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## House of Representatives

The House met at 8:30 a.m. and was called to order by the Speaker pro tempore (Mr. WOMACK).

### DESIGNATION OF THE SPEAKER PRO TEMPORE

The SPEAKER pro tempore laid before the House the following communication from the Speaker:

WASHINGTON, DC,  
September 24, 2015.

I hereby appoint the Honorable STEVE WOMACK to act as Speaker pro tempore on this day.

JOHN A. BOEHNER,  
*Speaker of the House of Representatives.*

### PRAYER

The Chaplain, the Reverend Patrick J. Conroy, offered the following prayer: Eternal God, Father of us all, we give You thanks for giving us another day.

This day is a day of history. Send Your Spirit upon the Members of the people's House. May all be able to hear the words spoken here this day with discernment and goodwill, in the spirit in which they are to be delivered.

And bless our most special visitor, Pope Francis. We thank You for his vocation in the Church, the Pontiff, or bridge-builder, specially charged with bringing reconciliation where there is division. May his message of peace and healing, and his prophetic challenge wherever it may land, be a blessing of liberation and hope for all who have ears to hear.

May all that is done this day be for Your greater honor and glory.

Amen.

### THE JOURNAL

The SPEAKER pro tempore. The Chair has examined the Journal of the last day's proceedings and announces to the House his approval thereof.

Pursuant to clause 1, rule I, the Journal stands approved.

This symbol represents the time of day during the House proceedings, e.g.,  1407 is 2:07 p.m.

Matter set in this typeface indicates words inserted or appended, rather than spoken, by a Member of the House on the floor.



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### PLEDGE OF ALLEGIANCE

The SPEAKER pro tempore. Will the gentleman from New York (Mr. TONKO) come forward and lead the House in the Pledge of Allegiance.

Mr. TONKO led the Pledge of Allegiance as follows:

I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

### ANNOUNCEMENT BY THE SPEAKER PRO TEMPORE

The SPEAKER pro tempore. After consultation among the Speaker and the majority and minority leaders, and with their consent, the Chair announces that, when the two Houses meet in joint meeting to hear an address by Pope Francis of the Holy See, only the doors immediately opposite the Speaker and those immediately to his left and right will be open.

No one will be allowed on the floor of the House who does not have the privilege as prescribed by section 8 of House Resolution 380. Due to the large attendance that is anticipated, this restriction regarding the privilege of the floor must be strictly enforced. The cooperation of all Members is requested.

### RECESS

The SPEAKER pro tempore. Pursuant to the order of the House of Wednesday, September 16, 2015, the House stands in recess subject to the call of the Chair.

Accordingly (at 8 o'clock and 33 minutes a.m.), the House stood in recess.

0945

### JOINT MEETING TO HEAR AN ADDRESS BY POPE FRANCIS OF THE HOLY SEE

During the recess, the House was called to order by the Speaker at 9 o'clock and 45 minutes a.m.

The Assistant to the Sergeant at Arms, Ms. Kathleen Joyce, announced the Vice President and Members of the U.S. Senate, who entered the Hall of the House of Representatives, the Vice President taking the chair at the right of the Speaker, and the Members of the Senate the seats reserved for them.

The SPEAKER. The joint meeting will come to order.

The Chair appoints as members of the committee on the part of the House to escort Pope Francis into the Chamber:

The gentleman from California (Mr. McCARTHY);

The gentleman from Louisiana (Mr. SCALISE);

The gentlewoman from Washington (Mrs. McMORRIS RODGERS);

The gentleman from Oregon (Mr. WALDEN);

The gentleman from Indiana (Mr. MESSER);

The gentlewoman from North Carolina (Ms. FOXX);

The gentlewoman from Kansas (Ms. JENKINS);

The gentlewoman from California (Ms. PELOSI);

The gentleman from Maryland (Mr. HOYER);

The gentleman from South Carolina (Mr. CLYBURN);

The gentleman from California (Mr. BECERRA);

The gentleman from New York (Mr. CROWLEY);

The gentlewoman from Connecticut (Ms. DELAURIO); and

The gentleman from New Mexico (Mr. BEN RAY LUJÁN).

