

our constitutional obligation of checking the President's unlawful attempts to assert illegitimate power.

I began my service here in 1977. Bob Byrd was the newly elected majority leader. R.C. Byrd was one of the all-time procedural experts in this body. He was a very strong personality. He would not be putting up with what this President is doing. He would not be putting up with the usurpation of the Senate's power or of the legislature's power, the Congress's power.

I call on my Democratic friends on the other side to start standing up. If they do not start standing up, I think the people are going to hold them accountable because these are separated powers and the legislative body is supposed to handle these matters and not some President unilaterally changing the law at his whimsy.

With that, I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

The assistant bill clerk proceeded to call the roll.

Mr. DURBIN. Madam President, I ask unanimous consent that the order for the quorum call be rescinded.

The PRESIDING OFFICER (Ms. HEITKAMP). Without objection, it is so ordered.

CONGRATULATING THE LAWLESSES

Mr. DURBIN. Madam President, I wish to take a moment to congratulate two long-time friends.

Sixteen years ago, after moving to America, Billy Lawless and Anne O'Toole Lawless today became citizens of the United States of America. This is a cause for celebration, not just for Billy and Anne but for the entire city of Chicago. You see, the Lawless family is part of the restaurant royalty in Chicago.

Billy and Anne and their four grown children—Billy, Jr., Amy, John Paul, and Clodagh—own and operate three of the best-loved—and my favorite—restaurants and pubs in Chicago. They are going to open another set very soon. Good food, good fun, great people, that is what the Lawless restaurants are all about. Billy Lawless is also a tireless and eloquent advocate for immigration reform.

One of the great heroes of Irish mythology is a benevolent giant by the name of Finn McCool, a great defender of Ireland.

In his younger days, Billy Lawless was a championship rower. At 6-foot-2, with a broad rower's chest and strong arms, he looks a little bit like Finn McCool. And he is chairman of the group called Chicago Celts for Immigration Reform.

But it is not just Irish immigrants Billy cares about. Billy Lawless understands that America's history of welcoming immigrants from across the globe—and he knows; he is part of it—is what makes our Nation great. He is

a great defender not just of the rights of Irish immigrants but all immigrants. So it was perfect that he and Anne swore their citizenship oaths today with 137 other new Americans from 39 different countries and 5 continents.

Billy grew up on a dairy farm in Galway, a city in the west of Ireland. In the late 1970s, he sold the farm and went into the pub business. Over the next 20 years, Billy and Anne had four children, and they owned and operated several well-known pubs and restaurants in Galway. Life was good.

Then their daughter Amy—an excellent athlete herself in rowing—won a full college scholarship to Amherst College in Massachusetts.

For years, it had been Billy's dream to open a business in America. At the age of 48, when his daughter headed off to America, he decided to give it a shot. His friends thought he was crazy. Anne waited several months before she followed Billy to the States for this venture. She wanted to make sure this wild idea had a possibility of success.

Billy looked at opportunities in Boston and Philadelphia. But on December 31, 1997, New Year's Eve, Billy arrived in Chicago. He knew he had found a new home.

Today, Chicago is home to Billy and Anne Lawless, all four of their children, and their seven American-born grandchildren. As Billy says:

I can think of no other place in the world where our family could have achieved what it has in America.

Billy and Anne, thank you and all your family for what you have given to Chicago, to Illinois, and to our Nation. You have waited a long time and worked hard for this day. Now it is here. I am proud to call you not only my friends but my fellow Americans. Congratulations on becoming citizens of the United States.

Madam President, I yield the floor and I suggest the absence of a quorum.

The PRESIDING OFFICER. The clerk will call the roll.

The assistant legislative clerk proceeded to call the roll.

Mr. REID. Mr. President, I ask unanimous consent that the order for the quorum call be rescinded.

The PRESIDING OFFICER (Mr. BEGICH). Without objection, it is so ordered.

UNANIMOUS CONSENT AGREEMENT—S. 2244

Mr. REID. Mr. President, I ask unanimous consent that at a time to be determined by me, after consultation with Senator MCCONNELL, the Senate proceed to the consideration of Calendar No. 438, S. 2244; that the committee-reported amendments be agreed to; that the bill, as amended, be considered original text for the purposes of further amendment; that the only amendments in order to the bill be the following: Coburn No. 3549, Vitter No. 3550, Flake No. 3551, and Tester No. 3552; that each amendment have 1 hour of debate, equally divided between the proponents and opponents; that there

be 1 hour of general debate on the bill, equally divided between the two leaders or their designees; that upon the use or yielding back of that time, the Senate proceed to votes in relation to the amendments in the order listed; that there be no second-degree amendments in order to any of the amendments prior to the votes; that upon disposition of the Tester amendment, the bill be read a third time and the Senate proceed to vote on passage of the bill, as amended.

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

Mr. REID. So, Mr. President, we understand that in getting this agreement, Senators should expect a rollcall vote in relation to the Coburn amendment and another rollcall vote on passage of the bill, as amended. The other amendments in this agreement are expected to be subject to voice votes.

