

public information campaigns to help promote changes in attitudes and policies.

FRAC helps frame the debate in Congress and State legislatures, educating elected officials and their staff, and they help implement antihunger programs at the local levels. FRAC does everything but literally hand food to hungry Americans. The work they do has resulted in stronger programs and more eligible people receiving food assistance.

Mr. Speaker, the Federal antihunger safety net is excellent, but it is not perfect. It is vast, but it is not comprehensive. FRAC works with policymakers and government officials to make these programs better, to ensure that no hungry person is left without food.

FRAC was a leader in our fight to save the Heat and Eat program in the recently enacted farm bill. It has stood strong in the fight to ensure that everyone gets breakfast at school and food during the summer, and FRAC has also fought back on antinutrition riders that House Republicans have attached to the Agriculture Appropriations bill.

FRAC has stood with me from day one of my End Hunger Now campaign. Like me, they believe that hunger is a political condition, that it is solvable. FRAC has been invaluable in this fight. They have organized countless numbers of food stamp challenges, including the two food stamp challenges that I participated in; and they work with important local antihunger groups like Project Bread and the Massachusetts Law Reform Institute, along with the Northeast Regional Anti-Hunger Network.

FRAC is one of the leaders in the fight to end hunger now. Every single person who works at FRAC is committed to a shared vision of a hunger-free America. Whether it is working to expand the number of kids getting food during the summer or fighting against cuts to SNAP, the people who work for FRAC are doing everything they can to end hunger.

I want to commend Jim Weill and his team at FRAC for everything they do. Not only are they true professionals, they care about their work. I want to thank everyone at FRAC for fighting to end hunger now.

I hope, Mr. Speaker, as they continue their important work, we in Congress will be inspired to do more. It is shameful that this Congress has been so clueless when it comes to ending hunger. We and the White House need to develop a comprehensive plan with benchmarks and timetables to end hunger now and then enact it. Indifference and making believe that the problem will go away on its own is not a policy; it is an excuse to do nothing. Let's instead follow the example of FRAC and End Hunger Now.

#### PRESBYTERIAN CHURCH USA GENERAL ASSEMBLY MEETING

The SPEAKER pro tempore. The Chair recognizes the gentleman from Virginia (Mr. WOLF) for 5 minutes.

Mr. WOLF. Mr. Speaker, I rise today as a follower of Jesus and a lifelong member of the Presbyterian Church USA who is deeply grieved by what transpired at last week's gathering of PCUSA's General Assembly. I feel increasingly alienated from this rich faith tradition, which includes John Witherspoon, the only active clergyman to sign the Declaration of Independence, and submit for the RECORD a statement of protest by the Presbyterian Lay Committee Board of Directors, which expresses a similar sentiment.

[June 19, 2014]

#### PRESBYTERIAN LAY COMMITTEE BOARD OF DIRECTORS REPUDIATES ACTION OF PCUSA GENERAL ASSEMBLY

(By Carmen Fowler LaBerge)

DETROIT, MI.—A statement of protest by the Presbyterian Lay Committee repudiating the action of the General Assembly of the Presbyterian Church USA to redefine marriage. The 221st General Assembly of the Presbyterian Church (USA) has approved both an Authoritative Interpretation of the Constitution and an amendment to redefine marriage. In the name of 1.8 million Presbyterians nationwide, the General Assembly has committed an express repudiation of the Bible, the mutually agreed upon Confessions of the PCUSA, thousands of years of faithfulness to God's clear commands and the denominational ordination vows of each concurring commissioner. This is an abomination. The Presbyterian Lay Committee mourns these actions and calls on all Presbyterians to resist and protest them. You should tell your pastor and the members of your session that you disapprove of these actions. You should refuse to fund the General Assembly, your synod, your presbytery and even your local church if those bodies have not explicitly and publicly repudiated these unbiblical actions. God will not be mocked and those who substitute their own felt desires for God's unchangeable Truth will not be found guiltless before a holy God. The Presbyterian Lay Committee will continue to call for repentance and reform: repentance of those who have clearly erred at this General Assembly and reform of the PCUSA according to the Word of God. Presbyterian Lay Committee Board of Directors, June 19, 2014.

Mr. WOLF. I will begin with marriage. After several years of internal discussion and debate, the assembly voted overwhelmingly to take a position which runs counter to the counsel of Scripture, which defines marriage as the divinely inspired joining of one man and one woman.

