I, along with several other men and their sons, harvested heavy, dirty sugar beets by hand, throwing them into the back of a three-quarter-ton truck. After hefting those beets I never felt the same about sugar again. I did, however, acquire a healthy respect for the life of a farm boy.

Later, a few years after my family had moved to Washington, D.C., the assignment came again to work on the stake welfare farm. This time, however, I held no illusions. I braced myself to work in the intent heat and 95 percent humidity that only the Washington area can promise in July. Throughout that day, which still ranks as one of the hardest episodes of labor I can remember, my father and I toiled in the fields digging fence-post holes.

It was with a little sadness that I later learned that this stake welfare farm had been sold, with a large dairy farm on Maryland's Eastern Shore acquired in its place. When I returned to Washington after graduate school, I spent many more Saturdays cleaning barns and pouring cement at the dairy farm.

When I turned 12, I became a deacon in the church like other boys of my age. One of my first assignments was to visit about eight families in our local congregation on the first Sunday of every month. My purpose in going was to collect from these families a "fast offering"—a cash contribution from each household equal to the value of two meals skipped by that family on the first Sunday of the month, known as Fast Sunday. I traveled by bicycle, and at the end of the afternoon I would bring all the offerings back to the bishop at the meetinghouse. These contributions created a pool of funds for our bishop to use in providing assistance to needy families in our ward. Although I did not know who these families were, I knew that our wise bishop would put the funds to good use.

When I was 34, the leadership of the church asked me to serve as bishop of my ward. One of the key assignments I was given, like all other bishops in the Church of Jesus Christ of Latter-Day Saints, was to assume direct responsibility for the physical welfare of the nearly 600 members of the congregation. I quickly learned that the physical welfare of my charges was an important influence on their spiritual welfare.

The good people of my ward were from all walks of life. Some were reasonably affluent, many were not. More than a few, especially young families, struggled. One adult member of my ward was retarded and living alone. Another was severely overweight, without family or transportation, and virtually unemployable. Over the five years of my serv-

ice I spent an enormous amount of time administering to the many needs of these people.

One day, after I had been bishop for only about four months, one of the very faithful men in my ward came to see me. He had been assigned as the "home teacher" to several families, and, as such, he visited these families faithfully each month on my behalf. This man said to me, "Bishop Hardy, I am concerned about one of my families. The husband is out of a job, and his spirit and self-confidence are broken." I knew the man's name at once, and was distressed that I had not been perceptive enough to detect that the family was in difficulty.

I immediately visited the man and his wife and confirmed that they were without the basic necessities of life. Their pantry was bare. All of their meager income went toward paying rent, now in arrears, and for gasoline so the man could search for work. And that search was not proving successful. That evening, I immediately called the very capable president of our ward's women's auxiliary, known in our church as the Relief Society, and asked her to also visit the home so that this family's immediate needs could be confidentially assessed. By noon the next day this was done. Counseling was begun, and a list of commodities and other necessities that this struggling family would need was compiled. By five o'clock in the evening, the Relief Society president and the wife in the family had driven to our regional bishops' storehouse facility and filled a large order of foodstuffs and other commodities to sustain that family of five for a period of time.

A few days later, by prearrangement with the husband, I contacted the man's older brother living in the southwest and inquired about the extended family's ability to be of assistance to their kin. To my joy I received a commitment from them to donate not only cash assistance to their brother but also a good used automobile to replace the family's old car, which was not worth fixing. Then I asked a capable young attorney in my ward to help me prevent the family from being evicted from their rented townhouse; he was able to work out a rent moratorium with the landlord. From the Fast Offering funds donated by members of my congregation I advanced a deposit of one month's rent so that the landlord would feel a sense of commitment. Also from Fast offering funds I made several direct payments to the electric utility and to several physicians, in order to free up the family's meager cash resources for other purposes.

As is the practice in our church, I asked the man and his wife if they would perform some church service to partially recompense for the assistance that they received. I asked the man if he would undertake a project to repaint one of the long hallway walls in our ward meetinghouse. This assignment was accepted and the work was performed over the course of several Saturdays.

A member of our ward who had been assigned to serve as an employment specialist then began turning over to this man every possible job lead. Before we could succeed at this, however, the man's own extended family found him employment in the Southwest. I still hear from him every Christmas and can report that he has been gainfully employed ever since his crisis, and is a productive member of our church and society.

At every turn the LDS church teaches the dignity of work and the importance of personal industry. Work is emphasized as a ruling principle in the lives of all of our believers. I learned this lesson as part of a religious congregation, through personal labor in the church welfare system, and through my participation in our system of financial

and service offerings. Work is basic in the doctrine of our church, and the virtues of work—and the cursedness of idleness—are taught to Latter-Day Saints at a young age.

