

the Army Congressional Fellowship Program and serve as a defense fellow for Congressman Silvestre Reyes. Major Kuen transitioned to the Army house liaison division and took on the challenging responsibilities of a legislative liaison between the Army and the U.S. House of Representatives.

His dedication to duty and country are matched by his strong devotion to his family. He is married to his lovely wife Lauren and is the proud father of his newborn son Wesley.

Major Kuen is a dedicated officer who has paved a path for future leaders to follow. It is my honor to recognize his commitment to duty as he proceeds to the next chapter of his remarkable career. I wish him and his family nothing but the best in the years to come.

IN HONOR OF MS. VERA BABERS

HON. BILL FLORES

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 2014

Mr. FLORES. Mr. Speaker, I rise today to congratulate Ms. Vera Babers on her 100th birthday which took place on June 16, 2014. Ms. Babers has led a remarkable life that is grand in accomplishments through her hard work and dedication. I join her family, friends, and the community of Calvert, Texas in celebrating this event. I wish her more years of happiness, fulfillment, and health. Congratulations to Ms. Babers on her centennial birthday milestone.

THE RISE OF ANTI-SEMITISM AROUND THE WORLD

HON. FRANK R. WOLF

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 2014

Mr. WOLF. Mr. Speaker, it has been said that anti-Semitism is the longest hatred in the world. And some have likened the freedom and safety of the Jewish people to "the canary in the coal mine" of a nation's religious freedom and tolerance, meaning if the Jewish population comes under attack, so too will others in time.

Speaking last December at the Ethics and Religious Liberty Commission's annual Leland Award Lecture on Religious Liberty, award recipient and religious liberty champion Dr. Robert George noted "the persistence of anti-Semitism worldwide, including in the nations of Western Europe, where it again appears to be on the rise."

Dr. George cited the observations of Britain's former Chief Rabbi, Lord Jonathan Sacks, that one of the ways that hatred of the Jewish people has persisted through the ages is by "expressing and justifying itself in terms of the dominant discourses of time and place."

In the Medieval period it was justified in warped theological terms—much to my regret as a follower of Jesus. At the end of the 19th century and into the 20th century it was expressed in nationalist terms, culminating in the horror that was the Nazi-perpetrated Holocaust.

And today, Dr. George observed, "when the dominant mode of discourse is the language

of human rights, anti-Semitism is expressed by accusing Jews of violating human rights in the name of national aspirations embodied in Zionism . . ." In recent years, particularly in the months since Israel's operations in Gaza responding to Hamas' rockets, we have seen a disturbing rise in anti-Semitic incidents in the Middle East, Europe and even, I regret to say, here in the United States, particularly on college campuses.

This trend has left many Jewish students feeling intimidated and threatened, as evidenced by the recent findings of the Anti-Defamation League's (ADL) annual "Audit of anti-Semitic Incidents" for 2013 which notes that "the ADL continues to receive complaints about anti-Semitic behavior on our campuses. These incidents include threats as well as verbal and written taunts promoting anti-Semitic stereotypes or evoking disturbing Holocaust themes."

Consider the following: in a nationwide anti-Israel campaign, some pro-Palestinian student groups such as Students for Justice in Palestine (SJP) have distributed "mock eviction notices" in college dormitories timed to coincide with so-called Israeli Apartheid Week. Still others have set up mock "check points."

According to Fox News, Boston's Northeastern University suspended SJP in March, 2014, "after years of alleged anti-Semitism that included repeated calls for the destruction of Israel, a 2011 disruption at a Holocaust Awareness Week event and the defacing of a statue of a Jewish donor and trustee of the university."

In some cases Jewish students who openly express their support for Israel are subjected to an increasingly hostile and intimidating environment where professors seek to promote their personal anti-Israel agenda. The local CBS affiliate in Boston reported last year that a Jewish student at Northeastern University wrote a paper arguing that Hamas was not a legitimate organization in direct response to one professor's lecture praising the terrorist organization. According to the news account, the professor instructed her to rewrite the paper.

