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Martin Blackwell from Falwell

White House
Washington

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PMS PRESIDENT RONALD REAGAN

WHITEHOUSE

WASHINGTON DC 20500

DEAR MR PRESIDENT

WE HAVE BEEN ANXIOUSLY AWAITING THE PRECISE LANGUAGE OF THE PROPOSED VOLUNTARY PRAYER AMENDMENT. THOUSANDS OF PASTORS ACROSS AMERICA HAVE BEEN INFORMED OF THE DRAFT LANGUAGE SHARED WITH ME BY YOUR STAFF: "NOTHING IN THIS CONSTITUTION SHALL BE CONSTRUED TO PROHIBIT PRAYER IN ANY SCHOOL OR IN ANY OTHER PUBLIC PLACE OR INSTITUTION PROVIDED

THAT NO PERSON SHALL BE REQUIRED BY THE UNITED STATES OR BY ANY OF THE SEVERAL STATES TO PARTICIPATE IN ANY PRAYER OR RELIGIOUS SERVICE."

WE ARE CURRENTLY AIRING A ONE HOUR TV SPECIAL AROUND THE COUNTRY PROMOTING THE AMENDMENT. THROUGH TODAY WE HAVE HAD MORE THAN 12,000 CALLS ON OUR TOLL FREE NUMBER. 97 PERCENT OF THOSE CALLING FAVOR THE VOLUNTARY PRAYER AMENDMENT.

I HAVE HEARD THAT A JUSTICE DEPARTMENT OFFICIAL, A MR OLSON, IS HOLDING UP THE FINAL WORDING OF THE PROPOSED AMENDMENT.

I AM HOPEFUL YOU WILL NOT ALLOW HIM TO TALK YOU INTO DILUTING THE LANGUAGE OF THE AMENDMENT YOU FIRST PROPOSED.

MOST AMERICANS ARE BEHIND YOU ON THIS, MR PRESIDENT. IT IS TRULY AN ISSUE THAT IS LONG OVERDUE FOR ACTION. GOD BLESS YOU. SINCERELY

JERRY FALWELL

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6-23-82

OPINION

file
prayer in
schools

Prayer in the schools

By Steve D. Symms

President Reagan has sent to Congress a proposed constitutional amendment to restore voluntary prayers in America's public schools.

Throughout most of our history, that right was taken for granted. But the Supreme Court has taken away that right and virtually banished religion from our schools. In several rulings over the last 20 years, the court has held that the First Amendment to the Constitution requires a "wall of separation between church and state."

There is nothing in the First Amendment — or anywhere else in the Constitution — that requires or even suggests that religion must be banished from the schools. All that the First Amendment says is that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

It is clear that the founding fathers simply intended to prohibit an "established church" — the kind that existed at the time in England. In fact, at the time of the Constitutional Convention, 10 of the 13 original states extended official support or sanction to religion. There were "established" churches in New England states, and religious requirements for holding public office in the rest.

The First Amendment was demanded and ratified by those same states to prevent the establishment of a national religion and to protect their own, varied religious practices from federal interference.

Surely the last thing the framers of the Constitution had in mind was to abolish prayer in schools or other public places or to prohibit the appointment of chaplains and other official actions in support of religion — all of which were practiced by the Congress that passed the First Amendment and by the states that ratified it.

On the very day the language of the First Amendment was adopted, the House of Representatives passed a resolution calling for a day of prayer and Thanksgiving "to acknowledge with grateful hearts the many signal favors of Almighty God."

Religious freedom and diversity have played an important role in our country's history. Individuals or groups who are not religious and choose not to pray have a right to make that choice.

But their views should not be imposed on the rest of the nation. Until the Supreme Court stepped in, religious freedom and tolerance coexisted in our schools and other public places for nearly 200 years.

"Prayer has sustained our people in times of crisis, strengthened us in times of challenge and guided us through our daily lives since the first settlers came to this continent," President Reagan noted recently. He added that "our forebears came not for gold, but mainly in search of God and the freedom to worship in their own way."

The French philosopher, Alexis de Tocqueville, visiting America 150 years ago, marveled at Americans because they understood that a free people must also be a religious people. "Despotism may be able to do without faith," he wrote, "but freedom cannot."

How can we possibly hope to retain our freedom in future generations if we fail to allow our children to participate in voluntary prayers in their classrooms and learn that liberty springs from an abiding faith in the Creator?

Steve D. Symms, a Republican, is a US Senator from Idaho.

SCHOOL PRAYER:

An 'emotionally explosive question'

By ROBERT F. DRINAN, SJ
Special to the National Catholic Reporter
Washington

SHOULD CATHOLICS approve President Reagan's March 6 call for a constitutional amendment to permit prayers in public school? If history is a reliable guide, the Catholic response will be divided and ambivalent.



James W. Michaels, Jr.

HELMS

It is curious that many of the early constitutional challenges to prayer and Bible reading in public schools were brought by Catholics protesting the use of Protestant prayers and a King James version of the Bible. In more recent times, some but not all Catholics appear to have been so frightened at what they perceive to be a pervasive secularism in the public school that they tend to favor any scheme by which religion has some place in the education of 50 million American youngsters who attend public schools.

In 1971 the U.S. House of Representatives failed to give a two-thirds vote to a constitutional amendment that would have permitted the recitation of a "non-

Jesuit Father Drinan is a professor of law at Georgetown University.

denominational" prayer in the public schools. Catholic officials at that time had trouble with defining a "non-denominational" prayer — a qualification added to the constitutional amendment by its promoters just a few hours before floor debate. Paradoxically, the qualification of the prayer to be allowed by the term "non-denominational" did not contribute, as expected, to the passage of the amendment but to its defeat.

There are at least three reasons a constitutional amendment to permit prayer in the public schools is open to question.

