

Current Chapter 12 bankruptcy law helps farmers restructure their debts to allow them to keep farming during the toughest times. We need to permanently extend this law because it works. Families are able to save their farms and map out a manageable repayment schedule. And we have seen that creditors are comfortable with this debt reorganization approach because it simply allows families to lengthen the period they have to repay their loans.

IN HONOR OF POLICE OFFICER
DANIEL ALDAY AND HIS 26
YEARS OF SERVICE TO THE
RESIDENTS OF MILPITAS, CA

HON. FORTNEY PETE STARK

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. STARK. Mr. Speaker, I would like to honor Officer Daniel Alday, a dedicated member of the Milpitas Police Department for over two decades. Officer Alday retired on February 14, 1999 and will be honored later this month by the Milpitas Police Department.

Office Alday joined the Department on January 31, 1977, after four years of experience as a County Animal Control Officer. Officer Alday's bilingual abilities were a great asset to the Department over the years. His ready assistance was much appreciated by other officers and the Hispanic community.

Office Alday was a K-9 officer from 1980 to 1983. During this time, he and his dog were productive in locating and apprehending suspects; they received numerous commendations from the community, and neighboring police agencies.

From 1983 to 1992, Officer Alday served in the traffic division as a Motorcycle Traffic Officer. He attended the California Highway Patrol Academy for motorcycle training, and surpassed their rigorous requirements. During his tenure as a traffic officer, Officer Alday was certified by the courts as an expert in DUI cases. He advanced to accident reconstructionist after completion of accident reconstruction school and certification by the State of California.

From 1989 to 1996, Officer Alday served as a hostage negotiator. He assisted in many difficult situations that ended peacefully.

Officer Alday returned to patrol in 1992 and was selected for the position of DARE Officer. In 1994, Dan was assigned to the Public Relations Unit as a DARE Officer. He taught the DARE curriculum each year to four elementary schools, where he was instrumental in bringing new ideas to the DARE program. DARE activities included Skate Night for DARE students, lunch with the DARE Officer, and slide presentations of Student DARE activities that promoted parent participation to DARE graduations.

Officer Alday's duties also included giving safety presentations to women's groups, businesses, and the community-at-large. He also conducted Mock Robbery Training courses for bank employees. Officer Alday continued to receive commendations from the community during his time with the Public Relations Unit.

Regrettably, Officer Alday's police career is ending early because of a job-related injury. He has been an asset to the Milpitas Police Department because of his long-term service

to the community. His contributions are numerous and his example is an inspiration. I join the Milpitas community in applauding Officer Alday's dedication, expertise and achievements. I wish him continued success in his future endeavors.

THREE-MONTH EXTENSION OF RE-
ENACTMENT OF CHAPTER 12,
TITLE II, UNITED STATES CODE

SPEECH OF

HON. RON KIND

OF WISCONSIN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, March 9, 1999

Mr. KIND. Mr. Speaker, I rise today in support of H.R. 808, a measure that would extend by an additional 3 months the Chapter 12 farm bankruptcy code. This legislation is a stopgap measure that would continue the program past its April 1 expiration date.

Farmer friendly bankruptcy and reorganization provisions are needed now more than ever before. This past Friday, dairy farmers saw their price collapse by 39% as the February Basic Formula Price fell to \$10.27 per hundredweight, a \$6 decline from the preceding month.

When Congress originally passed the Chapter 12 farm bankruptcy code in the mid-1980s they realized that our nation's family farmers oftentimes face economic difficulties that were not of their making and are essentially out of their control. The prices of nearly all commodities including livestock, milk, grains and feedstuffs were or are at near record low prices. As a result, it is imperative that Congress work to create federal financial mechanisms that recognize these difficulties.

Mr. Speaker, I am happy to join my colleagues in supporting this worthwhile measure.

HONORING THE JAMES H. QUILLEN
COLLEGE OF MEDICINE AT EAST
TENNESSEE STATE UNIVERSITY
IN COMMEMORATION OF ITS 25TH
ANNIVERSARY

HON. WILLIAM L. JENKINS

OF TENNESSEE

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. JENKINS. Mr. Speaker, I rise today to honor the James H. Quillen College of Medicine at East Tennessee State University located in the First District of Tennessee. This month, the Quillen College of Medicine celebrates its 25th anniversary.

The College of Medicine at East Tennessee State University was established in March of 1974 by the Tennessee General Assembly. It was formally dedicated as the James H. Quillen College of Medicine in honor of the tireless efforts of my predecessor and friend, Congressman James H. (Jimmy) Quillen, who served the First District with distinction for 34 years. Congressman Quillen recognized the severe shortage of primary care physicians in the 1970's, especially in many of the rural areas in East Tennessee, and was instrumental in the efforts to establish this school.

In August of 1978, the first class of 24 students enrolled at the College of Medicine.

Since their graduation in 1982, the college has awarded more than 850 Medical Doctor degrees, including a significant number of resident physicians, fellows, and biomedical students. A substantial number of these students are serving the health care industry today as primary care physicians, filling many of the shortages which led to the creation of the institution in 1974.