In November 2012, two students vandalized a menorah on display in Northeastern's Krentzman Quad in Boston. On the same day, at Harvard College, fliers were distributed with phrases such as "Jews need not apply."

In 2006, the U.S. Commission on Civil Rights released its report on Campus Anti-Semitism. A number of recommendations were included in the report, including that the Office of Civil Rights "conduct a public education campaign to inform college students of the rights and protections afforded to them under federal civil rights laws, including the right of Jewish students to be free from anti-Semitic harassment."

Seeing as how anti-Semitism seems to be worse today, one has to wonder if the 2006 recommendations fell on deaf ears. That is why today I am asking the Civil Rights Commission to update its 2006 report. Not only should it look at incidents since 2006 but also examine which of recommendations were implemented and, if not, why?

Perhaps we should not be surprised at the increasingly hostile campus environment given the actions taken by certain academic associations. For example, at the end of last year, the American Studies Association voted to boycott Israel's higher education institutions as

part of the International Boycott, Divestment and Sanctions movement. Bear in mind this is not simply individual professors expressing their political views; rather it is the country's largest organization for the study of American culture and history that is doing so.

Notably, discussion of boycotts, divestment and sanctions is largely limited to Israel, but not the world's most egregious state abusers of human rights and religious freedom, like China, Saudi Arabia, Qatar, Bahrain, Vietnam and Pakistan, to name a few. To the contrary, many American universities are actually pursuing deeper relationships and funding from these countries—especially with China and the Gulf States.

As Jeffrey Goldberg observed, writing in the New York Daily News last December, "The American Studies Association has never before voted to boycott the academic institutions of another country. The organization's president, Curtis Marez, an associate professor of ethnic studies at the University of California, San Diego, told The New York Times, when its reporter asked him why his group was singling out Israel, that 'one has to start somewhere.'"

Looking beyond academia we have seen other institutions and entities, including my own denomination, the Presbyterian Church USA (PCUSA), singling out Israel in troubling ways. In June, I took to the House floor to express my disappointment at the PCUSA's action on Israel, namely its decision to divest the denomination's stock from three American companies that do business with Israel in the West Bank. The Wall Street Journal ran a piece following the PCUSA decision that noted that the denomination's "Middle East Issues Committee sees only one Middle East issue. All 14 of the matters before it this year concerned Israel and Palestine. No Syria. No Iraq."

The obsession with Israel's alleged abuses seems almost farcical given the barbarism that has unfolded in recent months in Syria and Iraq and which threatens the very existence of ancient Christian communities. The same year PCUSA adopted its divestment policy of companies that do business with Israel, it refused to join other prominent Christian churches in signing a pledge to stand with the persecuted church in the Middle East, for fear that speaking out for oppressed religious minorities might somehow be perceived as "anti-Muslim." How the church can take such an extreme position against Israel but not join others in the Christian community in speaking out against religious persecution in the Middle East is hard to reconcile.

The situation in Europe is decidedly more troubling. While anti-Semitism has been on the rise for some time now, it has been most acutely experienced by Europe's Jewish population during this summer of protests surrounding the escalation of the war in Gaza. In recent months, we have witnessed a degree of open and, at times, violent anti-Semitism in Europe that hasn't been seen since World War II.

An August 9 USA Today article described the phenomenon this way: "Four weeks of fighting between Hamas militants and Israel fueled a rise in anti-Semitism outbursts across Europe, ranging from violent attacks to chants of 'Death to the Jews' at anti-Israel demonstrations." The article continued, "In Germany and other European countries—especially France, which has a large Jewish and

Muslim population—Jews have been attacked on the streets, synagogues have been bombed, Jewish groups have received hate mail and anti-Semitic slogans have been sprayed on buildings.”

