

That is what teamwork and Corporate Air is all about.

This company was years ahead of the industry in recognizing that freight hauling was a viable growth industry for the future. And they were also far ahead in recognizing and seizing the opportunity for expansion in Asia. Mike Overstreet accompanied me on two trade missions to Asia in order to look at exciting business opportunities.

That is why I was not surprised when Corporate Air was recently recognized with the Regional Airlines Teamwork Award by the Professional Pilots Association. This award is testament to teamwork and a can-do attitude that describes Montanans in general and the Overstreets in particular.

Corporate Air and Montana understand that teamwork can solve almost any problem, no matter how difficult. When founded in 1981, the economy in America and Montana was weak. Naysayers discounted the chances of a little Montana air service that did not carry passengers.

Well, they were wrong. Through organization, vision, and hard work, the Overstreets and Corporate Air not only made it but are national and international leaders.

Finally, Corporate Air is as committed to the Billings community as to success in business. They organized a successful Big Sky International Air Show, with an attendance of over 12,000 people, with the proceeds going to local charities.

That is just one example of how Corporate Air and the Overstreet family strive daily to give back to the community that helped them grow. Their children, Luke and Sara, and their three wonderful grandchildren represent generations of hardworking Montanans who will continue Mike and Linda's work.

To conclude, Mr. President, we in Montana are justifiably proud of this important award and Corporate Air's many contributions. The rest of America would do well to follow the example set by these innovative Montanans.●

REMARKS OF SENATOR HOWELL HEFLIN AT THE V-J. 50TH ANNIVERSARY COMMEMORATION SERVICE

● Mr. WARNER. Mr. President, I rise today to praise our colleague, Senator HOWELL HEFLIN. Senator HEFLIN served in the U.S. Marine Corps in World War II. He was wounded twice and decorated with the Silver Star. Senator HEFLIN is a strong supporter of America's military and has worked hard to ensure that the United States maintains its position as the leader of the free world.

Although his time on active duty is behind him, Senator HEFLIN remains a soldier at heart. On September 2, he attended the V-J 50th Anniversary Commemoration Service at Pearl Harbor. I would like to share the remarks he delivered with my colleagues.

For all of us in Congress who served in World War II, and for that matter, all World War II veterans, his words remind us of the faith we placed in God and our country. A faith that remains unshakable today.

I ask that Senator Heflin's remarks be printed in the RECORD.

The remarks follow:

V-J DAY 50TH ANNIVERSARY COMMEMORATION SERVICE

(By Senator Howell Heflin)

I was asked to read from the Book of Matthew, Chapter 5, verses 3-16. I have chosen to depart from the printed program and read from the Bible familiar to all troops and sailors during World War II—The King James Version:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

I have been asked to say a few words on behalf of the veterans of World War II.

In the early days of World War II, American Chaplain William Thomas Cummings was delivering a sermon to troops on Baatan when he uttered the words, "There are no atheists in foxholes." Those words quickly spread throughout the Pacific and shortly thereafter to wherever American troops were deployed. This truism symbolized the reliance of American service personnel on Almighty God as they served under the Stars and Strips.

On this 50th anniversary of the official end of World War II, I know that each surviving veteran of World War II gives thanks to our Supreme Deity for His decisive role in protecting us from the chains of totalitarianism, for the preservation of democratic values and for victory over our then-enemies as well as for life itself and many join me in thanking our Father in heaven for His redeeming grace of salvation.

At this time, I am reminded of the written words of Francis Scott Key which he penned as he watched the bombardment of Fort McHenry on the night of September 13-14, 1814, contained in the last stanza of the Star Spangled Banner. These words, which I paraphrase slightly, express our hope for our nation's future:

Blest with victory and peace, may this heaven-rescued land

Praise the power that hath made and preserved us as a nation!

Then defend it we must, may our cause always be just,

And this be our motto: "In God is our trust!"

And may this star-spangled banner continue to wave, O'er a land of the free, and a home of the brave!

On behalf of all veterans of World War II, our prayer is that there will never be World War III.●

WORK NOT WELFARE IN THE MORMON CHURCH

● Mr. SIMON. Mr. President, we are talking a great deal in the Senate these days about welfare reform. Recently, I had a chance to read an article by Ralph Hardy, a Mormon leader in the Washington, D.C. area, in the magazine American Enterprise published by the American Enterprise Institute.

It is titled, "Work not Welfare."

For a long time we have known that Mormons have been exceptional in not having their people on welfare. But this article goes into more detail than I had known.

