

## IN COMMEMORATION OF THE 50TH ANNIVERSARY OF THE KAWNEER COMPANY'S BLOOMSBURG PLANT

**HON. LOU BARLETTA**

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Friday, October 23, 2015

Mr. BARLETTA. Mr. Speaker, it is my honor to help commemorate the 50th anniversary of the founding of the Kawneer Company's Bloomsburg plant. The plant is an essential manufacturing center in my district, and provides necessary materials for the construction of a multitude of education facilities, healthcare centers, public buildings, and retail stores across America. With close to 400 employees, the Bloomsburg facility provides work to many of my constituents.

Since 1965, the Kawneer Company has enjoyed tremendous success as a crucial manufacturing facility in the heartland of Pennsylvania. The company has helped fuel the inspiration of architects and building teams for more than 100 years, and has continuously implemented new manufacturing capabilities in order to improve efficiency and quality. Alcoa purchased the facility in 1998, and today, Kawneer Company's Bloomsburg plant is an integral part of Alcoa's Global Business and Construction Systems business.

Built on the Susquehanna River, the plant has persevered numerous times through devastating floods. Most recently, a flood nearly destroyed the facility, filling the shop floor with over five feet of water. Kawneer employees, in conjunction with Alcoa and the state of Pennsylvania, were able to reinvigorate the plant with new life and used the rebuilding opportunity to learn and grow. The plant's recent incorporation of a flexible robotic line is a symbol of Kawneer's commitment to development, efficiency, and progress.

Mr. Speaker, it is my pleasure to recognize the Kawneer Company's Bloomsburg plant as it celebrates its 50th anniversary. I am incredibly grateful for the presence of this productive manufacturing facility which continues to bring prosperity and employment opportunities to my constituents. I look forward to the plant's continued success and innovation in the years to come.

**HUNGARY AND THE HARD WAY****HON. CHRISTOPHER H. SMITH**

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Friday, October 23, 2015

Mr. SMITH of New Jersey. Mr. Speaker, 59 years ago today, the Hungarian people rose up against the Soviet-installed communist dictatorship—a revolution that remains a model of patriotism, heroism, and resistance against tyranny today. I submit the following remarks delivered last evening at an event commemorating this momentous anniversary by Louis S. Segesváry, Ph.D., of the American Hungarian Federation.

[From American Hungarian Federation]

**HUNGARY AND THE HARD WAY**

(By Louis S. Segesváry, Ph.D.)

It was in the month of October, on the twenty-third day in 1956, that the small Eastern European nation of Hungary rose up

in a revolution against the Soviet Union that represented the first major challenge to its military dominion since World War II.

Nearly six decades have passed since then, yet it would be a mistake to discount the significance of this revolution merely because of the passage of time. This was David facing down Goliath in the modern era, and as such it remains and will remain an inspiration to freedom loving people everywhere.

Historians have explained to us the cause of the Hungarian uprising against the mighty Soviet empire as one of chafing under the weight of totalitarian occupation. But this explanation is hardly enough. Many peoples have suffered similar fates without risking the human costs associated with revolution. Those that have been willing to pay the price have been far fewer, and the more formidable the force of the occupier, the even fewer number. Bravery has always been the difference.

In this respect, Hungary and the United States share a similar past. Both risked revolutions against the greatest powers of their times. Only the American patriots were successful while Hungarians were seemingly not.

But it is just at this point that we must be the most careful in assessing the significance of Hungary's revolt against the Soviet Union, which pitted a nation of only ten million against the armed forces of a world superpower. For the sheer courage displayed in this uprising against the most hopeless of odds not only stunned the world but inspired it. As the French writer and Nobel Laureate Albert Camus put it at the time,

"Hungary conquered and in chains has done more for freedom and justice than any people for twenty years. . . Those Hungarian workers and intellectuals, beside whom we stand today with such impotent sorrow, understood this and have made us the better to understand it. That is why their hope is also ours. In spite of their misery, their chains, their exile, they have left us a glorious heritage which we must preserve: freedom, which they not only chose, but which in a single day they gave back to us."