1. — In at least a dozen decisions from 1947 to 1982, the United States Supreme Court banned governmental assistance to religion and specifically outlawed prayers and Bible reading in the schools. The advocates of the prayer amendment must logically reject the fundamental premises underlying these Supreme Court decisions; they must attack the delicate balance which the court has constructed between the establishment and the free exercise clauses of the First Amendment.

In so doing, the advocates of school prayer are in effect asking the Congress and the country to overthrow the philosophical, juridical and constitutional synthesis which the court has evolved during a period of about two generations. The prayer amendment is not a simple modification of the church-state detente evolved by the Supreme Court; it is in effect a repudiation of it.

2. — Mainstream Protestant parties represented in the National Council of Churches will oppose the prayer amendment. So will the Jewish community, civil libertarians and the representatives of most public education groups. Predictably in favor of the amendment will be some evangelicals and fundamentalists.

Should Catholic officials speak in favor of the amendment? If they did, they would stir up the interdenominational tensions and

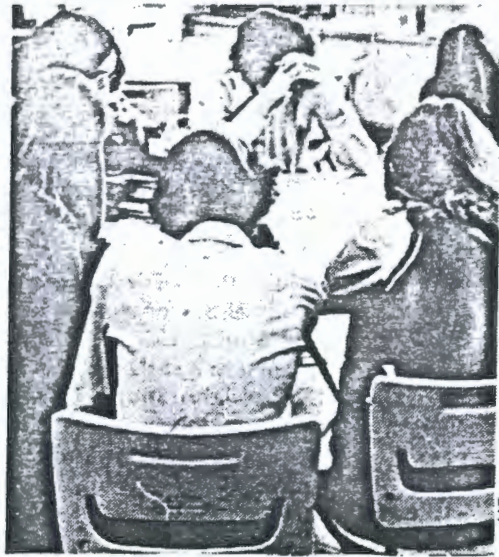
conflicts already present as the result of official Catholic support of pro-life constitutional action and tax credits for private and church related schools. There is, however, no clear Catholic tradition or teaching on prayer in public schools as there is on abortion and the role of parents in the operation of Catholic schools.

Catholics are divided, as are other Americans, on the wisdom and/or the constitutionality of prayer in tax supported schools. There is not now and perhaps there should not be an "official" Catholic position on President Reagan's amendment to permit prayers in the schools.

It also is important to point out that if the prayer amendment obtained the approval of two-thirds of both houses and three-fourths of the states, there would be endless litigation about the meaning of its essential words — "prayer" and "voluntary." Consequently, a commitment by a religious group now involves a commitment to stand by the wording of the amendment ultimately adopted despite all of the inherently difficult and possibly intractable problems of definition.

3. — A prayer amendment tends to assume the nature of a "quick fix" for the perceived godlessness and secularism of the public schools. But at best, a prayer is a minute or two a day in the 30 hours of instruction per week in the average public school. What would be much more significant and meaningful would be teaching about religion in the several ways approved by the American Association of School Administrators (AASA) and by all educational and civil liberties groups.

In an attractive brochure issued several months ago, the AASA set forth ways by which courses about religion could be given in the public schools. These courses would teach about Judaism and Christianity in the same way that instructors teach subjects from astronomy to zoology. The courses would seek to eradicate religious



National Catholic
Reporter 5/14/82

PUPILS in a New York high school pray.

illiteracy by elevating objective knowledge about religion to a point of academic respectability.

No course of this nature raises any constitutional question. Such instruction could be given for students who elect it and possibly for others. It would be infinitely more significant and substantive than a moment of prayer. And it would be legally non-controversial, academically sound and religiously beneficial.

In addition, the Supreme Court in the 1952 *Zorach* decision permitted released time religious education so long as it is conducted off the school premises. For those sincere persons who desire to integrate the secular knowledge transmitted in the public schools more closely with the sacred, there is a way in released time that is constitutionally permissible and organizationally feasible.

Senator Jesse Helms (R-N.C.), appearing with me on the NBC "Today" show, on May 6 stated that the morality taught in the public schools has sharply declined since the Supreme Court decision in 1963 which forbade the reading of the Bible and the recitation of the Lord's Prayer in the public schools.

Misleading statements of this kind will tend to dominate the forthcoming national debate on the prayer amendment. It is to be hoped that Christians and others will demonstrate unusual restraint and respect for everyone's religious freedom as they discuss this emotionally explosive question.



Opposing Prefab Prayer

GEORGE F. WILL

I stand foursquare with the English ethicist who declared: "I am fully convinced that the highest life can only be lived on a foundation of Christian belief—or some substitute for it." But President Reagan's constitutional amendment concerning prayer in public schools is a mistake.

His proposal reads: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer." This would restore the status quo ante the 1962 Supreme Court ruling that public-school prayers violate the ban on "establishment" of religion. The amendment would not settle the argument about prayer; it would relocate the argument. All 50 states, or perhaps all 3,041 county governments, or all 16,214 school districts would have to decide whether to have "voluntary" prayers. But the issue is not really voluntary prayers for individuals. The issue is organized prayers for groups of pupils subject to compulsory school-attendance laws. In a 1980 resolution opposing "government authored or sponsored religious exercises in public schools," the Southern Baptist Convention noted that "the Supreme Court has not held that it is illegal for any individual to pray or read his or her Bible in public schools."

The Question: This nation is even more litigious than religious, and the school-prayer issue has prompted more, and more sophisticated, arguments about constitutional law than about the nature of prayer. But fortunately Sen. Jack Danforth is an ordained Episcopal priest and is the only person ever to receive degrees from the Yale Law School and the Yale Divinity School on the same day. Danforth is too polite to pose the question quite this pointedly, but the question is: is public-school prayer apt to serve authentic religion, or is it apt to be mere attitudinizing, a thin gruel of vague religious vocabulary? Religious exercises should arise from a rich tradition, and reflect that richness. Prayer, properly understood, arises from the context of the praying person's particular faith. So, Danforth argues, "for those within a religious tradition, it simply is not true that one prayer is as good as any other."

