

Denver Broncos in Super Bowl XXII. Currently, Williams serves as the head football coach at Grambling State University.

A 1978 graduate of Grambling, Williams enjoyed a stellar college career for the G-Men. Highlights from his four seasons as the team's starting quarterback include leading the Tigers to three Southern Athletic Conference championships and a compiled record of 35 wins to only five losses.

The 1977 season was especially outstanding for Williams. Along with leading the country in touchdown passes and yards, he was named All-American quarterback by the Associated Press and finished fourth in the Heisman Trophy voting. Overall, he was twice named the Black College Player of the Year and his career totals in passing yards, total offense yards, and touchdown passes were NCAA records.

Williams was selected in the first round in the 1978 NFL draft by the Tampa Bay Buccaneers. In the next four years the Buccaneers made the playoffs three times, and in 1979 Williams led the franchise, who had never won a postseason game before his arrival, to the NFC Championship game.

Williams signed with the Washington Redskins in 1986, and in Super Bowl XXII made history. He led his team to a 42–10 defeat of the Denver Broncos, where Williams threw for four touchdowns and collected post-game MVP honors.

Williams returned to Grambling in 1997, but this time as the head football coach. He left for a brief time to rejoin the Tampa Bay Buccaneers as a personnel executive and director of professional scouting. His combined stints as head coach at Grambling have facilitated three Southwestern Athletic Conference championships—the most recent coming in 2011.

He and his wife, Raunda, are the proud parents of eight children: Ashley, Adrian, Doug Jr., Jasmine, Laura, Temessia, Carmeleta, and Lee.

Williams' career has brought honor and pride to his family, friends, community, and the state of Louisiana. I ask my colleagues to join me in congratulating him on all of his successes.

IN HONOR OF SHADY BROOK FARM

HON. MICHAEL G. FITZPATRICK

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 4, 2013

Mr. FITZPATRICK. Mr. Speaker, for 100 years, members of the Fleming family have farmed Bucks County's rich soil, turning land into bountiful acres of produce for local consumption and wholesale markets. Today, the descendants of T. Herman Fleming carry on the tradition at Shady Brook Farm in Lower Makefield Township, Bucks County. In 1945, the Fleming patriarch's eldest son, Ed, took over the first farm in Andalusia and, in 1960, purchased 90 acres in rural Lower Makefield. The growing tradition continued with Ed's sons, Ed Jr. and Dave, followed by Dave's children, Dave Jr., Paul and Amy, and Wendy, the daughter of Ed Jr., at the helm. Within the circle of highways, homes and office buildings, Shady Brook Farm is a snapshot of both the historic and future farm, a destination for visitors who enjoy the Garden Center, country

fresh market and seasonal entertainment. And so we acknowledge the remarkable heritage of the Fleming family on the farm's 100th birthday, with best wishes for continued success.

HONORING SARAH H. JOHNSON

HON. BENNIE G. THOMPSON

OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 4, 2013

Mr. THOMPSON of Mississippi. Mr. Speaker, I rise today to honor a remarkable public servant, Mrs. Sarah H. Johnson.

Mrs. Johnson was born on March 10, 1938 in Charleston, South Carolina, to Louisa Hutchinson. She grew up in Anniston, Alabama, and attended the public schools of that city. Upon graduation from Cobb Avenue High School as valedictorian of her class, she attended Clark College in Atlanta, Georgia, for one year, at the end of which she married a ministerial student, Ned Howard Johnson. To this marriage were born four children: Geneva Louise Johnson, Ned Howard Johnson, Jr., Yvonne Elizabeth Johnson and Karen Yvette Johnson. The Johnson family moved to Greenville, Mississippi, in 1964. After she and Mr. Johnson divorced in 1967, Mrs. Johnson married Cornelius Carter on December 24, 1977, but continues to use Sarah H. Johnson as her professional name.

