

Puerto Ricans are coming to grips with how little they can expect from the President and his administration.

They are finding ways to make do, just as the people of Chicago are making do by sending their own help in their own way. It shouldn't have had to come to this, but it has.

Puerto Ricans are learning to make do, just like these two young women who are getting married on the beach in Vega Alta, Cerro Gordo. I met them. They let me take this picture.

Life goes on, even when the government has turned its back on them.

#### VISITING PREGNANCY RESOURCE CLINIC DURING NATIONAL ADOPTION MONTH

The SPEAKER pro tempore (Mr. NORMAN). The Chair recognizes the gentleman from Pennsylvania (Mr. THOMPSON) for 5 minutes.

Mr. THOMPSON of Pennsylvania. Mr. Speaker, earlier this week, I had the opportunity to visit the Pregnancy Resource Clinic in State College, Pennsylvania, Centre County, Pennsylvania's Fifth Congressional District.

The Pregnancy Resource Center is the only community-funded medical clinic in State College that specifically addresses unplanned pregnancy in a Christ-centered atmosphere. Through education and encouragement, the Pregnancy Resource Center empowers both men and women to make informed life choices.

Mr. Speaker, I had the opportunity to meet with Executive Director Jenny Summers and many members of the Pregnancy Resource Center staff to see, firsthand, the important services that it provides to the region.

The Pregnancy Resource Center, importantly, upholds the sanctity of life. It encourages clients to continue the pregnancy to full term rather than choosing abortion for their unborn child.

Mr. Speaker, this is always important, but even more so this month during National Adoption Month. Each year, loving families adopt thousands of children and provide them with the love and support of a family and their forever home.

I commend the Pregnancy Resource Center for the essential services it provides and celebrate the gift of adoption to both children and parents alike.

#### REBOOT COMBAT RECOVERY

Mr. THOMPSON of Pennsylvania. Mr. Speaker, on Saturday, the Nation celebrates Veterans Day, a day where we honor all those who have served in the Armed Forces.

As we pay tribute with ceremonies and parades, we must remember that freedom is not free. Many of our veterans live with the effects of war long after they have been discharged.

Mr. Speaker, I recently had the opportunity to learn about a group that is helping combat veterans heal the wounds of war. REBOOT Combat Recovery is a Christian-based program

structured in a 12-week course for veterans and their spouses to share their struggles and to begin the healing process.

Many of our vets suffer in the form of anger, anxiety, depression, social withdrawal, and, most tragically, too often, suicide.

The REBOOT Combat Recovery program is free. It has more than 50 locations in 23 States and more than 1,600 graduates. REBOOT communities are safe, private, and mostly led by veterans.

As we honor our veterans this weekend, let us remember that every veteran's story is different. Let us help them find the answers to heal and to recover from the effects of war.

#### HONORING 80TH ANNIVERSARY OF THE EDMUNDITE MISSIONS

The SPEAKER pro tempore. The Chair recognizes the gentlewoman from Alabama (Ms. SEWELL) for 5 minutes.

Ms. SEWELL of Alabama. Mr. Speaker, I rise today to celebrate the 80th anniversary of the Edmundite Missions at Our Lady Queen of Peace Catholic Church in Selma, Alabama.

For 80 years, the Edmundite Missions has faithfully served poor and underprivileged communities throughout the Deep South. The Edmundite Missions is rooted in the Gospel of Jesus Christ and focuses on providing food, clothing, and shelter to poor and marginalized children and families, young adults, and seniors of all faith traditions.

While the Edmundite Missions in Alabama is headquartered in Selma, their outreach area includes the Alabama counties of Butler, Dallas, Lowndes, Monroe, Perry, and Wilcox, as well as New Orleans, Louisiana.

The inspiring story of the Edmundite Missions began with a call to action when, in 1936, Pope Pius XI appealed to the Society of St. Edmund to go minister to the African Americans of the Deep South.

The Edmundites responded by selecting two young priests, Father Casey and Father Paro, to take on the assignment. They wrote to the bishop, Thomas Toolen of Mobile, who invited them to set up a "colored mission" in Selma.

When Fathers Casey and Paro arrived in Selma on July 6, 1937, they discovered thousands of people living in extreme poverty, similar to that of a Third World country. In response, they began their outreach by conducting door-to-door evangelism in the Black community and building a small chapel, St. Elizabeth's Mission. Initially, they were met with skepticism by both the Black and White communities in Selma, but their services to the poor gradually won them the respect of both races.

The work of the Edmundite Missions helped to transform the communities of Alabama's rural Black Belt during some of the most turbulent times of race relations in American history.

In the 1940s, the mission welcomed the Sisters of Saint Joseph from Roch-

ester, New York, who came to Selma to provide education and social ministry. The Sisters of Saint Joseph started St. Elizabeth's School in 1941 and the Holy Infant Inn, a nursing home, in 1943.

In 1944, the Edmundites purchased the Selma Good Samaritan Hospital, a rundown infirmary for African Americans, and the sisters set out to transform that facility into a modern-day one. They established the Good Samaritan School of Nursing, the first medical training program for African-American women in the area.

Then, in 1947, Father Nelson Ziter launched the Don Bosco Boys Club, named after the patron saint of youth work. For the next 19 years, until 1966, the Don Bosco Boys Club helped hundreds of young Black youth prepare and win financial assistance needed to attend college. Father Ziter devoted countless hours and days to ensuring the success of every youth who came into the program.

On a personal note, I can attest to the transformative power of the Don Bosco Boys Club. My dad, Andrew A. Sewell, and many of his close friends credit the support, love, and guidance of Father Ziter for changing the trajectory of their lives. My dad and many of his teammates received athletic scholarships to Historically Black Colleges, becoming the first generation of college graduates in that area.

The club and its ministry helped to break the cycle of poverty for these African-American boys such that they became teachers, doctors, lawyers, and even priests.

The Sewell family is forever indebted for the generous support and assistance the Edmundite Mission has given the communities of Selma and throughout the Black Belt for over 80 years.

The Edmundites found themselves the center of controversy during the 1960s when they were the only Whites in Selma who openly supported the voting rights movement. During the 1950s and 1960s, the mission and its priests and sisters worked with Selma's Black and White leaders, its business community, and its White ministers to open the lines of communication between the races.

During the march from Selma to Montgomery, the Edmundites, led by Father Ouellet, played a very critical role. On March 7, 1965, the brutal confrontation at the Edmund Pettus Bridge caught the attention of the Nation. Scores of wounded marchers poured into the emergency room at Good Samaritan Hospital, where doctors, nurses, and sisters worked around the clock to address their medical needs.

Good Samaritan Hospital won national praise for its treatment of the victims of the infamous Bloody Sunday confrontation, including providing medical treatment, Mr. Speaker, to our beloved colleague, Congressman JOHN LEWIS.

Father Ouellet left Selma in June of 1965 on the orders of the Archbishop of