The Quillen College of Medicine remains focused today on primary care and has earned notes of recognition by several national organizations and publications for the institution's successful rural medicine programs and its efforts to train more primary care physicians.

One of the more innovative approaches utilized by the Quillen College of Medicine is its utilization of the region's hospitals. Rather than having one teaching hospital, East Tennessee State University has affiliated itself with nine area hospitals, providing its students with access to more than 3,000 beds in the areas and training in every area of primary and tertiary care medicine. Furthermore, the immediate success of the college in its primary care work led to the receipt of the largest grant in the university's history, \$6 million in 1991 from the W.K. Kellogg Foundation. This financial support allowed the college to move into two additional rural communities in the First District, training over 80 students on site using a team approach in which the medical, nursing, and public and allied health students learn together.

The ETSU Quillen College of Medicine continues to expand its scope while remaining focused to its original purpose of creating primary care physicians. All of the teaching and research facilities at the university and its affiliated hospitals are fully supported by modern classrooms, laboratories, and clinical facilities. New facilities are being built to serve the expanded demands of this popular school, and I am confident that the Quillen College of Medicine will continue to meet the growing needs of the health care industry in the next millennium.

Mr. Speaker, I am proud of the great accomplishments of the James H. Quillen College of Medicine in its 25th year of existence. It has served the region and the country well, providing a wealth of trained, experienced doctors to serve our health care needs. Its presence has been a leading force in revolutionizing the health care industry in the Upper East Tennessee/Southwest Virginia region. There will be many great things to come from this fine institution, and it is my hope that my colleagues here in the Congress will join me in honoring the college's alumni, students, residents, fellows, faculty, staff, and others for their past and future contributions to improving health care in America.

A TRIBUTE TO ROBERT L. OZUNA

HON. JERRY LEWIS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. LEWIS of California. Mr. Speaker, I rise today to pay a heartfelt tribute to Robert L. Ozuna, Chief Executive Office of New Bedford Panoramex Corporation from 1966 to date. My good friend died on Saturday, March 6, 1999, at Queen of the Valley Hospital in West Covina at the age of 69.

Robert Ozuna was the oldest of four children born in Miami, AZ to Mexican-American parents. In 1940, after his father's early death, the family moved to East Los Angeles where he grew up with his mother, brother, and two sisters. Robert was required to seek steady work at an early age to assist the family in meeting their financial burdens.

Robert Ozuna emerged as one of the leading Mexican-American entrepreneurs in Southern California as Founder and President of New Bedford Panoramex Corporation (NBP). He gained his business experience on the job and his engineering education by attending night school in the California community and junior college system.

In 1966, Mr. Ozuna began to build his company with a second mortgage on his residence, a few electrician's hand tools, hard work and entrepreneurial instincts into the thriving electronic manufacturing business it is today in Upland, CA. NBP engages in the design, development, and manufacturing of electronic communication systems and remote monitoring systems for its primary client, the U.S. Government.

Mr. Ozuna's hard work and dedication has been rewarded by receiving the Department of Transportation Minority Business Enterprise Award in both 1987 and 1991. He received the Air Traffic Control Association Chairman's Citation of Merit Award in 1994. He continued to be an active member of the California Chamber of Commerce for various cities and a founder of Casa De Rosa Annual Golf Tournament which he instituted to raise funds for the Rancho de Los Niños Orphanage in BajaMar, Mexico.

As industrious as he has been in business, he has been equally involved in sharing his prosperity with many philanthropic activities in his community. He is the sponsor of many events in the Hispanic neighborhood where he grew up and was a founding director in the East Los Angeles Sheriff's Youth Athletic Association, which promotes educational, athletic and drug awareness programs for more than 60,000 youths in the Los Angeles Metropolitan area.

Robert Ozuna is remembered by his employees at New Bedford Panoramex Corporation as a handsome man who had a passion for life. His concern for his employees and their families along with his abundant generosity to them was always present.

Robert Ozuna was married for 35 years to Rosemary, who passed away in November 1998. He is survived by his mother, Amelia Ozuna; his sons, Steven Ozuna and Jeff Dominelli; his daughters, Nancy DeSilva and Lisa Jarrett; his sisters, Lillian Gomez and Vera Venegas; and his brother, Tony Ozuna. He also leaves eight grandchildren.

Mr. Speaker, Robert Ozuna epitomized the American Dream. It is a dream that promises that any citizen of this country can achieve anything to which he or she aspires, as long as they work hard and play by the rules. Robert Ozuna achieved that dream and he will be greatly missed. I ask my colleagues to join me in paying tribute to him today.

"A SENSE OF AUTHENTIC
FREEDOM"

HON. HENRY J. HYDE

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, March 10, 1999

Mr. HYDE. Mr. Speaker, on Sunday October 4, 1998, Francis Cardinal George, OMI, the Archbishop of Chicago, delivered the homily at St. Matthew's Cathedral in Washington, D.C. at the annual Red Mass, celebrated on the Sunday prior to the first Monday in October, which traditionally marks the opening of the Supreme Court's new term.

