

IN MEMORY OF DR. JOHN M.
SMITH

HON. HAROLD ROGERS

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 19, 2013

Mr. ROGERS of Kentucky. Mr. Speaker, I rise today to pay tribute to a World War II Veteran and tremendous leader in rural healthcare, the late Dr. John M. Smith.

Dr. Smith was quite a pioneer in his time. He was one of the first graduates from Caney Creek College, now known as Alice Lloyd College in Pippa Passes, Kentucky. After graduating from the University of Kentucky in 1942, he enlisted in the United States Navy and valiantly served as a first lieutenant aboard the U.S.S. *Weeden*, serving in both the Atlantic and Pacific campaigns. Smith was later selected as one of the first recipients of the Rural Kentucky Medical Scholarship Fund and graduated from the University of Louisville School of Medicine in 1949. After completing medical school, Dr. Smith decided to extend his service to our country by volunteering as a medical officer during the Korean War at the Louisville, Kentucky recruitment station.

In 1951, Dr. Smith began his mission to provide healthcare to the people of southeastern Kentucky, in a rural region plagued by high rates of health disparities and limited access to healthcare. He opened his first medical practice in Beattyville, Kentucky where he faithfully treated patients for eleven years. However, his passion for additional education in the medical field also led him to practice radiology at Morehead Hospital, Woodford County Hospital, and the Lexington Clinic for a little more than a decade. In 1974, he returned to Beattyville as a general practitioner where he dedicated nearly 40 years of quality healthcare for the people of Lee and surrounding counties until the age of 90.

He was involved in numerous civic activities, serving as a member of the Masonic Proctor Lodge 213, the Lee County Shrine Club, VFW Post 11296, and the Kentucky Medical Association. He served as the Medical Director of the Lee County Constant Care and Geri Young House, and a member of the Lee County Board of Health.

Dr. Smith leaves behind a devoted family: his loving wife, Patty of 54 years; seven children, 17 grandchildren, and 11 great-grandchildren. His son, William, has been one of my most trusted advisers, working on my team since 1995, and now serving as my Chief Clerk of the U.S. House Appropriations Committee. Will's extensive policy knowledge and legislative wisdom has been vital for our nation's economy and for projects supporting the good people of southern and eastern Kentucky. On behalf of my wife Cynthia and myself, I want to extend our deepest heartfelt sympathies to the entire Smith family.

Mr. Speaker, I ask my colleagues to join me in honoring a tireless leader in rural healthcare and a true patriot, the late Dr. John M. Smith.

THE FUTURE OF RELIGIOUS
MINORITIES IN THE MIDDLE EAST

HON. FRANK R. WOLF

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 19, 2013

Mr. WOLF. Mr. Speaker, yesterday I delivered the following remarks at a Wilson Center event focused on the future of religious minorities in the Middle East.

I'd like to begin by thanking my former colleague, Congresswoman Jane Harman, and the Wilson Center for hosting this discussion on such a timely issue. I have long been focused on international religious freedom—specifically on the plight of persecuted people of faith wherever they may be.

Martin Luther King Jr. famously said, 'In the end, we will remember not the words of our enemies, but the silence of our friends.'

America has always been a friend to the oppressed, the persecuted, the forgotten. But sadly today, that allegiance is in question as religious freedom and human rights abuses around the globe increasingly go unaddressed and unanswered.

Looking to the Middle East there is often societal and communal violence and repression against religious communities which specifically targets religious minorities.

Too often the governments of these lands foster an atmosphere of intolerance or in some cases such as Iran, outright criminality as it relates to different faith traditions like the Baha'is.

Tragically, since 1979, the Iranian government has killed more than 200 Baha'i leaders and dismissed over 10,000 from government and university jobs. Further, throughout the region, there is impunity surrounding acts of religiously targeted violence, onerous registration requirements for houses of worship, and a general climate of fear which isolates and too often drives out religious minorities.