If we try to get welfare reform without providing jobs for people, we will not have welfare reform.

It is interesting to note in the article, he says, "I quickly learned that the physical welfare of my charges was an important influence on their spiritual welfare." That is true in the religious sense and also in the non-religious sense.

I will have an amendment to try a WPA-type of demonstration in four different places in the country.

I hope it can pass.

The reality is there is simply no great demand for unskilled labor in the United States today, and most of the people on welfare fall in that category. If we were to do that, not only would we help the people more, as the Latter-Day Saints do, but we would be moving on other social problems.

We spend a great deal of time making speeches about crime and doing very little constructive about it. Show me an area with high unemployment, whether it is White, Black, or Hispanic, and I will show you an area of high crime.

I ask that the Ralph Hardy piece be printed in the RECORD and I urge my colleagues to read it.

The article follows:

WORK NOT WELFARE IN THE MORMON CHURCH (By Ralph Hardy)

In 1996, the 9 million-member Church of Jesus Christ of Latter-Day Saints (popularly known as the Mormons) will commemorate the sixtieth year of its welfare program. It was in 1936, with the Great Depression sapping the strength and spirit of the nation, that our church's visionary president Heber Grant inaugurated the Church Welfare Program as "a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people. The aim of the

church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our church membership."

From this beginning, the Church of Jesus Christ of Latter-Day Saints developed a detailed system for social assistance that favors work instead of welfare. It has proven extremely practical and effective in helping vulnerable people. This I know from my own personal experiences.

In the late 1940s, when I was about eight years of age, my father roused me out of bed one early Saturday morning and announced that we were going to the stake (roughly analogous to a diocese) welfare farm. This was an exciting prospect; I had never visited a farm and I eagerly anticipated seeing many creatures of my imagination. However, when my father and I arrived at the enterprise on the far west side of Salt Lake City, I was surprised not only by the lack of farm animals but by the large machete I was given. There ended the fun. For the remainder of that Saturday my father and I, along with several other men and their sons, harvested heavy, dirty sugar beets by hand, throwing them into the back of a three-quarter-ton truck. After hefting those beets I never felt the same about sugar again. I did, however, acquire a healthy respect for the life of a farm boy.

Later, a few years after my family had moved to Washington, D.C., the assignment came again to work on the stake welfare farm. This time, however, I held no illusions. I braced myself to work in the intent heat and 95 percent humidity that only the Washington area can promise in July. Throughout that day, which still ranks as one of the hardest episodes of labor I can remember, my father and I toiled in the fields digging fence-post holes.

It was with a little sadness that I later learned that this stake welfare farm had been sold, with a large dairy farm on Maryland's Eastern Shore acquired in its place. When I returned to Washington after graduate school, I spent many more Saturdays cleaning barns and pouring cement at the dairy farm.

When I turned 12, I became a deacon in the church like other boys of my age. One of my first assignments was to visit about eight families in our local congregation on the first Sunday of every month. My purpose in going was to collect from these families a "fast offering"—a cash contribution from each household equal to the value of two meals skipped by that family on the first Sunday of the month, known as Fast Sunday. I traveled by bicycle, and at the end of the afternoon I would bring all the offerings back to the bishop at the meetinghouse. These contributions created a pool of funds for our bishop to use in providing assistance to needy families in our ward. Although I did not know who these families were, I knew that our wise bishop would put the funds to good use.

When I was 34, the leadership of the church asked me to serve as bishop of my ward. One of the key assignments I was given, like all other bishops in the Church of Jesus Christ of Latter-Day Saints, was to assume direct responsibility for the physical welfare of the nearly 600 members of the congregation. I quickly learned that the physical welfare of my charges was an important influence on their spiritual welfare.

The good people of my ward were from all walks of life. Some were reasonably affluent, many were not. More than a few, especially young families, struggled. One adult member of my ward was retarded and living alone. Another was severely overweight, without family or transportation, and virtually unemployable. Over the five years of my serv-

ice I spent an enormous amount of time administering to the many needs of these people.

One day, after I had been bishop for only about four months, one of the very faithful men in my ward came to see me. He had been assigned as the "home teacher" to several families, and, as such, he visited these families faithfully each month on my behalf. This man said to me, "Bishop Hardy, I am concerned about one of my families. The husband is out of a job, and his spirit and self-confidence are broken." I knew the man's name at once, and was distressed that I had not been perceptive enough to detect that the family was in difficulty.