More generally, the members of our church are taught to be self-reliant. Coming in part from our pioneer traditions, the importance of self-reliance and personal independence receives great emphasis. Spencer W. Kimball, a recent church president, taught that:

The responsibility for each person's social, emotional, spiritual, physical, or economic well-being rests first upon himself, second upon his family, and third upon the church if he is a faithful member thereof. No true Latter-Day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else.

Our emphases on work and self-reliance lead directly to a third requirement in church teaching—that of provident living. This means we must train members, from youth, to live within their means; to avoid unnecessary debt; to adopt on a family basis the principle of the "storehouse," which encourages laying up a year's stock of food, commodities, and financial resources against a time when they may be needed.

These work- and independence-based principles inoculate most church members from serious problems of economic security. And where personal welfare problems do crop up, our vast system of temporary church assistance and guidance back toward work is able to ease most situations without any involvement by the government. This is not mere rhetoric. Last year within the United States alone, 35,207 of our unemployed members were placed in gainful employment through the church's employment centers. In addition, over 1,500 so-called "unemployable" persons were placed in jobs, with more than 85 percent still working at the same business over one year later.

I have seen the LDS church welfare assistance system in action. I learned its principles as a child; I taught them as a full-time missionary for the church as a young man overseas; I have administered the system at the grassroots level as a church bishop. This system works because it is focused on the self-worth of the individual, and because it is administered as a part of religious practice at the local level.

Ours is a program built on work, self-help, personal dignity, and redemption. I have seen it succeed. And I know that many of its principles could be applied to the world at large.●

TRIBUTE TO COL. ROBERT F. BEHLER

Mr. THURMOND. Mr. President, each of us has found cause to use the services of congressional liaison offices that have been set up by Government agencies to assist us in servicing our constituents and managing the affairs of the Nation. Almost without exception, the men and women who staff these offices are individuals who are competent, polite, and eager to serve. I rise today to pay tribute to a person who has met and exceeded those characteristics, the Chief of the U.S. Air Force Office of Senate Liaison, Col. Robert F. Behler.

Known, liked, and respected by Senators and staffers, Colonel Behler has spent the last 2 years representing the Air Force and striving to meet the needs of the Members of this Chamber.

Always maintaining the highest degree of professionalism, Colonel Behler ensured that he and those under his direction responded to our queries quickly and completely. As the chairman of the Senate Armed Services Committee, I greatly appreciated the commitment that Colonel Behler and his staff made to their jobs and I hope that his successor will maintain the same sense of duty and responsibility.

Soon Colonel Behler will take command of the 9th Reconnaissance Wing at Beale Air Force Base, CA. This will certainly be an important and challenging assignment, but one I am confident he will quickly master and at which he will excel. I wish him the best of luck in his new assignment and in the remainder of his career.

THE BAD DEBT BOXSCORE

Mr. HELMS. Mr. President, as of the close of business yesterday, September 7, the Federal debt stood at \$4,968,651,845,437.79. On a per capita basis, every man, woman, and child in America owes \$18,861.09 as his or her share of that debt.

WELCOMING HIS HOLINESS THE DALAI LAMA

Mr. SANTORUM. Mr. President, I ask unanimous consent that the Senate proceed to the immediate consideration of Senate Resolution 169, submitted earlier today by Senator THOMAS.

The PRESIDING OFFICER. The clerk will report.

The assistant legislative clerk read as follows:

A resolution (S. Res. 169) expressing the sense of Senate welcoming his holiness the Dalai Lama on his visit to the United States.

The Senate proceeded to consider the resolution.

Mr. THOMAS. Mr. President, I am today joined by the distinguished chairman of the Foreign Relations Committee Senator HELMS, the equally distinguished ranking minority member Senator PELL, and Senators MACK and D'AMATO to introduce a resolution welcoming the visit to the United States this week and next of His Holiness the Dalai Lama.

The story of the 14th Dalai Lama is one with which I believe we are all familiar. Exiled from his homeland along with over 100,000 of his fellow Tibetan citizens, repeatedly frustrated and rebuffed in his sincere efforts to resolve their differences with the Chinese Government, His Holiness has never wavered in his determination to bring freedom and the full panoply of human rights to his people. His commitment to nonviolence in pursuit of the goal, even in the face of consistent provocations, has never faltered and earned him the Nobel Peace Prize.

For 45 years since the forcible invasion and occupation of their country by the Chinese People's Liberation Army,

Tibetans have been subjected to systematic abuses and human rights violations. Those 45 years have seen the deaths of tens of thousands of Tibetans, the destruction of thousands of their temples and monasteries, the imprisonment of their religious and political figures, the forced sinocization of their country, and the systematic destruction of traditional Tibetan culture.

