

was supposed to do but maybe just doing it in the most routine fashion was losing what's most important about faith, and that's the deepening and the fire that comes from having it tested, from having to worry about it, from having to think about it, from having to bat it around in your mind from time to time so that it doesn't become stale. And I suddenly saw myself as the elder son. And I thought at that time, it's time to renew my faith and not to take it for granted. And you know, it's a good thing that I did because I was soon to learn why faith is so important in your daily life.

It was about a year and a half after coming back to my faith that I lost my mother, and I can tell you that I could not have gotten through that without a strong and robust faith. You see the preparation for struggle that faith accords you is not something that you can call on the day that it happens. You have to have honed it, you have to have worked at it, it has to have become a part of you. I began to understand during that period of time when I really was experiencing the peace that passeth all understanding, that faith is honed in struggle, that Paul was absolutely right when he wrote in Romans that we are justified in faith and that struggle brings patience, and patience hope, and hope is not disappointed. Because it is in that time of struggle that we learn that we are resilient human beings, that we have at our core the ability to rebound and to go on.

Over the years, I have become more and more interested in the stories of struggle—whether it is the death of a loved one, whether it is what Colorado went through in Columbine, whether it is the struggle that interestingly built Stanford University. Do you know that Stanford University was built by Governor and Mrs. Stanford to honor their only child who died of typhoid at sixteen years old? And Mrs. Stanford writes in her letters that she wanted to die too when her son and then her husband died shortly thereafter, but she understood that her faith was telling her to go on, to pick up the pieces, to do something for other people's children. And so Stanford University was from the Stanfords a living monument to other people's children, born of the test of faith, the test that is struggle. And I began to understand too the words of an old Negro spiritual that had always been somewhat confusing—"Nobody knows the trouble I've seen. Glory Hallelujah!" What does that mean? It means that out of struggle, faith is honed.

Now why is faith honed out of struggle? First of all, because you are at that time forced to confront the relationship between faith and doubt. When my mother died, I didn't have any good answers. Did I on the one hand pray to God for understanding and on the other hand doubt why this had happened? Of course when Columbine happened, did you on the one hand pray for understanding and doubt why had it happened? But faith, and indeed the lessons of Christ teach us that faith can be strengthened by doubt. It doesn't have to be weakened by it.

Some of my favorite stories in the Bible actually come from the time when Christ is preparing to die. And when the disciples—men who had walked with Him for the entire time of His ministry, men who knew Him better than anyone else—found themselves doubting and fearful of what was to come. He said, "I'll go to prepare a place for you." They said, "Take us with you because we don't actually know where you're going." This isn't very reassuring. And of course the story of Thomas which we had always been

taught in a kind of pejorative sense "the doubting Thomas," but in fact what did Christ say? "Here, feel my side. Touch the wounds." He didn't say just "Leave." Doubt and faith have gone together from the beginning of our religious experiences. And in times of struggle, we are forced to work through our doubts in order to re-energize our faith.

Times of struggle also challenge us on the relationship between faith and reason because most of us live most of our lives in our heads. We try and understand why. And if you are like me and you live in an intellectual community, if you can't prove it, if you can't see it, then you can't possibly believe it. And yet there are those times when reason just will not do the job. I noticed the little quote by Abraham Lincoln in the bulletin this morning. "I've been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." How many times has your reason, your intellect failed you and you've had to fall back on faith? In times of struggle, we learn to trust, we learn to fall back on faith, we learn to fall back on that which cannot be seen and cannot be understood, and it makes us stronger.

Finally, in times of struggle, perhaps more than at other times, we are reminded also of the responsibilities of faith, particularly if we've been through struggles ourselves and we are called on to participate in, to be a part of someone else's struggle. And it is that relationship between personal faith and taking one's faith into the community to make it better that I want to explore for a moment now—to take the lessons and the power of faith outside of our own personal experiences and into the community at large.

Now in order to do that, you have to draw on other parts of your faith. You have to draw on what has been honed and toughened inside you when you yourself have struggled. But you also have to draw on the power that is there for you to first and foremost be optimistic. When I am very often asked what has faith done for me that is most important, I say that yes it's been there for me in tough times and struggle, but I think it's also made me an optimistic person. It's made me a person who believes that there can be a better tomorrow.

If you don't believe that faith plays its role in making you an optimistic person, think of the people who built this country and the optimism that must have come from their faith. Have you ever wondered what it must have been like to come across the Continental Divide without roads? They must have had faith that they were going to make it. They must have had optimism about what was possible on the other side. They must have gone together and indeed from that they built a great country. Have you ever wondered about the faith and optimism of my ancestors, slaves who were three-fifths of a man who endured the most awful hardships of day-to-day life and yet somehow looked optimistically to a future? They must have done it out of the strength of their faith. They must have done it out of the optimism that only faith can give.