I immediately visited the man and his wife and confirmed that they were without the basic necessities of life. Their pantry was bare. All of their meager income went toward paying rent, now in arrears, and for gasoline so the man could search for work. And that search was not proving successful. That evening, I immediately called the very capable president of our ward's women's auxiliary, known in our church as the Relief Society, and asked her to also visit the home so that this family's immediate needs could be confidentially assessed. By noon the next day this was done. Counseling was begun, and a list of commodities and other necessities that this struggling family would need was compiled. By five o'clock in the evening, the Relief Society president and the wife in the family had driven to our regional bishops' storehouse facility and filled a large order of foodstuffs and other commodities to sustain that family of five for a period of time.

A few days later, by prearrangement with the husband, I contacted the man's older brother living in the southwest and inquired about the extended family's ability to be of assistance to their kin. To my joy I received a commitment from them to donate not only cash assistance to their brother but also a good used automobile to replace the family's old car, which was not worth fixing. Then I asked a capable young attorney in my ward to help me prevent the family from being evicted from their rented townhouse; he was able to work out a rent moratorium with the landlord. From the Fast Offering funds donated by members of my congregation I advanced a deposit of one month's rent so that the landlord would feel a sense of commitment. Also from Fast offering funds I made several direct payments to the electric utility and to several physicians, in order to free up the family's meager cash resources for other purposes.

As is the practice in our church, I asked the man and his wife if they would perform some church service to partially recompense for the assistance that they received. I asked the man if he would undertake a project to repaint one of the long hallway walls in our ward meetinghouse. This assignment was accepted and the work was performed over the course of several Saturdays.

A member of our ward who had been assigned to serve as an employment specialist then began turning over to this man every possible job lead. Before we could succeed at this, however, the man's own extended family found him employment in the Southwest. I still hear from him every Christmas and can report that he has been gainfully employed ever since his crisis, and is a productive member of our church and society.

At every turn the LDS church teaches the dignity of work and the importance of personal industry. Work is emphasized as a ruling principle in the lives of all of our believers. I learned this lesson as part of a religious congregation, through personal labor in the church welfare system, and through my participation in our system of financial

and service offerings. Work is basic in the doctrine of our church, and the virtues of work—and the cursedness of idleness—are taught to Latter-Day Saints at a young age.

More generally, the members of our church are taught to be self-reliant. Coming in part from our pioneer traditions, the importance of self-reliance and personal independence receives great emphasis. Spencer W. Kimball, a recent church president, taught that:

The responsibility for each person's social, emotional, spiritual, physical, or economic well-being rests first upon himself, second upon his family, and third upon the church if he is a faithful member thereof. No true Latter-Day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else.

Our emphases on work and self-reliance lead directly to a third requirement in church teaching—that of provident living. This means we must train members, from youth, to live within their means; to avoid unnecessary debt; to adopt on a family basis the principle of the "storehouse," which encourages laying up a year's stock of food, commodities, and financial resources against a time when they may be needed.

These work- and independence-based principles inoculate most church members from serious problems of economic security. And where personal welfare problems do crop up, our vast system of temporary church assistance and guidance back toward work is able to ease most situations without any involvement by the government. This is not mere rhetoric. Last year within the United States alone, 35,207 of our unemployed members were placed in gainful employment through the church's employment centers. In addition, over 1,500 so-called "unemployable" persons were placed in jobs, with more than 85 percent still working at the same business over one year later.

I have seen the LDS church welfare assistance system in action. I learned its principles as a child; I taught them as a full-time missionary for the church as a young man overseas; I have administered the system at the grassroots level as a church bishop. This system works because it is focused on the self-worth of the individual, and because it is administered as a part of religious practice at the local level.

Ours is a program built on work, self-help, personal dignity, and redemption. I have seen it succeed. And I know that many of its principles could be applied to the world at large.●

TRIBUTE TO COL. ROBERT F. BEHLER

Mr. THURMOND. Mr. President, each of us has found cause to use the services of congressional liaison offices that have been set up by Government agencies to assist us in servicing our constituents and managing the affairs of the Nation. Almost without exception, the men and women who staff these offices are individuals who are competent, polite, and eager to serve. I rise today to pay tribute to a person who has met and exceeded those characteristics, the Chief of the U.S. Air Force Office of Senate Liaison, Col. Robert F. Behler.

Known, liked, and respected by Senators and staffers, Colonel Behler has spent the last 2 years representing the Air Force and striving to meet the needs of the Members of this Chamber.