In short, what should have started and ended as a free speech exercise—as is expected and encouraged in any healthy democracy—in many cases morphed into violent and destructive demonstrations aimed at harming or intimidating local Jewish populations.

Commenting on the recent spate of violence and the incendiary language of the protests, the president of the Central Council of Jews in Germany Dieter Graumann aptly stated, “When calls for Jews to be gassed, burned and murdered are bawled on the streets of Germany, which no longer has anything to do with Israel’s politics and Gaza. It is the most abhorrent form of anti-Semitism.”

The demonstrations and protests are certainly not the whole story.

Consider this: On the afternoon of May 24, 2014, a young man casually approached the entrance of a Jewish museum in Brussels, Belgium. Pulling a Kalashnikov rifle from his bag he began to shoot. Within seconds, three people lay dead: a couple visiting from Israel and a museum volunteer. A fourth person, severely wounded, would die later. Weeks after the attack a suspect, who claimed responsibility for the deadly rampage, was arrested. The gunman reportedly spent over a year in Syria and, according to the BBC, “had links with radical Islamists.”

On July 25, CNN reported that what was to be a friendly preseason soccer match in Austria between two teams from Israel and Germany, respectively, had to “be abandoned after pro-Palestinian protesters invaded the pitch and started attacking the players” from the Israeli team.

On August 1, The New York Times reported that police in the German city of Wuppertal “detained two young men on suspicion of throwing firebombs at the city’s new synagogue . . .” The article continued, pointing to an incident of vandalism at the home of a prominent critic of anti-Semitism as well as a threatening anonymous phone call to a local rabbi who was told that 30 Frankfurt Jews would be killed if the caller’s family in Gaza was harmed.

The Times piece also reported on several troubling incidents in Rome where Jewish shop windows in multiple neighborhoods were defaced with swastikas and abhorrent threats including, “Jews your end is near.”

The British anti-Semitism watchdog, Community Security Trust reported 240 anti-Semitic incidents in Britain in July alone compared with 304 incidents in the first six months of the year combined.

The current chief Rabbi of Britain, Ephraim Mirvis, recently wrote in the Telegraph that the Jewish people can be viewed as the “canaries in the coal mine for Western civilization” and pointed to the recent wave of attacks as indications of a “new anti-Semitism” in which passion about the Israeli-Palestinian conflict is used to justify “something more sinister.”

Taking a step back from current events, it is important to view the phenomenon of anti-Semitism through the lens of history. From the Roman Empire’s persecution of the Jews, to the burning of Jews during the Middle Ages, from the second-class codification of Jewish populations during the Inquisition, to the vio-

lent pogroms carried out against Jewish communities in the 18th, 19th and 20th centuries and finally through the worst genocide in human history, the Jewish people have experienced more persecution than any other minority group in the world. Jews have been the favored scapegoats of tyrants who knew that by persecuting Jews, they could silence the messengers of the great truth of the Jewish faith—a potent teaching which inspires fear in the hearts of dictators—the equality of all created in the image of God.

Indeed, there is ample evidence that Jews truly are the canaries in the coal mine—not just in the West, but globally. Nowhere is this more evident than in the Middle East. In January, 2013, I sent a strongly worded letter to roughly 300 prominent Christian leaders in the United States urging them to utilize their spheres of influence to speak out on behalf of the persecuted church around the world, specifically in the Middle East. Even then, ancient Christian communities in countries like Iraq, Syria and Egypt were increasingly under siege. These troubling realities, of course, predated ISIS’s murderous advance across large swaths of Iraq and Syria and the ensuing carnage it has left in its wake, particularly targeting religious minorities like Christians, and the previously little-known Yazidis, now a household name.

A phrase not often heard outside the majority Muslim world is “First the Saturday People, then the Sunday People.” The “Saturday people” are, of course, the Jews. Their once-vibrant communities in countries throughout the region are now decimated. In 1948 there were roughly 150,000 Jews in Iraq; today, fewer than 10 remain. In Egypt, there were once as many as 80,000 Jews; now, fewer than 50 remain. Of those, all are older than 60.

