

come together to do what's right for the American people.

Mr. Speaker, here's what I would say in closing. Millionaires and billionaires are really doing simply what ordinary citizens can't do anymore. They've got all the strings. I can understand, Mr. Speaker, that there are people at home who just really aren't sure where they fit in this system. They're not sure what it means for their elected officials to be responsive to them because they believe that there's somebody out there who has more money and, as a result, more power and, as a result, more influence than they do at home.

I've traveled all across this country, and I have to tell you that it doesn't matter whether you're in Maine or Montana, or you're all the way down through the South of this country and all across this great landscape, people really want to feel that they have some power, that they have some influence. Mr. Speaker, they just don't have that right now.

I just don't even know another way to say that there's a "for sale" sign on the doors. I see poor old Uncle Sam here. He's looking mighty sad, Mr. Speaker. I've never seen a more sad looking Uncle Sam. Part of the reason is because he's shackled. He's shackled by \$100 million from Priorities USA Action. Uncle Sam is shackled by \$300 million from Karl Rove and American Crossroads. Uncle Sam is shackled by \$61 million from only 26 billionaires. Uncle Sam is shackled by \$39 million from who knows who else. And poor Uncle Sam, sad with his hand out, is shackled by \$400 million from the Koch Brothers, shackled by \$100 million from Sheldon Adelson.

We could put a lot more up there, Mr. Speaker, but it's time for the United States Congress to remove the shackles of money from Uncle Sam so that we don't continue to sell our democracy. It's time for us to remove the shackles. It's time for us to say to the millionaires and billionaires, You've got to play just like the person who gives \$5 or \$1. Not a lot of people give money to political campaigns. I can certainly understand that.

Mr. Speaker, I would close by urging us to use the 16 legislative days that are left to restore democracy, to restore sanity, by acting for the American people to restore the campaign finance system.

With that, I yield back the balance of my time.

20TH ANNIVERSARY OF PRIESTS FOR LIFE

The SPEAKER pro tempore. Under the Speaker's announced policy of January 5, 2011, the gentlewoman from Minnesota (Mrs. BACHMANN) is recognized for 35 minutes as the designee of the majority leader.

GENERAL LEAVE

Mrs. BACHMANN. Mr. Speaker, I ask unanimous consent that all Members may have 5 legislative days in which to

revise and extend their remarks and include extraneous material on the subject of my Special Order.

The SPEAKER pro tempore. Is there objection to the request of the gentlewoman from Minnesota?

There was no objection.

Mrs. BACHMANN. Today, Mr. Speaker, we mark the 20th anniversary of Priests for Life, and I'm pleased to yield 1 minute to my colleague, JEAN SCHMIDT, of Ohio.

Mrs. SCHMIDT. Thank you for giving me 1 minute.

I do want to celebrate the 20th anniversary, and I want to celebrate three pro-life advocates in my own hometown. The first is Archbishop Dennis Schnurr, who has been unequivocally in the forefront of this movement. I have stood with Archbishop Schnurr in front of Planned Parenthood of Greater Cincinnati praying the rosary. I have walked with him in the Cross the Bridge for Life. I've watched him get on a bus with schoolchildren and come up here to Washington for the March for Life. Auxiliary Bishop Joseph Binzer is another pro-life advocate who has walked the walk and talked the talk. And most importantly, my own parish priest, Father Michael Cordier, who again has come up here to Washington with a group of students from St. Elizabeth Ann Seton and St. Andrew to March for Life, but most importantly in his own personal life has witnessed his brother and his sister-in-law with a very challenged girl, Sophia Cordier, who not only exemplified what the meaning of life is, but as she passed into her eternal reward earlier this year, has become an emblematic portion of the right-to-life movement in greater Cincinnati.

Mrs. BACHMANN. Mr. Speaker, I now yield 3 minutes to Mr. WALBERG of Michigan.

Mr. WALBERG. I thank the gentle lady. I thank you for commanding this time to call attention to people, heroes of life like Father Frank Pavone.

Congressman RON PAUL, one of our colleagues, shared a poem with me on the floor one day. It caught my attention. It's called "The Anvil":

Last eve I passed beside a blacksmith door,
and heard the anvil ring the vesper chime;

Looking in, I saw upon the floor old hammers,
worn with beating years of time.

'How many anvils have you had,' said I, 'To wear and batter all these hammers so?'

