

Ms. CORRINE BROWN of Florida. Mr. Speaker, the EPA is trying to exploit the poor people in my district for their pseudo-Nazi and Tuskegee-like studies to determine what pesticides do to infants and toddlers in Duval County Florida.

In October, the EPA received \$2.1 million to do the study from the American Chemistry Council, a chemical industry front group that includes members such as Dow, Exxon, and Monsanto Critics of the research, including some EPA scientists, claim the study's funders guarantee the results will be biased in favor of the chemical industry, at the expense of the health of the impoverished children serving as test subjects.

The families would have to keep spraying, even when the directions on the bottles say "cover all food and keep pets and children outside and away from the pesticides."

The point of the study is to determine what happens to children exposed to pesticides. There is no reason to believe that the participants would be informed about incorrect use of pesticides that would abnormally affect the children. Any change in pesticide use would skew the results.

In fact, EPA policy recommends that children be kept away from all pesticides because all pose some health risks. But the agency will not be warning parents in this study group. Doing so would interfere with the study. Infants and toddlers up to 3 years in age are involved, and the agency will warn their parents of the pesticide danger only if their children begin to show risky levels of pesticides in their urine.

There are no safeguards to prevent a family from increasing their pesticides use to become eligible for the study.

This is a low income area. \$970 over two years, plus a video camcorder is a lot of money to many people.

The EPA Press Release for this study said: "As part of this exposure study, the American Chemistry Council (ACC) has signed a cooperative research agreement with EPA to collect information on exposures of young children to several household chemicals, including phthalates, brominated flame retardants, and perfluorinated chemicals."

These classes of chemicals have been shown to have effects on male sperm counts in adults, and are known to be dangerous. The European Union is in the process of banning these drugs.

This project is symptomatic of a larger problem.

This administration has been pushing to increase human testing.

American kids should not be guinea pigs for a misguided administration proposal to help the large pesticide companies increase sales.

HONORING THE LIFE OF POPE JOHN PAUL II

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Georgia (Mr. GINGREY) is recognized for 5 minutes.

Mr. GINGREY. Mr. Speaker, I rise today to pay homage to the life of Pope John Paul II. Although I am deeply saddened by his passing on Saturday,

April 2, I join my colleagues in honoring the extraordinary life that he led.

Born in Poland in 1920, Karol Wojtyla secretly studied theology during the Nazi occupation, and then became a leader in the opposition to communism as a young priest and bishop. His elevation to the papacy in September of 1978 was full of symbolism and significance. Pope John Paul II was the first Slavic Pope and the first non-Italian Pope in 455 years. During his 26-year papacy, he led the Catholic Church and its members with dignity and conviction. He traveled more miles, gave more speeches and published more material than any of his predecessors, and ushered the papacy into the modern era.

In the insightful words of his biographer, George Weigel, his life was a witness to hope. He was a large influence in the collapse of communism in Eastern Europe and the dismantling of the Berlin Wall. His trip to his native Poland in 1979, just a year after his investiture as Pope, set the country spiritually afire against the communists and inspired the Solidarity movement on every level.

His unique relationship with President Ronald Reagan, what Time Magazine called "the Holy Alliance," enabled a bloodless end to the Cold War. President Reagan sent his top envoy, General Dick Walters, to the Vatican many times to take intelligence on the Communists to the Pope. In December of 1980, the Pope, the Reagan White House, the Solidarity movement and many other players were able to stop a planned Soviet invasion of Poland.

Pope John Paul II also made friends of the progressive Russian President Mikhail Gorbachev in the 1980s who would later tell an Italian newspaper that what happened in Eastern Europe over these last few years would have been impossible without the Pope's presence.

Pope John Paul II held a deep desire for the unity of the Christian churches, in particularly that of the Western Roman Catholic and the Eastern Orthodox Churches. He preached understanding between religions, and in his later years in the papacy, he astounded the world by visiting synagogues, mosques and Protestant churches. He sought reconciliation with the Jews, asking God's forgiveness for the sins of the Church against Christianity's "elder brother" by placing a memorable prayer on the Western Wall during a pilgrimage to the Holy Land in March 2000.