One person's prayer may not be any sort

of prayer to another person whose devotion is to a different tradition. To children from certain kinds of Christian families, a "non-denominational" prayer that makes no mention of Jesus Christ would be incoherent. The differences between Christian and Jewish expressions of piety are obvious; the differences between Protestants and Roman Catholics regarding, for example, Mary and the saints are less obvious, but they are not trivial to serious religious sensibilities. And as Danforth says, a lowest-common-denominator prayer would offend all devout persons. "Prayer that is so general and so diluted as not to offend those of most faiths is not prayer at all. True prayer

According to some polls, more Americans favor prayers in schools than regularly pray in church.

is robust prayer. It is bold prayer. It is almost by definition sectarian prayer."

Liturgical reform in the Roman Catholic and Episcopal churches has occasioned fierce controversies that seem disproportionate, if not unintelligible, to persons who are ignorant of or indifferent about those particular religious traditions. But liturgy is a high art and a serious business because it is designed to help turn minds from worldly distractions, toward transcendent things. Collective prayer should express a shared inner state, one that does not occur easily and spontaneously. A homogenized religious recitation, perfunctorily rendered by children who have just tumbled in from a bus or playground, is not apt to arise from the individual wills, as real prayer must.

Buddhists are among the almost 90 religious organizations in America that have at least 50,000 members. Imagine, Danforth urges, the Vietnamese Buddhist in a fourth-grade class in, say, Mississippi. How does that child deal with a "voluntary" prayer that is satisfactory to the local Baptists? Or imagine a child from America's growing number of Muslims, for whom prayer in-

volves turning toward Mecca and prostrating oneself. Muslim prayer is adoration of Allah; it involves no requests and asks no blessing, as most Christian prayers do. Reagan says: "No one will ever convince me that a moment of voluntary prayer will harm a child..." Danforth asks: how is America—or religion—served by the embarrassment of children who must choose between insincere compliance with, or conscientious abstention from, a ritual?

A Suggestion: In a nation where millions of adults (biologically speaking) affect the Jordache look or whatever designer's whim is *de rigueur*, peer pressure on children is not a trivial matter. Supporters of Reagan's amendment argue that a 9-year-old is "free" to absent himself or otherwise abstain from a "voluntary" prayer—an activity involving his classmates and led by that formidable authority figure, his teacher. But that argument is akin to one heard a century ago from persons who said child-labor laws infringed the precious freedom of children to contract to work ten-hour days in coal mines.

To combat the trivializing of religion and the coercion of children who take their own religious traditions seriously, Danforth suggests enacting the following distinction: "The term 'voluntary prayer' shall not include any prayer composed, prescribed, directed, supervised, or organized by an official or employee of a state or local government agency, including public school principals and teachers." When religion suffers the direct assistance of nervous politicians, the result is apt to confirm the judgment of the child who prayed not to God but for God because "if anything happens to him, we're properly sunk."

It is, to say no more, curious that, according to some polls, more Americans favor prayers in schools than regularly pray in church. Supermarkets sell processed cheese and instant mashed potatoes, so many Americans must like bland substitutes for real things. But it is one thing for the nation's palate to tolerate frozen waffles; it is another and more serious thing for the nation's soul to be satisfied with add-water-and-stir instant religiosity. When government acts as liturgist for a pluralistic society, the result is bound to be a purée that is tasteless, in several senses.

ANTE → PRIOR TO

within its boundaries -- and therefore a proper use of public tax money -- because they are not necessary to the educational process. Similarly, if testing services are provided by a public administration for the benefit of children generally, the utilization of those services by children enrolled in religious schools is not objectionable. But this practice may not be extended to include the provision of public guidance and counseling services on an individual basis to children in religious schools. [Board Minutes, June 5, 1961, April 30, 1962.]

* * *

(c) The ACLU opposes voucher plans, such as the Office of Economic Opportunity Voucher Plan. Any grant of public funds to parochial schools, even if implemented indirectly by permitting parents to present their vouchers to parochial schools, violates the constitutionally-required separation of state and religion. The fact that voucher money may not be used to support religious education in such schools is irrelevant. Any public aid to a parochial school inevitably benefits the entire institution, regardless of the particular uses for which it is designated. On clear First Amendment grounds, the Union opposes any voucher plan which encompasses parochial schools. [Board Minutes, February 6-7, 1971; ACLU Testimony on OEO Education Vouchers, before the House Education and Labor Committee, May 4, 1971.]

* * *

(d) Among other forbidden types of public aid to parochial schools are the provisions of teachers at state expense, even on a part-time basis, and the award of federal scholarships to students attending non-public schools. [Minutes of Church/State Committee, June 28, 1961, May 1, 1963.]

* * *

(e) The ACLU is opposed to tax credits against tuition payments by parents to sectarian schools. Such a tax credit would violate the constitutionally-required separation of state and religion, since the operational effect of a tax credit procedure would be the same as that of other forms of governmental aid to sectarian schools. [Board Minutes, June 11-12, 1978.]

Policy #77

Religion in Public Schools

(a) The ACLU believes that any program of religious indoctrination -- direct or indirect -- in the public schools or with public resources is a violation of the constitutional principle of separation of church and state and should be opposed.

There is no such absolute principle

The observance in public schools and on public property of such occasions as Christmas, Channukah, and Easter as religious holidays is contrary to the separation principle.

Whether each and every observance that is believed to be in violation merits ACLU intervention depends upon the factors governing its participation in all classes of civil liberties matters. These include: (1) other civil liberties pressures commanding the Union's attention -- including other church-state matters, (2) the Union's judgment of the general significance of the particular instance, and (3) the limit of the Union's resources which are available at the particular time and place. Whenever the ACLU, through its national organization or an affiliate, does undertake to intervene in a religious holiday observance case, a clear-cut separation-of-church-and-state position should be taken, guided by the following considerations.

1) The teaching of religion in the public schools is barred by the Constitution.