'Just one,' said he, and then with twinkling eye,
'The anvil wears the hammers out, you know.'

And so, thought I, the anvil called the master's Word, for ages skeptic blows have beat upon;

Yet, though the noise of falling blows was heard,
The anvil is unharmed, and the hammers gone.

Father Pavone and others who command the interest in life understand the power of truth, the truth that comes with the Creator, a Creator who has designed life itself for good and for the best interests of all.

In our great document, the Declaration of Independence, it said:

We hold these truths to be self-evident, that all men are created equal and are endowed by their Creator with certain unalienable, God given rights, among them, the right to life, liberty and the pursuit of happiness.

□ 2130

And so, Mr. Speaker, I would just refer back to the truth. Tonight, as we think about life and honor and organizations like Priests for Life and others who understand the truth that are contained in words like this, "Behold, children are a gift of the Lord, The fruit of the womb is a reward"; of the prophet Jeremiah, of whom it was said, "Before I formed you in the womb, I knew you. Before you were born, I set you apart," that's life before even the womb was open.

And then that beautiful psalm, Psalm 139, says:

For You formed my inward parts. You wove me in my mother's womb. I will give thanks to You, for I am fearfully and wonderfully made. Wonderful are Your works, and my soul knows it very well. My frame was not hidden from You when I was made in secret and skillfully wrought in the depths of the Earth. Your eyes have seen my unformed substance. And in Your book were all written the days that were ordained for me, when as yet there was not one of them.

Father Frank, we thank you for your work and the Priests for Life. We thank all of those who stand for life.

Mr. Speaker, I thank this body for the opportunity to speak for the principle that God created life for a purpose, and we must adore it and continue it on.

Mrs. BACHMANN. Mr. Speaker, I now yield to Representative CHRIS SMITH of New Jersey, the leading voice for the pro-life cause and for the unborn across the United States.

Mr. SMITH of New Jersey. I thank my good friend for yielding and thank her for calling this very important Special Order.

For two decades, I, along with countless others, have been moved, inspired, and motivated to defend the weakest and most vulnerable among us by the remarkable life and pro-life witness of Father Frank Pavone. Ordained to the Roman Catholic priesthood by Cardinal John O'Connor in 1988, Father Pavone celebrates 20 years since the founding of Priests for Life, the organization he so effectively leads.

A prolific writer and gifted speaker, Father Pavone takes the gospel message of love, forgiveness, truth, and reconciliation both to friendly audiences who draw encouragement from his messages and to those—especially post-abortive women—who suffer and are in deep pain.

I have heard Father Pavone challenge priests to more robustly defend the sanctity of life, especially in their homilies. In promoting the gospel of life, he insists no venue should be forsaken or ignored. Whether it be from the pulpit or in the public square, Father Pavone couldn't be more clear: Speak out with candor, clarity and

compassion—silence is not an option. Silence, I've heard him say, does a woman contemplating abortion no favor whatsoever. She needs pro-life options, real alternatives presented in a meaningful way. She needs understanding and genuine support. And others who might help her need to know that their willingness to assist might be the difference between life and death.

In like matter, Father Pavone and Executive Director Janet Morana are unceasing in their efforts to tangibly aid post-abortive women who often suffer not only physical damage from abortion but lifelong negative emotional, psychological, and spiritual consequences. The Silent No More Awareness Campaign provides a safe place for women who have had abortions to grieve and find peace.

Amazingly, Father Pavone also steadfastly reaches out to the actual purveyors of death in the abortion industry. This good priest sees not just the abortionist and their enablers committing violence against women and babies, but what might be if we genuinely care about their souls. Father Pavone reminds us that we are to pray for them, care for them, all while tenaciously opposing the deeds that they do.

Abby Johnson, a woman who ran a Planned Parenthood abortion clinic for 8 years in Texas, said of Father Pavone:

Father Frank Pavone has been a staple in my house for many years, even during my Planned Parenthood years. Every week, I would record and watch *Defending Life* on EWTN. I enjoyed watching him, even if I disagreed. I loved how outspoken he was and how he didn't seem to live in the gray. You know, everything seemed black-and-white for him. Right and wrong was clear.

I remember watching him during the Terri Schiavo tragedy. I was drawn to his gentle spirit. I had seen two sides to him—or was it? One side was so unabashedly, unapologetically, and passionately against abortion. The other was a man who had an incredibly compassionate heart and a kind spirit. This was the man who was helping a family grieve the loss of their daughter. But now I see they are the same. Father Frank is for life, all life. His compassion for life fuels his passion.