The VICE PRESIDENT. The President of the Senate, at the direction of that body, appoints the following Senators as members of the committee on the part of the Senate to escort Pope Francis into the House Chamber:

The Senator from Kentucky (Mr. MCCONNELL);

The Senator from Texas (Mr. CORNYN);

The Senator from Utah (Mr. HATCH);  
The Senator from South Dakota (Mr. THUNE);

The Senator from Wyoming (Mr. BARRASSO);  
The Senator from Missouri (Mr. BLUNT);

The Senator from Mississippi (Mr. WICKER);  
The Senator from Maine (Ms. COLLINS);

The Senator from Alaska (Ms. MURKOWSKI);  
The Senator from Tennessee (Mr. CORKER);

The Senator from New Hampshire (Ms. AYOTTE);  
The Senator from Nevada (Mr. REID);  
The Senator from Illinois (Mr. DURBIN);

The Senator from New York (Mr. SCHUMER);  
The Senator from Washington (Mrs. MURRAY);

The Senator from Vermont (Mr. LEAHY);  
The Senator from Montana (Mr. TESTER);

The Senator from Michigan (Ms. STABENOW);  
The Senator from Minnesota (Ms. KLOBUCHAR);

The Senator from Maryland (Mr. CARDIN);  
The Senator from New Jersey (Mr. MENENDEZ); and

The Senator from Maryland (Ms. MIKULSKI).  
The Assistant to the Sergeant at Arms announced the Dean of the Diplomatic Corps, His Excellency Hersey Kyota, the Ambassador of the Republic of Palau.

The Dean of the Diplomatic Corps entered the Hall of the House of Representatives and took the seat reserved for him.

The Assistant to the Sergeant at Arms announced the Chief Justice of the United States and the Associate Justices of the Supreme Court.

The Chief Justice of the United States and the Associate Justices of the Supreme Court entered the Hall of the House of Representatives and took the seats reserved for them in front of the Speaker's rostrum.

The Assistant to the Sergeant at Arms announced the Cabinet of the President of the United States.

The members of the Cabinet of the President of the United States entered the Hall of the House of Representatives and took the seats reserved for them in front of the Speaker's rostrum.

At 10 o'clock and 2 minutes a.m., the Sergeant at Arms, the Honorable Paul D. Irving, announced Pope Francis of the Holy See.

Pope Francis of the Holy See, escorted by the committee of Senators and Representatives, entered the Hall of the House of Representatives and stood at the Clerk's desk.

(Applause, the Members rising.)

The SPEAKER. Members of Congress, I have the high privilege and the distinct honor of presenting to you Pope Francis of the Holy See.

(Applause, the Members rising.)

POPE FRANCIS. Mr. Vice President, Mr. Speaker, Honorable Members of Congress, dear friends, I am most grateful for your invitation to address this joint session of Congress in "the land of the free and the home of the brave." I would like to think that the reason for this is that I, too, am a son of this great continent from which we have all received so much and toward which we share a common responsibility.

Each son or daughter of a given country has a mission, a personal and social responsibility. Your own responsibility as Members of Congress is to enable this country, by your legislative activity, to grow as a nation. You are the face of its people, their representatives. You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics.

A political society endures when it seeks, as a vocation, to satisfy common needs by stimulating the growth of all its members, especially those in situations of greater vulnerability or risk. Legislative activity is always based on care for the people. To this you have been invited, called, and convened by those who elected you.

Yours is a work which makes me reflect in two ways on the figure of Moses. On the one hand, the patriarch and lawgiver of the people of Israel symbolizes the need of peoples to keep alive their sense of unity by means of just legislation. On the other, the figure of Moses leads us directly to God and thus to the transcendent dignity of the human being. Moses provides us with a good synthesis of your work: you are asked to protect, by means of the law, the image and likeness fashioned by God on every human life.

Today I would like not only to address you, but, through you, the entire people of the United States. Here, together with their representatives, I would like to take this opportunity to dialogue with the many thousands of men and women who strive each day to do an honest day's work, to bring home their daily bread, to save money, and—one step at a time—to build a better life for their families.

These are men and women who are not concerned simply with paying their taxes but, in their own quiet way, sustain the life of society. They generate solidarity by their actions, and they create organizations which offer a helping hand to those most in need.