2) The practice of regular Bible reading and organized prayers represents a form of indoctrination which should also be barred, a view taken also by the Supreme Court in 1963. [Board Minutes, April 30, 1962; News Release, May 30, 1949.]

3) The teaching of religion should be distinguished from teaching factually about religion as, for example, an element of world history or of social sciences. Even in teaching about religion, the younger the child, the more wary the teacher must be of indoctrination. Certainly, public schools may explain the meaning of a religious holiday, as viewed by adherents of the religion of which it is a part, but may not seek to foster a religious view in the classroom or otherwise.

ACLU also opposes the inculcation of religious doctrines even if they are presented as alternatives to scientific theories. However, the problems of a human's place in nature, the origin of the universe, etc., do indeed raise controversial issues and teachers should help students understand the diversity of views on such matters in appropriate courses, provided such views are not presented in such manner as to inculcate religion. [Board Minutes, June 21-22, 1980.]

4) In cases where even non-religious attributes of a religious holiday (there are always borderline cases) may offend individual students, their privilege not to participate in such non-religious celebrations should be respected.

5) The use of public funds or public property for the display of religious symbolism should be opposed as a governmental endorsement of religion. The use of public school buildings for the teaching of religion after school hours is similarly improper. (In practice, however, the Union has drawn a distinction between this kind of use as an aid to religion, on the one hand, and on the other, access to public buildings for meetings of religious groups on a fair and equal basis with all other groups or organizations.) [Board Minutes, April 30, 1962; News Release, May 30, 1949.]

(See also policy on Use of Public Property for Religious Purposes.)

...sincerely given as much of a credit for making it all possible. While Thanksgiving is thus an appropriate time for reflecting on religion's role in our national affairs, it seems particularly so this Thanksgiving. The emerging power over the last year and a half of groups such as the Moral Majority and the Religious Roundtable makes it involved in the relationship between religious faith and public affairs.

Many Americans are understandably nervous about current trends. They fear the dangers of fanaticism and demagoguery on the part of those who claim to have a direct pipeline to God. They fear well-organized efforts to impose upon the nation certain religious views and moral convictions which are held by relatively small but absolutely convinced minorities. They fear the subtle or not-so-subtle second-class citizenship that could result for those who are not true believers in a born-again Christian America. With Sen. Barry Goldwater and James Madole, many who share these anxieties take refuge in the doctrine of church-state separation.

THESE ARE ALL valid concerns for anyone who values the tradition of American democratic pluralism. Yet the political preachers and their adherents on the religious right are also part of our pluralistic mix.

The appropriateness of their drawing social, political, and economic implications from their religious convictions is not the issue. They are solidly within the mainstream of the Judeo-Christian tra-

Dr. Robert A. Chesnut is pastor of Northminister Presbyterian Church in Evanston.



Andy Rooney

Prayers shouldn't offend

LET'S CALL THE Town Hall Meeting of America together and discuss this question of voluntary prayer in public schools. I'll make a few prefatory remarks:

I think we're all agreed that Americans approve of prayer in our public schools. They are agreed that it is right and proper to pray to God.

Americans are also agreed, I think, that the prayers should be those from the Book of Psalms.

Bob Wiedrich is taking the day off.

hear a dissenting voice up there in Vermont? You don't think the prayers should be Presbyterian?

Well, fortunately, everyone has a right to his own opinion in America, even left-wing Commies from Vermont

YOU WITH your hand up there in Illinois, what do you think the prayers should be? Catholic? You think the prayers in public schools should be Catholic prayers? I'm not sure everyone's going to go along with you on that, sir.

I think perhaps the best thing would be if we had a kind of neutral prayer. God will understand and that way we won't offend anyone.

I see a hand raised out there in California. Ask your question. You want to know



Mary McGroary

President becomes a dove

WASHINGTON—Having gone to great pains to show us he is not afraid of war, Ronald Reagan has suddenly announced that he is not afraid of peace.

He invited the world to join him in a quest for it.

Reagan as a dove was a real surprise, coming as it did in the wake of 10 months of

formed the freedom of religious views and church groups to express their views on public issues in these words: "Adherents of particular faiths and individual churches frequently take strong positions on public issues. . . . Of course, churches as such as secular bodies and private citizens have that right." (Walt v. Tax Commission)

Within the Judeo-Christian tradition it has been understood from the start — beginning with Moses, continuing through the prophets and Jesus' vision of the kingdom of God — that God rules over all life, from the most private to the most public. The building of a just, righteous, and peaceful social order is basic to the vocation of the individual believer and the religious community as a whole in this tradition.

Our Pilgrim and Puritan forebears were the heirs of a Calvinistic theology, deeply rooted in the Old Testament, which perpetuated this vision of establishing a holy commonwealth. America was to be the New Israel. In New England they succeeded in maintaining an established state-church for some two centuries.

Primarily, of course, it was the pressures of religious pluralism which eventually led to the establishment and constitutional church-state separation. With so many religious groups on the scene, no single denomination could possibly be granted "most favored church" status.

THE COURSE OF American history makes it clear that church-state separation has in no way dampened the zeal of believers for establishing a holy commonwealth on these shores. The vision of the kingdom of God on earth has been so strong in American religion that even those whose theology has focused on the

which way the children will face when they pray? Oh, come now, sir. The children will face their teacher. What are you saying, Mecca? Mecca? Of course, they won't be facing Mecca. Please sit down, sir. We will not be praying to Allah

Well, there may be 500 million Moslems in the world but not here in the good old United States of America, and we'll be praying to the real God in our schools here. Please sit down. Give

over there to Jesus, the real God? Aren't we agreed that he's a white male in his middle to late 60s with a long white beard and flowing robes?

Sir, I don't think this is any time to discuss theology. Yes, over there in Ohio. Will there be religious freedom in our schools? Of course there'll be religious freedom. The children will be free to be Presbyterian, Baptist, Lutheran, Methodist, or Episcopalian.

