

Dr. Morgan has shared his expertise with many professional organizations of which he is a member. These memberships include: American Medical Association, since 1974; National Medical Association, since 1975; Indiana State Medical Society, since 1976; Lake County Medical Society, since 1976; Indiana Orthopaedic Society, since 1977; Illinois Orthopaedic Society, since 1977; International Arthroscopy Association, since 1981; Arthroscopy Association of North America, since 1981; Mid-America Orthopaedic Association, since 1982; Clinical Orthopaedic Society, since 1986; and board of directors of Banc One Merrillville, since 1986.

Dr. Morgan's success has been recognized by several prestigious institutions. In 1992, he received an honorary doctor of science degree from Grinnell College in Grinnell, IA. In 1986, Dr. Morgan was named "Physician of the Year" by the National Medical Association, northwest Indiana chapter. In 1972, Dr. Morgan was recognized as "Orthopaedic Resident of the Year" by Northwestern University in Chicago, IL.

Mr. Speaker, I ask you and my other distinguished colleagues to join me in commending Dr. Randall Morgan, Jr. for his dedicated service to the medical profession. He, his wife, Karen, and their children Sharon, Laura, and Carla, can all be proud of his commitment to improve the quality of life for the residents of Indiana's First Congressional District. Dr. Morgan, like his father, is a true pioneer in his profession.

TRIBUTE TO CALEB RICHTER-TATE

HON. BILL BARRETT

OF NEBRASKA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 5, 1996

Mr. BARRETT of Nebraska. Mr. Speaker, I have received the following script by Caleb Richter-Tate, a fine young Nebraskan. Caleb is the Nebraska winner for the Voice of Democracy broadcast script-writing contest, conducted by the Veterans of Foreign Wars and the Ladies Auxiliary. I believe his statement serves as a challenge to all Americans.

ANSWERING AMERICA'S CALL
(By Caleb Richter-Tate)

"Good morning. This is your wake-up call."

When I'm on vacation, it is very enjoyable for me to be awakened by a pleasant-voiced individual on the other end of the phone. If I choose to answer my wake-up call, I'm alerted to the beginning of a new day and I'm awake to see what it has to offer.

Throughout the day our lives are filled with a variety of calls—people call us to breakfast, bells call us to classes, sirens call our attention to misfortune or danger, and telephones call us to relaxation or to business concerns. If we are fortunate, we are able to answer these varied calls. But like the person on vacation, we can only respond to the demands of our various calls if we have first answered our wake-up call.

In a similar manner, every day America sends all of us a wake-up call. If we choose to answer it, we are awake to the demands and challenges of local, state, and national concerns. If we ignore the call, we sleep through events and situations that we are never able to influence simply because we weren't even aware of them.

Early in our nation's history, Americans chose to answer our country's wake-up call. For George Washington, Patrick Henry, and Thomas Jefferson, that call awakened them to the challenges of American independence. Almost a century later, William Tecumseh Sherman, Ulysses S. Grant, and Abraham Lincoln answered the call that summoned them to preserve Americans' unity. And early in the 20th century, Andrew Carnegie, John D. Rockefeller, and Henry Ford heard and answered the call to industrialize America.

As long as there is an America, she will be issuing wake-up calls to her citizens so that we may answer and rise to the challenges of the day.

As we step toward the 21st century, we need to shake off our sleepy complacency and answer America's present-day call—the call is to educate ourselves, the call is to improve our society, and the call is to reestablish our national morality.

Just as the wake-up call received by a vacationer enables him to begin a day of sight-seeing and adventure, we must answer the call from America that alerts us to the fact that an educated citizenry is crucial for us to remain a world-power in the 21st century.

We must focus efforts on keeping students in school, on providing advanced educational opportunities for those who are qualified, and on harnessing the advances in technology toward the benefit rather than toward the destruction of mankind.

Secondly, we need to answer the call from America reminding us that our society still has problems to be solved. We cannot drift back to sleep and close our eyes to the issues of drug abuse, homelessness, and prejudice. Only if we are wide awake to these problems will we ever have a chance to solving them.

Finally, perhaps the most important wake-up call we can answer is the call from America asking us to reevaluate the condition of our own national morality. Have we become a country of people who care more about the amount of money in our bank accounts than we do about the welfare of our neighbors? Have we become a country of people who spend more money on recreation than we do on charity? And have we become a country of people who credit our successes and stature to ourselves rather than to the God who has given them to us?

For over 200 years citizens of our country have answered America's call to wake-up and respond to whatever challenge has faced us. Again, America calls us. She asks us to waken to the challenges of education, of improving our society, and of reestablishing our national morality.