I would also like to enter into a dialogue with the many elderly persons who are a storehouse of wisdom forged by experience and who seek in many ways, especially through volunteer work, to share their stories and their insights. I know that many of them are retired but still active; they keep working to build up this land.

I also want to dialogue with all those young people who are working to realize their great and noble aspirations,

who are not led astray by facile proposals, and who face difficult situations, often as a result of immaturity on the part of many adults. I wish to dialogue with all of you, and I would like to do so through the historical memory of your people.

My visit takes place at a time when men and women of goodwill are marking the anniversaries of several great Americans. The complexities of history and the reality of human weakness notwithstanding, these men and women, for all their many differences and limitations, were able by hard work and self-sacrifice—some at the cost of their lives—to build a better future. They shaped fundamental values which will endure forever in the spirit of the American people.

A people with this spirit can live through many crises, tensions, and conflicts while always finding the resources to move forward and to do so with dignity. These men and women offer us a way of seeing and interpreting reality. In honoring their memory, we are inspired, even amid conflicts and in the here and now of each day, to draw upon our deepest cultural reserves.

I would like to mention four of these Americans: Abraham Lincoln, Martin Luther King, Dorothy Day, and Thomas Merton.

This year marks the 150th anniversary of the assassination of President Abraham Lincoln, the guardian of liberty, who labored tirelessly that "this Nation, under God, might have a new birth of freedom." Building a future of freedom requires love of the common good and cooperation in a spirit of subsidiarity and solidarity.

All of us are quite aware of and deeply worried by the disturbing social and political situation of the world today. Our world is increasingly a place of violent conflict, hatred, and brutal atrocities committed even in the name of God and of religion. We know that no religion is immune from forms of individual delusion or ideological extremism.

This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology, or an economic system, while also safeguarding religious freedom, intellectual freedom, and individual freedoms.

But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps.

We know that, in the attempt to be freed of the enemy without, we can be tempted to feed the enemy within. To

imitate the hatred and violence of tyrants and murderers is the best way to take their place. That is something which you, as a people, reject.

Our response must, instead, be one of hope and healing, of peace and justice. We are asked to summon the courage and the intelligence to resolve today's many geopolitical and economic crises. Even in the developed world, the effects of unjust structures and actions are all too apparent.

Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good.

The challenges facing us today call for a renewal of that spirit of cooperation, which has accomplished so much good throughout the history of the United States. The complexity, the gravity, and the urgency of these challenges demand that we pool our resources and talents and resolve to support one another with respect for our differences and our convictions of conscience.

In this land, the various religious denominations have greatly contributed to building and strengthening society. It is important that today, as in the past, the voice of faith continue to be heard, for it is a voice of fraternity and love, which tries to bring out the best in each person and in each society. Such cooperation is a powerful resource in the battle to eliminate new global forms of slavery, born of grave injustices which can be overcome only through new policies and new forms of social consensus.

Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good: that of a community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life. I do not underestimate the difficulty that this involves, but I encourage you in this effort.

Here, too, I think of the march which Martin Luther King led from Selma to Montgomery 50 years ago as part of the campaign to fulfill his "dream" of full civil and political rights for African Americans. That dream continues to inspire us all. I am happy that America continues to be, for many, a land of dreams: dreams which lead to action, to participation, to commitment; dreams which awaken what is deepest and truest in the life of the people.

In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descendants of immigrants.

Tragically, the rights of those who were here long before us were not al-

ways respected. For those peoples and their nations, from the heart of American democracy, I wish to reaffirm my highest esteem and appreciation. Those first contacts were often turbulent and violent, but we know that it is very difficult to judge the past by the criteria of the present.

Nonetheless, when the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our neighbors and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this.

Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation, to respond in a way which is always humane, just, and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: "Do unto others as you would have them do unto you."

This rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves.

In a word, if we want security, let us give security. If we want life, let us give life. If we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us.

The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. This conviction has led me, from the beginning of my ministry, to advocate at different levels for the global abolition of the death penalty. I am convinced that this way is the best, since every life is sacred, every human person is endowed with an inalienable dignity, and society can only benefit from the rehabilitation of those convicted of crimes.