FREEDOM FROM religion? I don't think the Constitution promises any such thing. Freedom of religion is what it says. If a child doesn't want to bow his head and pray with the others because his father and mother are troublemakers, all he has to do is raise his hand and demand his constitutional rights to be excused and he may leave the room. If the other children make fun of him,

But there he was, on the platform of the National Press Club, saying things for which the background music could have been "Give Peace a Chance."

Naturally, his proposal engendered skepticism and hope often in the same person.

Dr. Helen Caldicott, the physician who leads one antinuclear group. Physicists

early 1800s came a tremendous impulse to reshape and reform American society. Out of evangelical zeal there leaped forth movements and associations to promote peace, temperance, prison reform, the abolition of slavery, the prevention of cruelty to children and animals.

In recent decades, of course, this American tradition of religious social concern has been carried forward largely by moderate and liberal mainline churches which have advocated such causes as civil rights; withdrawal from Viet Nam, and social welfare programs. Even more recently, however, the picture has rapidly changed as the mainline churches have withdrawn to lick the wounds of backlash while fundamentalists and evangelicals have been reawakened to a religiously motivated social concern.

The real issues that deserve debate concern the merits of the case for what constitutes social justice and righteousness in the Judeo-Christian tradition, not whether it is theologically or constitutionally appropriate for religious individuals and groups to be actively involved in citizenship.

Who is the God in whom we claim to trust and what does this God require of us? From the beginning and over the centuries which have passed since that first Thanksgiving in Massachusetts, America's religious communities have had a powerful influence in helping the nation to answer those questions, to define its nature and destiny. If that influence is to continue, it seems clear that Thanksgiving that it is time for our divided religious communities to come together and to help the nation come together in rethinking the basic questions about the nature of the God we serve and the kind of people we are to be.

that's something we can't control.

Church of Latter-day Saints? Jehovah's Witnesses? The Unification Church? We would naturally consider the rights of these sects but I think there's such a thing as carrying freedom of religion too far.

Yes, you down there in Florida with the funny little black hat on. Jewish prayers? Of course the Jews will be able to have their own prayers. If Jewish boys and girls wish to pray in the standard manner, all they have to do is say so. We'll fix up a place for them to pray in Miss McClatchy's second grade room next to the gym.

Just one more question, then we'll have a show of hands.

WILL YOU repeat your question, madam. If the children pray in school, will they be taught arithmetic in church? I don't think we have time for smart-aleck questions, so I'll take one more.

What about keeping religion and government-supported schools apart? I gather what you're suggesting, may rephrase your question, is a separation of church and state. It's an interesting new idea but I think we'll take it up at our next meeting.

The meeting is adjourned.

the Arms Control and Disarmament Agency, thinks that the Reagan proposal, however far off the mark from the Soviet point of view, is something that "the Russians will have to consider."

What drove Reagan to the Press Club podium with a dove in the hand were the peace marchers of Europe.

Although he and his Cabinet officers



Family of '50s

By Andrew J. Cherlin

BALTIMORE — Are we returning to the family? When people discuss recent changes in the United States, they often take the '50s as a reference.

Many of us were either growing up or then, so that decade is a natural standard and popular commentators on the family than since the '50s the divorce rate has risen, the birth rate has dropped sharply, and the marriage rate has risen.

These comparisons often leave the mistaken patterns of marriage and childbearing typical of the patterns in the United States. In fact, family life in the '50s was from what it was in any decade, before a century.

BY RECOGNIZING the distinctiveness of avoid exaggerating the significance of the family that have occurred since then and predict the likely direction of change in the

Consider the purported "postponement" of young adults today. In the 1950s, about three women between the ages of 20 and 24 had a child currently, only one half of all women in that

These statistics sometimes are used as increasingly, young adults are rejecting marriage a conclusion is unfounded.

Today, the ages at which young people marry are similar to the ages at which they married in 1940. We may say that, today, marriage is unusual '50s, when young adults married earlier generation in this century.

Similarly, the one- and two-child families consistent with the long term trend in fertility States. The nation's birth rate has been the child-bearing years in the '50s had at least to

Andrew J. Cherlin, assistant professor of at Johns Hopkins University, is author of a new book, *Remarriage*.



...the U.S. from the wide
...we share with good
...Human frailty being
...allowance for a slip-up.
...spilled the beans.
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article of faith

Strangely, vast numbers of good folk set up to celebrate the big splash. Presumably, they figured static tensions built up over eons are going to be inundated by southsiders and politicians and tear on dotted line. A notion which ignores that a cataclysm that sets Pismo Beach next to downtown Phoenix is going to seriously question the survival of the species.

Whatever, they meant to party, some

While rummaging around in my files the other day for some stuff on automobiles, what did I find but The Handbook for 1925-26.

Did you ever hear tell of the Wills St. Claire Gray Goose Traveler? How about the Dorris Pasadena? Nostalgia time!

The Handbook was published annually by the Association of Licensed Automobile Manufacturers, otherwise known as the Automobile Chamber of Commerce. Mine is a facsimile edition put out by Dover from the original plates.

It appears from the Handbook that the American auto industry was then where the American computer industry is now. Dozens of manufacturers, each with a full product line. Later there was to be consolidation, with few survivors. Is there a forecast here for Silicon Valley?

The Handbook lists the autos produced by no fewer than 57 companies. And that doesn't include similarly long listing for

that bring back memories.

There's the handsome Marmon, for instance. Doc Jones had a Marmon, and made house calls in it. Called at my house, as a matter of fact, when I was recuperating from injuries sustained when a certain Dodge touring car skidded in the rain and overturned.

I had not yet started to school at that time. But autos were very big with me. I could identify them all by name, on sight, which is more than I can do today as cars stream past on the freeway.

