

and three of their 43 Direct Members are based in the Commonwealth: Navy Federal Credit Union, Capital One, and ePayResources.

Nacha serves as trustee of the Automated Clearing House (ACH) Network, enabling payments such as direct deposit and direct payment via ACH. Today, Nacha's work is more important than ever, as more than 80 percent of U.S. workers now receive their regular pay using Direct Deposit via ACH, and consumers now pay 800 million bills each month with Direct Payment via ACH. 24.7 billion ACH payments, valued at a total of \$55.8 trillion, moved across the ACH Network in 2019 alone, the fifth straight year to see a gain of more than one billion payments.

Rep. WEXTON and I are thrilled to recognize Nacha's commitment to creating and fostering an award-winning work environment in Northern Virginia, and we commend them on their efforts to strengthen the ACH Network. We are proud to represent in Congress many employees of one of the 2020 Best Places to Work in Virginia.

Madam Speaker, I urge my colleagues to join us in recognizing Nacha's successes, and in congratulating them on the well-deserved honor of being named one of the 2020 Best Places to Work in Virginia.

#### HONORING RUDY CAMPBELL

#### HON. GREG STANTON

OF ARIZONA

IN THE HOUSE OF REPRESENTATIVES

*Thursday, February 6, 2020*

Mr. STANTON. Madam Speaker, I rise to honor the life and legacy of Rudy Campbell, former mayor of Tempe, who passed away on February 3, 2020 at the age of 96. Arizonans will remember him as a dedicated man who committed his life to serving his country and making Tempe a better place to work and live. Deeply committed to his community, Mayor Campbell had a long and storied history of public service.

Born in Oklahoma to migrant farmworkers, Campbell learned the early value and dignity of hard work. He forged his own path and worked every day to provide his parents and sister with the support they needed to succeed in their own lives. After serving in World War II, Campbell came to Arizona and made Tempe his home. He settled down to work and raised his family in Tempe with his wife, Greta. They had two children, four grandchildren, and nine great-grandchildren together over their 76-year marriage.

Campbell took on many leadership roles throughout his decades of public service in the Tempe community. He served as President of the Tempe Chamber of Commerce, Chairman of the Arizona Highway Commission, and a member of the Tempe City Council. A champion of public education, Campbell advocated for accessible and affordable higher education for all during his service on the Arizona Board of Regents. In 1966, Campbell made history by becoming the first Mayor elected by the people of Tempe. His tenure leading the city served as a model for future mayors and will continue to inspire generations of leaders in Tempe and across Arizona.

As Mayor, Campbell worked tirelessly to expand and transform Tempe's infrastructure.

Campbell modernized Tempe's roads, highways, and bridges, leading the way for industry and accelerating economic growth in the region. His contributions to the city were invaluable and laid the foundation for modern-day Tempe.

His service as mayor and in the community led to the City of Tempe naming a park in his honor. Today, Campbell Park is a beloved place in our local community and a testament to his lifetime achievement. His legacy will continue to live on for years to come.

I thank Mayor Campbell for his service and Godspeed.

#### REMARKS AT THE 75TH ANNIVERSARY OF THE LIBERATION OF AUSCHWITZ BY SURVIVOR MARIAN TURSKI

#### HON. STENY H. HOYER

OF MARYLAND

IN THE HOUSE OF REPRESENTATIVES

*Thursday, February 6, 2020*

Mr. HOYER. Madam Speaker, on January 27, world leaders gathered at the site of Auschwitz, the notorious Nazi death camp, where 1.1 million innocent people—960,000 of them Jews—were systematically murdered during the Second World War. They joined survivors to mark the seventy-fifth anniversary of the camp's liberation by Allied forces on January 27, 1945. Among the survivors who spoke at that commemoration was Marian Turski, a Polish-Jewish journalist and historian who has been a global advocate for Holocaust remembrance and human rights—and who marched in 1965 with Dr. Martin Luther King, Jr. from Selma to Montgomery.

His powerful words stirred the souls of those gathered on that solemn day. I have read them, and I want to share them with my colleagues so that they too will be moved. All Americans ought to read his account and his warning to future generations that we must heed the lessons of the Holocaust and the rise of the Nazi movement that brought it about. Therefore, I include in the RECORD his remarks.