But imparting that optimism to people who are in need, imparting the mysteries and the lessons of faith to people who are in struggle is sometimes, oddly enough, easier than imparting and using the lessons of faith in everyday life. Sometimes we mobilize to use our faith when things are tough. This city mobilized around Columbine. People are

able to bring themselves to love one another—Greeks and Turks after the earthquake in Turkey, because you're mobilized in your faith to help. But what about day to day in your interactions with people in the community? Can you mobilize your faith in the same way?

I think sometimes the biggest impediment to mobilizing our faith in our day to day interactions in trying to make our communities better is really in our lack of humility about what we as mere human beings can bring to the table. You know sometimes people of faith are wonderful at dealing with people in need. But in more normal times we're our own worst enemy because sometimes the shouting, the desire to lecture, overwhelms the desire to listen and to understand. I think sometimes that the greatest impediment to people of faith in really making a difference in their communities to people on a daily basis—not just when we need to be mobilized—is that we sometimes have trouble, as people of faith, meeting people where they are, not where we would like them to be.

And hereto, I draw on a lesson from Christ. Have you ever noticed that when Christ was interacting with people, He found a way to meet them where they were? With the rich young leader, it was confrontational—to give up everything and to give it to the poor was pretty confrontational. With Lazarus and the sisters, it was dramatic—a miracle. With the woman at the well, it was kind and understanding and quiet. How many of us as people of faith have that entire repertoire at our disposal? When we deal with people, do we ever stop shouting so loud that they can hear through us the still, small voice of calm, remembering after all that we will not personally work miracles in people's lives? That is the work of God. But if we are to be a conduit, we have to be a conduit that is willing to listen, a conduit that is willing to help with humility, and a conduit that is willing to meet people where they are.

Those I think are the lessons of faith—to hone our personal faith, to practice it every day, to pray for our leaders and for those who must carry the heavy burdens, and to try to use our faith and its lessons, not just when we need to be mobilized, but in our everyday interactions. Because only then can people of faith really make a difference in communities at home and communities abroad.

Thank you very much, and God bless you. ●

MR. LLOYD A. SEMPLE RECEIVES 2000 JUDGE LEARNED HAND AWARD

● Mr. ABRAHAM. Mr. President, each year, the American Jewish Committee's Metropolitan Detroit Chapter presents one individual with its Judge Learned Hand Human Relations Award. Recipients of this award are honored for their outstanding leadership within the legal profession, and for exemplifying the high principles for which Judge Learned Hand was renowned. I rise today to recognize Mr. Lloyd A. Semple, who will receive the 2000 Judge Learned Hand Award on June 29, 2000, in Detroit, Michigan.

Mr. Semple is the Chairman of one of Detroit's oldest and most prestigious law firms, Dykema Gossett, PLLC.

Founded in 1926, Dykema Gossett provides legal services to a broad range of clients, from international and Fortune 500 companies to individuals and small "Mom and Pop" businesses. Its mission has remained constant throughout its almost seventy-five years: to provide the best possible legal advice and service to its clients. The firm has grown over 270 lawyers strong, and now has locations in the following Michigan cities: Ann Arbor, Bloomfield Hills, Grand Rapids, and Lansing; as well as offices in Chicago and Washington, D.C. In addition, Dykema Gossett has recently gone global, forming an affiliation with a firm in Bologna, Italy.

In his time as Chairman, Mr. Semple has overseen this growth and adaptation to the "new economy" while at the same time stressing the importance of pro bono work to the members and associates of Dykema Gossett. Twice in recent years the law firm has been recognized by the Detroit Metropolitan Bar Association for its efforts in this regard. In 1998, Dykema Gossett was selected by the Business Law Section of the American Bar Association as the firm that made the most outstanding pro bono contribution in the United States in transactional and business related areas. In addition, members and associates donate their time and resources to a host of charitable and civic organizations, recognizing the importance of being not only a community member, but a community leader. Much of this is attributable, I think, to the strong leadership of Mr. Semple, and his belief that a good business should also strive to be a good neighbor.

Mr. Semple himself practices general corporate law, including acquisitions, divestitures, mergers and financings. He received his Bachelor of Arts degree from Yale University, and his Jurist Doctorate from the University of Michigan. He is a member of the Detroit Metropolitan Bar Association, the American Bar Association, and the State Bar of Michigan. He is a Director and/or Officer of Interface Systems, Inc., Sensys Technologies Inc., Tracy Industries, Inc., and Civix, Inc.

In addition, Mr. Semple serves as Chairman of the Board of Trustees of the Detroit Medical Center; Chairman of the Executive Committee of the Detroit Zoological Society; and is a Trustee of Detroit Symphony Orchestra Hall. He is the Director and Corporate Secretary, as well as a Trustee, of the Barbara Ann Karmanos Cancer Center, an organization which raises funds for the awareness and prevention of breast cancer. He has served as Chairman of the Board of Harper Hospital, Councilman and Mayor Pro Tem of the City of Grosse Pointe Farms, President of the Yale Alumni Association of Michigan and President of the Country Club of Detroit.