Practical consequences as well were to follow the Hungarian revolution even as it was crushed by columns of Soviet tanks, for the sacrifices of the freedom fighters helped lead eventually to a crescendo of falling dominos and the dissolution of the entire Soviet Union itself. The seven days of freedom Hungarians had achieved in 1956 meant that Goliath had been mortally wounded, his aura of invincibility shattered. It was just a matter of time before he collapsed into the dust once again just as in biblical times.

Today Hungary is a fledgling democracy experiencing the kind of attacks that don't come from the muzzles of AK-47s or the canons of Soviet era tanks. Caught in the whirlwind of the migrant crisis enveloping Europe, with nearly 400,000 political and economic migrants transiting the country so far this year on their way to Austria and Germany, it has been subject to harsh public criticism for not being accommodating enough to this flood of humanity.

Regrettably, the fact that Hungary has faithfully adhered to the very protocol established by the European Union to deal with asylum seekers in requiring their registration on entry is generally ignored. But even more fundamentally, the civilizational issues associated with nation states are just as often disregarded. Whatever one thinks of Hungary's insistence on protecting its borders, one also has to consider the broader implications of what chaos will do to Europe's cultural distinctiveness.

Albert Camus' stirring words on the Hungarian revolution are well known. Not as well-known are his prophetic words, just as

profound, about the dangers associated with the breakdown of civilizational rules. While the pitfalls of anarchy meant the unpleasant task of having to make order, he wrote, there had to be order, because without order, he would die, "scattered to the winds."

He could have been speaking here once again about Hungary as well. Only this time it was about a people seeking to preserve the national identity they had secured for themselves with their own blood six decades earlier. It is a stand that not everyone will agree with, it is a stand that can be debated, but it is a stand that is once again resonating throughout the world.

The stakes in this debate are not to be taken lightly because we should never forget that how this migrant crisis is resolved will affect not only this generation of Europeans but generation after generation to come. In a very real sense, these future generations are fated to live with the consequences of the choices made today with no other recourse to them. That means the decisions by all of us affected by this crisis need to be as wise as we can make them and our consciences as clear as we can keep them.

The choices Hungary has taken so far in upholding the asylum precepts of the European Union and safeguarding its borders represent the hard way, a path of thorns on which Hungary has so often found itself in its brilliant but tragic history. It has risked its reputation on these choices, and only time can tell us how sagacious they have been. In the meanwhile, let us hold our rush to judgement. Especially on a day in which we honor Hungary for its great sacrifices for freedom.

**RECOGNIZING THE CONGREGACIÓN MITA CHURCH ON ITS 75TH ANNIVERSARY****HON. ALAN GRAYSON**

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Friday, October 23, 2015

Mr. GRAYSON. Mr. Speaker, I rise today to congratulate the Congregación Mita Church on its 75th anniversary and recognize their contributions to the community.

The Congregación Mita Church was founded in 1940 in the town of Arecibo, Puerto Rico, by Juanita "Mita" García Peraza. At a time when women were not allowed to officiate in church, Juanita became a trailblazer, founding her congregation with a message of love, freedom, and unity.

The church began with a small group of only 11 members. In this founding group was Teófilo "Aarón" Vargas Seín, current President and Spiritual Leader of the church. In 1943, the congregation opened its first church in the humble community of Las Monjas in San Juan, Puerto Rico. In 1947, the church relocated to the Hato Rey sector of San Juan, where it is currently headquartered. A year later, in 1948, the congregation opened its first church outside Puerto Rico in New York City. As membership grew, Juanita saw the need for a new place of worship and in 1960 the congregation built a new church in Hato Rey.