These realities have been exacerbated by the so-called Arab Spring—a Spring which has devolved into Winter for many of the most vulnerable in these societies—foremost among them the ancient Christian communities.

The future of religious minorities in the Middle East is of course the focus of our discussion today. I would argue that if the current trajectory holds true, the future of these communities—communities which are woven into the very fabric of the region—is uncertain at best.

In February I travelled to the Middle East—specifically to Lebanon and Egypt. One of the main purposes of the trip was to spend time with the Syrian Christian community—a community with ancient roots dating back to the 1st century. We read in the Bible about Paul on the road to Damascus.

According to the latest estimates the brutal civil war, which continues to rage, has taken nearly 93,000 lives.

With the Syrian crisis entering its third year, the eventual outcome, including how many will perish in or be displaced by the continued violence and who will step into the power vacuum, is far from certain. Moreover, what that will mean for the Christian community in Syria is largely unknown and, unfortunately, rarely addressed by Western media.

I wanted to hear firsthand from Syrian Christians about their concerns and to put this issue in the larger context of an imperiled Christian community in the broader Middle East, specifically in Egypt and Iraq.

Coptic Christians and other minorities in Egypt have increasingly been marginalized

with the ascendancy of the Muslim Brotherhood. The recently drafted constitution, which made blasphemy a criminal offense, is highly problematic.

A February 5 Associated Press article reported, '[p]rovisions in the document allow for a far stricter implementation of Islamic Shariah law than in the past, raising opponents' fears that it could bring restrictions on many civil liberties and the rights of women and Christians.'

Increasingly these fears are being born out. Just last month, a young Christian teacher in Egypt was accused of insulting Islam while teaching a social studies class.

In a Christian Science Monitor article about this case and the trend more broadly, a local human rights activist reportedly said, 'All Coptic teachers are scared here now that any child who fights with them could accuse them of blasphemy and drag them to court.'

The issues I've just outlined must be viewed not simply as today's news but rather through the lens of history.

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.

Except for Israel, their once vibrant communities in countries throughout the region are now decimated. In 1948 there were roughly 150,000 Jews in Iraq; today 4 remain. In Egypt, there were once as many as 80,000 Jews; now roughly 20 remain.

It appears a similar fate may await the ancient Christian community in these same lands.

Consider this observation by author and adjunct fellow at the Center for Religious Freedom, Lela Gilbert, who recently wrote in the Huffington Post: "Between 1948 and 1970, between 80,000 and 100,000 Jews were expelled from Egypt—their properties and funds confiscated, their passports seized and destroyed.

They left, stateless, with little more than the shirts on their backs to show for centuries of Egyptian citizenship. . . ."

One of my last meetings in Egypt was with 86-year-old Carmen Weinstein, the president of the Jewish Community of Cairo (JCC). She was born and raised in Egypt and had lived her entire life there—a life set against the backdrop of a great Jewish emigration out of Egypt, namely the departure of thousands of Egyptian Jews from the 1940s–60s. She led a small community of mostly elderly Jewish women in Cairo, who with their sister community in Alexandria, represent Egypt's remaining Jews.

There are 12 synagogues left in Cairo. Some, along with a landmark synagogue in Alexandria, have been refurbished by the government of Egypt and/or US Agency for International Development (USAID) and have received protection as cultural and religious landmarks—many have not. Further, the 900 year old Bassatine Jewish Cemetery is half overrun with squatters and sewage.

Ms. Weinstein sought to preserve these historic landmarks as well as the patrimony records of the Egyptian Jewish community.

Not long after my return to the U.S., Ms. Weinstein passed away and is now buried in the very cemetery she sought to protect. Meanwhile, with the fall of Hosni Mubarak, Coptic Christians, numbering roughly 8-10 million, are leaving in droves in the face of increased repression, persecution and violence.

A January 8 National Public Radio (NPR) story reported 'Coptic Christians will celebrate Christmas on Monday, and many will do so outside their native Egypt. Since the revolution there, their future in the country has looked uncertain and many are resettling in the United States.'