As a person on vacation choosing to answer or not to answer your wake-up call, you make a decision that affects only you and your plans for the day. But as an American, choosing to answer your country's wake-up call affects all of your fellow citizens not only for today, but perhaps for a lifetime, or perhaps even into that hopeful future we wish to create.

When you receive America's wake-up call, answer it.

FEDERAL TRADE COMMISSION REAUTHORIZATION ACT OF 1996

SPEECH OF

HON. SHEILA JACKSON-LEE

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 4, 1996

Ms. JACKSON-LEE of Texas. Mr. Speaker, I speak today to commend the Federal Trade

Commission on its job of protecting the American consumer from unscrupulous businesses and people who would defraud them of their hard earned money. Today, we reauthorize the FTC to continue the good work it has done on behalf of Americans since its creation in 1914.

As many of you know, The Federal Trade Commission [FTC] is an independent agency with a mandate to protect the public against unfair, deceptive, and fraudulent advertising and marketing practices. I believe that everyone agrees that this is one function that the Federal Government has a duty to perform on behalf of the citizens it serves.

The keystone of the American economy is the free enterprise system, which works, and works well, but only as long as it is not corrupted by unfair or deceptive trade practices. When our economic system is hindered by monopolies or unjust actions, then people suffer and we are all harmed.

I rise to salute this agency and the excellent work it has done to protect the American consumer's right to make informed choices about the products, goods and services in the free market. And I urge every colleague of mine to support this bill and the principles it embodies.

A TRIBUTE TO THE KOREAN WAR VETERANS ASSOCIATION OF LONG ISLAND

HON. MICHAEL P. FORBES

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 5, 1996

Mr. FORBES. Mr. Speaker, I rise today to pay tribute to the Korean War Veterans Association of Long Island, an organization dedicated to honoring the dedicated courage and selfless sacrifices of America's war veterans during the Korean conflict.

History has sometimes chosen to shine a less prominent light on the Korean war, but the sacrifices and heroic efforts of its veterans were just as important as those made in America's other conflicts. Because of the Korean War Veterans Association [KWVA], their sacrifices are recognized and honored more than ever before. Korean war veterans stand tall among all veterans, proud of all they have done to keep Democracy strong.

This Sunday, September 8, 1996, the central Long Island chapter will honor those who lost their lives during the Korean conflict when it dedicates a commemorative stone bearing the KWVA's logo during a ceremony at Calverton National Cemetery. Thousands of veterans and their families will be on hand to support the Central Long Island Chapter of the Korean War Veterans Association.

The Central Long Island Chapter of the KWVA was founded in 1989 by Bob Morga, to raise funds for a national monument in Washington, DC, which was dedicated on July 27, 1995. Central Long Island chapter members also worked to build a war memorial on Long Island, which was dedicated in June of 1992 at the Armed Forces Plaza in Hauppauge. Among those who helped make the Long Island memorial a reality was the late Suffolk County Legislator Rose Caracappa, whose tireless efforts inspired the Korean War Veterans Association to make her an honorary member.

While their focus was on creating these monuments, Long Island's Korean war veterans have discovered a purpose of equal importance. They have created a place for Korean war vets to build a fellowship among themselves and their families. Along with marching in veterans' parades and attending memorial ceremonies, the KVVVA is actively involved in assisting disabled and needy veterans, including those at the veterans hospital in Northport. Each Christmas chapter members visit the Long Island Veterans Nursing Home in Stony Brook to deliver holiday gifts and good cheer.

We enjoy the plentiful fruits of democracy and should always remember that our freedom was paid for with their blood. The Korean War Veterans Association says it best in their September newsletter: "A free America is the most precious gift we can bestow upon our children. Freedom is not free." I ask all of my colleagues in the House of Representatives to join me in saluting the Korean War Veterans Association and all of its members, for all they do for our veterans and for all they've done for America.

ST. PETER'S LUTHERAN CHURCH—
PASTOR MARK TEIKE

HON. DAVID M. MCINTOSH

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 5, 1996

Mr. MCINTOSH. Mr. Speaker, on many occasions, my wife Ruthie and I have worshiped with our special friends at St. Peter's Lutheran Church in Columbus, IN.

On each visit we are lifted up by the sermons of Pastor Mark Teike, a dynamic minister whom we have grown to know well in the past few years. His talents and interpretation of holy scripture is truly moving.

This past Independence Day, Ruthie and I had the honor to join the congregation of St. Peter's for a very special Fourth of July sermon. Ruthie and I were both deeply moved. And, I would like to share the transcript of his sermon with my colleagues and the American people.

The Bible teaches that God, because of His love for us, has established three institutions, for our benefit: the church, the family, and the government. We spent much of the last two years, in our study of the book of Acts, looking at what God says regarding the church. We are devoting our summer, with our series of messages under the theme of Home Improvement, looking at what God says about the family. And this weekend, as our nation celebrates another birthday, we're going to examine what God says about government—or as the message has been titled, "The Truth About Government."