Mrs. Johnson is a black woman who has been active on behalf of her race and her community. She has achieved much and received numerous honors in her lifetime, foremost of which is the fact that after two successful political campaigns in 1973, she was elected the first black member of the Greenville, Mississippi, City Council.

Mrs. Johnson has held several administrative positions in local government and has been active in local and national politics. She was employed by Mississippi Action for Community Education and was area director for People's Educational Program, a county-wide Headstart program. She is a former member and vice-chairperson of the Mississippi Advisory Committee to the United States Commission on Civil Rights and a former member of the Continuing Committee of the International Women's Year. She served as a 1972 Fellow of the Mississippi Institute of Politics and during the Carter Administration attended affairs by invitation at the White House several times. In 1979, she ran as a part of a slate for the Public Service Commission in the Central District of Mississippi.

Aside from her interest in politics and civic affairs, Mrs. Johnson has been active in several other spheres of life. In 1974, she earned a radio licensing diploma from Elkins Institute in Memphis, Tennessee. That same year she took three Federal Communications Commission examinations and received her first-class radio operator's license. She has also graduated from the Mississippi Realtor's Institute and is currently in the process of taking exams to acquire a real-estate broker's license from the Mississippi Real Estate Commission. She is a member of Revels Memorial United Methodist Church and a former member of the Board of Church and Society, a national board of the United Methodist Church.

Among her numerous citations and awards, Mrs. Johnson was presented the Woman of

the Year Award by the Utility Club at the Waldorf-Astoria Hotel in New York City on June 8, 1975. Her biography appears in *Who's Who Among Black Americans*; and she is listed in the National Roster of Black Elected Officials, Mississippi's Black Women, and the History of Blacks in Greenville, Mississippi, from 1868 to 1975. She also has a street honoring her name, Sarah Johnson, in Greenville, Mississippi.

Mr. Speaker, I ask my colleagues to join me in recognizing Mrs. Sarah H. Johnson for her dedication to serving others and giving back to the African American community.

A REFLECTION ON OUR NATION IN WAR

HON. JIM McDERMOTT

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 4, 2013

Mr. McDERMOTT. Mr. Speaker, I submit an important op-ed concerning our nation in war. Sebastian Junger is an author and documentarian whose work includes the book *War* and the film *Restrepo*, which tells the story of a platoon of U.S. soldiers in the Korengal Valley in Afghanistan.

For the past year, I have been working with Mr. Junger and Karl Marlantes, a decorated Marine veteran and accomplished author, to start a national conversation about what it means for our country to go to war. Mr. Junger's op-ed perfectly encapsulates the reason that Congressman WALTER JONES and I introduced the bipartisan bill, H.R. 1492, "To establish the Commission on America and its Veterans."

Forty-three years ago, I left the military with a heart and head full of other people's stories from the Vietnam War. As a psychiatrist, I felt the anguish and confusion that my patients experienced as they came home to a country that did not understand, or take responsibility for America's battles abroad. As Mr. Junger points out, "The country approved, financed and justified war—and sent the soldiers to fight it."

This is a nation in a perpetual state of war. Vaguely defined missions under banner of combating extremism have desensitized the American people. News comes as someone else's problem in someone else's country. Few understand how it can corrode our nation's fabric. Yet war is not something we can afford to forget.

Consider the 1991 Gulf War, a conflict that lasted for less than two months. Today, we continue to spend billions per year paying compensation, pension, and disability benefits to more than 200,000 veterans. 40,000 of those veterans struggle from long-term disabilities, some of which we are still only beginning to understand as part of "Gulf War syndrome."

Mr. Junger's reflections on war extend beyond the economic or political dimensions, though both are important for our national security. It's about our moral duty to own the wars our soldiers fight. S0634

VETERANS NEED TO SHARE THE MORAL BURDEN OF WAR

(By Sebastian Junger)

[From the Washington Post, May 24, 2013]

Recently I was a guest on a national television show, and the host expressed some indignation when I said that soldiers in Afghanistan don't much discuss the war

they're fighting. The soldiers are mostly in their teens, I pointed out. Why would we expect them to evaluate U.S. foreign policy?

