

SHOPPING FOR HEALTH CARE
SHOULDN'T BE SO HARD

HON. FORTNEY PETE STARK

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 15, 1999

Mr. STARK. Mr. Speaker, we all know the problems that the high cost of health care causes for Americans. What is surprising is how hard it is for a patient/consumer to shop around for the price of a medical procedure.

Shopping for the best price on a standard medical procedure is extremely difficult when one is healthy. It becomes nearly impossible when one is sick. Medicare should lead the way in helping establish pricing information that could help consumer/patients make their health care dollar stretch.

Over the last few weeks, my staff has made calls to various hospitals and doctors' offices to find the cost of an Extracorporeal Shock Wave Lithotripsy (ESWL) procedure. A lithotripsy procedure is one of the best ways to treat kidney stones, one of the more painful types of medical conditions that forces at least 100,000 Americans to require medical attention a year. Lithotripsy, an outpatient procedure which takes about an hour, uses a high energy machine to deliver shock waves to the kidney stone, smashing it to smaller pieces

which then gradually pass out of the kidney, and then the body.

The data from these calls about the cost of lithotripsy were eye opening. Not only was the price difference between hospitals and facilities notable, but so was the difficulty in gathering the information, especially the cost of this procedure for Medicare enrollees.

For example, in the Greater Washington area, total cost of lithotripsy varied from approximately \$5,400 at Johns Hopkins USA hospital to approximately \$9,000 at George Washington University Hospital. The following chart lists other hospitals' and doctors' responses to the questions of cost for (1) someone without insurance and (2) someone with Medicare. What was as upsetting as the price differences was the difficulty in finding the cost to Medicare enrollees of this standard procedure. Staff was often told that hospital-using patients would be charged the 20% approved Medicare rate. In fact, patients often pay up to 50% of the Medicare Hospital Outpatient Department (HOPD) approved rate, which is a huge burden to the patient.

Along with the underquoting of a patients' future bill, staff at many hospitals were not able to supply information about what was the approved rate that Medicare would pay, which would make it impossible for patients to plan ahead for their future bill.

Mr. Speaker, Medicare is moving to a Prospective Payment System for Hospital Outpatient Department procedures. Under this new system, over time (unfortunately in many cases 20-30 years) the patient's share of the total bill will return from today's average of 50-50 to the normal Medicare co-payment of 20%. The establishment of this system will also make it easier for consumers to know what the price for a procedure at a particular institution really is. The calls by my staff show that, if one has a non-emergency medical need, some calling around can save literally thousands of dollars. But this information comparing costs between hospitals and other settings where the procedure can be done (such as an ambulatory surgical center where it is being proposed to allow lithotripsy to be done) should be more easily available.

I hope that in this age of the Internet and other easier information gathering sources that we will find ways to make this type of basic shopping less of a mystery. Other data will be able to tell us the quality of different providers. Together, this information can help us choose both the quality and the price of the service we seek. This type of information can help reduce some of the outrageous costs of the American health care system and push the overall system toward higher quality.

Name of provider	Approximate cost of facility fees	Approximate doctors cost	Approximate totals
1. Johns Hopkins USA (at Bayview): A. Self-Pay B. Medicare	\$2200	\$2100	Procedure \$5300 Price changed from call made previously—now is \$5400. Medicare would cover 80% so patients pay \$1080. Anesthesia is separate and very hard to determine—'can't answer,' because cost depends on individual procedure.
2. Bethesda, Maryland Urologist Group Practice: A. Self-Pay .....	.....	Initially, office policy to not give price, but then quoted about \$3000. Medicare pays 80% of approved cost .....	.....
3. A Maryland Urologist	N/A	\$3500 .....	.....
4. University of VA Medical Center: A. Self-Pay	UVA is State hospital; one can get help/discounts eligible for financial assistance. Patient charged 20% of what is approved by Medicare	Said Medicare won't approve all of \$10,000	Estimate from \$7000 to \$10,000. Was "impossible" for hospital to get this information; patient must talk to Medicare about what is approved.
5. George Washington University Hospital: A. Self-Pay .....	.....	.....	\$9000, 25% discount for payment up front—[25% discount is \$2250, which lowers facility fee to \$6750]. This is a flat fee—paid up front and there should be no additional fees, but doesn't include anesthesia. Anesthesia is approximately \$409 an hour for this procedure. The non-prepaid rate is \$630. Was directed to talk to Medicare about what they cover.
B. Medicare .....	.....	.....	.....
6. Georgetown University Medicare Center	Depends on hospital fees. It varies, but assume \$2000 for each half-hour—so assume \$4000-\$5000 for hospital fees.	Fee during procedure is \$3800	Despite repeated calls, could not get in touch with insurance/billing department to find out the cost for Medicare enrollees.
7. Urologic Surgeons of Washington: A. Self-Pay	N/A	Doctors cost: \$3482 .....	.....
B. Medicare .....	.....	Medicare fee schedule brings down amount so patient ends up paying approximately \$160.	.....
8. Duke University Medical Center: A. Self-Pay	Facility fees are approximately \$6500	Doctors fees are approximately \$2500 .....	.....
B. Medicare	Hospital accepts what Medicare pays outside of deductible (\$768).	Need to file claim first; then can tell cost of doctors' fee .....	.....
9. Midwest Stone Institution (Missouri) .....	.....	.....	Total costs run from \$8000-12,000. Could not find out what Medicare approves.
10. American Kidney Stone Management, Ltd.	Cannot give cost without knowing which hospital is performing operation because there is "great difference between hospital costs."	.....	.....