I am pleased and honored to place into the RECORD the text of Cardinal George's inspiring remarks, for the edification of my colleagues: "Homily, 1998 Red Mass."

RED MASS

(By Francis Cardinal George, OMI)

Your Eminence, Cardinal Hickey. Your Excellency, Archbishop Cacciavillan. Members of the judiciary and of the bar and of the government and Congress Members of the John Carroll Society and friends.

The picture of Jesus given us by the evangelist Luke places him in the synagogue of Nazareth, his home town, ready to begin his public ministry under the inspiration of the Holy Spirit. This was to be his only, his last occasion to preach in Nazareth, for his mission took him elsewhere in Judea and Israel and, finally, to his death outside Jerusalem. In the mission and preaching of his disciples after Jesus' resurrection from the dead, Luke has Jesus taken farther: to Antioch and Corinth and Rome, to the ends of the earth.

In Luke's Gospel, Jesus does not preach until after listening and proclaiming the word of God. In the text within our Gospel text, the prophet Isaiah proclaims a time of Jubilee, of deliverance from captivity, a time of liberation; only then does Jesus speak and explain the prophet in such a way—"This day, these words are fulfilled in your hearing."—that Jesus' friends and neighbors, far from being liberated by his words, took him to the edge of the hill on which their city was built and tried to kill him. Jesus listened, he spoke, he escaped to take up elsewhere the mission given him by his Father. That mission makes possible our coming together today at this end of the earth as we and the entire world, with renewed self-consciousness as a globe, look toward the celebration of a new millennium.

If we today believe that where there is Jesus there is Jubilee, how is it that we are still enslaved? Every five years, as you may know, each bishop of the Catholic Church goes to Rome to pray at the tombs of Peter and Paul; then he goes in to talk with Peter's successor. This year, the bishops of the United States are making their visits *ad limina apostolorum*, and the bishops of Illinois, Indiana and Wisconsin made theirs together last May. When I went in to talk with the Holy Father, he listened politely as I explained that the report he had received had been drawn up by my staff since I had only recently come to Chicago. He looked at it, put it aside and asked me a single question: "What are you doing to change the culture?" I was surprised, but shouldn't have been, for the Pope has spoken often of how culture liberates us, creates the world in which what is best in human experience can be passed on and celebrated and of how, conversely, culture can also blind us, enslave us and must sometimes be changed in the light of God's word.

Taken by surprise, I spontaneously began to speak to the Holy Father about the Church's relation to the legal profession in Chicago, of the many contacts and gatherings, of the several Chicago priests who are also civil lawyers, of the pro bono work for the poor, of the Catholic law schools and of many initiatives similar to what takes place here through the good offices of the members of the John Carroll society. Then I backed up and began to explain that, in the United States, the law is a primary carrier of culture. In a country continuously being knit together from so many diverse cultural, religious, and linguistic threads, legal language most often creates the terms of our public discourse as Americans. A vocation to make and to serve the law is a calling to shape our culture.

We live in worded worlds. If there is no common language, very likely there is no common vision and citizens find themselves trapped in separate worlds. Listening to God's liberating word, in this Mass and elsewhere, believers must wonder where the language of civil law and the language of faith might share a common vocabulary. The Catholic Church has tried for some generations to speak here a language of natural law, a language that presupposes God speaks in nature as well as in history, a language, therefore, able to speak of God's ways without explicitly confessional terminology. But our various attempts have not really provided a dictionary shared between American culture and Catholic faith. The National Conference of Catholic Bishops often tries to speak the language of policy, hoping that well argued policy statements will influence legal discussion; but the common understanding generated has clear limitations. There is the language of Holy Scripture itself, common to great extent to all Christians and Jews, but the Bible's phraseology and stories are no longer common cultural parlance in our country.

Speaking, in order to be heard today, a language largely shorn of religious nuances, the believer can still ask two questions of the vision behind legal discourse:

First, can the vision of courts and legislatures expand to see at least dimly God's actions and purposes in history? Abraham Lincoln of Illinois used public language to speak of God's purpose at the end of a bloody American civil war. "With firmness in the right, as God gives us to see the right, let us strive to finish the work we are in." Lincoln, who wrestled like a biblical prophet with God's purposes in history and his judgment on this nation, grew, because of his public service, in his ability to bring together, always tentatively, the law he defended finally with his own life and God's word which, like a two-edged sword, cuts through the rhetoric of public as well as personal deceit. Lincoln knew that God judges nations as well as persons, and he forged a language which, and the end, placed even the personal liberty to which this nation was dedicated second to the designs of God himself. Are we permitted to speak similarly today or must the language of law, rather than setting us free, blind us and leave us mute in any world not constructed by our private interests and intentions?

And a second question, put to us often these days by Pope John Paul II: does the vision of the human person found in public laws and decisions adequately express what it means to be human? Do our laws not only protect contracts but also tend to force all human relations into them? Is the language of contract becoming the only public language of America? Does the model of association which is accorded public rights tend more and more to constrain or even exclude the natural family, the life of faith, cultural