It has long been clear that our culture is in the throes of a seismic shift on this issue. While the current marriage debate is centered around the notion of same-sex unions, in reality there has been a decades-long assault on marriage, such that what was once almost universally recognized as a God-ordained and created institution, the fundamental building block of any society and the nexus of procreation and childrearing, has now been called

into question both in the larger culture and increasingly in the legal framework which governs this land. But perhaps the most striking and troubling is that increasingly this is happening within the church itself, which has historically served as a bulwark against the cultural whims of the day.

In the Gospel of Matthew, Jesus says:

Haven't you read . . . that at the beginning the Creator "made them male and female," and said, "For this reason, a man will leave his father and mother and be united to his wife, and two will become one flesh"? So they are no longer but two, but one. Therefore, what God has joined together let man not separate."

This passage and others like it remind me of Reverend Billy Graham's comments and the lead-up to the 2012 North Carolina ballot initiative regarding marriage, when he remarked:

The Bible is clear—God's definition of marriage is between a man and a woman.

In addition to marriage, I was also troubled by the PCUSA's action on Israel. I submit for the RECORD a Wall Street Journal piece which ran yesterday regarding the vote to divest the denomination stock from three American companies that do business with Israel in the West Bank citing their "involvement in the occupation and the violation of human rights in the region."

[From the Wall Street Journal, June 22, 2014]

#### PRESBYTERIANS JOIN THE ANTI-ISRAEL CHAIR DIVESTING FROM COMPANIES LIKE MOTOROLA SOLUTIONS TO SHOW SOLIDARITY WITH THE PALESTINIANS

(By Jonathan Marks)

The Presbyterian Church (U.S.A.) is bleeding members. Between 2000 and 2013, almost 765,000 members left the organization, a loss of nearly 30%. Last week the church's leadership met in Detroit for crisis talks.

No, not about the emptying-pews crisis. The Israel-Palestinian crisis.

On Friday, in a close vote (310-303), the General Assembly of the Presbyterian Church (U.S.A.)—the largest of several Presbyterian denominations in America—resolved to divest the organization's stock in Caterpillar, Hewlett-Packard and Motorola Solutions. The church's Committee on Mission Responsibility Through Investment said the companies have continued to "profit from their involvement in the occupation and the violation of human rights in the region," and have even "deepened their involvement in roadblocks to a just peace." Israel's counterterrorism and defense measures have included razing Palestinian houses (with Caterpillar equipment), operating Gaza and West Bank checkpoints (with Hewlett-Packard technology), and utilizing military communications and surveillance (with Motorola Solutions technology).

The church signaled its antipathy for Israel earlier this year by hawking a study guide called "Zionism Unsettled" in its online church store. In the 76-page pamphlet, Zionism—the movement to establish a Jewish homeland and nation-state in the historic land of Israel—is characterized as a "a struggle for colonial and racist supremacist privilege."

In a postscript to "Zionism Unsettled," Naim Ateek, a Palestinian priest and member of the Anglican Church, explains the meaning of the charges in the pamphlet. "It is the equivalent of declaring Zionism heretical, a doctrine that fosters both political

and theological injustice. This is the strongest condemnation that a Christian confession can make against any doctrine that promotes death rather than life."

In one response, Katharine Henderson, president of New York's Auburn Theological Seminary, said in February that the "premise of the document appears to be that Zionism is the cause of the entire conflict in the Middle East," in essence "the original sin, from which flows all the suffering of the Palestinian people." And amid intense criticism of the study guide from the Anti-Defamation League and other groups, the church's General Assembly declared on Wednesday that "'Zionism Unsettled' does not represent the views of the Presbyterian Church (U.S.A.)." But the assembly didn't bar the church from continuing to distribute and sell it.

The divestment resolution that ultimately passed included language affirming Israel's right to exist and denying that divesting from the three companies is tantamount to alignment with the broader Boycott, Divestment and Sanctions (BDS) movement against Israel. Still, the vote is a victory for anti-Israel forces within the church. And the divestment vote hardly means that the Presbyterian Church (U.S.A.) is ready to shift its focus: The organization'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.

Another vote regarding Palestinian-Israeli matters by the church's General Assembly, seemingly more innocuous, is actually more disturbing. The vote instructed the church's Advisory Committee on Social Witness Policy to prepare a report to help the General Assembly reconsider its commitment to a two-state solution and to create a study guide "that will help inform the whole church of the situation on the ground in Palestine."

In its "advice and counsel" on an anti-divestment proposal, the committee voiced its support for the boycott-Israel movement, compared Israel with apartheid-era South Africa and declared Israel responsible for its own "de-legitimation." It complained that the anti-divestment proposal "prioritize[d] Israel's security and underline[d] the flaws of Hamas and other 'hostile' neighbors without noting the constant violence of the occupation." Even with respect to Hamas, whose charter commits it to the destruction of Israel, the committee felt compelled to put "hostile" in scare quotes. The committee has some history on this score: In 2004, it drew widespread condemnation for meeting with leaders of the terrorist organization Hezbollah.