Mr. Speaker, Priests for Life turns 20, doing best what it has done so faithfully, defending the least of these as if it were the Lord, Himself.

Mrs. BACHMANN. I thank you, Mr. SMITH, for your important pro-life voice, and thank you for the years of steadfastness on this issue. And we do thank Father Pavone and also Priests for Life.

Now I would like to yield to a wonderful Member from Nebraska, Mr. JEFF FORTENBERRY, an important pro-life voice here in the United States Congress.

Mr. FORTENBERRY. I thank the gentlelady from Minnesota for yielding, and thank you for your stalwart and courageous stand for life tonight.

Women deserve better than abortion, and of course celebrating an extraor-

dinary organization such as Priests for Life who have tried to heal the wounded and protect those who are most vulnerable is, of course, an extraordinary cause.

Mr. Speaker, as my colleagues and I gather on the floor, I am going to turn the subject to another matter because we are marking what could possibly be considered one of the most significant turning points in the history of our Nation. But it is not a cause for celebration.

In America, where we have a legacy of principle that undergirds our Nation and makes it possible to create prosperity—not just material means, but a flourishing of the potential of each person—where does that principle come from? Well, we've all heard the line from the earliest of our founding documents, the Declaration of Independence, which goes like this:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

This is the operative philosophical paradigm of our culture, so much so we don't even think about it—that our rights are not conferred by a king or a government. They are inherent, based upon the dignity of each person.

And as we worked this out in the early stages of our development of our country, we wrote a Constitution which basically did one thing: It defined power, and it defined power as coming from the consent of the government, consistent with our operative philosophical paradigm of the inherent dignity and rights and responsibilities of each individual person.

Beyond that, the consent of the governed turns that power over to representatives who then make prudential judgments about what is in the common good. We make the law and are held accountable by the people in elections.

We then spread that power out. We developed three branches of government: the Congress makes the law; the President enforces the law; and the judiciary interprets the law in order that we have even more balance of power to ensure that it is not abused.

But then we took it a step further. There were still concerns that we had defined where power is coming from—from the natural inherent dignity of the person—but we also wanted to define what government must not do, and so we wrote the Bill of Rights, the first 10 amendments to the Constitution. And the First Amendment starts with these words:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Now, Mr. Speaker, the threats to religious liberty in our country are often more subtle than in other parts of the

world. But as a legislator, what has grieved me deeply is that, for the first time in the history of health care in the United States, Americans are being forced to choose to either obey the government or violate their personal convictions. Buried in the President's 2010 health care law was a provision empowering the Secretary of Health and Human Services, Kathleen Sebelius, to issue rules on preventative services.

□ 2140

Who could have predicted that she would use her authority, sanctioned by President Obama, to force everyone to purchase drugs and procedures—including abortion-inducing drugs—that violate the fundamental ethical sensibilities of many Americans.

No American should be forced to choose between their conscience and their livelihood. No American should be forced to stand for their deeply held, reasoned beliefs, or stand convicted by government coercion. No American should be forced to choose between their faith and their job. This is wrong. It is a false choice. It is unjust. It is unnecessary. It is un-American, and it is an affront to the very purpose of our government derived from the consent of the governed.

America owes its unique character and strength to empowering, protecting, and upholding the inalienable rights of her citizens. Health care should be about the common good, caring for the sick, and healing the wounded. Health care policy should not be a vehicle to drive divisive ideology, forcing Americans to violate deeply held beliefs. The Health and Human Services mandate violates the fundamental principle of religious liberty and the rights of conscience so dear to this country. America owes its unique character and strength to empowering, protecting, and upholding those rights of her citizens.

Mr. Speaker, Karen McGiveny-Llechl, one of my constituents, sent me this email:

As a woman's health practitioner and a Catholic, I need the ability to stay within my faith boundaries. I would be unable to work if I was required to provide the services this mandate has imposed.

Indeed, it is sad that the Health and Human Services ruling seems most perniciously targeted at faith-based providers who are the backstop of compassionate care for our most vulnerable. Throughout our history, the U.S. health care service has in large measure owed its success to the doctors, nurses, and health care providers staffing faith-based institutions. These institutions, including hospitals and university clinics and nonprofit health institutions, serve the common good of all Americans. The government should celebrate the contribution of these faith-based entities, which fulfill the mission of helping the sick and serving the poor. Without them, we will see reduced access to high-quality care, especially for vulnerable persons who have

traditionally relied on these benevolent organizations of civil society. Several health care practitioners have told me personally that they would choose to leave their professions rather than compromise their beliefs. But undoubtedly, some will not obey the government. And our government has effectively condemned them.

