

Church Women United of New York State, Citizens for Pennsylvania's Future (PennFuture) Citizens for Sanity.Com (FL), Colorado Independent CattleGrowers Association, and Columban Center for Advocacy and Outreach (MD).

Community Alliance with Family Farmers (CAFF) (CA), Community Farm Alliance (KY), Community Food Security Coalition, Community Vision Council (NY), Contract Poultry Growers of the Virginias, The Cornucopia Institute (WI), Crawford Stewardship Project (WI), Cumberland Countians for Peace & Justice, (TN), Dakota Resource Council (ND), Dakota Rural Action (SD), Dawson Resource Council (MT), Delta Enterprise Network (AR), Earthworks Urban Farm, East New York Farms/United Community Centers, Endangered Habitats League (CA), Environment Maryland, Environmental Health Watch (OH), Family Farm Defenders (WI), Farm Aid, Farm and Ranch Freedom Alliance (TX), Farmworker Association of Florida, Fay-Penn Economic Development Council (PA), Federation of Southern Cooperatives, First Unitarian Universalist Church of Columbus (OH), Flatbush Farm Share (NY), Food Chain Workers Alliance (CA) Food Democracy Now! Food First, Food Freedom, Food for Maine's Future, Food & Water Watch, Friends of Family Farmers (OR) Friends of the Earth; Gardenshare: Healthy Farms, Healthy Food, Everybody Eats (NY), Georgia Poultry Justice Alliance, Grassroots International, Great Lakes Bioneers Detroit, Hattie Carthan Community Garden (NY), Hattie Carthan Herban Farm (NY), Hmong 18 Council of South Arkansas, Hmong Association Inc. (AR & OK), and Hmong National Development, Inc.

Hunger Action Network of New York State, Idaho Rural Council, Illinois Stewardship Alliance, Independent Beef Association of North Dakota, Independent Cattlemen of Wyoming, Institute for Agriculture and Trade Policy, Institute for Responsible Technology, Intertribal Agriculture Council, Iowa Citizens for Community Improvement, Iowa Farmers Union, Island Grown Initiative (MA), Jackson County, South Dakota, Board of Commissioners, Johns Hopkins Center for a Livable Future (MD), Just Food (NY), Kansas Farmers Union, Kansas Rural Center, The Land Loss Prevention Project (NC), La Familia Verde (NY), La Fines Del Sur (NY), Land Stewardship Project (MN), Local Matters (OH), Madison Farm to Fork (MT), Maine Organic Farmers and Gardeners Association (MOFGA), Michael Fields Agricultural Institute (WI), Michigan Farmer's Union, Michigan Interfaith Power and Light, Michigan Land Trustees, and Michigan Organic Food & Farm Alliance.

Midwest Environmental Advocates (IL), Minnesota Farmers Union, Missionary Society of St. Columban (MD), Mississippi Association of Cooperatives, Missouri's Best Beef Cooperative, Missouri Farmers Union, Missouri Rural Crisis Center, Montana Farmers Union, Mvskoke Food Sovereignty Initiative (OK), National Catholic Rural Life Conference, National Cooperative Grocers Association (NCGA), National Family Farm Coalition, National Farmers Organization, National Farmers Union, National Latino Farmers & Ranchers Trade Association, National Organic Coalition, National Sustainable Agriculture Coalition, National Young Farmers Coalition, Nebraska Environmental Action Coalition (NEAC), Nebraska Farmers Union, Nebraska Sustainable Agriculture Society, Nebraska Women Involved in Farm Economics (NE WIFE), Network for Environmental & Economic Responsibility (TN), New Agrarian Center (OH) New England Farmers Union, New York City Community Garden Coalition (NY), North Carolina Con-

tract Poultry Growers Association, and North Dakota Farmers Union.