As part of her missionary work, Juanita established several ministries, social institutions, and music groups. Some of these include: the Ministry of Preachers and Deacons (1941), a ministry of volunteer neighborhood watchmen called "Guardas" (1947), the Strings Band (1950), and a bible school for children called

“El Consejero” (1956). In 1957, she founded “La Banda Mita,” a marching band that is one of the premier music orchestras in Puerto Rico today. In 1963, the first international congregation was founded in the city of Santo Domingo in the Dominican Republic.

Alongside Juanita from the beginning was Aarón. Aarón began his Ministry at the young age of 15. He served as the church’s first administrator, as well as the first preacher, the senior guarda, and the lead percussionist of the marching band. When Juanita passed away in 1970, Aarón assumed leadership of the Congregation.

Under Aarón’s leadership, the church grew extensively. It expanded nationally to Illinois (1969), Connecticut (1972), New Jersey (1976), Florida (1988), Massachusetts (1990), Texas (1998), Ohio (2008), and North Carolina (2011). It also expanded internationally to Colombia (1970), Mexico (1980), Venezuela (1982), Costa Rica (1986), Panama (1987), Ecuador (1991), Canada (1992), El Salvador (1993), and Spain (2000). In Florida, congregations were established in Orlando, Ocala, Miami, and Tampa.

Assisting Aarón with the church’s great expansion was Rosinín Rodríguez Pérez, current Vice-President and Spiritual Leader of the Congregation. Together they founded institutions dedicated to provide social services to the community at-large. Some of these include: the Colegio Congregación Mita (1981), a K-12 school in Puerto Rico accredited by the Middle State Association; the El Paraíso Nursing Home (1985), a care center for seniors; and the Office for Counseling and Social Work (1985). The latter provides a wide range of professional services by certified social workers, psychologists, and gerontologists free of charge to members and nonmembers everywhere the church is established, including Orlando, FL.

In addition, they created music groups with the goal of developing love for the arts and music in children and adolescents. These include: the Harps Group (1987), the Children’s Choir (1989), the Youth Choir (2004), and more recently, a Violin Orchestra (2007). Many of these groups, including the marching band, have smaller representations in most of the countries where the church is established.

In 1990, on the occasion of its 50th anniversary, the church built its main house of worship in San Juan, Puerto Rico with capacity for up to 10,000 parishioners. Today, Mita’s work continues its extraordinary expansion with hundreds of thousands of members in more than 300 congregations in 12 countries around the world.

I am happy to recognize the accomplishments of the Congregación Mita Church on this memorable date, the birthday of their leader Aarón, and wish them continuous success in the future.

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#### HONORING THE LIFE OF BILL ARNSPARGER

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#### HON. ANDY BARR

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

*Friday, October 23, 2015*

Mr. BARR. Mr. Speaker, I rise today to honor the life of an exceptional man, Mr. William Stephen Arnsparger, of Paris, Kentucky.

Bill Arnsparger was a part of the Greatest Generation, answered his nation’s call to service during World War II. He spent most of his life as a football coach, attaining greatness around the country. It is my honor to recognize him before the House of Representatives.

Mr. Arnsparger was born in Paris, Kentucky in 1926. He attended Paris High School, where he was All State in football. After graduation, he joined the United States Marine Corps and was stationed in China. Following the war, Arnsparger earned his bachelor’s and master’s degrees from Miami University (Ohio), where he also played football. His coaching career began immediately after graduation as an assistant coach at Miami under Woody Hayes.

Arnsparger went on to serve as an assistant coach at the college level at Ohio State, the University of Kentucky, and Tulane University. He was head coach at Louisiana State University. Arnsparger coached in the NFL for the Baltimore Colts, the Miami Dolphins, the New York Giants, and the San Diego Chargers. He also served as athletic director at the University of Florida. Arnsparger was famous for being the architect of the “No Name Defense” and the “Killer B’s” of the Miami Dolphins. Bill was inducted into the Miami Dolphins Honor Roll as well as Halls of Fame at Paris High School, Miami University, Kentucky Athletic, Florida Athletic, and the Kentucky Pro Football Hall of Fame.

