

held accountable for their actions to the citizens of Quitman County.

He has served on various committees and is a member of numerous organizations to include, but not limited to the following:

1. Currently served as Vice President of Mid-State Opportunity, Inc.
2. Served as Male Mentor, After-School Peer Tutoring Program for Disadvantaged Youth
3. Past President of the Mississippi Conference of Black Mayors
4. Past Board Member of the National Conference of Black Mayors
5. Past Board Member and Director of the U.S. World Conference of Mayors
6. Member of Alpha Phi Alpha Fraternity, Inc.
7. Delegate and Traveled abroad to Africa (Nigeria, Ghana and Senegal) to promote Democracy and World Peace.
8. Members of Masonic Lodge Number 315 of Crowder, MS
9. Founder and Former Scoutmaster of Boy Scout Troop Number 306

Dwight A. Barfield's leadership, dedication, remarkable acts of courage, perseverance, tireless service to all mankind and passion to make a difference in his community, makes him an outstanding community activist.

Mr. Speaker, I ask my colleagues to join me in recognizing Community Activist and Former Mayor, Dwight Anthony Barfield for his dedication to serving this City, County and State.

HOLY SEE ARTICLES

HON. FRANCIS ROONEY

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, March 28, 2017

Mr. FRANCIS ROONEY of Florida. Mr. Speaker, I rise today to share with my colleagues several more articles that I have written over the years regarding the Holy See. As a Member of the Europe, Eurasia, and Emerging Threats Subcommittee on Foreign Affairs, these pieces serve to outline and inform discussions that our Committee will cover in the 115th Congress.

U.S. MUST EMBRACE HOLY SEE

The past few years have seen cordial but cooling relations between the United States and the Vatican. Since President Obama took office, he has visited the Vatican just once, and the administration has demonstrated little more than a perfunctory interest in the Holy See's diplomatic role in the world. This is a lost opportunity at a critical time for America. U.S. foreign policy has much to gain from its relationship with the Holy See, the governing body of the Catholic Church. No institution on earth has both the international stature and the global reach of the Holy See—the “soft power” of moral influence and authority to promote religious freedom, human liberties, and related values that Americans and our allies uphold worldwide.

President Reagan established full diplomatic relations with the Holy See in 1984 because, among other reasons, he realized that he could have no better partner than Pope John Paul II in the fight against communism—and he was right. The administration of George W. Bush continued to expand these relations, even in difficult times while engaged in a conflict in Iraq of which the Holy See had strongly and vocally dis-

approved. Before President Obama's recent appointment of Ken Hackett as the next U.S. ambassador to the Holy See, there was growing speculation that the administration was considering completely eliminating the diplomatic mission, or reducing it to an appendage of the Embassy in Rome. While the Obama administration has been in conflict with the Catholic Church on a range of issues from abortion to contraception, it is clearly in America's national interests to strengthen diplomatic ties with the Holy See to advance our interests around the world.

The United States and the Holy See remain two of the most significant institutions in world history, one a beacon of democracy and progress, the other a sanctum of faith and allegiance to timeless principles. Despite these differences between the first modern democracy and the longest surviving Western monarchy, both were founded on the idea that “human persons” possess inalienable natural rights granted by God. This had been a revolutionary concept when the Catholic Church embraced it 2,000 years ago, and was equally revolutionary when the Declaration of Independence stated it 1,800 years later.

The Church is one of the leading advocates and providers for the poor in the world, fights against the scourge of human trafficking, and advances the cause of human dignity and rights more than any other organization in the world. The Holy See also plays a significant role in pursuing diplomatic solutions to international predicaments. In 2007, for example, the Holy See helped secure the release of several British sailors who had been picked up by the Iranian navy. Its long-standing bilateral relations with Iran and the lack of such relations by the British and other western governments created an opportunity for successful intervention.