As a Catholic who served as an altar boy and attended parochial school in my youth, I recall the pride I felt when, after an assassination attempt in 1981, Pope John Paul II sought out his assailant to offer him forgiveness rather than condemnation. He leaves behind a legacy of grace and compassion.

Pope John Paul II spoke directly to the concerns of the family, understanding the family to be the foundation of a society rooted in relationships of love. He spoke frequently about human rights, especially the right to life. As a prolife obstetrician, I was inspired by his strong stance against what he referred to as a disturbing phenomenon of widespread destruction of so many human lives and the blunting of the moral sensitivity of people's consciousness because of it. He stood against this culture of death as a violation against the human person and against God, the Creator and Father. Without his tireless voice, these rights would be even further threatened.

He shows us a great example of how to live, and then how to die. With his death, the world has lost one of the great figures of our lifetime, and his leadership will be sorely missed. My prayers today are of thanksgiving for his life and service to all humankind, and that we will continue on his sacred legacy.

POPE JOHN PAUL II

The SPEAKER pro tempore. Under the Speaker's announced policy of January 4, 2005, the gentleman from New York (Mr. HIGGINS) is recognized for 60 minutes as the designee of the minority leader.

Mr. HIGGINS. Mr. Speaker, I rise today to join my colleagues in expressing the deep sorrow of the House of Representatives upon the death of the Holy Father, Pope John Paul II. As a Catholic myself, but also as a public official with a keen eye toward domestic and international affairs, I rise also to celebrate the life and the 26-year papacy of John Paul II.

As history's third longest pontificate, it was not without its faults, to be sure. All told, however, it is undeniable that the papacy of Pope John Paul II was the most significant in the 20th century and one of the most significant of all time.

Born in Wadowice, Poland, in 1920, Karol Wojtyla was a serious if nondescript youth. Young Karol enjoyed dramatics and thought of becoming an actor, but was instead called to serve the Church. Studying in secret for the priesthood as Poland was occupied by Nazis during World War II, young Karol became Father Wojtyla on November 1, 1946, and subsequently served in various capacities in his native Poland, serving under the legendary Stefan Cardinal Wyszynski, and later serving in his own right as Archbishop of Krakow, Poland.

On June 26, 1967, Archbishop Wojtyla was elevated to the College of Cardinals, receiving the Red Hat, as it is known in Vatican circles, from Pope Paul VI.

Krakow is known in official European guidebooks as the gem among European towns, although its survival

under the invasion and occupation of soldiers in the wake of World War II and during the Cold War years is often believed to be miraculous in and of itself. Whereas cities like Warsaw saw significant devastation during World War II, physically Krakow managed to survive relatively unscathed.

□ 1645

It did not emerge psychologically unscathed, however, as the Cold War years took its toll on the city and on the Polish people, scars that would take the unique vision of an electrician from Gdansk and the spiritual inspiration of a religious leader from Wadowice to finally begin to heal.

Cardinal Wojtyla continued to lead his flock throughout the Papacy of Paul VI, until its conclusion at his death in the summer of 1978. It is right here that the story of Cardinal Wojtyla's rise to the Papacy becomes most interesting.

In 1978, the Catholic Church on a worldwide scale was in need of renewal. After years of devout and faithful following of the teachings of the Church, many Catholics, particularly here in America, began to question the direction of the Church on a number of issues, including birth control, priestly celibacy, and the potential ordination of women as priests. At the time of Pope Paul VI's death, it was said by many that the Papacy required a new direction, one that was perhaps most succinctly summed up by the sociologist and journalist Father Andrew Greeley, who said that the Church needed "a hopeful holy man who can smile." In August, our Church got that man in Pope John Paul I.