Want to take a spin on the time wheel? Who remembers some of the old beauties on the list? —

Anderson, Apperson, Auburn, Brewster, Case, Chandler ... Cole, Cunningham, Davis, Durant ... Flint, Haynes, Jordan, Kissel, Lexington, Moon, Paige, Reo, Roamer ...

Jim Mahoney, a neighbor, had one of those infernal Model T Fords. It had a hand crank for a starter, and Jim had to be pretty nimble, because the car had a tendency to run him down as soon

town there were several eccentric old ladies who glided around in electric cars. I think they liked them not only because they seemed safer (top speed was 25 mph) but also because they were provided with flower vases, one on each side, in nice crystal.

I ought to note in passing that the Electric Brougham was no cheapie. It sold, according to the Handbook, for \$4,250, for the factory at Chicopee Falls, Mass.

For that kind of money you could buy two Rickenbackers, which were named for Eddie Rickenbacker, the race car driver who became Gen. Pershing's chauffeur in World War One, and later our ace fighter pilot over the Western Front.

Nostalgia time! What automobiles do you remember? Did youf Uncle Joe have a Roamer, a Velle, an Oakland, a Durant? ... A Hupmobile, a Peerless, a Chandler Comrade Roadster? ... Ajax, Cleveland, Stearns, McFarland ... Names from a bright past in boom times, when the auto industry was a happy scramble.

Guy Wright / Public school prayer



public school teacher? What if his/her religious beliefs are quite different from those of the students?

Whose Bible shall the children read? The Catholic and Protestant Bibles differ, and to Jews neither is an acceptable substitute for the Torah. San Francisco's many Buddhist children would feel awkward reading from any Bible. Moslem children are taught there is only one holy book, the Koran.

Whose prayer shall the children recite? Just among Protestants there are so many doctrinal differences that a prayer perfectly acceptable to one denomination risks offending half a dozen others.

How can Hindu children in San Francisco schools pray to "our Father in Heaven" when they believe in many gods and many reincarnations, leading not to heaven but to a sort of benign oblivion?

And what of the Arab youngster whose faith requires him to pray in a prescribed way, at a prescribed time, prostrating himself toward Mecca?

It is arrogant ignorance to presume that all these diverse and devoutly held beliefs can be fitted under one ceremonial umbrella that is essentially Old-Time Bible Belt.

Drawing on past experience, we can predict what will happen. First local school boards and then the state will try to concoct a Public School Prayer so deliberately vague that it can't possibly offend anyone.

It will offend some people, of course, if not for what it contains, then for what it leaves out.

But worse than that, this sanitized, homogenized pablum prayer will be the theological equivalent of junk mail. It won't satisfy the devout, and it won't impress the indifferent.

And how can we call it voluntary when school attendance is compulsory?

"Yes Johnny" You say your parents told you not to join our voluntary prayer program? Very well. You don't have to pray. It's purely voluntary. You go sit in the back of the room and keep quiet while the rest of us pray.

Do we really want to do it to a child, in the name of **god**?

Anyone who doubts the impact of a voluntary school prayer program will inflame religious differences should ponder what happened in Congress last month.

Sens Ernest Hollings and Howard Metzenbaum are both good Americans, both good Democrats. But in the heat of debating the school prayer issue, Hollings called Metzenbaum "the senator from B'nai B'rith."

Translate that into schoolyard language, and then ask yourself whether that is what you want to encourage.

This isn't an argument against religion. It's a plea not to profane it.

San Francisco

Chronicle
12/13/81

DECEMBER



1



Americans United for Separation of Church and State

8120 FENTON STREET • SILVER SPRING, MARYLAND 20910 • (301) 589-3707

file
↓

May 24, 1982

Mr. Morton Blackwell
Special Assistant to the President
The White House
Washington, D.C. 20500

Dear Mr. Blackwell:

I have been meaning to thank you for sending me that beautiful copy of the President's Prayer Day proclamation. I have framed it and placed it in my library at home.

Enclosed is the last issue of Church & State, for which I contributed an article on the history of Presidential Prayer Proclamations. I thought you might find it interesting.

I would like to add that, though I disagree with the President on tuition tax credits and the school prayer amendment, I admire him personally. And I support him on almost all other economic+foreign policy issues, which is why I voted for him in 1980.

Best wishes.

Sincerely,

Albert J. Menendez
Research Consultant

AJM:ft

Enclosure

10 JUN 1982

Archdiocese of Philadelphia

222 N. 17th Street

Philadelphia, Pa. 19103

June 8, 1982

Office of the Cardinal

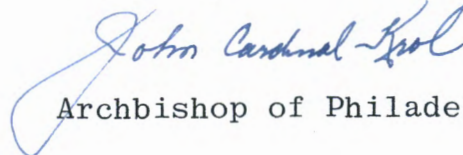
Mrs. Elizabeth H. Dole
Assistant to the President
for Public Liaison
The White House
Washington, D.C.

Dear Mrs. Dole:

Please accept my sincere and appreciative thanks for your kind letter and for sending copies of the President's remarks at the National Day of Prayer Ceremony and his proposal relative to voluntary prayer in public schools.

With prayerful best wishes, I am

Sincerely in Christ,

A handwritten signature in blue ink that reads "John Cardinal Krol". The signature is written in a cursive style with a large, sweeping initial "J".

Archbishop of Philadelphia

jm

Baptist Switch

By Tom Wicker



NEW YORK — The Rev. Dr. Bailey Smith of Del City, Okla., who left office last week as president of the Southern Baptist Convention, did not go gently into that good night. In the prepared text of his farewell address, he proclaimed it "inexcusable" for a Southern Baptist:

- "To say he is a humanist and be proud of it."
- "To say Genesis is political rhetoric and not historical fact."
- "To teach evolution in our schools."
- "To pray for the opening of a brewery" or to "social drink and have no shame about it."

Aside from the deplorable fact that all too many Southern Baptists — like members of other denominations — observe that last commandment sketchily if at all, Smith may have caught the dominant mood of the convention. In a hotly contested presidential election, the Rev. Dr. James T. Draper of Euless, Texas, another strict fundamentalist, defeated the moderate candidate, the Rev. Dr. Duke McCall, by about 57 to 43 percent.