And more recently, the Holy See issued its diplomatic note concerning the civil war in Syria, calling for a “concept of citizenship” in which everyone is a citizen with equal dignity. It is urging the commissions which are working on a possible future constitution and laws to ensure that Christians and representatives of all other minorities be involved. This immediately helped place a spotlight on the plight of Christians and the ongoing exodus of all non-Muslims from most Middle East countries for the last 30 years. The power and influence of the Holy See is often underestimated. A benevolent monarchy tucked into a corner of a modern democracy, the Holy See is at once a universally recognized sovereign representing more than a billion people (one-seventh of the world's population)—and the civil government of the smallest nation-state on earth. It has no military and only a negligible economy, but it has greater reach and influence than most nations. It's not simply the number or variety of people that the Holy See represents that gives it relevance; it's also the moral influence of the Church, which is still considerable despite secularization and scandals.

The Holy See advocates powerfully for morality in the lives of both Catholics and non-Catholics, and in both individuals and nations. One may disagree with some of the Church's positions and yet still recognize the value—the real and practical value—of its insistence that “right” should precede “might” in world affairs. At its core, the Catholic Church is a powerful and unique source of non-coercive “soft power” on the world stage—it moves people to do the right thing by appealing to ideals and shared values, rather than to fear and brute force. America's foreign policy is much more likely to succeed with the support of the Holy See.

Iranian President Hassan Rouhani recently gave a nod to this soft power in his Wash-

ington Post op-ed when he decried the “framework that has emphasized hard power and the use of brute force.” One can speculate on the motivations and intentions of such an unlikely source, but at least there is an admission of the importance of diplomatic alternatives which are based on persuasive fundamental principles.

No two sovereigns are more naturally aligned than the United States and the Holy See in the pursuit of diplomacy founded on the core moral principles of the inalienable rights of man, his essential God-granted human dignity, and the right of all to religious freedom. This is rightly called the “first freedom” because our other freedoms seldom flourish in its absence.

REFLECTING ON THE LIFE OF ARCHBISHOP PIETRO SAMBI, DIPLOMAT OF THE HOLY SEE

The death of Archbishop Pietro Sambì, Papal Nuncio to the United States for the last five years, is a great loss for the diplomatic community in Washington, D.C. and for the world. A veteran diplomat with many years experience in Israel and Palestine, Archbishop Sambì brought a depth of knowledge and personal credibility to the diplomacy of the Holy See which will be greatly missed.

Prior to his posting in Washington, Archbishop Sambì was stationed in Cuba, Nicaragua, Belgium and India. As papal representative to Israel and Palestine from 1998 until 2005, he was instrumental in the planning and execution of the Holy Land visit of Pope John Paul II in 2000 and was deeply involved in the Holy See's diplomacy during the 2006 Lebanon war, where the traditional power sharing coalition was challenged by the presence of Hezbollah. His personal credibility was important during this war in mobilizing the Christian coalition there.

His Cuba and Nicaragua experience was important in his understanding of the challenges the United States faces in these countries and in expressing the Holy See's goals for religious freedom and pursuance of the democratic process there. He was Nuncio in Nicaragua as the Sandinista revolution took control of the country and challenged church authority and democratic institutions there. He was involved in planning Pope John Paul II's 1983 visit wherein the Pope challenged Daniel Ortega and his government.

While Archbishop Sambì was in Cuba in an earlier time, from 1974-1979, his efforts in working with the local church were valuable in keeping the goals of freedom and tolerance alive. The recent release of the last of the March 2003 political prisoners in Cuba by the Castro government exemplifies the valuable contributions of Holy See diplomacy, the result of many leaders like Archbishop Sambì.

He was, in short, a most qualified diplomat and a man whose warmth reminded many officials of the first apostolic pro-nuncio to the United States, Cardinal Pio Laghi.

In meetings with him I realized his keen understanding of the unique role of religion and faith in the United States as protected by the First Amendment. He realized, like his predecessor Archbishop Pio Laghi, that the American experiment of the First Amendment has much to offer the world.

Though it is only natural for a prominent priest to proclaim the importance of religious freedom and its importance in sustaining civil society, Sambì was also an earnest proponent of the freedoms of speech and press. He warmly received journalists in an effort to connect with an American audience that went beyond the capital beltway region and daily withstood anti-Catholic protesters picketing just outside his office. In times of crisis within the Church and without, he resolutely defended the goodness that religion

offers the world—peace, justice, love, and true individual freedom.