Cardinal Wojtyla could not have attended the August conclave with any belief that he would be elevated to the Papacy, as there had been no non-Italian Pope in more than 450 years. Accordingly, he and his mentor, the primate of Poland, Cardinal Wyszynski, attended the conclave and participated in the elevation of Albino Cardinal Luciani, the patriarch of Venice, to the Papacy as Pope John Paul I. It is believed that Cardinal Wojtyla received votes in the initial balloting during that August conclave, but it is said that the announcement of his name did not cause the Cardinal even to raise his head from his reading. He did not, and could not, expect to be selected by his brethren, and so upon the election of John Paul I, Cardinal Wojtyla returned to Krakow, secure in the knowledge that the Church had new leadership for the foreseeable future and that he would be able to return to minister to his flock.

Then the unexpected happened, the death of Pope John Paul I after the briefest of papacies. That the cardinals would return so soon to Rome to elect yet another successor to St. Peter was shocking to say the least, but even at

that time Cardinal Wojtyla could hardly have expected to be elected. Interestingly, however, Wojtyla was age 58, an age usually considered young for a Pope; but in 1978, following the untimely death of Pope John Paul I, a new premium was placed on the health and vigor of the new Pope. In addition, Cardinal Wojtyla's reputation as an avid outdoorsman and skier continued to feed the notion that he was vigorous and able to withstand the physical challenges that would face a new Pontiff.

Not much is known of the conclave that elevated Cardinal Wojtyla to the Papacy, but much can be assumed. It can be assumed that Italian cardinals would have liked to have elected another Italian, but likely were unable to find a suitable candidate. It was at that time, it is surmised, that leaders within the College of Cardinals, including cardinals from South America, Austria and the Netherlands, saw an opportunity to elect a non-Italian as a compromise between competing factions of Italian cardinals. They joined with other cardinals to make history by electing the first Polish Pope.

We should stop to think for a moment of what occurred during this conclave. We as elected officials in the House of Representatives, each of us made the conscious decision to stand for election before our peers within our own districts. We made these decisions, all of us, of our own volition and with knowledge for the most part of the consequences of our respective decisions to run.

Cardinal Wojtyla did not have that same opportunity. As I have said, as a member of the College of Cardinals in October of 1978, Cardinal Wojtyla, despite his status as a great spiritual leader in his archdiocese, had no reason to believe that he would emerge as Pope when white smoke would emerge from the stovepipe at the top of the Sistine Chapel. He would soon be surprised.

It is believed that as the ballots were held, counted and revoted and the votes in conclave crept steadily higher and higher for Cardinal Wojtyla, he became more and more concerned. It is not known for certain, but it is believed that Cardinal Wojtyla, when he initially received the required number of votes to be elected, asked for some time to pray and contemplate the decision of whether or not to accept, and may well have asked for a final vote to confirm the cardinals' decision.

It is undeniable, Mr. Speaker, that Pope John Paul II made major contributions to the demise of totalitarian communism, a system in which the state claims ownership of everything physical and attempts to exert control over everything intellectual. In such a system, no one may express belief in anything other than Marxism, and the suppression of free thought and indi-

vidual liberty are its exclusive goals. The Church, first in Poland and then elsewhere, broke through these controls by offering people a safe place to meet and a new vision of the world. The Church soon became not only a place of worship but it became a place where writers, artists, and playwrights could have their works read, seen, and heard.

In helping to create a more open society, the priests of these churches followed the example of John Paul II, who as young Karol Wojtyla in Communist Poland, secretly studied for the priesthood and founded an underground theater. This new way of thinking was not entirely religious. The Pope traveled the world, including the communist world, speaking not only of God but of history and culture, of a new civil society steeped in openness and freedom, tempered by love, forgiveness, and understanding. This new openness had a liberating impact on the oppressed of the world and a debilitating impact on their oppressors.

In the years to come, 26 years, 5 months and 17 days to be precise, Pope John Paul II led the faithful through an incredible period in world history, helped facilitate the end of a bitter Cold War, and helped spread peace and democracy to nations across the world. The election of Pope John Paul II took on additional significance in the context of the political situation in his homeland of Poland. Pope John Paul II strongly encouraged the Solidarity movement in Poland, led by former Gdansk electrician Lech Walesa. The Holy See gave Solidarity vital material and moral support that further legitimized the movement in the eyes of the Polish population, becoming a de facto vehicle of opposition to the Communists who, though demoralized, remained in power in Poland.