Mr. President, we have whipped right through this very quickly, but it is an extremely important piece of work that was done on a bipartisan basis on a very, very important piece of legislation. We have to do this, this terrorism insurance. With all the things going on in the world, if we do not finish this, there will be no construction in America. We went through this a number of years ago. Construction came to a screeching halt. It was bad enough, but with this not being able to be done, it made it even worse. So we are very fortunate we will complete it next week—with this UC agreement.

MORNING BUSINESS

Mr. REID. Mr. President, I ask unanimous consent that the Senate now proceed to a period of morning business, with Senators allowed to speak therein for up to 10 minutes each.

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

EASTER HOMILY

Mr. LEAHY. Mr. President, Father O'Donovan is one of the dearest friends I have from my association with Georgetown past or present. Marcelle and I were privileged to help him celebrate his 80th birthday and join him for church the next day. His homily is truly reflective of the wonderful human he is and I wanted to share it with my fellow Senators. I ask unanimous consent that Father O'Donovan's April 27, 2014 homily be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

A JESUIT'S JOURNEY HOMILY IN DAHLGREN CHAPEL ON THE SECOND SUNDAY OF EASTER 27 APRIL 2014

Dear Friends: I beg your indulgence this morning to speak more personally than the Second Sunday of Easter would ordinarily suggest. You may permit me to do so, however, since you have come to the Hilltop not

only to help me celebrate a very “round” birthday but also to give your support to the education of young Jesuits. And so the story of this one Jesuit’s journey will be linked to that of my fellow Jesuits as well as to you, my very dear friends.

When yesterday, it seems—I entered the Society of Jesus, I was setting forth on a journey for which there were indeed words—the love of God, the service of our fellow human beings, a vowed life in the Church—but only a fairly shallow grasp of what they might mean. Yesterday, with other newly entered Jesuits, we were young, vigorous, some had great dreams, others cherished a blessed sense of duty, all sensed that somehow the life they gave to the esteemed Society of Jesus would also be found, truly, in that least Society.

And now, suddenly, I find myself . . . 80 years old. When I entered the Novitiate during the presidency of Dwight D. Eisenhower, under the papacy of Pius XII, and with John Baptist Janssens as General Superior of the Society of Jesus, order was a relative constant in our experience. Soon the constant became change. In our formative years our nation was shaken, for good and ill, by the civil rights movement, the Vietnam War, Watergate. The Second Vatican Council, with roots, we learned, in the liturgical, patristic, theological and ethical scholarship of many Jesuits among others, convened in a miraculous rush of time between 1962 and 1965. New hope dawned for the Church in the world, most of us thought, just when the world seemed most to need such a beacon. Within a decade, the journey on which we had embarked seemed to have mysteriously changed—to have become, in fact, far more an adventure. We were invited to change, too, if we were really to live in the time we were being given. Many other friends had experiences somewhat similar, not least because children change everything.

THE GOD OF TIME

The time we were being given: through it all there was this constant: the patience and fidelity of God. In the Society of Jesus we wanted liturgical participation, social renewal, a newly intimate community life. Indeed, as the Society began remarkably to appropriate the aggrionamento of the Council in its General Congregations from the 31st onward, under the new and (I deeply believe) sainted leadership of Pedro Arrupe, we were called officially and authoritatively to recognize that a community of loved sinners can only be faithful if it seeks the unloved, stands with those who have been shunned, lives but also learns in solidarity with the poor.

How clumsily, how unrealistically, with what a rush we often sought our new goals and discovered that God, the Holy Mystery who is our Absolute future, was patient with our straining time, was even taking it into God’s own life. (Some of us became aware of what can only be called God’s sense of humor before the human spectacle.) The love of neighbor which had seemed like the love of God, a moral imperative and recommended pattern of behavior, proved to be far more: the discovery of and entry into God’s own life. God was not just pleased if we could be healing, or encouraging, or messengers of justice. God was there, in the care and hope and justice, taking our time into God’s own.

For if God is eternal but also offers divine life and grace to a freely created world, then that world’s time and history, our time and history, becomes God’s time and history truly, too.

We had set off on a journey to a goal—and discovered that we were already, however and even desperately unworthily, already living in it. Through the patience of the

Great Tutor we were learning that incarnation was specific to a certain time and place—but also calls all time and space to union with it.

THE GOD OF SUFFERING

Incarnation, however, means becoming fully human, and sooner or later, one learns the cost of the endeavor. There were ghastly events in political society such as the Balkans war or the Rwanda genocide. There were what many of us considered retreats from the “aggressive fidelity” of the Council. Our own nation’s struggles with racism, sexism, and the serious poverty of many Americans seemed to fail as often as they succeeded.

But there were more personal losses as well. We lost parents and friends. We struggled with alcoholism and other addictions. Cherished projects all too often failed. The social legislation we favored did not pass. The promotion we hoped for went to someone else. Anxiety became a nearer neighbor. Many fellow Jesuits, a Provincial and not a few best friends among them, left our company. The symphony’s scherzo proved to be a threnody.