Mr. Arnsparger passed away peacefully on July 17, 2015 in Paris, Kentucky. Like many in his generation, he served his country bravely during his time in the military. He went on to live an exemplary life in his chosen profession of football. He was truly an outstanding American, a patriot, and a role model to us all.

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#### PERSONAL EXPLANATION

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#### HON. KAY GRANGER

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

*Friday, October 23, 2015*

Ms. GRANGER. Mr. Speaker, on roll call no. 560, due to a previously scheduled event, I was not present for this vote. Had I been present, I would have voted no.

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#### COMMEMORATING THE 1956 HUNGARIAN REVOLUTION

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#### HON. CHRISTOPHER H. SMITH

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

*Friday, October 23, 2015*

Mr. SMITH of New Jersey. Mr. Speaker, today marks the 59th anniversary of the 1956 Hungarian Revolution against Soviet tyranny. Though the Soviet tanks put down the uprising that time, it lit a torch of resistance that the communists could never put out and ultimately democracy prevailed. I submit the following remarks by Marion Smith, Executive Director of the Victims of Communism Memorial Foundation, at an event last evening commemorating the 1956 Hungarian Revolution.

COMMEMORATING THE 1956 HUNGARIAN REVOLUTION

(By Marion Smith)

[From Victims of Communism Memorial Foundation]

For a few days in 1956, Budapest became the capital of freedom. The city, which was gutted and nearly destroyed by the ruthless military showdown between Soviet and Nazi troops in World War II, became the city of hope and heartbreak in 1956. The Hungarian nation’s patriotic glory and enviable spirit broke the yoke of the Soviet Empire, if only for a few days.

Ruszkik haza!—Russians, go home!—a crowd eventually growing to 300,000 demanded as young people, who had everything to lose, gathered in the heart of the city. Hungarians began to tear off red stars from buildings, they toppled the statue of Stalin in front of the Hungarian Radio and tore out the Soviet symbol from the middle of the Hungarian flag, framed pictures of Lenin, Marx and Stalin were gathered on the street and burnt in bonfires. The flames of freedom lit up the nights.

The Soviet military stationed in Hungary was considerably large. It should have been relatively easy to put down what the regime called a fascist “counter-revolution”. But it wasn’t. Moscow underestimated the resilience of the people and the determination of Hungarians to fight. For their freedom, for their family, for their life.

From the West, Hungarians received sympathy and prayers. But not much more. And yet, these mostly young patriots succeeded in driving out the Soviet tanks all the way to the outskirts of Budapest. A free and democratic Hungary seemed within grasp.

But the Communist Politburo in Moscow was not yet ready for a breakup of the Iron Curtain and on November 4, Soviet tanks rolled through the city. 30,000 troops and more than a thousand tanks eventually put down the lightly armed civilians of Budapest.

The Soviets gave Hungary a new leader, János Kádár. He announced over the radio that the “Hungarian Revolutionary Worker-Peasant Government” was formed to protect Hungary’s “socialist achievements”. And people who disagreed, people who took a part in the fights had to pay the price. For many, the ultimate price. Some were simply shot on the streets like dogs, some disappeared in the middle of the night, some spent years in the prisons at Andrásy út 60, where the House of Terror today commemorates the brutality of the communist secret police.

Although the system was dubbed “goulash communism” for its more relaxed policies that allowed for some dissent, the one-party system, political censorship, food shortages of a centrally planned economy, and the arbitrary coercion of citizens by state officials remained until the very last days of the regime.

Almost sixty years after the Hungarian revolution, and more than 25 years after the regime change, it is more important than ever for Hungarians and Americans alike to remember that communism was not a beautiful utopia. It was and is an ideology that enables tyranny. Communist regimes everywhere systematically killed a portion of their own people as a matter of policy in peacetime, denied citizens their basic rights, robbed them of their food and of their labor, and tore families apart in maintaining a police state.

The mass exodus, one of the largest the U.S. has seen at the time, of political dissenters from Hungary on the heels of the 1956 revolution revealed the true intolerance of the “socialist dream”.