Another man who was condemned for his beliefs had this to say:

I submit that an individual that breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is, in reality, expressing the very highest respect for the law.

So wrote Dr. Martin Luther King from the Birmingham jail.

The purpose of our government is to create just structures for societal order, empowering liberty, beginning with the affirmation of the natural rights of the person, including the most basic right of conscience. In my office, there is a copy of a draft of the Bill of Rights. The rights of conscience were initially included in that draft. But by the final version, that right was formalized by the concept of religious freedom, perhaps given that the rights of conscience were such an ordinarily understood concept that its fullness did not need provision. James Madison, the architect of the Constitution, wrote that "conscience is the most sacred of all property," linking conscience rights to the foundation of religious liberty.

In 1809, Thomas Jefferson stated that:

No provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of civil authority.

The Health and Human Services mandate violates the fundamental principle of religious liberty and rights of conscience so dear to our country. No American should be forced to choose between violating their conscience in order to serve the public. From the faith-based hospital to the business person providing health care coverage in their insurance plan to their employees, to the school established for children with special needs, no American should be forced to choose between their faith and their job.

This is why so many people of goodwill, regardless of their religious traditions or their political affiliation, consider the Health and Human Services mandate to be a gross affront to the very essence of what it means to be an American. And all of us must choose our response. This is not simply a religious issue. It's not a Catholic issue. It's not an Evangelical issue. It's an American issue. We all have a responsibility to decide, informed by our faith, what our country means to us, and what it demands of us in this moment.

Last Friday, there was a Federal judge who ruled in a court case in this regard, and I think Federal Judge John Kane in *Hercules v. Sebelius* got it right. He had this to say:

The government's interests are countered, and indeed outweighed, by the public interest in the free exercise of religion.

I thank the gentlelady from Minnesota for her leadership on this important issue, and so many others.

Mrs. BACHMANN. I thank you, Mr. FORTENBERRY, a father of five. And I'm a mother of five, and so I thank you.

Mr. Speaker, I will give just a few remarks on Priests for Life and on their 20th anniversary. Tonight is a very important night because, as we know, it has been 40 years since the infamous *Roe v. Wade* decision removed legal protection for those who are unborn, the youngest members of our society, those who still remain in the womb of their mother.

And since that time, numerous groups have risen up to restore that protection to the unborn and to educate the public about the issue that we all know as abortion, and to provide compassionate service, both to those who need alternatives to abortion and those who need healing after abortion.

I stand here today with my colleagues in the United States Congress to honor one extremely important institution known as Priests for Life as they celebrate 20 years of advocacy and service to the unborn. As many people across America know, Priests for Life is led by Father Frank Pavone. He is one of the strongest voices for the unborn throughout the world, as well as for children in America, and he stands strong because as we know, contrary to what its name might suggest, Priests for Life isn't just for priests, and it's not just for Catholics.

The work of Priests for Life has enabled Americans of every walk of life, every ethnicity, every faith background, every political affiliation, to awaken their consciences about the life issue, to speak up for the unborn. And here's just a few of the outreach efforts, Mr. Speaker, that Priests for Life have been involved in.

Every year, Priests for Life holds nearly 1,000 retreats across America for men and women who have lost a child to abortion. Priests for Life also runs the very important Silent No More awareness campaign to mobilize men and women who have lost a child to abortion but who have gone on to experience healing through God and who now want to share their testimony.

One of the full-time members of Priests for Life is a very important voice in the United States, Dr. Alveda King. I was just with her this last weekend. Americans know her as the niece of Dr. Martin Luther King, Jr. Alveda heads up the effort to reach the black community with the truth of abortion and how it disproportionately impacts unborn black children in the United States.

Priests for Life also sponsors a non-partisan voter registration drive, focused on saving innocent human life and helping to heal the hurt of men and women as they are post-abortive. Through churches, they distribute voter guides. They train clergy on what they can do within the limits of the law to foster political responsibility.