Despite hollow Chinese declarations to the contrary, the present state of human rights in Tibet is deplorable. The Chinese Government continues to arrest and imprison Tibetans solely for their religious beliefs or for the peaceful expression of political dissent. Yesterday, the Subcommittee on East Asian and Pacific Affairs which I chair held a hearing on Tibet. Witnesses presented ample evidence of these continuing abuses; Mr. Gendun Rinchen, a former political prisoner in Tibet, very recently escaped across the Himalayas into India and flew here this week to provide us with firsthand testimony on the plight of the Tibetan people.

Mr. President, the resolution is fairly self-explanatory. It extends the welcome of the Senate to His Holiness the Dalai Lama, urges the President to meet with His Holiness and to encourage the Chinese Government to sit down at the negotiating table with the Tibetan Government-in-exile, and reminds the Tibetan people that as they move forward in their struggle the Congress and the American people stand with them.

In closing, I note that one of the central tenets of Tibetans' Buddhist belief is that life and its sufferings are transitory; this has allowed them to remain remarkably restrained since the invasion. I sincerely hope that sometime soon the Chinese Government will see fit to sit down with His Holiness and negotiate an end to the present unacceptable and untenable situation so that the Tibetan people no longer have to be patient in their suffering.

Mr. President, I urge the adoption of the resolution.

Mr. SANTORUM. Mr. President, I ask unanimous consent the resolution be considered and agreed to, the preamble be agreed to, the motion to reconsider be laid upon the table, and any statements related to the resolution appear at the appropriate place in the RECORD.

The PRESIDING OFFICER. Without objection, it is so ordered.

The resolution (S. Res. 169) was agreed to.

The preamble was agreed to.

The resolution, with its preamble, reads as follows:

Whereas historically Tibet has demonstrated those attributes which under international law constitute statehood: it has had a defined territory and a permanent population; it has been under the control of its own government; and it has engaged in, or had the capacity to engage in, formal relations with other states;

Whereas beginning in 1949 Tibet was forcibly and coercively invaded and occupied by the People's Republic of China;

Whereas under the principles of international law Tibet is an occupied country and its true representatives continue to be His Holiness the Dalai Lama and the Tibetan Government-in-exile, which the Congress has recognized on several occasions;

Whereas the Tibetan people are historically, territorially, and culturally distinct from the Chinese population in the People's Republic of China and were forcibly incorporated into the People's Republic of China;

Whereas the Tibetan people are entitled to the right of self-determination as recognized in 1961 by the United Nations General Assembly in Resolution No. 1723;

Whereas instead of being afforded that right they have been subjected to repressive actions on the part of the Government of the People's Republic of China, which have resulted in the deaths of countless Tibetans, the destruction of over 6,000 temples and monasteries as well as much of Tibet's unique cultural and spiritual patrimony, the flight of the Dalai Lama and over 100,000 Tibetans from their homeland, the established in Tibet by the Chinese of a consistent and well-documented pattern of human rights abuses including numerous violations of the United Nations Declaration on Human Rights, and the settlement of thousands of Chinese in Tibet in an effort to reduce Tibetans to being a minority in their own land; and

Whereas this September His Holiness the Dalai Lama will be making his first extended visit to Washington, DC, since 1993; Now, therefore, be it

Resolved, That the Senate—

(1) warmly welcomes His Holiness the Dalai Lama to the United States;

(2) urges the President to meet with His Holiness the Dalai Lama during his visit to discuss substantive issues of interest to our two respective governments, and to continue to encourage the Government of the People's Republic of China to meet with the Dalai Lama or his representatives to discuss a solution to the present impasse in their relations; and

(3) urges His Holiness the Dalai Lama to remind the Tibetan people that, as they move forward in their struggle toward preserving their culture and regaining their freedom, the Congress and the American people stand with them.

APPOINTMENT OF CONFEREES— H.R. 1530

The PRESIDING OFFICER. The Chair will appoint conferees on H.R. 1530.

The PRESIDING OFFICER (Mr. SMITH) appointed Mr. THURMOND, Mr. WARNER, Mr. COHEN, Mr. MCCAIN, Mr. LOTT, Mr. COATS, Mr. SMITH, Mr. KEMPTHORNE, Mrs. HUTCHISON, Mr. INHOFE, Mr. SANTORUM, Mr. NUNN, Mr. EXON, Mr. LEVIN, Mr. KENNEDY, Mr. BINGAMAN, Mr. GLENN, Mr. BYRD, Mr. ROBB, Mr. LIEBERMAN, and Mr. BRYAN conferees on the part of the Senate.

UNANIMOUS-CONSENT AGREEMENT

Mr. SANTORUM. Mr. President, I ask unanimous consent following the third rollcall vote on Monday, the Senate resume consideration of the Feinstein amendment, No. 2469, there be 30 minutes to be equally divided between Senators HUTCHISON and FEINSTEIN, and that the vote occur on or in relation to that amendment following the conclusion or yielding back of time.