In a historic switch, moreover, the Southern Baptists abandoned their traditional opposition to any conceivable connection between church and state (I remember the Baptists of North Carolina in the 1930s as the hawkier of hawks on this issue). But at their New Orleans meeting last week, Southern Baptists became the first major denominational organization to support — by an estimated 3 to 1 — the proposed constitutional amendment to allow voluntary prayers in the public schools.

"The atheists, humanists and secularists are against prayer in schools, and that's not the company we need to be keeping," said the Rev. Morris Chapman of Wichita Falls, Texas.

But ironically enough, what appears to be happening among Southern Baptist pastors and congregations, if not in the church bureaucracy, is that theology — which was traditionally separatist — now is being sacrificed to the political (I refrain from saying secular) goal of a constitutional underpinning for religion.

The two decades since 1963, when the Supreme Court held public-school prayers unconstitutional, have after all been years of enormous upheaval in American social standards and attitudes: the sexual revolution, the crime epidemic, school busing and affirmative action, the loss of American military and economic supremacy, to mention a few.

All, in the fundamentalist view, can be attributed wholly or in part to a decline of moral values and growing resistance to spiritual guidance. "Judicial activism,"

though now stalled, and the secularity of the press also have become major irritants to the fundamentalists.

As Dr. Richard R. Gilbert, chairman of the American Values Institute, describes the result: "The devil of a religious establishment now appears not as dangerous as the devil of secular humanism in the public schools. So the evangelicals are being man-handled by the fundamentalists" among Southern Baptists.

Gilbert, a Texan well acquainted with the denomination, says there is little difference in the personal religious view of the two; both are "Bible-believing Christians." But, as he sees it, the fundamentalist insists that this is the only acceptable view. Smith put it this way in his valedictory:

"There is only one kind of Christian on Earth, and that is a born-again Christian... a person without Jesus Christ is only one heartbeat from eternal hell."

THE NEW ORLEANS VOTE was, in any case, a considerable political development. The 13 million Southern Baptists are the largest denomination in the nation, and lately among the most politically active. They made their votes felt for Jimmy Carter, one of their own, in 1976; then spurned him for Ronald Reagan in 1980 (perhaps the fundamentalists again outvoting the evangelicals).

It's hard to imagine, moreover, Congress passing the school prayer amendment with the Southern Baptists opposing it, as they have in the past. But almost coincidentally with the Southern Baptist vote, Sen. Jesse Helms, the North Carolina Republican, abandoned his revanchist filibuster against renewal of the Voting Rights Act. He explained that he had sold out dear by obtaining agreement from Majority Leader Baker to bring the school prayer amendment to a vote this summer.

That, together with President Reagan's announced support, the Southern Baptist "conversion" and polls showing as much as 69 percent of the public favoring prayer in the schools, might well get the amendment through Congress in 1982. It's hard to vote against prayer, particularly in an election year.

And if the Republicans, following Reagan's lead, prove more supportive of "social issues" such as prayer in the schools and an anti-abortion amendment, the Democrats could be badly hurt in Southern states and congressional districts they need to hang on to or regain, but in which the Southern Baptists are a formidable force.

Thus might the fundamentalists yet gain secular revenge for their years in the wilderness of modern America.

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Spending plan gets approval

Continued From First Page
them from voting separately on the issue.

Budget resolutions have no legal effect but lay out plans under which Congress makes spending, tax and other financial decisions. Without the restraints of a budget resolution, the 1983 deficit could hit \$182 billion, according to the budget office.

Congressional committees now must try to meet the resolution's spending goals with legal specifics, and report the so-called reconciliation legislation to each chamber for enactment before the start of the 1983 fiscal year Oct. 1.

The compromise budget resolution calls for tax increases of \$20.9 billion in 1983 and \$98.3 billion over the next two fiscal years.

It also would reduce President Reagan's military spending request by about \$7 billion in 1983, to \$214 billion. But defense spending would still increase by \$26.5 billion, 14 percent in nominal growth and 7 percent in "real" growth, accounting for inflation, over 1982 levels.

The resolution seeks about \$6 billion in cuts in social programs — \$3.2 billion in Medicare, \$700 million in Medicaid, \$900 million in food stamps, \$500 million in welfare, \$200 million in Supplemental Security Income and other changes.

Non-defense programs

It also seeks \$6.3 billion in spending reductions in non-defense discretionary programs, including a cut of \$1.8 billion from education, training, employment and social services and \$800 million from energy programs. It would freeze transportation and foreign aid programs at 1982 levels.

Republican congressional leaders met with President Reagan at the White House before the House took up the budget plan. Senate Majority Leader Howard Baker of Tennessee said the president emphasized "how important it is to pass a budget and do it immediately."

House Speaker Thomas P. O'Neill Jr. of Massachusetts said before the session that he expected the budget report to win House approval but that he would neither vote for it nor recommend that his fellow Democrats agree to it.

O'Neill warned the Republicans to anticipate "some work down the road" when it comes to effecting the spending cuts and tax increases called for in the budget resolution.

Excellent, I agree!

9/3/82

SEYMOUR SIEGEL

A Jewish view of school prayer

Should the U.S. Constitution be amended to allow religious observances in public schools? Though this question has caused a great deal of anguish among secular and religious leaders and has prompted harsh attacks from those who object to its provisions, I think these emotional outbursts are wholly unjustified.

It would be the height of naivete to believe that the proposed amendment would solve all of our problems; but rest assured, it won't harm anyone either. To the contrary, an education interfused with reverence for the divine will help lead human beings to deal kindly with each other.

Because of this, I support S.J. Resolution 199 — the school prayer amendment — which seeks to restore the freedom of our citizens to pray in public schools and institutions.