Northeast Organic Dairy Producers Alliance, Northeast Organic Farming Association of Massachusetts (NOFA-Mass.), Northeast Organic Farming Association of New York, Inc. (NOFA-NY), Northern Plains Resource Council (MT), Northwest Atlantic Marine Alliance, NYC Foodscape, Oglala Lakota Livestock and Land Owners Association (SD), Ohio Ecological Food and Farm Association (OEFFA), Ohio Environmental Council, Ohio Environmental Stewardship Alliance, Ohio Farmers Union, Oregon Livestock Producers Association, Oregon Rural Action, Organic Consumers Association, Organic Farming Research Foundation, Organic Seed Alliance, Organization for Competitive Markets, PCC Natural Markets (WA), Peach Bottom Concerned Citizens Group (PBCCG) (PA), Pennsylvania Farmers Union People's Food Co-op (MI), Pesticide Action Network North America, Powder River Basin Resource Council (WY), Progressive Agriculture Organization (PA), Ranchers-Cattlemen Action Legal Fund, United Stockgrowers of America, (R-CALF USA), and Rocky Mountain Farmers Union.

Rural Advancement Foundation International—USA, Rural Empowerment Association for Community Help (REACH) (NC), Rural Coalition/Coalicion Rural, Slow Food Portland (ME) Slow Food USA, Slow Food USA—Rocky Mountain Region, Small Planet Institute, Socially Responsible Agricultural Project (ID), South Dakota Farmers Union, South Dakota Livestock Auction Markets Association, South Dakota Stockgrowers Association, Southwest Nebraska Women Involved in Farm Economics, Stevens County Cattlemen's Association (WA), Sustain LA (CA), Sustainable Economic Enterprises of Los Angeles (SEE-LA), Tidal Creek Cooperative (Food Market) (NC), Tilth Producers of Washington, Trappe Landing Farm & Native Sanctuary (MD), United Church of Christ Justice and Witness Ministries, United Poultry Growers Association, Virginia Association for Biological Farming, Western Colorado Congress, Western Organization of Resource Councils (WORC), West Side Campaign Against Hunger (NY), WhyHunger, Williams County Alliance (OH), Wisconsin Farmers Union, Women, Food and Agriculture Network (IA), and Yellowstone Valley Citizens Council (MT).

YOM KIPPUR'S LESSONS IN IRENE'S AFTERMATH

Mr. LEAHY. Mr. President, recently in my State, as throughout the world, Yom Kippur was celebrated. This beginning of the Jewish year comes as Vermonters and residents of other States are struggling to regain their footing and to renew their lives and livelihoods after the devastation wrought by Hurricane and Tropical Storm Irene.

Vermonters of all faiths can take heart and inspiration from the thoughts about the meaning of the Yom Kippur observance, in the context of the aftermath of this natural disaster, which were presented in a recent essay published in the Rutland Herald and the Huffington Post. It was written by my good friend, Rabbi Michael Cohen. Vermonters' resilience in the face of this devastation and its lingering challenges truly has been remarkable. I commend Rabbi Cohen's message to the Senate's attention, and

I ask unanimous consent that his essay be printed in the RECORD.

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

BEGINNING THE JEWISH YEAR IN THE AFTERMATH OF HURRICANE IRENE

(By Rabbi Michael Cohen)

Acting as a leitmotif rain lightly showers the beginning of the Jewish year. The powerful song Avinu Malkeiyu, Our Father, Our King sung on Rosh Hashanah and Yom Kippur was written by the first and second century Rabbi Akiva as a prayer for rain during a drought (Babylonian Talmud Taanit 25b). During the holiday of Sukkot, while the ancient Temple stood in Jerusalem, the ceremony of drawing of the water, Simchat Beit Ha-Shoeva was performed. It was said in the Babylonian Talmud (Sukkot 51b), the rabbinic discussion of Jewish law, that "One who has not seen the joy of Simchat Beit Ha-Shoeva has never seen true joy." Finally on Shemni Etzeret, the one day holiday after Sukkot, Tefilat HaGeshem, the Prayer for Rain is recited even to this day. With Judaism arising out of a parched region of the world when it comes to rain and water it is not surprising that such an emphasis is placed on them.