It increasingly appears that a similar fate awaits the ancient Christian community in these same lands. Iraq’s Christian population has fallen from as many as 1.5 million in 2003 to 300,000 today. And the remaining population is being further squeezed from its ancestral homeland in Nineveh and the surrounding areas. A July 18 New York Times article reporting on ISIS’ edict that the remaining Christians must leave soberly noted, “While a few scattered souls may find a way to stay in secret, the community will be gone.” In Egypt, Coptic Christians, numbering roughly 8 million are leaving in droves. In Homs, Syria, almost the entire Christian population has reportedly fled.

Over the span of a few decades, the Middle East, with the exception of Israel, was virtually emptied of Jews. The world was largely silent. The same thing will happen to the Christian community if the current trajectory holds true.

Incredibly, this reality has been met with a stunning silence on the part of many Western policymakers and even Church leaders. There are notable exceptions, including the nearly 300 American Christian leaders and prominent lay people who signed a Pledge of Solidarity with their suffering brothers and sister in the region, launched at a press conference on Capitol Hill in May.

Washington, D.C.’s Cardinal Donald Wuerl was among the distinguished participants in the Capitol Hill event. Just recently, at a Mass marking the start of the academic year at Catholic University, he spoke of the current crisis facing these imperiled communities and wondered aloud at the silence in face of mur-

derous efforts to “eliminate” these brothers and sisters in faith. He urgently concluded that what is happening to them is “something that we really are not free to ignore . . .”

I mention the horrific assault on Christians in Iraq, and other parts of the region, to put the rise of anti-Semitism in other parts of the world in context. We see here a region where anti-Semitism has long been tolerated and in some cases glorified. From Iranian mullahs, to Saudi textbooks, to the Hamas charter, hatred of the Saturday People has found fertile soil and taken root.

In societies where one minority religion is demonized, is it any surprise that pluralism itself and religious freedom more specifically are in jeopardy? Is it any wonder that respect for “the other” is trumped by “death to the infidel?”

As Jews were driven from much of the Middle East, so too Christians—the Sunday People—are finding an environment that is not simply inhospitable to the practice of their faith, but downright deadly.

I was heartened by a recent New York Times op-ed penned by Ronald S. Lauder, president of the World Jewish Congress, titled “Who Will Stand Up for the Christians?” Mr. Lauder wonders at the seeming indifference of much of the world to what is currently happening in Iraq. He writes, “Historians may look back at this period and wonder if people had lost their bearings. Few reporters have traveled to Iraq to bear witness to the Nazi-like wave of terror that is rolling across that country. The United Nations has been mostly mum. World leaders seem to be consumed with other matters in this strange summer of 2014. There are no flotillas traveling to Syria or Iraq. And the beautiful celebrities and aging rock stars—why doesn’t the slaughter of Christians seem to activate their social antennas?”

Mr. Lauder recalls a speech he gave in Budapest in June during which he “made a solemn promise that just as I will not be silent in the face of the growing threat of anti-Semitism in Europe and in the Middle East, I will not be indifferent to Christian suffering.” In talking of the historic Judeo-Christian commonalities, he notes that sadly now these two great Abrahamic traditions share “a kind of suffering: Christians are dying because of their beliefs, because they are defenseless and because the world is indifferent to their suffering.”

Lauder concluded: “I will not be indifferent to Christian suffering.”

Would that his conviction might be shared by faith leaders, the political elite and regular citizens the world over. Whether it is the expansion of an insidious anti-Semitism in Europe or the reality of deadly ethnic cleansing of Christians in Iraq, these expressions of hatred, these manifestations of evil, these violations of religious liberty must not go unaddressed and unanswered.

