

**\*\*AMERICA'S\*\***  
**2016 STATE OF THE UNION ADDRESS**

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On This:  
THIRTEENTH DAY OF JANUARY

In The Year Of Our Lord:  
TWO THOUSAND SIXTEEN

~

From The City Of:  
COLUMBUS

Belonging To America's Great:  
STATE OF OHIO

*Hence (if you will not misunderstand me)  
the exquisite arbitrariness and irresponsibility of this love.  
I have no duty to be anyone's Friend and no man in the world has a duty to be mine.  
No claims, no shadow of necessity.  
Friendship is unnecessary, like philosophy, like art,  
like the universe itself (for God did not need to create).  
It has no survival value; rather it is one of those things which give value to survival.*

*The common quest of vision which unites Friends  
does not absorb them in such a way that they remain ignorant or oblivious of one another.  
On the contrary it is the very medium in which their mutual love and knowledge exist.  
One knows nobody so well as one's "fellow."  
Every step of the common journey tests his metal;  
and the tests are tests we fully understand because we are undergoing them ourselves.*

*Hence, as he rings true time after time, our reliance, our respect and our admiration blossom  
into an Appreciative love of a singularly robust and well-informed kind.  
If, at the outset, we had attended more to him and less to the thing our Friendship is "about,"  
we should not have come to know or love him so well.*

*You will not find the warrior, the poet, the philosopher or the Christian  
by staring in his eyes as if he were your mistress:  
better fight beside him, read with him, argue with him, pray with him.*

**C.S. LEWIS**  
**THE FOUR LOVES**

Circa 1960

I remember as an incoming Denison University college freshman, driving up to the last intersection in Granville, Ohio just before passing over onto campus territory. As we pulled up to the stop sign, my parents driving, myself snuggled up tight amidst all of my “necessary” belongings in the back of my parents’ wood-paneled Buick station wagon—I’ll never forget the sight of the *lovely* slogan strutting across the front porch of the fraternity corner house:

**“Don’t worry dad, we’ll take care of your little girl.”**

And so began my college experience—the long process of *educating* myself as to the heroic victories this nation has acquired, despite her *long* battle with historic abuse. What *fun* would it be, accomplishing good—if the path were *any* less treacherous?

## **I. INTRODUCTION — A Nation At Odds With Its Own People.**

The downward spiral towards becoming less human is *easy*—it’s called the cycle of addiction. And so, *as* it is with America’s youthful population—which has become addicted to psychological “painkilling” drugs and “pharmaceutical” medications; so too has America’s adulterous institution become addicted to money, and all the psychological distraction from emotional pain that only money could bring.

The capitalistic pole to our bipolar American psyche has taken what once, was the Olympian spirit—and quite literally intoxicated it with money to *such* an extent, that we as a people have been reduced to *animal*; just part of the hunt—we as a people, subjected to the simple-minded *tyranny*, of the prey-and-kill kind. *We the People*—the *playthings* for predators; *We the People*—a disposable asset, used at the mercy of capitalistic ventures with the omnipotent goal of profit maximization. This presents a problem for America and her people.

Humanity is not *disposable*; the American people are not waste byproducts for Corporate America’s taking—or at least, they ought *not* to be, ethically speaking. It is one thing to put the American people to work towards building a better America for all American people; it is quite *another* to rape the American people of the wealth they provide to their Nation, by virtue of human *life*—their innate and organic contribution to America, *as her spirit*. To any extent that Corporate America thought this latter type of behavior *appropriate*—Corporate America thought *wrong*; but will from herein on *out*, think *right*.

## **II. AMERICA THE GREAT — Remembering What She Is Made Of.**

The democratic republic of the United States of America is *indispensable*—not only to Americans and our economy, but to the world at large—we do not bestride the Earth in a vacuumed existence. That being said, words are words, and an examination into one’s own roots is generally necessary where the goal is to find *meaning*. Flipping back to the 1776 publication of Thomas Paine’s *Common Sense* in the year of America’s liberation, the following insight was preserved for our present-day gleaning:

Ye that tell us of harmony and reconciliation, can ye restore to us the time that is passed? Can ye give to prostitution its former innocence? Neither can ye reconcile Britain and America. The last cord now is broken; the people of England are presenting addresses against us. There are injuries which nature cannot forgive; she would cease to be nature if she did. As well can the lover forgive the ravisher of his mistress, as the continent forgive the murders of Britain. The Almighty hath implanted in us these inextinguishable feelings for good and wise purposes. They are the guardians of his image in our hearts. They distinguish us from the herd of common animals. The social compact would dissolve and justice be extirpated from the earth, or have only a casual existence, were we callous to the touches of affection. The robber and the murderer would often escape unpunished, did not the injuries which our tempers sustain, provoke us into justice.

O ye that love mankind! Ye that dare oppose, not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long expelled her, Europe regards her like a stranger, and England hath given her warning to depart. O! receive the fugitive, and prepare in time an asylum for mankind.

In essence, then, tyranny is not a new concept and this is not the first time the American people have worked to overcome oppression. To do so is what it *means* to be American—it is in our veins, we were *born* for this reason.