We find the Bible addressing this topic the 13th chapter of the New Testament book of Romans. I'd like to invite you to read with me, from the first ten verses of Romans 13, as they're printed in your bulletin on page 5.

"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free

from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him. If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. The commandments, 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not covet,' and whatever other commandments there may be, are summed up in this one rule: 'love your neighbor as yourself.' Love does no harm to its neighbor. Therefore love is the fulfillment of the law."

Did you notice how many times the words "authorities" and "God" are found together in this chapter? Every time you find a reference to authority or to government, you'll find God being mentioned. That's because God himself is the source of all authority. All authority begins with Him and flows from Him, be that in the home, or in school, or in the work place, or in government.

I

First of all we find here in Romans 13 that government was established by God. Verse one says it, "The authorities that exist have been established by God." Government was established by God. It says in verse two, "He who rebels against the authority, rebels against what God has established." God did not institute a certain style of government. He didn't place one form of government over another. He didn't endorse one party over another, but He did establish government.

He did that because He's a God of order, he is not a God of chaos. From His perspective, order in society must be maintained, and so God established government.

II

And what's the purpose of government? Ask a lot of people that question and you'll get a lot of answers. Look at Romans 13 and you'll find one recurring chorus as to the purpose of government. It is to protect its citizens.

Our God knows the condition of the human heart. He knows that the human heart is not prone toward good but toward evil. Luther said the easiest thing in the world is to sin. It comes naturally. You've heard me say it many time before—you don't have to teach a little child how to be naughty.

Look at verse 4, "For he (government) is God's servant to do you good, but if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrong doer." The government is there to protect us from the criminals and thugs and tyrants and swindlers and others who might otherwise harm us. God has given the government the authority to punish those who do wrong.

We all know that our government today, has, in many ways, extended itself into a number of areas that stretch beyond simply protecting its citizens from harm and danger. And that's not to say that's wrong. But the Number one primary thing that government was established by God to do, was to protect its citizens from the harm brought on by others.

III

Look one more time at verse 4. Twice it says of the government, "He is God's serv-

ant." "He is God's servant." Every servant is to be submissive to the will of his master. He may not know the master very well, but the one thing he must do, if he is to serve the master, is to carry out the wishes of the master. Those who serve in government may not all be strong and mature in their faith. They may not even all be Christians. They don't necessarily HAVE to be Christians. But if they are to be faithful servants of the master, they MUST at least know what the word of God says regarding His laws of right and wrong.

We have just seen that the government is a servant of God and as a servant must be accountable to his master, so the government is accountable to God. Before the government or those who serve in government are accountable to their constituents, before they are accountable to their special interest groups, they are first and foremost accountable to God.

You know, it seems to me, that if government is accountable to God and God has laid down His guidelines for right and wrong—then it's pretty much a no-brainer when it comes to some of the laws we pass—regardless of the social or political climate.

For example, regarding the subject of abortion, the scriptures say that the taking of life in the womb is murder and is to be treated as such. It is not debatable on the basis of scripture. And if government and those who govern are accountable to God, then the decision seems pretty clear.

Or the issue of same sex marriages—as has come up in several of our states as of late. The scriptures again speak clearly—very clearly—that such is an offense to God—and if government recognizes that is accountable to God—then the decision on such an issue should be pretty simple—regardless of the pressure that might come from various special interest groups.

I'm not trying to pick on a select group of people. I'm simply pointing out that if government is accountable to God (which the Bible says it is) and if God has spoken clearly on certain issues (which he has) then regardless of what we might think or regardless of what happens to be "politically correct" at the time—government is called to take a stand in obedience to the One to whom they are accountable.

I realize that some might respond to that and say, "But you can't legislate morality." Some say it might interfere with the separation of church and state. So let me just say a words about that, as well.

Our founding fathers, a long time ago, wrote, "Congress shall make no law establishing one denomination of Christians higher than another." The intention was that they did not want in America what they had in England, which was one denomination basically running the country. They said, "We want God's principles in government, but we do not want one denomination running the government."

In 1801 the Danbury Baptist Association of Danbury, Connecticut heard a rumor that the Congregational denomination was to be made the national denomination of America, and that bothered them (understandably so.) So they wrote President Thomas Jefferson expressing their concerns. On January 1, 1802, Jefferson addressed that group saying that "the first amendment of the Constitution has erected a wall of separation between church and state, but that it is a one direction wall. It keeps the government from running the church, but it makes sure that the Christian principles will always stay in government." But all we hear today is a portion of that statement, taken out of context, that the first amendment has erected a wall between church and state.

In 1853, a group came to Congress with a petition to separate Christian principles