Many times he made a point of explaining that the foundation of the diplomatic mission of the Holy See is rooted squarely in the pursuits of freedom, tolerance and the protection of human dignity. The “soft power” of moral rectitude and persuasion is what drove the Archbishop in his work.

His death last Friday following a serious lung operation at Johns Hopkins Hospital is a time for reflection on the twenty-seven years of official recognition between the U.S. government and the Holy See in Vatican City. In that short period, the bilateral relationship has flourished into a deep commitment. Together, the world’s most influential state and the world’s smallest sovereign state combine to address serious problems like human trafficking, extremist violence and religious intolerance.

As I mourn the loss of my friend, laid to rest in his hometown of Sogliano al Rubicone, Italy, I am thankful for his witness and example, and also have to pause and reflect on the moral leadership of the United States around the world, which Archbishop Sambi so deeply appreciated and valued.

POPE FRANCIS’ FIRST VISIT TO U.S. PROVIDES HISTORIC OPPORTUNITY

Pope Francis’ highly anticipated visit to the United States offers an opportunity to advance our understanding of the significant role that the pope and the Holy See play in world affairs. And just as important, the Papal Visit will afford Pope Francis a glimpse at the fundamental values at work in the United States—providing a unique occasion to inform his views on crucial economic, human rights, and environmental issues. Pope Francis has never visited the United States, so there is a historic opportunity to demonstrate how American values can help resolve many vexing global problems.

The pope will break new ground in addressing the Joint Session of Congress. By responding to Speaker Boehner’s historic invitation, Pope Francis will engage with the Congress as no pope has previously, reinforcing his role as a global leader and drawing unprecedented public attention to his major diplomatic themes and objectives.

Thus far in his papacy Pope Francis has laid out several important priorities which might surface in his address and broader visit to the United States.

From the beginning, the pope has made a priority to highlight the global challenge of migration and the ensuing deprivation of basic human needs of people displaced from their homes. The lesson of his first papal trip, to Lampedusa, resonates today with the increase in refugees from Syria and Africa. He urged the world to “oppose the globalization of indifference” to the plight of these people.

Recently, in his encyclical *Laudate Si*, Pope Francis used forceful language to call attention to environmental degradation and, somewhat controversially, linked consumption and waste in industrialized countries with poverty and lack of opportunity in the emerging world.

One success of this visit could be that the pope sees in the United States a people who also care for their environment yet offer practical solutions to reduce pollution like nurturing the use of cleaner fuels, deploying advanced technologies and supporting alternative energy sources throughout the world.

Another aspect of Pope Francis’ diplomatic outreach has been criticism of capitalism as abusive and insensitive to the poor and the disadvantaged. In many respects what the pope has expressed is consistent with historic Catholic social teaching, descending

from *Rerum Novarum* and Pope Leo XIII, but he has brought a different tone and diction to the discussion of political economy.

This may be the greatest result of the papal visit—if Pope Francis experiences something different in the United States, distinct from his experience in Latin America. In Argentina, broad-based corruption and crony capitalism dominate; oligarchic businesses feed off of the state and provide little to their workers. Many parts of Latin America, the pope’s basis of perspective, have significant inequality of wealth, abusive governments and abridged freedoms. The opportunity to rise up and achieve one’s God-given talents is circumscribed.

Our challenge during his short time in the United States is to draw his attention to the fundamental American values of economic and personal liberty. This unique combination of religious and personal freedom, as Alexis de Tocqueville foresaw in the early 19th century, created an engine for prosperity of its citizens unlike any previous governmental experiment.

The itinerary of Pope Francis’ visit to the United States represents the quintessential new world experience: Washington DC, the epicenter of political power in the United States and derivatively in the world. Next he will travel to New York, the locus of financial power and influence in the world, and the home of the United Nations, the ultimate gathering place of all nations. Finally, Pope Francis will stop in Philadelphia, where American democracy began. Hopefully Pope Francis will depart the United States with a heartfelt understanding of the good that can result when political and economic institutions foster individual liberty and freedom.