For those of us living in parts of the United States where the effects of Hurricane Irene are still an all too real reality the thought of praying for rain can be somewhat jarring. That being the case, what can the holidays at the beginning of the Jewish year offer us in the wake of Irene? The symbol most associated with the Jewish New Year is the shofar, the ram's horn blown during Rosh Hashanah and at the end of Yom Kippur. In the Torah, the five books of Moses, Rosh Hashanah is actually called yom teruah, the day of blowing (the shofar). There are numerous explanations why the shofar is blown on Rosh Hashanah and Yom Kippur; it is also blown every weekday during the month of Elul, the month before Rosh Hashanah. One explanation that addresses those of us who felt the wrath of Irene is taught by Rabbi Art Green. In the Machzor, a prayerbook for the Jewish holidays, of the Reconstructionist movement called Kol HaNeshamah Rabbi Green writes:

The shofar sound represents prayer beyond words, an intensity of longing that can only be articulated in a wordless shout. But the order of the sounds, according to one old interpretation, contains the message in quite explicit terms. Each series of shofar blasts begins with tekiyah, a whole sound. It is followed by shevarim, a tripartite broken sound whose very name means "breakings." "I started off whole" the shofar speech says, "and I became broken." Then follows teruah, a staccato series of blast fragments, saying: "I was entirely smashed to pieces." But each series has to end with a new tekiyah, promising wholeness once more. The shofar cries out a hundred times on Rosh Hashanah: "I was whole, I was broken, even smashed to bits, but I shall be whole again!"

Hurricane Irene literally and figuratively broke in some cases, and smashed in other cases, people, their lives, and their possessions. The road to wholeness for some was quick, for others longer, and for some they are still a traveler on that journey. The message of the shofar, as taught by Rabbi Green, can help remind us not to lose hope along that path. A similar message is also taught during the Jewish High Holidays, but in a different way.

According to the traditional reading of the Bible, Moses received the Ten Commandments, called Aseret HaD'varim, literally the Ten Words, (Exodus 34:28) on the 17th of

the Hebrew month of Tammuz. On that same day, "Moses came near the camp and saw the calf (idol) and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain." (Exodus 32: 19) One can argue that the pinnacle of his life's work was the receiving of the Ten Commandments; and there they lay shattered at his feet. Moses could have given up then, but he did not. Rather he climbed back up Mt. Sinai on the 1st of Elul and remained there for 40 days. Remember, according to the text he is 80 years old at the time. While up there he asked to see God face to face, but God told him that that would be impossible as he could not survive such an encounter and live.

God tells Moses, after Moses carves a second set of blank tablets that God will write the Ten Commandments on again, to go to a crack in the mountain. At that point, as God's back passes before Moses God reveals his essential attributes, "The Lord! the Lord! a God compassionate and generous, slow to anger, abounding in kindness and faithfulness, extending kindness to a thousand generations, forgiving iniquity, transgression, and sin." (Exodus 34: These attributes are sung as part of the liturgy of the Jewish holidays at the beginning of the year, as well as at other holidays during the year. At the beginning of the year they remind us when Moses was back up on Mt. Sinai and when he returned to the people with the new set of tablets 40 days later on Yom Kippur.

Moses climbing back up the mountain serves as an important model for all of us, not just those dealing with the aftermath of Hurricane Irene. We all have moments in our lives when something has been shattered. Often the easiest way to deal with that new reality is to run away from it. That is not what the actions of Moses tell us to do. When Moses finds his life's work shattered in front of him he turns back and retraces his steps up that steep mountain. The word for repentance, the main theme of the holidays at the beginning of the Jewish new year, in Hebrew is teshuvah which means to return. Both the cycles of the shofar's notes and the model of Moses returning to get a new set of tablets provide us with a way to address what may have been shattered by Hurricane Irene.

JUSTICE CLARENCE THOMAS

Mr. HATCH. Mr. President, 20 years ago this week Justice Clarence Thomas took his seat on the Supreme Court of the United States. With the expectation that these are only the first two of his decades on the Court, I want to offer a few thoughts about Clarence Thomas, both as a judge and as a person.

Clarence Thomas was born on June 23, 1948, in Pinpoint, GA. Poverty and segregation contributed to how he understands the past, present, and future of our country but, as he has often said, rising above and growing beyond difficulties is more important than the difficulties themselves. That is a powerful part of his life and the hope that his life represents for us all. Helping him on that path were his maternal grandparents, Myers and Christine Anderson, with whom he lived after the age of 7 and whose influence shaped his character. Few books have had a more poignant title than Justice Thomas' autobiography, *My Grandfather's Son*, for that is exactly what he was then and remains today.