Now, it is very difficult to find any national initiative to the pro-life movement that either Father Frank Pavone or Priests for Life are somehow not deeply involved in. For example, in February of this year, 2012, Priests for Life launched a lawsuit against the Health and Human Services mandate, which we have heard much about this evening, that requires job creators to offer health insurance coverage for morally objectionable practices.

□ 2150

This mandate is an enormous affront to our First Amendment religious liberty rights in the United States and it needs to be stopped, because never before has this government, Mr. Speaker, required a job creator to provide insurance that includes contraception, abortion-causing pills and sterilization. No organization, no American, Mr. Speaker, should have to violate their religious beliefs because of this President's health care dictates. I am a mom to 28 kids, five natural born children, 23 foster children. I believe with every fiber in my being that every child matters and that we should have a right to life for every American, because every life is precious, every life is sacred, and every life is made in the image and likeness of a holy God. Every life matters.

I'm extremely proud to be a part of the pro-life movement that is truly a voice for the voiceless and to have been affiliated with Priests for Life and Father Frank Pavone. As we take note of the 20th anniversary of one of the leading pro-life organizations in our Nation, I wish to thank this evening Priests for Life for everything they continue to do to protect and defend the sanctity of every human life.

I would now like to yield to one of the strongest pro-life voices in the State of Texas, well-known and beloved to Americans all across this Nation, Representative LOUIE GOHMERT.

Mr. GOHMERT. I thank my friend from Minnesota, my very, very dear friend.

This is an important day, Priests for Life marking 20 years. As a Christian, as a Southern Baptist, it is an honor to pay tribute to the Catholic priests who have stood strong, stood for life, that precious one of the trilogy that was set out in the Declaration of Independence. But first life. Only if you have life can you then go to liberty and have a chance at a pursuit of happiness.

For those of us who believe the scripture written in the Old Testament, as did our founders, most all of them—in fact a third of the signers of the Declaration of Independence, over a third, were ordained Christian ministers—but certainly George Washington and even Ben Franklin, even though some history teachers mislead their students these days. They all believed in those scriptures.

When you look at the fall of the northern kingdom of Israel, it's a little scary, because, as I've read, one of the

things that God was angry over was that people had fallen into such incredible idol worship that they were willing to sacrifice their own children. That is so abominable. How could anybody love such idols and idol worship such that they would sacrifice their own child and allow the taking of their own child's life?

And then I thought about abortion in this country, and we have no room to talk. For 20 years, Priests for Life have known that, and they have stood firm that the most essential right of our Creator is life, and you can't get to liberty until you start with life.

And then the irony of all ironies, today, the first day that the Catholic church and really all of us who are Christians, all of us who believe in freedom of religion, all of us that in fact actually believe the Constitution means what it says have been slapped down by this administration. Regardless of what the Supreme Court says, the First Amendment makes clear, as my friend from Nebraska (Mr. FORTENBERRY) says:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Or prohibiting the free exercise thereof.

And we have friends, Christian friends, who believe with all their heart it is a right to practice their religion, and they have these religious beliefs, and this administration has demeaned them to the point that it would release a quote as was pointed out by Amy Payne with the Heritage Foundation today, when quoting the Health and Human Services Department:

The Obama administration will continue to work with all employers to give them the flexibility and resources they need to implement the health care law in a way that protects women's health while making common-sense accommodations for values like religious liberty.

Values nothing. It's a constitutional right that this administration is trodding on and trampling and stomping on. And if it will take this right, what's next? Can Jews not worship on the Sabbath because it's inconvenient? But maybe this administration will help try to accommodate that value.

Or how about communion? Maybe this administration will find at some point it's really not healthy, and so they'll try to accommodate the religious conviction, the freedom of religion, as a value. They'll try to work with people who believe this to the core of their hearts.

You go back to the founding. We didn't even have a Constitution. Ben Franklin sat for 5 weeks, virtually, listening to all the rancor back and forth. He finally rises, 80 years old, gout, trouble getting up, overweight, a couple of years or so from meeting his Judge, and he points out, We've been going for nearly 5 weeks. We've got more noes than ayes on virtually everything, and he asks:

How has it happened, sir, that we've not once thought of humbly applying to the Father of Lights to illuminate our under-

standing? In the beginning contest with Great Britain when we were sensible of danger, we had daily prayer in this room. Our prayers, sir, were heard and they were graciously answered.