I remember vividly the image of Walesa kneeling before the Pope to pay homage to him and seeing the Pope practically lift Walesa off his feet to embrace him, suspending the strict protocol of the Vatican to embrace the man who was leading millions of his fellow Poles toward a democratic state. Theirs was a struggle of common purpose and the Pope's willingness, indeed his steadfast insistence on using the weight of his Papacy as a counter to Communist aggression, was a vital component in ending Cold War hostilities and producing an independent Polish state.

This point is one of considerable interest to my own constituents in western New York. The history of Buffalo is one of rich and diverse ethnic neighborhoods, and western New York's Polish-American community is strong and proud today as it has been for generations. The pride in Cardinal Wojtyla's ascension to the Papacy in 1978 was felt by all of Polonia and all of western New York. It lasted throughout John

Paul II's Papacy and is something felt in parishes from throughout Buffalo, Erie, and Chautauqua counties.

Speaking parochially, the future Pope visited Buffalo twice as a cardinal, once in the 1960s and again in the 1970s, visiting Polish-American churches on Buffalo's east side, where parishes still exist in which mass is said in Polish. Today, just as they did in 1978, all parishes throughout Buffalo and western New York proudly celebrate the Papacy of John Paul II and the special connection that Buffalonians have to him and to his years as Pope.

We have to remember that Pope John Paul II was history's most traveled Pope and brought his message of faithfulness and hope to billions of people throughout the world, Catholics and non-Catholics alike. The Holy Father used his influence to mediate conflicts throughout the world and established diplomatic relations between the Holy See and more than 70 additional independent nations.

Pope John Paul II also reached out to many people of other faiths, including and especially to Jews, whom John Paul II thought were unfairly subjected to years of scorn and discrimination by Christians of all denominations. John Paul II led by example, becoming the first Pope to visit Rome's synagogue and by taking the necessary steps toward establishing diplomatic relations between the Holy See and the State of Israel. In the year 2000, John Paul II paid a visit to Jerusalem, visiting the Holocaust memorial in Jerusalem; and on March 23, 2000, he paid a visit to the holiest of religious sites in Judaism, the Western Wall. At the Wall, the Pope followed tradition by leaving a written prayer at the Wall itself, seeking the Jews' forgiveness for the sins of Christians over the years, the text of which prayer follows:

"God of our fathers, You chose Abraham and his descendants to bring Your name to the nations. We are deeply saddened by the behavior of those who in the course of history have created these children of Yours to suffer, and asking Your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant."

We also cannot forget that John Paul II was a great spiritual leader for the youth of the world and felt a special connection to young people in pursuing his ministry. John Paul II utilized the most modern of communication tools to bring his message forth and in the mid-1980s established Catholic Youth Days throughout the world where the youngest Catholics were encouraged to participate in the faith in a manner unlike any seen previously.

It cannot be said that John Paul II's Papacy was perfect. None, possibly save for that of the first Pope, St. Peter, could possibly attain such heights. Reductions in vocations, financial improprieties, sex abuse scan-

dals, and other issues continue to test the faith of our people; and it is unlikely that the Papacy of John Paul II, or anyone else, could deal with those concerns completely. It will be up to the new Pope, whomever he may be, to lead the Church and its faithful in the months and years to come and as a spiritual leader to help Catholics and people of all faiths to deal with the many challenges that we face.

Undeniably, Pope John Paul II's charisma and warmth drew people to his Papacy like never before. Hundreds of millions, young and old, Christian and Jew, from every corner of the world came to worship with him, and with him join together to make the world a better place. His Papacy made people feel unafraid and challenged the faithful to go unafraid in pursuit of a better life.

Before Pope John Paul's predecessor was elevated to the Papacy, he too had misgivings about assuming the mantle of leadership that his colleagues were about to confer upon him. Albino Cardinal Luciani sat fretfully during the voting, but was approached by two friendly cardinals who offered him support. One told him not to worry, because when God gives a burden, he also gives the strength to carry it. Another told him, Don't fear, the whole world is praying for the new Pope.