Likewise, if the attention the pope draws from the citizens of the United States serves to increase their understanding of where he comes from and what he seeks to accomplish, another important goal will have been achieved—enhanced appreciation for the important and constructive role the papacy and the Holy See play in the world today, in the diplomatic engagement among states as well as in Catholic theology.

CELEBRATING THE RETIREMENT OF GARY L. JANACEK

HON. JOHN R. CARTER

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, March 28, 2017

Mr. CARTER of Texas. Mr. Speaker, I rise today to celebrate the retirement of Gary L. Janacek, CEO of Scott & White Employees Credit Union. This esteemed and valued citizen of the Temple, Texas area has made real and lasting impacts on his community and set a high standard of excellence in his profession.

Gary truly embodied the Credit Union’s slogan, “people helping people,” throughout his career and in all aspects of life. Throughout his nearly fifty years of service, Gary’s work has been vital in helping the Credit Union succeed in serving their communities and achieving their goals.

When formally announcing his retirement to the board of directors and staff last summer, Gary said, “It’s been a distinct privilege and honor to serve our members for the past 39 years. I have been richly blessed with a visionary board of directors and dedicated staff in serving the needs of our membership.” That Gary chose to salute those around him rather

than himself comes as no surprise to those who’ve been able to work alongside this exceptional leader.

Gary’s work hasn’t gone unnoticed. He served in numerous leadership positions within the state and national credit union movement. In September of 2003, Texas Governor Rick Perry appointed Gary to serve on the Texas Credit Union Commission. He was soon chosen to Chair this commission’s important work. In 2015, Gary was inducted into the Credit Union House Hall of Leaders. His work positively impacted countless people across Texas and nationwide.

Retirement is to be celebrated and enjoyed. It is not the end of a career, but rather the beginning of a new adventure. I heartily salute Gary Janacek’s work and contributions to his community. I’m sure I echo the thoughts of all when I wish him the best in both his retirement and all his future endeavors.

HONORING THE LATE MR. PERCY STROTHERS

HON. BENNIE G. THOMPSON

OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

Tuesday, March 28, 2017

Mr. THOMPSON of Mississippi. Mr. Speaker, I rise today to honor a community servant and entrepreneur, the late Mr. Percy Strothers, who has shown what can be done through tenacity, dedication and a desire to serve his community.

Mr. Percy Strothers was born on June 7, 1925 in Natchez, MS to the late Emanuel Strothers and Charity Piggs.

In 1943, after finishing high school Percy joined the Army at the age of 17, where he served for 3 years. As a World War II Veteran, his tenure included the United States of America, England, Normandy, Northern France, Rhineland, and Central Europe. He received the ATO-Medal, EAMETO-Medal, GOOD CONDUCT Medal, and the World War II Victory Medal.

He married the former Carolyn Sue Webster on October 30, 1966 and to this union two wonderful children were born. Percy remained a faithful husband to Carolyn for 50 years.

After returning from the Army, Mr. Strothers opened the first black owned Taxi Cab business in Vicksburg MS, which he operated for 27 years. He also worked for Shell Oil Co. for 11 years. Percy later worked for the United States Postal Service as a Letter Carrier for 27 years and Mail Supervisor for 1 year before retiring in 1990.

Mr. Strothers served his community well. He enjoyed serving his community as a Local Historian and Legendary community activist. Percy was affiliated with the National Association of Letter Carriers, NAACP (National Association of Advancement of Colored People), American Legion Tyner-Ford Post 213 and the Esquire Club of Vicksburg. He served as past President of Vicksburg Letter Carriers Union Branch 94, past Chairman for the State of MS Letter Carriers Sons and Daughters Scholarship Committee. Percy received a Proclamation from Mayor Robert Walker designating November 30th as Percy Strothers Day. Percy was instrumental in the development of the 1st Black Subdivision (Melinda Robinson Subdivision) where he served as chairperson of the