Now that's not a deist, and it's someone who does not believe in the accommodation of a religious value. He believed in religious freedom. Not only that, he believed in the power of prayer because in that same speech that we know is his speech, because he wrote it out in his own hand, he says:

I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire could rise without His aid?

Ben Franklin said:

We have been assured, sir, in the sacred writing—

Not that we're accommodating, but that we believe in—

We've been assured in the sacred writing that unless the Lord build it, they labor in vain that build it. I firmly believe this. I also believe without His, God's, concurring aid, we will succeed in our political building no better than the builders of Babel.

Now, here we are over 200 years later trying to accommodate what Ben Franklin said that stirred the hearts of those and even stirred Randolph to say, You know what: Let's take a break. Let's go listen to a preacher preach the word all together as a constitutional convention and then come back. And they did and they came back with a new spirit and they gave us a Constitution that this administration is now trodding and trampling upon.

God, the God of which Ben Franklin spoke, without whom we will succeed in our political building no better than the builders of Babel, is now being told by this administration that they'll accommodate as best they can, but make no mistake, they're trampling on the rights that Priests for Life have been preaching about for 20 years.

I thank my friend for yielding.

Mrs. BACHMANN. I thank our friend from Texas.

I just want to say, we've had so many Members of Congress that wanted to be down here on the floor this evening and there was only so much time.

I would like to thank also Congresswoman BLACK of Tennessee, Congressman HUELSKAMP of Kansas, Congressman LANKFORD of Oklahoma, Congresswoman BLACKBURN of Tennessee. Also, I want to thank Congressman TRENT FRANKS of Arizona. We had many in addition to the Members that we have heard from this evening: Congressman FORTENBERRY of Nebraska, Congressman WALBERG of Michigan, and Congresswoman SCHMIDT of Ohio, in addition to Congressman SMITH of New Jersey. I want to thank them, Congressman GOHMERT of Texas, and so many other pro-life Members of Congress. This is an important night. We thank Priests for Life for 20 years of standing firm for the cause of the unborn. We will get there yet. Thank you, Father Frank.

Mr. Speaker, I yield back the balance of my time.

Mrs. BLACKBURN. Mr. Speaker, today the Obama Administration is following through on their HHS mandate that violates religious freedom as today begins the date where the rule goes into effect. 24 separate lawsuits across the country have been filed representing 76 plaintiffs.

On Friday, a Carter-appointed judge in Denver provided a preliminary injunction against the HHS mandate to the Newland family, the Catholic owners of a HVAC company in Colorado. This case, led by Alliance Defending Freedom, is a welcomed initial victory for religious freedom. We will need the courts or the Congress to reverse this tragic disregard for American's First Amendment right to freedom of religion without government interference.

Protecting the First Amendment has to be our First priority. The first words of the First Amendment read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

What happened to the promise that "if you like the health care you have you can keep it?"

The radical mandate makes it so religious-based institutions are forced to defy a Higher Order at the will of a Government Order. Religious liberty is a sacred and fundamental right. It's central to who we are as a country, a country founded by people who fled Europe for their religious beliefs.

If President Obama does not reverse his administration's attack on religious freedom, Congress, led by the People's House, will do it for him.

People who go to church on Sunday and who put money in an offering plate shouldn't have to worry that their donations will go to pay for things that they don't believe in their hearts to be good.

The House is going to address this matter fairly and deliberately, through the appropriate legislative channels in the House Energy & Commerce Committee.

The rule announced by the Obama Administration's Department of Health & Human Services would require faith-based employers—including Catholic charities, schools, universities, and hospitals—to provide services they consider immoral. Those services include sterilization, abortion-inducing drugs and devices, and contraception (FDA approved items).

The effect is government crowding out religious-based institutions. Government is using raw political force to impose a government view on society where religious institutions are not welcome to serve or practice their faith freely. It is government forcing private and religious institutions off the public square. They're forcing resources off the table that serve the public good. Since when was that a good idea?

PUBLICATION OF BUDGETARY MATERIAL

REVISIONS TO THE AGGREGATES AND ALLOCATIONS OF THE FISCAL YEAR 2012 AND 2013 BUDGET RESOLUTIONS

Mr. RYAN of Wisconsin. Mr. Speaker, pursuant to section 404 of H. Con. Res. 34, the House-passed budget resolution for fiscal year 2012, deemed to be in force by H. Res. 287, and sections 503 of H. Con. Res. 112, the House-passed budget resolution for fiscal year