I applaud Mr. Semple on his many achievements within the realm of the law, and his many charitable endeavors outside of that realm. Not only the City of Detroit, but the entire State of Michigan, has benefitted from his many great works. On behalf of the United States Senate, I congratulate Mr. Lloyd A. Semple on receiving the 2000 Judge Learned Hand Award, and wish him continued success in the future. ●

MESSAGES FROM THE PRESIDENT

Messages from the President of the United States were communicated to the Senate by Mr. Williams, one of his secretaries.

EXECUTIVE MESSAGES REFERRED

As in executive session the Presiding Officer laid before the Senate messages from the President of the United States submitting sundry nominations which were referred to the appropriate committees.

(The nominations received today are printed at the end of the Senate proceedings.)

MESSAGES FROM THE HOUSE

At 11:47 a.m., a message from the House of Representatives, delivered by Ms. Niland, one of its reading clerks, announced that the House has passed the following bills, in which it requests the concurrence of the Senate:

H.R. 809. An act to amend the Act of June 1, 1948, to provide for reform of the Federal Protective Service.

H.R. 1959. An act to designate the Federal building located at 643 East Durango Boulevard in San Antonio, Texas, as the "Adrian A. Spears Judicial Training Center."

H.R. 3323. An act to designate the Federal building located at 158-15 Liberty Avenue in Jamaica, Queens, New York, as the "Floyd H. Flake Federal Building."

H.R. 4608. An act to designate the United States courthouse located at 220 West Depot Street in Greeneville, Tennessee, as the "James H. Quillen United States Courthouse."

H.R. 4762. An act to amend the Internal Revenue Code of 1986 to require 527 organizations to disclose their political activities.

The message further announced that the House has agreed to the following concurrent resolutions, in which it requests the concurrence of the Senate:

H. Con. Res. 312. Concurrent resolution expressing the sense of the Congress that the States should more closely regulate title pawn transactions and outlaw the imposition of usurious interest rates on title loans to consumers.

H. Con. Res. 333. Concurrent resolution providing for the acceptance of a statue of Chief Washakie, presented by the people of Wyoming, for placement in National Statutory Hall, and for other purposes.

H. Con. Res. 344. Concurrent resolution permitting the use of the rotunda of the Capitol for a ceremony to present the Congressional Gold Medal to Father Theodore Hesburgh.

The message also announced that the House has agreed to the amendment of

the Senate to the bill (H.R. 2614) to amend the Small Business Investment Act to make improvements to the certified development company program, and for other purposes, with an amendment.

ENROLLED BILLS SIGNED

The message further announced that the Speaker has signed the following enrolled bills:

S. 1309. An act to amend title I of the Employee Retirement Income Security Act of 1974 to provide for the preemption of State law in certain cases relating to certain church plans.

H.R. 2614. An act to amend the Small Business Investment Act to make improvements to the certified development company program, and for other purposes.

At 3:45 p.m., a message from the House of Representatives, delivered by Ms. Niland, one of its reading clerks, announced that the House has passed the following bill in which it requests the concurrence of the Senate:

H.R. 4733. An act making appropriations for energy and water development for the fiscal year ending September 30, 2001, and for other purposes.

ENROLLED BILLS SIGNED

The enrolled bill (S. 1309) was signed subsequently by the President pro tempore (Mr. THURMOND).

MEASURES REFERRED

The following bills were read the first and second times by unanimous consent, and referred as indicated:

H.R. 809. an act to amend the Act of June 1, 1948, to provide for reform of the Federal Protective Service; to the Committee on Environment and Public Works.

H.R. 4608. An act to designate the United States courthouse located at 220 West Depot Street in Greeneville, Tennessee, as the "James H. Quillen United States Courthouse"; to the Committee on Environment and Public Works.

H.R. 4733. An act making appropriations for energy and water development for the fiscal year ending September 30, 2001, and for other purposes; to the Committee on Appropriations.

The following concurrent resolutions was read, and referred as indicated:

H. Con. Res. 312. Concurrent resolution expressing the sense of the Congress that the States should more closely regulate title pawn transactions and outlaw the imposition of usurious interest rates on title loans to consumers; to the Committee on Banking, Housing, and Urban Affairs.

MEASURES PLACED ON THE CALENDAR

The following bill was read the second time, and placed on the calendar:

S. 2801. A bill to prohibit funding of the negotiation of the move of the Embassy of the People's Republic of China in the United States until the Secretary of State has required the divestiture of property purchased by the Xinhua News Agency in violation of the Foreign Missions Act.