Recently, my brother bishops here in the United States renewed their call for the abolition of the death penalty. Not only do I support them, but I also offer encouragement to all those who are convinced that a just and necessary punishment must never exclude the di-

mension of hope and the goal of rehabilitation.

In these times when social concerns are so important, I cannot fail to mention the servant of God, Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed were inspired by the Gospel, her faith, and the example of the saints.

How much progress has been made in this area in so many parts of the world. How much has been done in these first years of the third millennium to raise people out of extreme poverty. I know that you share my conviction that much more still needs to be done, and in times of crisis and economic hardship, a spirit of global solidarity must not be lost.

At the same time, I would encourage you to keep in mind all those people around us who are trapped in a cycle of poverty. They too need to be given hope. The fight against poverty and hunger must be fought constantly and on many fronts, especially in its causes. I know that many Americans today, as in the past, are working to deal with this problem.

It goes without saying that part of this great effort is the creation and distribution of wealth. The right use of natural resources, the proper application of technology, and the harnessing of the spirit of enterprise are essential elements of an economy which seeks to be modern, inclusive, and sustainable.

"Business is a noble vocation, directed to producing wealth and improving the world. It can be a fruitful source of prosperity for the area in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good."

This common good also includes the Earth, a central theme of the encyclical which I recently wrote in order to "enter into dialogue with all people about our common home." "We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."

In *Laudato Si'*, I call for a courageous and responsible effort to "redirect our steps" and to avert the most serious effects of the environmental deterioration caused by human activity. I am convinced that we can make a difference. I am sure and I have no doubt that the United States and this Congress have an important role to play.

Now is the time for courageous actions and strategies aimed at implementing a "culture of care" and "an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature." "We have the freedom needed to limit and direct technology, to devise intelligent ways of . . . developing and limiting our power," and to put technology "at the service of another type of progress, one which is healthier, more human, more social, more integral." In this regard, I am confident

that America's outstanding academic and research institutions can make a vital contribution in the years ahead.

A century ago, at the beginning of the Great War, which Pope Benedict XV termed a "pointless slaughter," another notable American was born: the Cistercian monk Thomas Merton. He remains a source of spiritual inspiration and a guide for many people.

In his autobiography, Merton wrote: "I came into the world. Free by nature, in the image of God, I was nevertheless the prisoner of my own violence and my own selfishness, in the image of the world into which I was born. That world was the picture of Hell, full of men like myself, loving God, and yet hating him; born to love him, living instead in fear of hopeless self-contradictory hungers."

Merton was, above all, a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church. He was also a man of dialogue, a promoter of peace between peoples and religions.

From this perspective of dialogue, I would like to recognize the efforts made in recent months to help overcome historic differences linked to painful episodes of the past.

It is my duty to build bridges and to help all men and women, in any way possible, to do the same. When countries which have been at odds resume the path of dialogue—a dialogue which may have been interrupted for the most legitimate of reasons—new opportunities open up for all.

This has required, and requires, courage and daring, which is not the same as irresponsibility. A good political leader is one who, with the interests of all in mind, seizes the moment in a spirit of openness and pragmatism. A good political leader always opts to initiate processes rather than possessing spaces.

Being at the service of dialogue and peace also means being truly determined to minimize and, in the long term, to end the many armed conflicts throughout our world. Here we have to ask ourselves: Why are deadly weapons being sold to those who plan to inflict untold suffering on individuals and society?

Sadly, the answer, as we all know, is simply for money, money that is drenched in blood, often innocent blood. In the face of this shameful and culpable silence, it is our duty to confront the problem and to stop the arms trade.

Three sons and one daughter of this land, four individuals and four dreams: Lincoln, liberty; Martin Luther King, liberty in plurality and non-exclusion; Dorothy Day, social justice and the rights of persons; and Thomas Merton, the capacity for dialogue and openness to God. Four representatives of the American people.

I will end my visit to your country in Philadelphia, where I will take part in the World Meeting of Families. It is my wish that throughout my visit the

family should be a recurrent theme. How essential the family has been to the building of this country, and how worthy it remains for our support and encouragement.

Yet I cannot hide my concern for the family, which is threatened, perhaps as never before, from within and without. Fundamental relationships are being called into question, as is the very basis of marriage and the family. I can only reiterate the importance and, above all, the richness and the beauty of family life.