The host had made the classic error of thinking that war belongs to the soldiers who fight it. That is a standard of accountability not applied to, say, oil-rig workers or police. The environment is collapsing and anti-crime measures can be deeply flawed, but we don't expect people in those fields to discuss national policy on their lunch breaks.

Soldiers, though, are a special case. Perhaps war is so obscene that even the people who supported it don't want to hear the details or acknowledge their role. Soldiers face myriad challenges when they return home, but one of the most destructive is the sense that their country doesn't quite realize that it—and not just the soldiers—went to war. The country approved, financed and justified war—and sent the soldiers to fight it. This is important because it returns the moral burden of war to its rightful place: with the entire nation. If a soldier inadvertently kills a civilian in Baghdad, we all helped kill that civilian. If a soldier loses his arm in Afghanistan, we all lost something.

The growing cultural gap between American society and our military is dangerous and unhealthy. The sense that war belongs exclusively to the soldiers and generals may be one of the most destructive expressions of this gap. Both sides are to blame. I know many soldiers who don't want to be called heroes—a grotesquely misused word—or told that they did their duty; some don't want to be thanked. Soldiers know all too well how much killing—mostly of civilians—goes on in war. Congratulations make them feel that people back home have no idea what happens when a human body encounters the machinery of war.

I am no pacifist. I'm glad the police in my home town of New York carry guns, and every war I have ever covered as a journalist has been ended by armed Western intervention. I approved of all of it, including our entry into Afghanistan. (In 2001, U.S. forces effectively ended a civil war that had killed as many as 400,000 Afghans during the previous decade and forced the exodus of millions more. The situation there today is the lowest level of civilian suffering in Afghanistan in 30 years.) But the obscenity of war is not diminished when that conflict is righteous or necessary or noble. And when soldiers come home spiritually polluted by the killing that they committed, or even just witnessed, many hope that their country will share the moral responsibility of such a grave event.

Their country doesn't. Liberals often say that it's not their problem because they opposed the war. Conservatives tend to call soldiers "heroes" and pat them on the back. Neither response is honest or helpful. Neither addresses the epidemic of post-traumatic stress disorder afflicting our veterans. Rates of suicide, alcoholism, fatal car accidents and incarceration are far higher for veterans than for most of the civilian population. One study predicted that in the next decade 400,000 to 500,000 veterans will have criminal cases in the courts. Our collective avoidance of this problem is unjust and hypocritical. It is also going to be very costly.

Civilians tend to do things that make them, not the veterans, feel better. Yellow ribbons and parades do little to help with the emotional aftermath of combat. War has been part of human culture for tens of thousands of years, and most tribal societies were engaged in some form of warfare when encountered by Western explorers. It might be productive to study how some societies re-integrated their young fighters after the intimate carnage of Stone Age combat. It is

striking, in fact, how rarely combat trauma is mentioned in ethnographic studies of cultures.

Typically, warriors were welcomed home by their entire community and underwent rituals to spiritually cleanse them of the effect of killing. Otherwise, they were considered too polluted to be around women and children. Often there was a celebration in which the fighters described the battle in great, bloody detail. Every man knew he was fighting for his community, and every person in the community knew that their lives depended on these young men. These gatherings must have been enormously cathartic for both the fighters and the people they were defending. A question like the one recently posed to me wouldn't begin to make sense in a culture such as the Yanomami of Brazil and Venezuela or the Comanche.

Our enormously complex society can't just start performing tribal rituals designed to diminish combat trauma, but there may be things we can do. The therapeutic power of storytelling, for example, could give combat veterans an emotional outlet and allow civilians to demonstrate their personal involvement. On Memorial Day or Veterans Day, in addition to traditional parades, communities could make their city or town hall available for vets to tell their stories. Each could get, say, 10 minutes to tell his or her experience at war.