As the world prays for the peaceful repose of Pope John Paul, so does the world pray for his successor to effectively and faithfully lead our Church during the months and years to come. Human though he may have been, Catholics throughout the world pray for leadership for our faith provided by Pope John Paul II. While we pray for the peaceful repose of his soul, we are confident that God, upon the appearance of Karol Wojtyla at the gates of heaven, has said the immortal words, "Well done, good and faithful servant."

Mr. Speaker, I yield to the gentleman from Illinois (Mr. LIPINSKI).

Mr. LIPINSKI. I thank the gentleman for yielding.

Mr. Speaker, John Paul II was a remarkable leader whose intense faith, intellectual brilliance, and sheer physical stamina are beyond dispute. He has been an inspiration to me and to millions of others, and his leadership brought people of all faiths closer together. John Paul II was a beacon of freedom and he gave his voice to those who could not speak, especially to those who were oppressed by the brutality of Communist oppression.

In public pronouncements during his visits to Poland and at every possible opportunity, he bore a simple message: truth matters, faith matters, freedom matters and injustice must be condemned and challenged.

□ 1700

He encouraged such dissidents as Poland's Lech Walesa and Czecho-

slovakia's Vaclav Havel to live "as if" they were free, undermining the elaborate system of lies that the Communist system depended upon to survive. Once pretenses were stripped away, more and more people realized they were not alone. It was Pope John Paul II's courage and decisive action that nurtured Poland's Solidarity movement and served as a catalyst to the peaceful liberation of Poland and the fall of the Iron Curtain.

Pope John Paul II was the first Pope to truly take his papacy outside the Vatican and deliver his message all across the globe. He made an outstanding 104 pilgrimages to 129 countries. I had the privilege of seeing the Pope twice, once in 1979 at a mass at Five Holy Martyrs Parish in Chicago and once at a mass at the Vatican on Christmas Eve. I am but one of millions of people worldwide who were moved by the personal experience both of his charisma and also the truth that he spoke.

Pope John Paul II broke precedent after precedent in reaching out to those of other faiths. He was the first Pope since St. Peter to visit a synagogue and the first to visit a mosque. In an extraordinary illustration of his respect for other faiths, he issued a series of papal apologies for the Church's past treatment of Jews, for the Crusades, and for the Church's role in the post-Reformation wars of religion. He understood the critical importance of forgiveness for peace, even forgiving his would-be assassin.

While some may view the Pope's statements and actions as representing an inconsistent political ideology, the truth is that everything that John Paul II did arose from one inviolable principle: Every individual has dignity, and society must constantly strive to uphold that dignity and promote a "culture of life." He understood that if the life and liberty of each person is to be protected, this principle must motivate the actions of governments.

I join my fellow Catholics and people everywhere in mourning the passing of the Holy Father. Pope John Paul II had a remarkable and blessed life, altering history and making the world a better place. But even with his death, there are still millions, including many youth, who have been inspired by his life, who will continue to strive to carry on his good work. This is a true testament to one of the greatest figures, perhaps the greatest figure, of the 20th century.

Mr. HIGGINS. Mr. Speaker, I yield to the gentleman from New York (Mr. ISRAEL).

Mr. ISRAEL. Mr. Speaker, I thank the gentleman for yielding to me. And we all thank the gentleman for organizing this Special Order. He has already demonstrated his leadership in this Chamber simply by taking this action tonight, by leading the United

States Congress in paying special tribute and honoring the life of John Paul II.

Mr. Speaker, so much has been said on this floor, on the news channels, throughout the world about the life of Pope John Paul II. And I just wanted to share with my colleagues a reminiscence that I have. I never met the Holy Father, but I did connect to him through one profound moment that I experienced when I visited the Auschwitz death camp in January with Vice President CHENEY and two Members of this body as part of the delegation of Americans who went to commemorate the 60th anniversary of the liberation of the Auschwitz death camp. John Paul II could not attend that event. His health did not allow him to. So he sent a special message.