Clarence Thomas was an honor student in high school and the first person in his family to attend college. He graduated cum laude from Holy Cross College with a degree in English literature and in 1974 received his law degree from Yale. After serving as Assistant Attorney General of Missouri under then-Missouri Attorney General John Ashcroft and a stint with the Monsanto Corporation, Thomas accompanied Senator John Ashcroft here to this body as a legislative assistant specializing in energy issues.

President Reagan appointed Clarence Thomas first to be an Assistant Secretary of Education and then Chairman of the Equal Employment Opportunity Commission. He remains the longest serving chairman in EEOC history. After he left for the judiciary, EEOC employees used their own personal funds to purchase a plaque for the lobby.

Here is what it said:

Clarence Thomas, Chairman of the U.S. Equal Employment Opportunity Commission . . . is honored here by the Commission and its employees, with this expression of our respect and profound appreciation for his dedicated leadership exemplified by his personal integrity and unwavering commitments to freedom, justice, and equality of opportunity, and to the highest standards of government.

President George H.W. Bush appointed him to the U.S. Court of Appeals for the D.C. Circuit in 1990 and to the Supreme Court in 1991.

So much can be said about any life and career, let alone one that is already so full and rich. Analysts and pundits, admirers and enemies, lawyer or layman, nearly everyone has at least an impression of Justice Thomas, and nearly as many have an opinion. The Internet and library shelves are rapidly filling with commentary, analysis, biography, and even psychoanalysis. I will not attempt to do anything so sweeping, but simply offer a few observations about Clarence Thomas as a judge and as a person.

Professor Gary McDowell wrote at the time of Justice Thomas' appointment that the "true bone of contention here is . . . the proper role of the Court in American society, and the about the nature and extent of judicial power under a written Constitution." That is the bone of contention in every judicial confirmation because the debate over judicial appointments is really a debate over judicial power.

In general, the judicial power provided by Article III of the Constitution means that Federal judges interpret and apply written law to decide cases. The main source of judicial appointment controversy is about how judges should do the first of these tasks, how they should interpret written law such as statutes and, especially, the Constitution.

Legislatures choose the words of statutes, and the people choose the words of the Constitution. Judges may not pick the words of our laws, but they do have to figure out what those

words mean so that they can decide cases. The dispute over judicial appointments is over whether the meaning of our laws comes from those who make our laws or from judges who interpret them.

There are innumerable variations and applications of these two general approaches. After all, we lawyers spend three or more grueling years learning how to make words mean whatever we want, to split a single legal hair at least six different ways, and to make the simple masquerade as the profound. But at its core, the battle over judicial appointments is about whether statutes mean what the legislature meant, and whether the Constitution means what the people meant. The alternative is an increasingly powerful judiciary, able to change our laws by changing their meaning.

Justice Thomas refuses to go there. Shortly after he became an appeals court judge in 1990, he was speaking to a friend and reflecting on his new judicial role.

He had, as I described a minute ago, worked in the legislative and executive branches and was actively involved in the process of developing policy and making law. Now, he told his friend, "whenever I put on my robe I have to remind myself that I am only a judge."

Only a judge. That statement almost does not compute in 21st century America. Judges today are asked, and many gladly accept the invitation, to solve our problems, heal our wounds, revise our values, reconfigure our rights, and even restructure our economy. We have traveled far from Alexander Hamilton calling the judiciary the weakest and least dangerous branch to Charles Evans Hughes saying that the Constitution is whatever the judges say it is.

That is the wrong direction for Justice Thomas. His view that he is only a judge means that while judges alone may properly play the judicial role, that judicial role is part of a larger system of government, which operates within a much larger culture and society.

Liberty requires that government, including judges, stay within their proper bounds and allow people to make their own decisions and live their own lives. Justice Thomas' view that liberty requires limits on government, including on the judiciary, parallels the very principles on which our country was founded and which are necessary for us to remain free.

But for him this is more than theoretical. James Madison had said that if men were angels, no government would be necessary and if angels governed men, no limits on government would be necessary. Justice Thomas not only knows those as axioms, but literally as life lessons. Growing up in poverty and segregation, he experienced the dark side of human nature. Studying and working in government, he knows the damage it can do when government exceeds its proper limits.