The General Assembly instructed the advisory committee that the new study guide should "honestly point out" that "simple financial investment in a completely occupied land where the occupiers are relentless and unwavering regarding their occupation is not enough to dismantle the matrix of that occupation or dramatically change the vast majority of communities or individual lives that are bowed and broken by systematic and intentional injustice." The vote to commission the guide was 482-88.

With a dwindling membership, the Presbyterian Church (U.S.A.) clearly needs new friends, but the church does itself no favors by courting Israel's enemies.

Mr. WOLF. The PCUSA's deeply misguided decision comes against a backdrop of rising anti-Semitism in Europe and even here in the United States.

I submit for the RECORD a June 20 Washington Post piece highlighting the problem, which noted that "Jewish

leaders here are now warning of a recent and fundamental shift tied to a spurt of homegrown anti-Semitism."

[From the Washington Post, June 20, 2014]

A "NEW ANTI-SEMITISM" RISING IN FRANCE

(By Anthony Faiola)

PARIS—"I am not an anti-Semite," French comedian Dieudonné M'bala M'bala says with a devilish grin near the start of his hit show at this city's Théâtre de la Main d'Or. Then come the Jew jokes.

In front of a packed house, he apes Alain Jakubowicz, a French Jewish leader who calls the humor of Dieudonné tantamount to hate speech. While the comedian skewers Jakubowicz, Stars of David glow on screen and, as the audience guffaws, a soundtrack plays evoking the trains to Nazi death camps. In various other skits, he belittles the Holocaust, then mocks it as a gross exaggeration.

In a country where Jewish leaders are decrying the worst climate of anti-Semitism in decades, Dieudonné, a longtime comedian and erstwhile politician whose attacks on Jews have grown progressively worse, is a sign of the times. French authorities issued an effective ban on his latest show in January for inciting hate. So he reworked the material to get back on stage—cutting, for instance, one joke lamenting the lack of modern-day gas chambers.

But the Afro-French comedian, whose stage name is simply Dieudonné, managed to salvage other bits, including his signature "quenelle" salute. Across Europe, the downward-pointing arm gesture that looks like an inverted Nazi salute has now gone so viral that it has popped up on army bases, in parliaments, at weddings and at professional soccer matches. Neo-Nazis have used it in front of synagogues and Holocaust memorials. Earlier this year, bands of Dieudonné supporters flashed it during a street protest in Paris while shouting, "Jews, out of France!"

"Dieudonné is getting millions of views on his videos on the Internet and is spreading his quenelle," said Roger Cukierman, president of the Council for Jewish Institutions in France. "Something very worrying is happening in France. This is not a good time for Jews."

Dieudonné was unavailable for comment, but his attorney, Sanjay Mirabeau, said the comedian was simply speaking truth to power.

"If the Portuguese were protected in France and had big influence, then he would protest the Portuguese," Mirabeau said. "But as it is, there are others" who fit that description.

Jewish leaders say Dieudonné is a symptom of a larger problem. Here and across the region, they are talking of the rise of a "new anti-Semitism" based on the convergence of four main factors. They cite classic scapegoating amid hard economic times, the growing strength of far-right nationalists, a deteriorating relationship between black Europeans and Jews, and, importantly, increasing tensions with Europe's surging Muslim population.

In Western Europe, no nation has seen the climate for Jews deteriorate more than France.

Anti-Semitism has ebbed and flowed here and throughout the region since the end of World War II, with outbreaks of violence and international terrorism—particularly in the 1980s and early 2000s—often linked to the Israeli-Palestinian conflict. But Jewish leaders here are now warning of a recent and fundamental shift tied to a spurt of homegrown anti-Semitism.

This month, authorities arrested Mehdi Nemmouche, a 29-year-old French national,

and charged him with the May killings of four people inside a Jewish museum in Brussels. The attack was the deadliest act of anti-Semitism in Western Europe since a gunman killed seven people, including three children at a Jewish day school, in Toulouse in 2012. Nemmouche allegedly launched his attack after a tour of duty with rebels in Syria, prompting fears of additional violence to come as more of the hundreds of French nationals fighting there make their way home.

In a country that is home to the largest Jewish community in Europe, the first three months of the year saw reported acts of anti-Semitic violence in France skyrocket to 140 incidents, a 40 percent increase from the same period last year. This month, two young Jewish men were severely beaten on their way to synagogue in an eastern suburb of Paris.