That camp is located near Krakow, a community in Poland that knows the Holy Father very well. And at that camp in the middle of a rather severe snow in very cold weather, a Vatican emissary read a message from John Paul II. He talked about his own visit to Auschwitz in 1979, and he talked about how, while he made that visit, which had to be exceedingly difficult for him, he stopped before a memorial and prayed in Hebrew, and then he stopped before another memorial and prayed in Polish.

John Paul II was a builder of bridges. He was a uniter. He had a deep faith and a profound belief in concepts which guide us every day right here in this body. We start every day, and every classroom, so many classrooms throughout America start every day, by pronouncing a very simple concept: liberty and justice for all. That is something that the Holy Father believed in profoundly. Liberty and justice for all.

He believed in peace, but he also had the fortitude and the compassion and the commitment and the raw courage to oppose two of the greatest evils that the 20th Century had ever witnessed in communism and nazism. He was not simply an eyewitness to those evils. There were plenty of eyewitnesses to those evils. He was a vigorous opponent of those evils, an outspoken opponent not simply when they were occurring, but even years after they occurred, because he always wanted to remind us of our moral obligation, our fundamental moral obligation, to speak the truth against evil no matter when it occurred, where it occurred, how far back it occurred.

I want to conclude by sharing with my colleagues some statements that John Paul II has made because I think those statements continue to guide us even today even at this difficult time. The Pope understood that different people see the world through different lenses, but he fought the biases that have long characterized the fault lines of different cultures. He counseled us.

This is what he said: "Peace is not built in mutual ignorance but rather in dialogue and encounter. Unity is not uniformity." He built a culture of tolerance and openness and understanding. He said, "Solidarity helps us to see the other not as an object of exploitation but as a neighbor in the banquet of life to which they are all equally invited." A very important reminder.

And, Mr. Speaker, let me close by capturing a deeply held belief of the Pope's that I have long held dear in my own service as a Member of this body. The Pope steadily and forcefully worked towards a better future for all humankind, and he saw this future embodied in our children. Those are the people that we have our most important obligation to because they are our future. The Pope said, "We must all work for a world in which no child will be deprived of peace and security, of the right to grow up without fear and anxiety." Mr. Speaker, the greatest challenge for any generation is to leave behind a world that is better for our children than it was for us. This Pope truly understood and embraced that challenge.

We will all miss Pope John Paul II for his spirituality, for his dignity, for his convictions, for his leadership, and for his profound humanity. But much as his faith indicates that his soul will live on eternally, the impetus and legacy of his principled life will live on eternally here on Earth.

I again thank the gentleman for his leadership in organizing this Special Order.

Mr. HIGGINS. Mr. Speaker, I yield to the gentleman from Ohio (Mr. RYAN).

Mr. RYAN of Ohio. Mr. Speaker, I would like to also take this opportunity to thank the gentleman from New York for having this Special Order.

I grew up going to Catholic school, 12 years of Catholic school at Our Lady of Mount Carmel Grade School and John F. Kennedy High School, and I received my first holy communion under this Pope. I was confirmed under this Pope, and I was married under this Pope. And for those of us who are involved in the political system, not only here but around the world, one of the things we tend to notice is that in many ways international figures are inconsistent. And I think as we celebrate the life of this great Pope and this great statesman, I think it is important for us to recognize his consistency and how he was consistent with all of his philosophies through the Church and through his life. And whether one always agreed with this Pope or not, regardless of the political pressure that was being put from certain quarters in certain interest groups on certain countries, the Pope was always very consistent.

He was prolife on abortion. He was prolife on the death penalty. He under-

stood that we honor not only the Holy Church, but God and the rest of us through our actions, and this Pope, through his actions, and what he advocated for, always for the poor, always for the disenfranchised, always for the workers, always for those people who did not have a voice, this Pope did not have to worry about the political implications, and he acted out of a position of love, and he did not always do it when it was just convenient for him or for the Church. And that is very important.