TRIBUTE TO CENTRAL BAPTIST
CHURCH

HON. PETER J. VISCLOSKY

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 15, 1999

Mr. VISCLOSKY. Mr. Speaker, It is a great pleasure to congratulate Central Baptist Church in Hobart, Indiana, as it celebrates its 90th anniversary as a parish this Sunday,

September 19, 1999. I would also like to take this opportunity to congratulate Reverend Webb, senior pastor, on this glorious occasion.

A church of humble beginnings, Central Baptist Church was established as First Baptist Church in 1909, and celebrated its first service on January 20, 1909, in the home of Mrs. Harriet Cathcart. The parish's first pastor, Reverend George Griffin, having caught a vision while visiting Mrs. Cathcart, helped in the organization of the church. During his six

months of service with the church, Reverend Griffin was influential in the purchase of three lots for \$950, which provided a suitable site for the church. After Pastor Griffin left in June 1909, the Indiana State Board (Northern Baptist) sent Reverend J.E. Smith to serve the congregation. The Women's Missionary Board of Indiana lent the church \$5,000 to start constructing a building for the new church. Many parishioners contributed time, talent, money, and raw materials to help construct the First

Baptist Church. With the help of the parishioners, the first service was held in the new auditorium, which was a basement with dirt floors on December 9, 1909. The furnace was a coke salamander with no stack which regularly filled the room with smoke. In addition to this, the roof leaked when it rained and when the Aetna Powder Company blew up, there were no windows left. Conditions were bleak, but the ministry had survived its first year. Pastor Smith left in June of 1910. Several months passed without a pastor. The church, then made up of 50 members, decided to discontinue services until the Mission Board could send them a new shepherd.

On January 1, 1912, Reverend Wilson was sent to help revitalize the church. With the help of Reverend Wilson the attendance rose from 13 to 128 during the first year of his ministry. Because of the large number of Baptist families arriving to the area, a new building was started in August of 1912 and dedicated in September 23, 1913.

By 1920, the membership had grown to 350 parishioners under the direction of Pastor O.B. Sarber. The church was without a pastor for exactly one year when Pastor William Ayer came to Central Baptist Church in 1927. During Pastor Ayer's tenure with the church, he started a radio ministry and "The Little Brown Church" was mounted on a Ford and used for street meetings throughout Gary. In 1932, Pastor Ayer left a thriving church with more than 700 members.

Over the years, the church moved from Gary to Portage township due to a shift in population and was led by a variety of pastors. In spite of its many changes, the loyal parishioners continued to grow and prosper. The present facility, including the Sanctuary, was erected in stages. The first stage which included the gym, kitchen, and several classrooms was completed in May 1974 and phase two was completed in October of the same year. Ground was broken in April 1987 and the Hines Sanctuary was dedicated on January 9, 1983.

Mr. Speaker, I ask you and my other distinguished colleagues to join me in congratulating the parish family of Central Baptist Church, under the guidance of Reverend David Webb, as they prepare to celebrate their 90th anniversary. All past and present parishioners and pastors should be proud of the numerous contributions they have made out of the love and devotion they have displayed for their church throughout the past 90 years.

COMMEMORATING THE LIFE OF
MS. ETHEL ROBERSON

HON. DANNY K. DAVIS

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 15, 1999

Mr. DAVIS of Illinois. Mr. Speaker, I submit the following for the RECORD.

Whereas, the Almighty God has called to her eternal rest, Ms. Ethel Roberson, and

Whereas, Ms. Ethel Roberson, for many years was an active resident of the Austin Community and openly participated in civic, community and political affairs; and

Whereas, Ms. Roberson was mild mannered, easy to interact with and did not often raise her voice, she was nevertheless, strong, effective and not to be taken lightly. Large urban inner city communities are often difficult places to live and have been difficult to save and maintain.