Near the city's Montmartre district, home to the Moulin Rouge and the Sacré-Coeur basilica, a woman verbally accosted a Jewish mother before rattling the carriage of her 6-month-old child and shouting, "dirty Jewess . . . you Jews have too many children," according to a report filed by France's National Bureau for Vigilance Against Anti-Semitism. Meanwhile, not far from the rolling vineyards of Bordeaux, stars of David were recently spray-painted on the homes of Jews.

A recent global survey by the New York-based Anti-Defamation League suggested that France now has the highest percentage in Western Europe—37 percent—of people openly harboring anti-Semitic views. That compares with 8 percent in Britain, 20 percent in Italy and 27 percent in Germany. Jewish leaders chalk that up in part to growing radicalization of youths in France's Muslim population—the largest in Europe—as well as outrage in the general public and French media over Israeli policy toward the Palestinians.

But it is also far more complex.

Anti-Semitism, Jewish activists fear, is becoming more socially acceptable. In May, for instance, the far-right National Front—a party long rooted in anti-Semitism but which sought to portray itself as reformed—came in first in elections here for the European Parliament, winning a whopping 25 percent of the national vote. Yet last week, its patriarch, Jean-Marie Le Pen, suggested just how unreformed a segment of the party remains. In a video posted on the party's Web site, he suggested that a Jewish folk singer should be thrown into an oven.

Le Pen's daughter and current party leader, Marine Le Pen, offered a rare rebuke of her father's words and ordered footage of the comments removed from the party's Web site. The elder Le Pen's musings were nevertheless seen as unsurprising within a party whose older members have long harkened back to the days of Vichy France, the Nazi collaborators who allowed tens of thousands of French Jews to go to their deaths.

"I walked into my kosher sandwich shop the other day and the owner asked me, 'Is it time to leave? Are we Nazi Germany yet?'" said Shimon Samuels, the Paris-based international director of the Simon Wiesenthal Center. "We've got the National Front in first place. We've got Dieudonné, spreading his hate. So I told him, 'Well, do you really want to be the last to go?'"

Indeed, French migration to Israel in 2013 jumped to 3,200 people, up 64 percent from 2012. A huge uptick in departures this year has Jewish leaders here predicting that at least 5,000 French Jews will leave in 2014.

"We've been thinking about moving for a long time, but the climate was not as dangerous as it is now," said Alain, 30, a medical equipment specialist who is moving to Israel

in July with his wife and three children. He declined to give his last name out of fear for his family's security.

Sitting at his modest dining-room table in eastern Paris, a set of moving boxes in the next room, he added: "It bothers me because this is not normal; this is not how I remember France when I was growing up."

Two weeks ago, Alain said, he woke up to find his 13-year-old daughter, Michele, crying. After a recent attack on two Jewish boys not far from her school, she said she was too afraid to join her regular car pool. Instead, she demanded that he take her to school and pick her up, standing guard as she entered and exited each day. He has moved his work schedule around to accommodate her request.

Asked what she was scared of, Michele, an elegant French teenager in a fashionable black skirt and white T-shirt, looked down and said: "I'm afraid that what happened in Toulouse will happen at my school, too. . . . I hear what people say about Jews. And I am scared."

Enter Dieudonné.

Born to a father from Cameroon and a white French mother, Dieudonné, ironically, rose to stardom in the 1990s as part of a duo act with Elie Semoun, a Jewish comedian. But the two grew estranged as Dieudonné's humor became indistinguishable from anti-Semitic diatribe.

In the 2000s, he wooed the far right and the far left as his campaign against Zionism made him an unlikely symbol for both. Throughout the 2000s, he was repeatedly fined for making a variety of anti-Semitic statements, including his description of Holocaust commemorations as "memorial porn."

Blacklisted from mainstream TV shows and radio, he nevertheless thrives, with a cultlike following on stage and via the Internet, where his satirical videos stand out among a rash of new anti-Semitic Web sites in France. As he has become less mainstream, he has traded larger venues for relatively smaller theater spaces where he is filling seats with fans across racial, political and socioeconomic spectrums.

Dieudonné is an equal-opportunity offender. His act is a study in provocation, targeting not only Jews but also gays and mainstream politicians. Yet—as evidenced by the T-shirts bearing the quenelle salute on sale at his shows—he tends to reserve his toughest punch lines for Jews.

Over the past year, observers say, his depictions have sharply worsened. His act became so offensive that the French government in January took the rare step of encouraging local jurisdictions to bar his performances. The move forced him to tone down his material, largely by deploying inference and shorthand to get his point across.

Mr. WOLF. The denomination's action on Israel stands in stark contrast to its inaction on the persecuted church in the region. The PCUSA expressly declined to sign a recently issued Pledge of Solidarity and Call to Action, which more than 200 religious leaders from across the country signed on to.