Attendance could not be mandatory, but on that day "I support the troops" would mean spending hours listening to our vets. We would hear a lot of anger and pain. We would also hear a lot of pride. Some of what would be said would make you uncomfortable, whether you are liberal or conservative, military or nonmilitary, young or old. But there is no point in having a conversation about war that is not completely honest.

Let them speak. They deserve it. In addition to getting our veterans back, we might get our nation back as well.

TRIBUTE TO SARAH CURTIS

HON. PETE OLSON

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 4, 2013

Mr. OLSON. Mr. Speaker, I am privileged to interact with some of the brightest students in the 22nd Congressional District who serve on my Congressional Youth Advisory Council. I have gained much by listening to the high school students who are the future of this great nation. They provide important insight into the concerns of our younger constituents and hopefully get a better sense of the importance of being an active participant in the political process. Many of the students have written short essays on a variety of topics and I am pleased to share these with my House colleagues.

Sarah Curtis is a junior at George Ranch High School in Fort Bend County, Texas. Her essay topic is: Select an important event that has occurred in the past 50 years and explain how that event has changed our country.

Within the past 50 years, our nation has seen great divides socially created by monumental governmental decisions. In the year 1973, the law allowed legal abortions within the United States passed under the court ruling of *Roe v. Wade*. By creating this abominable law that now prohibits state and federal unrecognizing of the law, new corporations

have begun to boom, those such as Planned Parenthood. Morally and ethically wrong, a law that allows the legality of the killing of our unborn is practically manslaughter and an unjust crime against humanity. This court ruling has created such a massive divide within our country that even politics are being decided through this law. Liberals have taken a more pro-choice (proabortion) stance while the conservatives of the U.S. take a more pro-life (against abortion) stand. Even those who see this law as a sacrilegious act against God have recognized the monstrosity situation this has become. Religious leaders, as of recently, have been forced, under Obama Care to offer abortions, even though it goes against everything they morally believe. Our country has been known in the past to be the "promised land" or "the land of the free", but forcing laws down everybody's throats and creating a divide between our own people not exactly unite us united against one cause, but rather against each other for different causes. Because of one court decision 40 years ago, the repercussions are still being dealt with today with the killing of the innocent and unborn being so normal and legal. *Roe v. Wade* may have been a court case about one woman claiming to have been raped, and wanting to legally have an abortion, but she was not raped, and ended up having the child before the case ever appeared in court anyway. So what was the point of one woman's want to not have a child costing our nation nearly 800,000 unborn children per year.

IN RECOGNITION OF THE OUTSTANDING IMPACT THE BALDWIN CENTER HAS MADE ON THE COMMUNITY OF PONTIAC, MICHIGAN

HON. GARY C. PETERS

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 4, 2013

Mr. PETERS of Michigan. Mr. Speaker, I rise today to recognize talented staff and dedicated volunteers of the Baldwin Center in Pontiac, Michigan, for the outstanding work they engage in every day to fulfill its mission to feed, clothe, educate and empower the disadvantaged residents in the Pontiac community.

Like so many great community organizations, the Baldwin Center traces its foundation to people of immense compassion and faith, who have been committed to making a difference in their community. Created as an outreach program of the Baldwin Avenue United Methodist Church in 1981 to respond to increasing need in the community, the Baldwin Center has grown into a multifaceted, comprehensive human service agency that serves thousands annually. The Center's first programs provided children with food and recreation, but quickly expanded to include a soup kitchen, tutoring services and emergency shelter. In 2006, the congregation of Baldwin Avenue moved and the Baldwin Center remained at its current location, becoming a 501(c)3 non-profit organization.

Over the decades it has served the Greater Pontiac Community, the Baldwin Center has significantly increased both the size and scope of the support it offers to area residents.