But God was patient, was indeed perhaps most patient with our suffering. The cross of Christ before which we had been encouraged to ask: “What have I done for Christ? What am I doing for Christ? What shall I do for Christ?” became something not imagined but rather our immediate experience. His suffering was ours, and ours his, because he had given himself for and to us, and had claimed us to and for him.

And so, even more miraculous than life itself, there Christ is—in the illiterate village, the anguished schizophrenic, the solitary death row, all the battlegrounds of the world—the whole Christ to whom all belong and they to him, the crucified and risen one who is never a stranger but the patient one who waits for us always—and from whose love nothing, nothing, nothing can separate us.

THE GOD OF BEAUTY

If the cross of Christ seals our time and shares our suffering, revealing the patience of God, it awakens us also, in ways I scarcely could have imagined all those years ago on this Hilltop—yesterday—to the beauty of God. Darwin wrote toward the end of his life and without apparent regret that his scientific studies had led him no longer to be able to enjoy Shakespeare. Dostoevsky, on the other hand, let Prince Myshkin speak his hope: Beauty will save the world.

For many young people, “the beautiful” is a preoccupation for an elite few. But with fellow Jesuits and so many of you here today, I have learned how wonderfully various and compelling God’s world is. My Jesuit classmates included a poet, historians, literary critics, high school and college administrators, journalists and prolific authors, theologians and philosophers, spiritual directors and retreat masters, ethicists. We have served in North America, South America, Europe, Africa and Asia. And if beauty is what arrests and compels human attention, whether in the splendor of a sunset or the sorrow of a scar, a Frederick Edwin Church landscape or a character such as August Wilson’s King Hedley II, we have seen too much marvelous variety not to have become more alert to the beauty of the artisan of it all.

It was easy enough to appreciate the harmonious, the splendid, the musical moments of our experience. Harder to recognize what distortion, darkness, dissonance reveal. But the same Spirit that establishes order can comfort tears; the Spirit that illumines can guide through the night; the Spirit that teaches song can interpret discord. The beau-

ty of God can come in the mode of fulfillment, in achieved form and luminous color and delicate balance, but also in the mode of hope, in protest against violence, in fury at injustice, in conscientious objection.

To say that the Spirit of God teaches us to see again and to hope to see wholly is not to claim completion. I find myself at 80 each year happier and more blessed to be a Jesuit priest—but journeying still. This too: beauty is always fresh, new, surprising. And if a patient God has made our time God’s own, and our suffering God’s own, then how can we not hope that in today’s liturgy indeed but one day finally and forever, God’s Spirit will teach each of us the most beautiful words of all:

Take me. I am yours.

LEO J. O’DONOVAN, S.J.

A HISTORICAL PERSPECTIVE

Mr. LEAHY. Mr. President, it is always good to have someone in the media with a sense of history. Walter Pincus demonstrates that time and again. His June 19 column in *The Washington Post* is a prime example and I ask unanimous consent that the article be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

[From the *Washington Post*, June 19, 2014]

DICK CHENEY WANTS TO FORGET HISTORY AND WRITE HIS OWN VERSION

(By Walter Pincus)

Why should anyone take seriously what Dick Cheney says about President Obama’s policy in Iraq?

In their *Wall Street Journal* op-ed this week, Cheney and his daughter Liz began by cherry-picking Obama quotes from over three years about the Islamic State of Iraq and Syria (ISIS).

That warmed-over technique is what Cheney, President George W. Bush and other top aides cleverly used with intelligence reports in the fall of 2002 as they drummed up public support for their invasion of Iraq. That, of course, set the stage for today’s terrible events.

“Rarely has a U.S. president been so wrong about so much at the expense of so many,” the Cheneys chortled. “Too many times to count, Mr. Obama has told us he is ending’ the wars in Iraq and Afghanistan—as though wishing made it so.”

Let’s return to a Dick Cheney speech on Aug. 27, 2002, in Nashville, before the Veterans of Foreign Wars (VFW) and see how many times a vice president could be “so wrong about so much at the expense of so many.”

He told his audience: “In Afghanistan, the Taliban regime and al-Qaeda terrorists have met the fate they chose for themselves. And they saw . . . the new methods and capabilities of America’s armed services.”

Here’s another applause line: “In the case of Osama bin Laden—as President Bush said recently—‘If he’s alive, we’ll get him. If he’s not alive—we already got him.’”

The Bush team never got him. Obama did.

When Cheney was speaking, bin Laden was very much alive. Al-Qaeda terrorists and the Taliban had just retreated, but they were able to regroup as the Bush team, satisfied with its “victory” in Afghanistan, had turned its attention and U.S. military forces toward Iraq.

It was in this speech that Cheney began what a former Bush chief of staff, Andrew Card, would describe as the fall 2002 public-relations plan to “educate the public” about