

capital to not-for-profits who contribute to economic and community development. NYCIC currently has over \$25 million under management.

Formerly, Mr. Sommer was a principal in several privately owned corporations involved in related funding activities to the business community. For twenty years, he served as President of U.S. Capital Corporation and Fundex Capital Corporation—managing in excess of \$100 million in small business investments and loans.

Mr. Sommer was also active in the federally administered Small Business Investment Company (SBIC) program. After several years as a board and executive committee member, he served as Chairman of the National Association of SBIC in 1994. During that time, he worked closely with the Congress, the Small Business Administration and the Investment Advisory Council to improve the federal government's efforts to assist small business on a national level.

Earlier in his professional career, he held various management positions with IBM and XEROX corporations.

Mr. Sommer holds a Bachelor's degree in Electrical Engineering from the City College of New York and attended NYU's Graduate School of Business. He serves as a director of several public and private business corporations and, with his wife Arlene, have a long history of involvement in charitable causes. He looks forward to continuing his support of the Institute for Community Living and the valuable services it provides to the people of New York City.

Mr. Speaker, I would like you and my colleagues from both sides of the aisle to join me in honoring Mr. Howard F. Sommer for his invaluable service to the Institute for Community Living and the Brooklyn community.

HONORING THE MEMORY OF DR. KENNETH JERNIGAN, PRESIDENT EMERITUS OF THE NATIONAL FEDERATION OF THE BLIND

HON. ROBERT L. EHRLICH, JR.

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 20, 1998

Mr. EHRLICH. Mr. Speaker, I rise to pay my respects to Dr. Kenneth Jernigan, who passed away on Monday, October 12, 1998, after a courageous fight with cancer. I offer my warmest sympathies to his family, friends, and the National Federation of the Blind, the organization for which he served as one of its principal leaders for more than forty-five years.

I have greatly admired and respected Kenneth Jernigan and the National Federation of the blind since my days in the Maryland State Legislature as a state delegate. With chapters in every state and almost every community, the Federation is the nation's oldest and largest organization of blind persons. Its influence today serves as a reminder of the culmination of Kenneth Jernigan's lifetime work and commitment to improving the quality of life for the blind throughout this nation and the world.

Occasionally, an issue is brought to my attention where I can seek a meaningful legislative remedy for a substantial number of people. Four years ago, with the assistance of Dr. Jernigan and the Federation, I began to work

with my colleagues in the House to reestablish the Social Security earnings test link between senior citizens and the blind. Dr. Jernigan emphasized to me how the "de-linkage" of this historic tie would have a negative impact to the self esteem of blind workers, preventing them from pursuing better employment opportunities. In his memory, I pledge to continue pushing for bipartisan legislation to restore this important incentive.

Dr. Jernigan will be greatly missed. His selfless accomplishments on behalf of the blind and the sighted are immeasurable. Because of his example, many of us will do the right thing by furthering his good work. It has been a great honor to have worked with such an influential and highly respected leader.

In conclusion, I would respectfully enter into the RECORD one of Dr. Jernigan's favorite sonnets, "Remember" by Christiana Rossetti:

Remember me when I am gone away,
Gone far away into the silent land;
When you can no more hold me by the hand,
Nor I half turn to go yet turning stay.
Remember me when no more day by day,
You tell me of our future that you planned;
Only remember me; you understand,
It will be late to counsel then or pray.
Yet, if you should forget me for a while,
And afterwards remember, do not grieve;
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile,
Than that you should remember and be sad.

CARDINAL GEORGE DELIVERS
HOMILY AT RED MASS CELEBRATED AT ST. MATTHEW'S CATHEDRAL

HON. HENRY J. HYDE

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 20, 1998

Mr. HYDE. Mr. Speaker, on October 4th of this year, the new Cardinal Archbishop of Chicago delivered the homily at the Red Mass held at St. Matthew's Cathedral here in Washington, DC.

The Red Mass is traditionally celebrated on the Sunday prior to the first Monday in October, which marks the beginning of the Supreme Court's new term.

Permit me to share Cardinal George's inspiring homily with my colleagues.

HOMILY: 1998 RED MASS

ST. MATTHEW'S CATHEDRAL; WASHINGTON, DC,
OCTOBER 4, 1998

Francis Cardinal George, OMI
Archbishop of Chicago

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