

from White River, Vermont who recently won an award for a letter he wrote regarding the protection of the United States flag. Not only do I have deeply held, personal feelings on this subject, but I have also introduced a Constitutional amendment (H.J. Res. 36) to prohibit the desecration of the American flag. Millions of American men and women have died in defense of this nation and the flag that represents the history of our nation. The American flag is a national treasure and the ultimate symbol of freedom, equal opportunity and religious tolerance.

Brian's letter to his Congressman reflects these feelings and I was pleased to see a young person have such strongly held values and pride in America. Brian's value system and convictions are commendable at any age, but all the more impressive for this 8th grader. I had the opportunity to meet this young man and judging from this encounter, I know his parents must be proud of this fine young American.

I commend his letter to my colleagues. Knowing students such as Brian assures me that this country's future is in good hands.

DEAR REPRESENTATIVE SANDERS: Two hundred and twenty-five years ago, the great nation of the United States was formed. This country has had its share of wars and protests, but one act of violence that offends most Americans is flag burning. Flag burning is a way of protesting, but it is at the expense of the country's unity and it needs to be stopped.

An unfathomable number of men and women have fought and died to defend the red, white, and blue. To see not only young, but also older Americans burning flags literally makes me ashamed that these people are Americans. Former POWs have created the American flag out of dead bugs while imprisoned. For many Americans, our flag has lifted their spirits through the darkest hours of our nation's history. The American flag is not only our nation's emblem, it's a part of our everyday life.

Flag burning was not just a fad of the sixties but many people still burn flags in protest today. People defend their despicable acts by insisting that flag burning is practicing their freedom of speech. Does anyone really believe that is what Samuel Adams and Thomas Jefferson intended when they wrote the constitution of the United States of America and included the article for freedom of speech? Did they want to create one nation under God that would spit on and burn the American flag, the symbol that our forefathers died to defend? No. These acts of burning our flag have divided our country and some of the ramifications still divide Americans today.

I am writing lawmakers to bring flag burning to their attention and ask them to consider passing a new law to prosecute any person unlawfully burning or desecrating a flag of the United States. I urge you to strongly consider supporting this type of law. Burning of the American flag is an act perpetrated against both our country and government, and should be prosecuted as a federal offense. Every unjustifiable burning of the American flag is a mockery of the patriots who first died for "liberty and justice for all."

Sincerely,

BRIAN KENT.

IN HONOR OF FATHER WILLIAM
GULAS

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Friday, May 25, 2001

Mr. KUCINICH. Mr. Speaker, I rise today to honor and celebrate St. Stanislaus pastor William Gulas on his 40th anniversary of his ordination of priesthood on this 27th day of May.

Father Gulas was born in 1934 in Hazleton, Pennsylvania. His first priestly assignment was with the editorial staff of Franciscan Publishers of Pulaski, Wisconsin, as editor of "Franciscan Message." While with Franciscan Publishers, he assisted on weekends at parishes and edited other religious publications. He attended Marquette University in Milwaukee, Wisconsin, and was awarded a Master of Arts Degree in Journalism. He later taught at St. Mary's High School in Burlington, Wisconsin, and served as the Catholic Chaplain at Southern Wisconsin Colony at Union Town. His accomplishments did not go unnoticed; he soon served as President of the English-speaking Provincial Ministers of the Order of Friars Minor. In 1992, he was appointed General delegate of the Lithuanian Franciscans. His accomplishments are countless.

In 1993, Father Gulas assumed the pastorship of St. Stanislaus Catholic Church in Southeast Cleveland. One of his primary objectives was to restore the historic century-old church in Slavic Village. Father Gulas raised over \$1.3 million for the church and successfully completed the restoration on the church's 125th anniversary. St. Stanislaus was blessed and dedicated on November 22, 1998 by Cleveland Bishop Anthony Pilla.

