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, and we 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 with all this money and, as a result, more power and, as a result, more influence than they do at home.

I've traveled 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 look on the face of 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. The SPEAKER pro tempore. Is there objection to the request of the gentleman from Minnesota (Mrs. BACHMANN)? There was none.

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, and he has 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 written 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 gentlelady. 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,
Looking in, I saw upon the floor old hammers worn,
Worn with beating years of time.
And so, thought I, the anvil called the 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 twinking 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 battered all these hammers out.

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 their homilies. 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 rights, that among these are life, liberty and the pursuit of happiness.

And so, Mr. Speaker, I would just like to speak to the truth. Tonight, as we think about life and the 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 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 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 Curtis 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 forfeited, no voice ignored, for the many who suffer and are in deep pain.

I have heard Father Pavone call to 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 forfeited, no voice ignored, for the many who suffer and are in deep pain.
Mr. Speaker, for Life have strained to heal the wounded and protect those who are most vulnerable, of course, an extraordinary cause.

Mr. Speaker, as my colleagues and I gather on the floor, I am going to turn 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 inalienable 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 right to life is 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 outlines this thing. It defines 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 government 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 reforms, President Obama, through empowering the Secretary of Health and Human Services, Kathleen Sebelius, to issue rules on preventative services, 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 convulsed 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, upholding those rights of her citizens.

Mr. Speaker, Karen McGivney-Liechti, 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 perilously targeted at faith-based providers who are the heart and passionate 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 mandate 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 benevo-

lent organizations of civil society. Sev-
eral health care practitioners have told
me personally that they would choose
to leave their professions rather than
compromise their beliefs. But undoub-
tedly, they obey the govern-
ment. And our government has effec-
tively condemned them.

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

I submit that an individual that breaks a
law today tells him he is unjust, and
willingly accepts the penalty by staying in
jail to arouse the conscience of the commu-

nity so that it will become
informed by our faith,
our response. This is not simply a reli-
Asian. And all of us must choose
between their faith and their job.

This is why so many people of good-
will, regardless of their religious tradit-
ions or their political affiliation, con-
sider 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 con-
science in order to serve the public.
From the faith-based hospital to the
business person providing health care
coverage to his 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 good-
will, regardless of their religious tradit-
ions or their political affiliation, con-
sider 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 reli-
gious issue. It’s not a Catholic issue.
It’s not an Evangelical issue. It’s an
American issue. We all have a responsi-
ability to decide, informed by our faith,
what our country means to us, and
what we do in this important
case.

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:

This mandate is an enormous affront to
our First Amendment religious lib-

erty rights in the United States and it
needs to be stopped, because never be-
fore has this government, Mr. Speaker,
required a job creator to provide insur-
ance that includes contraception, abor-
tion-causing pills and sterilization. No
organization, no American, Mr. Speak-
er, should have to violate their reli-
gious beliefs because of this President’s
health care dictates. I am a mom to 28
kinds, five natural born children, 23 fos-
ter 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. Life is precious, every life is sacred, and
every life is made in the image and
likeness of a holy God. Every life mat-
ters.

I’m extremely proud to be a part of this
pro-life movement that today is a
voice for the voiceless and to have been
affiliated with Priests for Life and Fa-
ther Frank Pavone. As we take note of
the 20th anniversary of one of the lead-
ing pro-life organizations in our Na-
tion, 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 GOHMIER.

Mr. GOHMIER. 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 I must also ask you, can you then go to liberty and have the chance at a pursuit of happiness.

For those of us who believe the scrip-
ture written in the Old Testament, as
did our founders, most of them—in
fact a third of the signers of the De-
claration of Independence, over a third,
were ordained Christian ministers—but
certainly George Washington and even
Ben Franklin, even though some his-
tory 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 I thought: All of irony, 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. FORTEY) 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 commonsense accommodations for values like religious freedom.

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 that it’s religious, 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 is it happening, sir, that we’ve not once thought of humbly applying to the Father of Lights to illuminate our understand?

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 some one 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, last 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: that 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 has been trudging 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.

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

The radical mandate makes it 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?

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. . . .”

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PUBLICATION OF BUDGETARY MATERIAL

REVISED 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