The Austin Community on the Westside of Chicago has been such an area; but today, it is strong, vibrant, struggling, fighting back and holding on because of people like Ms. Roberson.

Ethel, you have been a role model and your quiet spirit and determination shall continue to live on. We love, respect, bless and revere you.

WEST VIRGINIA'S NATIVE
AMERICAN HERITAGE

HON. NICK J. RAHALL II

OF WEST VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 15, 1999

Mr. RAHALL. Mr. Speaker, West Virginia is not normally known for its Native American population, but former West Virginia State Senator Robert K. Holliday recently wrote a highly informative commentary on this matter in the July 19, 1999, edition of the Fayette Tribune. His article focuses in particular on the local Algonquin families in Fayette County and I submit it to be reprinted in the CONGRESSIONAL RECORD.

[From the Fayette Tribune, July 19, 1999]

FAYETTE COUNTY INDIANS KEEPING HERITAGE
ALIVE

(Robert K. Holliday)

About eight Indian tribes (families) are formally organized in West Virginia, and one such family lineage is found in Fayette County. The familial group here was given a certificate officially on May 13, 1997, and was given a certificate of incorporation by Ken Hechler, secretary of state, under the name of Algonquin People.

Each of the family tribes in the state seek to bring about an understanding of Indian culture to the world. They undertake to portray the American Indian lore, musical and narrative, to form a record of the songs and legends of their race. Surely, such civilization of the native American tradition is of great value to the history of human race as well as the history of America.

National and state history books are so wrong to show only the brutal side of war when the Indians look out with reference upon the world of nature, and at all times invocationally to the hours of his or her birth and death, as being sacrosanct. They tell of their life in reverences and in symbol and ceremony. Their art is not the extravagance of daily living but it took centuries to evolve.

As in Judaism, Islam, and Christianity, the Indians always have had but one God. The Hindus may profess one God that is supreme but the sects have 350 million other gods. It is time that the forces of hate in America realize that all the religions and races have codes of high, decent morality.

Let's look a little more closely at the local Algonquin families, headed by a national chief, Stanley Miller of Beckwith, and Cindy Petty, sub-chief, of Oak Hill. In the Fayette-based organization three members come from Ohio, seven from Kentucky, six from

North Carolina and eight from Nevada. About 465 are from West Virginia. They have been gathering together about every two months at the Fayette 4-H Camp, Beckwith.

Chief Miller reveals and contends that the Algonquins were here when Moses lived, the Egyptians were building the ancient pyramids and the New River was formed before the Nile River, thus substantiating that in itself exposes another reason why the New River was recognized by U.S. Senator Byrd and others as a national river or even could be established as something greater.

Algonquins believe in one God as the creator of the world, in spirit of their other spiritual angels. They pinpoint good and evil. They feel the U.S. government should do more for the Indians at their reservations, and more importantly in education and promoting their traditional culture.

The Algonquins love America and its Constitution. They do want the government to bring together men and women of all religions and races and strive to end hatred in our blessed land. They deplore the calling of Indians red men or their wives "squaws."

To be a member of the local families' tribe, a person may have as little as 1/16 Indian blood. Some of the tribe colonies are the Shawnee, Fox, Delaware, Sauk, Kickapoo, Miami, Cherokee, Mingo, Mohegan, Seneca and others may be adopted as well.

Even in Fayette I am compelled to know that the Indians were here a long, long time ago. With Gov. W.W. Barron and other archaeologists we went to the mouth of Armstrong Creek in 1963 where it was let out that perhaps about 35,000 B.C.E. that aboriginal people were buried there. It was the site of an Indian village of old. We even bored down into the graves to examine the remains and discover other findings. Around the shoulders on the mountain of Armstrong, much now destroyed by surface mining, are more aptly pointed to as Indian works but most often called "mystery walls" that have run a few miles.

It was of course not the white man that was here first. The date of man's arrival in America is open to discussion, though archaeological evidence from sites suggests many dates before and after 14,000 years ago. Homo sapiens sapiens (fully modern man) were the first to inhabit the Americas during the latter part of the Ice Age. Our real forefathers came over the Bering land bridge that was then formed by ice, and they migrated from Siberia to this land.

In Shawnee: Kechtalinnie.

ENSURING EQUAL EMPLOYMENT
OPPORTUNITIES FOR VETERANS

HON. BARBARA LEE

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, September 15, 1999

Ms. LEE. Mr. Speaker, I rise before you today to speak in favor of equal employment opportunities for our veterans.

Today, we are in a time of economic growth that our nation has not seen in more than thirty years. With each day that passes, our citizens are reaping the benefits of this growth, but our economic recovery has not benefited everyone equally. Most Americans agree that every human being has basic rights, including the rights to life, liberty and the pursuit of happiness. The key to having these basic rights is