### III. AMERICAN JURISPRUDENCE — The Birthmark Of Our Civil Nation.

Zooming out then and linking back up to The United States of America circa 2016—we *will* do well, to *remember*, that we provide American corporations with certain privileges under American jurisprudence *because they matter*—competition is as *vital* to the American spirit as are the virtues of the American people. That being said, however, the privileges afforded American corporations are not *boundless*; to the *contrary*—they represent the consideration paid by the American people to corporate entities which serve to *protect* America and uphold the rights of *all* of her citizens.

Corporate activity that proves toxic to America and her people serves as nothing more than a divested placeholder which *robs* American innovation from its growth opportunities. Toxic corporate policies and outdated industry standards rape the American people of their fundamental goodness and prostitute the American spirit, *just generally*. Most fundamentally, though, death is only the natural consequence for that which refuses to evolve and *grow*.

So, perhaps it *was* not the fundamental aim of the American government at her outset, to *regulate* Corporate America—to any extent that it has so *become* her fundamental duty, is perhaps *also* only proportionate to the extent that Corporate

America has sought to take advantage of and abuse the United States of America and her people.

The privileges afforded are not without bound—where a corporation behaves as a child, the need for a parent *does* arise. The fundamental corollary though, being—when American corporations and industries become capable to monitor and correct their own unethical behavior, the American government will be relieved of her *duty* to parent them. To state it another way, any *presumption* by our founding fathers that it is not the place of the American government to regulate business—was *premised* on the assumption that American businesses would *value* the privileged consideration provided *by* America, and therefore *operate* in the best interests of her American people. Hence, we live *today*, in the midst of a sociological-contract breach.

#### IV. SOCIETAL DUTIES — An Ethical Application.

To relate this contractual violation to The United States of America circa 2016—how many American politicians do we have on our hands still today, who have *demonized* the concept of universal health insurance coverage to the detriment of *all* American people? Representatives and senators and governors who either fail to *see* due to ignorance, or simply refuse to *recognize* for less than admirable reasons—the value of this initiative for *all* American citizens. How many legislators have *twisted* the concept of universal health insurance coverage into the term “Obamacare” so as to *feed* it to their followers with a toxic spoonful of *hatred*? How many American politicians have *lied* to the *people* they represent, to their *very* own constituents, to their own fellow *Americans*—in telling that universal health insurance coverage is a faulty *concept* due to the name of its policy leader?

Universal health insurance coverage is a concept that benefits all American people because it *shifts* the burden of payment for the uninsured’s hospital visits and quite frankly, the payment in *lives* of American citizens—to health insurers whose *business it is*, to *insure* things. It shifts that burden from American taxpayers and American families, to businesses who have *chosen* to engage in that trade; to insure *risk*—that is, their *business*. It is *not* the business of America’s health insurance industry to receive the privileges afforded them by the American people, only to shift the burden of protecting the American people—*all* of the American people, *back* to the American people. It is not the *business* of America’s health insurance industry to *rape* Americans of their lives because to insure those Americans with basic healthcare coverage would be to deplete their profit margins. America’s *health* insurance industry will do well to remember the past profits they made—at the cost of the lives of American citizens who died in the absence of health insurance.

America’s health insurance industry is now evolving so that it may *serve* the best interests of the American people *as a whole*. To any extent that it is *not*—said insurance practices must be put to rest so that new practices, *better* practices, may rise in their stead. That being said, if American politicians in good faith have ideas as to how to *evolve* the Obamacare *ideal* of universal health insurance coverage—by all means, take the floor and *run* with it. But in the absence of any such meaningful and *material* contribution—go *back* to the drawing board; and *this* time, focus on *ethics*.

The *goal* is not to feed your constituents a continuation of your fraudulent *promise*—the goal is to balance the best interests of *all* American people taken *together*, with the competition necessary to evolve America’s health insurance industry services.

**V. CLOSING — A Nation At Peace With Her People.**

In closing, I *do* wonder how many hundreds of thousands of Americans, *millions* even, have already derived a benefit from America’s life-sustaining universal health insurance coverage initiative. And *of* those people who obtained the *opportunity* to exercise personal responsibility in the form of *signing up* for coverage—I wonder how *many* of those people were fraudulently led to believe that “Obamacare” was something entirely separate and *evil*.

To *any* elected official *anywhere* in America, who has sold this lie to *America’s* people—you *mock* the innocence of the American spirit, and for *what* reason? Because you were not capable to come up with the best idea first, or because you care not about the death of American people? Your hands hold the *blood* of the American spirit; and she will *gladly*, return the favor.

## EPILOGUE

Independence is for the very few; it is a privilege of the strong. And whoever attempts it even with the best right but without inner constraint proves that he is probably not only strong, but also daring to the point of recklessness. He enters into a labyrinth, he multiplies a thousandfold the dangers which life brings with it in any case, not the least of which is that no one can see how and where he loses his way, becomes lonely, and is torn piecemeal by some minotaur of conscience. Supposing one like that comes to grief, this happens so far from the comprehension of men that they neither feel it nor sympathize. And he cannot go back any longer. Nor can he go back to the pity of men.—

**FRIEDRICH NIETZSCHE**

*BEYOND GOOD and EVIL:*

*Prelude to a Philosophy of the Future*

“The Free Spirit,” §29 Circa 1886