I am reminded of the haunting words of German Pastor Martin Niemöller, which are etched in the walls of the Holocaust Museum just blocks from here. Speaking of the Nazis, he said, “First they came for the Socialists, and I did not speak out—because I was not a Socialist . . . Then they came for the Jews, and I did not speak out—because I was not a Jew. Then they came for me—and there was no one left to speak for me.”

In order for the Nazi machinery of extermination to have been as ruthlessly successful

as it was, hundreds of thousands of ordinary Germans had to simply turn a blind eye to what was happening around them.

In the book "When a Nation Forgets God," there is this unnerving account:

"I lived in Germany during the Nazi Holocaust. I considered myself a Christian. We heard stories of what was happening to the Jews, but we tried to distance ourselves from it, because, what could anyone do to stop it?"

"A railroad track ran behind our small church and each Sunday morning we could hear the whistle in the distance and then the wheels coming over the tracks. We became disturbed when we heard the cries coming from the train as it passed by. We realized that it was carrying Jews like cattle in the cars!"

"Week after week the whistle would blow. We dreaded to hear the sound of those wheels because we knew that we would hear the cries of the Jews en route to a death camp. Their screams tormented us."

"We knew the time the train was coming and when we heard the whistle blow we began singing hymns. By the time the train came past our church we were singing at the top of our voices. If we heard the screams, we sang more loudly and soon we heard them no more."

"Years have passed and no one talks about it anymore. But I still hear that train whistle in my sleep. God forgive me; forgive all of us who called ourselves Christians and yet did nothing to intervene."

Haunting words.

Without question, today, once again, the canary is struggling. In far too many places the air is poisoned with hate. What remains to be seen is whether we, who recognize this to be true, will be silent in the face of it.

RECOGNIZING THE CONTRIBUTIONS OF DANIEL HILARIO BARAJAS

HON. ALAN GRAYSON

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 2014

Mr. GRAYSON. Mr. Speaker, I rise today in honor of Hispanic Heritage Month, to recognize Daniel Hilario Barajas for his service to Florida's Ninth Congressional District. Daniel Hilario Barajas was born on May 4, 1982 in Winter Haven, Florida, into a migrant farm worker family. He grew up working the orange groves of Florida, tobacco fields of North Carolina, and apple orchards of Michigan.

As a young man, Daniel had legal problems due to misguided affiliations with gangs. Though he did not complete high school, he earned his GED in 2001. In 2009, he decided to walk away from gang life and founded the "Library of Hope," a charitable organization focused on collecting books and eyeglasses to donate to inmates in Polk County. Daniel is also a Fourth Degree member of The Knights of Columbus, which he joined in 2010.

After the passing of his younger sister, Maria Isabel, in June 2012, Daniel began taking a more active role within the leadership of The Young American Dreamers (YAD) which his sister founded in 2010. Daniel uses his own personal story of his struggles as a farm worker and former gang member, as exam-

ples when speaking with at-risk kids. Through his leadership as the Executive Director of YAD, Daniel has set educational standards for all members and set up an in-house tutoring program. He travels often from Polk County to Tallahassee and Washington, DC, advocating for the issues that affect his community and YAD members.

Daniel has successfully helped stop the deportation of the father of four YAD members and is a respected local leader of the immigration reform movement. He challenged Polk County's Board of County Commissioners to build a new sidewalk between Auburndale and Lakeland, after two students were fatally hit due to the lack of a walkway outside the newly built Tenoroc High School. On August 8th, 2014, construction work began on this much needed sidewalk. Currently, Daniel is working on the passage of legislation that will designate Lake Shipp Drive in Winter Haven as a memorial highway in remembrance of his beloved sister, Maria Isabel.

Daniel credits his father, Hilario, and his mother, Maria, both of whom are veterans of the social justice movement, having worked with Cesar Chavez himself, with guiding him. Daniel also attributes his life changes to his sister, Maria Isabel, and is grateful to her husband, Enrique Martinez, for helping him in all that he does. Daniel looks to his children, Mayra and Carlos, as the motivation for his social justice work. He intends to show his children how democracy works, so that they are left with a better world when they become tomorrow's leaders.