Representatives of the American church came together across ecumenical lines to pledge to do more to help beleaguered minority faith communities, foremost among them, the ancient Christian communities in Egypt, Iraq, and Syria. The PCUSA privately expressed concern that this action would be perceived as an "anti-Muslim" statement.

The pledge itself was carefully crafted with input from faith leaders here in the United States and throughout the region and conveyed that the time has come for the church in the West to "pray and speak with greater urgency about this human rights crisis." With the PCUSA's decision not to associate itself with the urgent call to action, I find myself once again out of step with my denomination in profound ways.

I believe many of the giants of this tradition, among them: Reverend Peter Marshall of the New York Avenue Presbyterian Church, where President Lincoln worshipped, and a former Senate Chaplain; Reverend Dick Halverson, senior pastor of Fourth Presbyterian Church and also a Senate Chaplain; Reverend Louis Evans, pastor for 18 years of National Presbyterian Church; and Reverend James Boice, pastor of Tenth Presbyterian Church in Philadelphia would find it difficult to recognize the PCUSA church today.

#### INCREASING SEA LEVELS

The SPEAKER pro tempore. The Chair recognizes the gentleman from Oregon (Mr. BLUMENAUER) for 5 minutes.

Mr. BLUMENAUER. Mr. Speaker, today many Members of Congress awoke listening to NPR for yet another story about Norfolk, Virginia, the area of the United States on the eastern seaboard where we have seen the most rapid increase in the sea level. This matters, being home to the largest naval base in the world, placing in question its long-term survivability.

A story in The Washington Post several weeks ago talked about the impact that this is having on the waterfront, including one church that is being forced to relocate. I love the pastor's comment that his parishioners should not have to consult a tide table to determine whether or not they can go to church.

The morning news also included the Supreme Court's third affirmation of the power of the EPA to regulate greenhouse gases, setting hopefully at rest the long-term battle over whether or not we can deal with this critical area of carbon pollution.

We also have seen a media blitz from a coalition of respected senior officials—Republicans, Democrats, and Independents stretching back to the Nixon administration—talking about the impact of climate change, particularly as it deals with business. We have had a report from four Republican EPA administrators talking about the need to support the EPA's effort with the new rule for carbon emissions.

Today, on the steps of Capitol Hill as I passed, there were representatives from the Citizens Climate Lobby from all over the country who are fanning out across the Capitol making their case.

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Mr. Speaker, the science is, in fact, clear. We have very severe problems as-

sociated with carbon pollution and the impacts that humans have had on climate. We are looking at reports that ought to sober everybody around here, tripling the number of days of 95 degree-plus weather, thinking about the impacts that rising sea level is going to have on coastal States.

Louisiana, for example, is looking at up to 5 percent of their insurable land being underwater by midcentury, perhaps 20 percent by the turn of the century. There is \$1.5 trillion of insurable properties that is likely to be underwater.

It is time for us to stop debating the science. The science is, in fact, clear. It is time for us to look at opportunities. The EPA rule is going to go into effect. We all ought to be engaged with taking advantage of the flexibility that has been proposed by the administration to fine-tune it to the needs and opportunities in our State.

It is important that we start work on the implementation of a revenue-neutral carbon tax. Virtually every expert—conservative, liberal, economists, even many business leaders—agrees that having a revenue-neutral carbon tax to change the habits of American business and households, using the revenues to reduce the impact on lower-income citizens and on small business, is the quickest, fastest way to be able to make progress on climate protection.

We can, in fact, slow the impact, and we can prepare for what we cannot avoid.

Experts in climate science, joined by hardheaded business people and citizen activists, all agree that it is time for Congress to get engaged, for Congress to stop this active denial, and come together on simple commonsense steps that we can make to strengthen our communities to slow the increase of climate change and be able to prepare for stronger opportunities in our local economies as we move to take advantage of this.

Everybody should take action, so that all our families can be safer, healthier, and more economically secure.

#### ENERGY

The SPEAKER pro tempore. The Chair recognizes the gentleman from Virginia (Mr. GOODLATTE) for 5 minutes.

Mr. GOODLATTE. Mr. Speaker, energy is vital to every aspect of American life. Working families, retirees, and businesses—large and small—are all depending upon reliable and affordable energy. An unwelcome increase in the electric bill leaves many families no other option but to cut elsewhere.

For businesses, higher energy costs mean less money to invest in jobs or expansion. As business costs increase, so does the price of goods down the line, triggering a chain reaction felt throughout the economy.

Unfortunately, the Obama administration's policies are contributing to