When the war in Iraq came before this Chamber and came before the international community, it was this Pope who took a firm position. And, interestingly enough, throughout the war it was this Pope who was one of the only international leaders we would hear talk about the innocent civilians who were getting killed throughout the war in Iraq. And whether or not the war was justified is a debate for this Chamber, but I think it is important for us to recognize that this Pope understood that those innocent lives were God's children, too, and the Pope made sure that the conscience of the world paid attention to that.

One or two final points about the example of this Pope. A lot of religious issues and a lot of religious connotations have been made over the past few years and have made their way to the forefront of our political discourse here. And I think this Pope has taught us through his life on how we have to understand and utilize a religion consistently and the philosophies consistently.

But on the issues of Christianity, the issues of nonjudgment, which is the highest ideal of the Christian faith, not to judge, and for this Pope to go to the mosque, to go to the synagogue, to disagree with one on issues of the day, but yet never judge one personally or never judge one's country personally is a lesson for all of us. The man who spoke for the poor, the man who spoke for the disenfranchised, the man who spoke for the workers, and the man who taught my generation of service, and in the Catholic schools and in the Catholic Church one of the great doctrines is that we have a responsibility regardless of what we are doing to make money or to protect one's family or to help one's family survive, we have an obligation in some capacity to serve others. And this Pope in many ways served all of us with his intellect, with his knowledge, with his commitment, with his example of nonjudgment and tolerance.

We have a lot that we can digest that this Pope has shown us, and I hope that those of us in this body and around the world will use this celebration as an opportunity to get to know this Pope in a better way and a deeper way and hopefully implement his example in the day-to-day workings of this Chamber.

I thank the gentleman from New York for yielding to me.

□ 1715

GENERAL LEAVE

Mr. FRANKS of Arizona. Mr. Speaker, I ask unanimous consent that all Members may have 5 legislative days within which to revise and extend their remarks and include extraneous material on the subject of my upcoming Special Order.

The SPEAKER pro tempore (Mr. DENT). Is there objection to the request of the gentleman from Arizona?

There was no objection.

TRIBUTE TO POPE JOHN PAUL II

The SPEAKER pro tempore. Under the Speaker's announced policy of January 4, 2005, the gentleman from Arizona (Mr. FRANKS) is recognized for 60 minutes as the designee of the majority leader.

Mr. FRANKS of Arizona. Mr. Speaker, I yield to the gentleman from Texas (Mr. MCCAUL).

Mr. MCCAUL of Texas. Mr. Speaker, I would like to thank the gentleman from Arizona for his leadership.

Mr. Speaker, tonight I rise to pay tribute to the extraordinary life of Pope John Paul II. I served as an altar boy as a child, was educated by the Jesuit priests, and as a Roman Catholic I admired this man for his unwavering faith, extreme determination, and belief in the culture of life. His service to the Church and his dedication to freedom for all individuals are legacies the world will remember and honor for decades to come.

As the Holy Father once said, "Freedom consists not in doing what we like, but in having the right to do what we ought."

Ten years ago, my wife, Linda, and I had the honor of a private audience with the Pope where we came to believe even more in his efforts to speak out strongly in favor of human rights as he stood firmly with the United States in defeating communism and spreading democracy across our globe.

This son of Poland served as a beacon of light to the world's oppressed and unborn. In life, as in death, the youth of the world loved this Pope. He too loved them and believed, "As the family goes, so goes the nation and so goes the whole world in which we live."

His message on the sanctity of human life and social justice served as a rallying cry for millions looking for an advocate for the defenseless and the weak. He gave a voice to the silenced and provided hope to the hopeless.

Pope John Paul II appealed to the better nature of man. Humanity was well served by his Papacy. With his passing, let us celebrate his service to all mankind and listen quietly as the

angels in heaven sing in joy as he ascends to touch the face of God.

Mr. FRANKS of Arizona. Mr. Speaker, we are here to honor the life and legacy of Pope John Paul II, and I am joined by several of our colleagues here tonight.

Mr. Speaker, we often get materials and letters from our constituencies, and sometimes even from other States. Although I represent Arizona, a close friend of mine from California, Kevin Rishell, wrote us a poem today related to Pope John Paul II, and it seemed appropriate to read. So I am going to start with that:

"Pope John Paul II.