In particular, I would like to call attention to those family members who are the most vulnerable: the young. For many of them, a future filled with countless possibilities beckons, yet so many others seem disoriented and aimless, trapped in a hopeless maze of violence, abuse, and despair.

Their problems are our problems. We cannot avoid them. We need to face them together, to talk about them, and to seek effective solutions rather than getting bogged down in discussions. At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. Yet this same culture presents others with so many options that they, too, are dissuaded from starting a family.

A nation can be considered great when it defends liberty, as Lincoln did; when it fosters a culture which enables people to "dream" of full rights for all brothers and sisters, as Martin Luther King sought to do; when it strives for justice and the cause of the oppressed, as Dorothy Day did by her tireless work; the fruit of a faith, which becomes dialogue and sows peace in the contemplative style of Thomas Merton.

In these remarks, I have sought to present some of the richness of your cultural heritage, of the spirit of the American people. It is my desire that this spirit continue to develop and grow, so that as many young people as possible can inherit and dwell in a land which has inspired so many people to dream.

God bless America.

(Applause, the Members rising.)

At 10 o'clock and 55 minutes a.m., Pope Francis of the Holy See, accompanied by the Speaker and the Vice President, retired from the Hall of the House of Representatives.

#### JOINT MEETING DISSOLVED

The SPEAKER pro tempore (Mr. TIBERI). The purpose of the joint meeting having been completed, the Chair declares the joint meeting of the two Houses now dissolved.

All Members and Senators will remain in the Chamber while the official party departs.

Accordingly (at 10 o'clock and 56 minutes a.m.), the joint meeting of the two Houses was dissolved.

#### ANNOUNCEMENT BY THE SPEAKER PRO TEMPORE

The SPEAKER pro tempore. Members and Senators are now invited to depart the Chamber for two additional events. Those wishing to view the departure of Pope Francis should proceed to the House steps. Those wishing to view the appearance of Pope Francis on the west front should proceed to the upper west terrace.

The House will continue in recess subject to the call of the Chair.

Accordingly (at 11 o'clock and 2 minutes a.m.), the House continued in recess.

□ 1302

#### AFTER RECESS

The recess having expired, the House was called to order by the Speaker pro tempore (Mr. THOMPSON of Pennsylvania) at 1 o'clock and 2 minutes p.m.

#### MESSAGE FROM THE SENATE

A message from the Senate by Ms. Curtis, one of its clerks, announced that the Senate has passed bills of the following titles in which the concurrence of the House is requested:

S. 986. An act to require the Secretary of the Interior to take into trust 4 parcels of Federal land for the benefit of certain Indian Pueblos in the State of New Mexico.

S. 1170. An act to amend title 39, United States Code, to extend the authority of the United States Postal Service to issue a semipostal to raise funds for breast cancer research, and for other purposes.

S. 1632. An act to require a regional strategy to address the threat posed by Boko Haram.

#### COMMUNICATION FROM MAJORITY STAFF DIRECTOR OF COMMITTEE ON OVERSIGHT AND GOVERNMENT REFORM

The SPEAKER pro tempore laid before the House the following communication from Sean McLaughlin, Majority Staff Director, Committee on Oversight and Government Reform:

HOUSE OF REPRESENTATIVES, COMMITTEE ON OVERSIGHT AND GOVERNMENT REFORM,  
Washington, DC, September 21, 2015.

Hon. JOHN A. BOEHNER,  
Speaker, House of Representatives,  
Washington, DC.

DEAR MR. SPEAKER: This is to notify you formally, pursuant to Rule VIII of the Rules of the House of Representatives, that I have received a subpoena, issued by the Superior Court for the District of Columbia, purporting to require that, in connection with a particular criminal case, I produce certain official documents and appear to testify at trial on official matters.

After consultation with the Office of General Counsel, I have determined, pursuant to Rule VIII, that the subpoena (i) is not a "proper exercise of jurisdiction by the court," (ii) seeks information that is not "material and relevant," and/or (iii) is not "consistent with the privileges and rights" of the House, its Members, its officers, or its employees. Accordingly, I intend to move to