I am happy to recognize Daniel Hilario Barajas, during Hispanic Heritage Month, for his perseverance and commitment to helping the Central Florida community.

TRIBUTE TO HONOR THE LIFE OF GREG BROWN

HON. ANNA G. ESHOO

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 2014

Ms. ESHOO. Mr. Speaker, I rise today to honor the life of an extraordinary American artist and muralist, Greg Brown, who died in Palo Alto, California, on August 28, 2014, at the age of 62, after a brief bout with cancer. Born in Pittsburgh, Pennsylvania, he moved to Palo Alto with his family at the age of two and remained in the community for the rest of his life.

Greg Brown began his painting career as a second-grade student when he painted a mural of a pilgrim as part of an assignment on Christopher Columbus. A graduate of Palo Alto High School, he took few formal art classes, but an apprenticeship with the Italian artist Roberto Lupetti helped him gradually begin to grow as an artist.

Greg Brown was Palo Alto's artist in residence in 1975, and created art for Palo Alto's centennial in 1994. His murals are a significant part of Palo Alto's public art collection and the nine trompe l'oeil vignettes adorning the walls of city buildings are treasures for all to enjoy. He also produced drawings and paintings and worked for private clients in

many places. Greg Brown was a learner, a reader, and a keen observer of people. Mr. Brown leaves his wife, Julie, of Palo Alto, his daughter Whitney of Palo Alto, and his son Justin of Redwood City.

Mr. Speaker, I ask the entire House of Representatives to join me in expressing our deepest condolences to Greg Brown's entire family and to all those who knew and loved him. His legacy lives on in the lively, whimsical art he created and shared with countless appreciative people, and our community and our country have been enriched and blessed by his life.

RECOGNIZING THE DAUGHTERS OF THE AMERICAN REVOLUTION AS THEY HONOR THE TWO HUNDRED TWENTY-SEVENTH ANNIVERSARY OF THE DRAFTING OF THE CONSTITUTION OF THE UNITED STATES OF AMERICA

HON. TOM McCLINTOCK

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 16, 2014

Mr. McCLINTOCK. Mr. Speaker, I rise today in recognition of the National Society of the Daughters of the American Revolution, Gold Trail chapter and Sierra Amador chapter, as they celebrate the two hundred twenty-seventh anniversary of the drafting of the Constitution of the United States of America.

The National Society of the Daughters of the American Revolution was founded in 1890 with the mission of promoting historic preservation, education, and patriotism.

The Gold Trail and Sierra Amador chapters include members across California's fourth district. The Gold Trail chapter has 154 members—some of whom are direct descendants of the Founding Fathers—residing in Roseville, Rocklin, Lincoln, Loomis, Granite Bay, and Folsom. The Sierra Amador chapter has more than 70 members residing in Amador, Calaveras, and surrounding counties.

I rise to join the Gold Trail and Sierra Amador chapters of the Daughters of the American Revolution in observing "Constitution Week" from September 17 through September 23. This week will be dedicated to paying tribute to our foundational document and the freedom that it continues to enshrine two hundred twenty-seven years after its drafting.

Mr. Speaker, Daniel Webster charged that our nation must "Hold on . . . to the Constitution and to the Republic for which it stands. Miracles do not cluster and what has happened once in 6,000 years, may not happen again. Hold on to the Constitution, for if the American Constitution should fail, there will be anarchy throughout the world." It is groups like the Gold Trail and Sierra Amador chapters who are heeding Webster's charge and preserving the Constitution for future generations.

The Constitution of the United States of America ensures through the written law that the individual liberties of all Americans are protected and preserved, and it is my privilege to rise in recognition of the Gold Trail and Sierra Amador chapters' efforts to honor this anniversary with a weeklong tribute.