St. Stanislaus now thrives under the leadership and direction of Father William Gulas. We as a community are grateful for his time and dedication to St. Stanislaus and Cleveland. Please join me in honoring Father William Gulas on this very special day.

SLAVERY REPARATIONS

HON. CHAKA FATAH

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Friday, May 25, 2001

Mr. FATAH. Mr. Speaker, I submit the following editorials for the RECORD.

[From the Philadelphia Inquirer, May 20, 2001]

FORWARD ON RACE—TOGETHER

Try this sometime: Say the words reparations for slavery in a crowded room.

Then watch the stereotypes and anxieties roll in like thunderheads: Hands move protectively over wallets or extend to receive a check; eyes scan the floor for an escape hatch or roll back in exasperation.

For 136 years, stereotypes and anxieties have stifled the conversation. But change is coming—and it's long overdue.

Recent investigations into race riots in places such as Rosewood, Fla., and Tulsa, Okla., have brought reparations to the fore. Businesses have apologized for slavery-era practices. The writings of people such as Randall Robinson, author of *The Debt: What America Owes to Blacks*, and conservative columnist David Horowitz have broadened

and energized the debate. A class-action lawsuit is possible. The issue will arise at a United Nations conference on racism this summer in South Africa.

But the reparations issue is too weighty, too unsettling to be left to individual communities or businesses. Books, conferences or lawsuits by themselves won't be enough.

Slavery and the century of government-sanctioned discrimination that followed were national policies that denied fundamental rights—justice, equality, freedom—to African Americans. It will take a national effort to answer for that.

An excellent starting point is a bill that U.S. Rep. John Conyers (D., Mich.) has introduced annually since 1989. It would "acknowledge the fundamental injustice, cruelty, brutality and inhumanity of slavery in the United States."

And it would create a commission to study the impact of slavery and post-Civil War discrimination and to recommend remedies.

Mr. Conyers' colleagues and President Bush, who has eloquently spoken of taking on the mantle of Abraham Lincoln, should rise to the moment and turn this bill into law.

A reparations commission, handled fairly, could give America an honest grasp of the past that would help it seize a better future. It would show how by-products of the past—stereotypes, demagoguery, denial—block the path to progress. It would allow an open airing of wrongs, not to define the country by its sins but to help Americans see history through each other's eyes.

Most of all, it would remind America that the idea of reparations is not about who gets a check. It is about justice. But if Washington can't stir itself to pass the Conyers bill on its merits, America may be forced to have this conversation anyway.

In court.

Last year, a powerhouse team of lawyers and advocates formed the Reparations Coordinating Committee. It is considering strategies to address the legacy of slavery and discrimination, including lawsuits. The group includes Randall Robinson; Harvard professor Charles J. Ogletree; attorney Johnnie Cochran; Alexander J. Pires Jr., who won a \$1 billion settlement for black farmers in a discrimination suit against the U.S. Department of Agriculture, and Mississippian Richard F. Scruggs, who helped win the \$368.5 billion tobacco settlement.

Mr. Ogletree says the committee is hoping "for a serious examination of the issues that provides some sense of healing and an ability to move forward."

Who can blame advocates for thinking of lawsuits? In the nation's civil-rights history, courts have often been the place where minorities finally got action after appeals to community conscience or legislatures failed.

But while lawsuits can further justice, they are not designed to promote healing. The best approach to reparations is one that manages to serve both those goals.

What's more, if you put the words lawsuit and reparations together, most Americans will focus on one thing: money. How much? Who gets paid? Who has to pay? Those questions get sticky in a hurry. Critics of the idea have a field day.

That's why the courts, with their adversarial tone and necessary focus on legalistic details, aren't the best venue.

It is in Congress, elected by the people to talk through America's challenges, where the nation could best begin the moral process it urgently needs.

That process has three steps—acknowledgment, atonement and reconciliation.

The idea of atonement is as delicate a part of this discussion as money. Similar questions swiftly arise. Who should atone? To