REMARKS BY MARIAN TURSKI, AUSCHWITZ,  
JANUARY 27, 2020

Dear friends, I am one of the few still alive of those who remained in this place almost to the very last moment before liberation. My so-called evacuation from Auschwitz commenced on the 18th of January. Over the next six and a half days it proved a death march for more than half of my fellow inmates, with whom I marched in a column of six hundred. In all likelihood, I will not make it to the next commemoration. Such are the laws of nature.

Please therefore forgive me the emotion in what I will now say. This is what I want to say above all to my daughter, my granddaughter, who I thank for being present here, to my grandson: it concerns those who are the peers of my daughter, of my grandchildren; a new generation, particularly the youngest, those who are younger even than them.

When the Second World War broke out, I was a teenager. My father was a soldier who had received a serious gunshot wound to the lung. It was a dramatic situation for our family. My mother came from the Polish-Lithuanian-Belarusian border, where armies had swept back and forth, plundering, looting, raping, burning villages so as to

leave nothing for those who came after them. You might say I knew first-hand from my father and mother what war is. Yet despite everything, although only 20 or 25 years had passed, it seemed as distant as the Polish uprisings of the 19th century; as distant as the French Revolution.

When I meet young people today, I realize that after 75 years they seem a little weary of this topic: war, the Holocaust, genocide. I understand them. That is why I promise you, young people, that I will not tell you about my suffering. I will not tell you about my experiences, my two death marches, how I ended the war weighing 32kg, exhausted, on the verge of death. I will not talk about the worst of it, that is, the tragedy of parting with loved ones after the selection, when you sensed what awaited them. No, I won't talk about these things. I would like to talk to you about my daughter's generation, and my grandchildren's generation.

I see that President of Austria Alexander Van der Bellen is among us. You will remember, Mr. President, when you hosted me and the leaders of the International Auschwitz Committee and we talked about those times. At one point you used the phrase: 'Auschwitz ist nicht vom Himmel gefallen.' Auschwitz did not descend from the sky. This is, to use a phrase of ours, an obvious obviousness.

Of course it didn't descend from the sky. Yet while this may seem a banal enough statement, it contains a profound and extremely important cognitive shortcut. Let us shift our imagination for a moment to Berlin in the early 1930s. We are almost in the city center, in a district called Bayerisches Viertel, the Bavarian Quarter. Three stops from Ku'damm; from the zoo. Where the Bayerischer Platz metro is today. And here, one day in the early 1930s, a sign appears on the benches: 'Jews may not sit here.' 'Okay,' you might think, 'this is unpleasant, it's unfair, it's not nice, but after all there are so many benches around here, you can sit somewhere else, it's fine.'

This was a district inhabited by German intelligentsia of Jewish origin. Albert Einstein, Nobel laureate Nelly Sachs, the industrialist, politician and Foreign Minister Walter Altenau lived there. One day a sign appears at the swimming pool. 'Jews are forbidden to enter this swimming pool.' 'Okay,' you might say, 'this is unpleasant, but Berlin has so many places to swim, so many lakes, canals—it's practically Venice—so you can go and swim somewhere else.'

Then another sign appears. 'Jews are not allowed to belong to German choral associations.' So what? They want to sing and make music? Let them gather together and sing by themselves. Then another sign. 'Jewish, non-Aryan children are not allowed to play with German, Aryan children.' So they can play by themselves. And another. 'We sell bread and other food products to Jews only after 5pm.' Okay, now this is a real hindrance because there's less choice, but in the end you can still shop after 5pm.

And here we start to get used to the idea that you can exclude someone. That you can stigmatize someone. That you can turn someone into an alien. Slowly, gradually, day by day, people begin to get used to it—victims, perpetrators, witnesses, those we call bystanders—all begin to get used to the idea that a minority that gave the world Einstein, Nelly Sachs, Heinrich Heine and the Mendelssohns is different, that these people can be pushed to the edges of society, that they are strangers, that they spread germs and start epidemics. These terrible, dangerous thoughts are the beginning of what happens next.

The regime of the time plays things cleverly, meeting the demands of workers. The first of May wasn't celebrated in Germany