A man of simple convictions,
A man of great love and peace;
A father to the nations,
A friend now at last released.
Into the arms of his beloved Savior;
Into history,

With God's tender favor.
'Well done' faithful servant,
Echoes 'cross Heaven's portals;
As John Paul is welcomed,
By friends and other immortals.

His life was a service to God,
And to his neighbors;
To the weak and to the poor,
And dearly loved unbelievers.

For he believed that all life,
Had a godly purpose;
That all life was special,
And that God was never spurious.

For he understood clearly,
The vain rantings of men;
How popular their wisdom,
Seemed to change with the wind.
But he held true to his course,
In the most turbulent times;
With God's Word as his pilot,
And the Holy Spirit as his guide.

In faith, he stood against evil,
When it could have cost him his life;
And for decades and more,
He fought for what was right.

For God was his center,
And Jesus was his friend;
And the Comforter never left him,
From birth to honored end.
For he was on a holy quest,
Of nearly mythic proportions;

A man with a great commission,
Teaching truth and sacred traditions.
He knew where he came from,
And he knew where he would go;
Secure in Christ, adored by the masses,
This humble shepherd-soul,
But now his journey's over,

A final appointment he will keep;
A righteous servant to his Master,
In whose arms he will now rest and sleep.
While leaving a beautiful legacy,
Of honor and valiant grace;

That will live on beyond this tribute,
A priestly mantle so hard to replace.
We will miss you Holy Father,
We will miss your humor and your passion;
We will miss your concern for personal details,
And your courage to speak and to take action.

But now you have fought your good fight,
And you have finished your race;
We thank you for your example,
And pray God bless you for your faith.
Via con Dios, my precious brother,
Go with God my blessed friend;
Shalom to you my loving confessor,
Be at peace and as you always said, 'Amen.'"

Mr. Speaker, it is with great admiration and gratitude that I now personally rise to commend to the ages the life of Karol Wojtyla, Pope John Paul II.

Pope John Paul II lived an intentional life. Too often today, we spend our lives in a reactive state, with daily events and crises drowning out the reflection and study which are required to live an intentional life.

The Pope did not fall into this trap of the immediate. He instead considered his life's great questions and, after seeking guidance in Holy Scripture and through prayer, he steadfastly stayed wisdom's course.

Mr. Speaker, by now the narrative of the Pope's life has become well-known. Growing up in Poland, he had firsthand experience with two of the 20th century's most horrible totalitarian creations, that being Nazism and Soviet Communism. Living under these systems as a young man, he saw in detail not only the physical corrosion wrought by these systems of government, but the spiritual and social decay they engendered as well.

He looked beyond the jackboots and the tanks and saw that the real power of these regimes stemmed not from physical force, but from an intellectual climate that was stripping the humanity from humanity. Karol Wojtyla dedicated himself to fighting this evil, not with force of might, but through prayer, availing his heart, soul and mind unto God, and in serving his fellow human beings.

He exemplified what the Holy Scripture exhorts from man: "To do justly, to love mercy, and to walk humbly with God." He sought for justice to be done and the truth to be told by placing a handwritten acknowledgment of Christian sins against the Jewish people in a crevice of the Western Wall in Jerusalem, and in his admonishment of the kneeling Father Ernesto Cardenal, the Sandinista Culture Minister in Nicaragua.

He demonstrated mercy, and after recovering from his wounds from the assassination attempt on his life by Mehmet ali Agca, he visited this deranged Turk in prison. He visited him, and then he forgave him.

And he walked humbly, Mr. Speaker, allowing all of us to watch as he deteriorated physically right before our eyes, believing that those who follow Christ, as Christ himself taught, must sometimes endure suffering.

Karol Wojtyla became Pope John Paul II in 1978, and held the Chair of Saint Peter for more than 26 years. At the beginning of his Papacy, the totalitarianism that had colored his youth was on the march throughout the world. Previously free people were being enslaved by Soviet Communism with alarming regularity. However, the Soviet Union had reached its zenith, and soon would crumble, due in large