In prayer, we acknowledge our dependence on a power greater than our own. We perfect our character and establish a relationship between heaven and earth. In the words of a great teacher of modern Judaism: "Prayer may not save us. It can make us worthy to be saved." From a religious point of view it is inconceivable that education be considered complete without students being taught how to pray. Man may master all of science, literature, and history, but if he does not know how to establish a dialogue with God, if he has not learned how to revere life and life's creator — he has not fully developed his humanity.

Historically, in the United States most public events have begun with prayer. The Senate and the House of Representatives begin their daily delibera-

tions with prayer. Inaugurations, Supreme Court sessions, Thanksgiving declarations, all invoke God's presence and ask his guidance. President Ronald Reagan, in calling for the passage of the proposed school prayer amendment, quoted the words of Benjamin Franklin to the Constitutional Convention:

"I beg leave to move — that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business."

It hardly seems logical that the very convention that crafted the Constitution would have viewed with favor the elimination of prayer from public schools when it decreed that its own daily sessions commence with a request for divine assistance and blessings.

Whatever the meaning of the First Amendment which prohibits the establishment of a state religion, it certainly did not mean the separation of religion from public institutions and functions. If we are endowed by our creator with certain inalienable rights, we are bidden to acknowledge our creator in the pursuit of deepening our understanding and practice of these rights.

It is often said that religion is a private matter which should be limited to homes, churches and synagogues. Those who argue thus do not, I suggest, properly understand the basis of our Judeo-Christian religious tradition. Religion is not a *privatsache*, reserved for sacred space. Biblical religion, if anything, demands to be acknowledged in all aspects of life: "When thou sittest in thy house, when thou walkest by the way, when thou sittest down and when thou risest up." A religion which is limited by the walls of houses of worship or to the seclusion of one's own home is less than a religion. Where else but in the places where the next generation is formed, where the laws that govern the land are crafted, and where the decisions which decide the fate of

nations are made should that fact that we are a nation "under God" be concretely acknowledged?

Since the inception of the public schools, there has been a long tradition of including some form of prayer. In fact, the Massachusetts Board of Education, headed by Horace Mann, founder of our public school system, removed sectarian instruction from the schools but prescribed a program of "daily Bible readings, devotional exercises and the constant inculcation of the precepts of morality." And for 170 years after the adoption of the First Amendment, prayer was permitted in the public schools.

In our own epoch, when we have turned over to the public schools many functions once the province of home and other institutions, we cannot in good conscience see the schools as places only for the imparting of information. Schools, where most children spend a good part of their day, are crucial in the formation of character as well as the inculcation of ideals, world views and moral values. If positive religious expression is banned from the schools on the grounds of First Amendment guarantees, the public schools will become (as they already have in many parts of our nation) proponents of a secular point of view.

Just as nature abhors a vacuum, so the human soul cannot remain empty of spiritual values. If it is not nurtured by our traditional religious teachings, substitute faiths, formal and informal, will rush in. When people stop believing in something, observed G.K. Chesterton, it is not only that they believe in nothing. It means they believe in anything.

More and more American parents are being convinced that public schools which are given the task of driver education, sex education, and family education should also be concerned with the skill indispensable to human growth: the art of prayer.

Rabbi Seymour Siegel is Ralph Simon Professor of Jewish theology and ethics at the Jewish Theological Seminary of America, New York, and adjunct scholar at The Heritage Foundation.

...the reality of the new thing as a value-free education.

"The essence of education is that it be religious," wrote Alfred North Whitehead. And he was right. The short-sighted pleas of some to restrict public schools to the basic skills—reading, writing, and arithmetic—leaving value education wholly to the family and to the church, just will not work. Every time a teacher administers an exam, he teaches attitudes toward cheating, stealing, obedience, industry, individual responsibility, justice, responsibility to society, law, and order. The psychology teacher touches the neural point of the worth of human personhood, the science teacher discusses the product of God's creative hand, sex education unfolds what it means to be a man or a woman, the marriage counselor shapes the minds of students on the nature of the basic building block of human society. Value-free education is a myth and a delusion. Our only choice lies not in whether values are to be taught in our public schools, but rather what values—or better, whose values.

Christianity Today -
April 10, 1981

M E M O

TO: Prayer Day 1982 Board
FROM: Roy C. Jones, Outreach Coordinator
DATE: August 24, 1982
RE: Prayer Day Outreach - Week II

A. State Coordination - At this present time we have twenty leaders organizing school prayer day festivities in their states:

<u>STATE</u>	<u>STATE CONTACT OR COORDINATOR</u>
1. Alabama	Rev. Dick Vigneulle Shades Mountain Ind. Church 2281 Old Tyler Road Birmingham, AL 35226 205/822-8203 Mr. Stuart Gaines 1736 Merryvale Road Birmingham, AL 35216 205/979-6125
2. Arkansas	Rev. Roy McLaughlin First Baptist Church Route 2, Box 23 Vilonia, AR 72173 501/796-2103 Mr. Sam Bailey PO Box 100 Vilonia, AR 72173
3. California	Dr. Tim LaHaye Family Life Seminars PO Box 1299 El Cajon, CA 92021 714/440-0227 Jon Lorenzen Californians for Biblical Morality 9416 Zelzah Avenue Northridge, CA 91325 213/993-0422 Dr. Joseph Meredith 624 West Morris Fresno, CA 93704 209/486-1080
4. Georgia	Dr. Bill Penneil Forrest Hills Baptist Church 923 Valley Brook Road Decatur, GA 30033 404/292-2535 Mr. LaVoy Johnson Concerned Citizens for Good Government 2200 Century Parkway NE - Suite 828 Atlanta, GA 30345 404/634-6113

5. Illinois
Rev. George Zarris
Fox River Valley Baptist Church
PO Box 231
Aurora, IL 60507
312/896-7777
6. Indiana
Rev. Greg Dixon
Indianapolis Baptist Temple
2635 S. East Street
Indianapolis, IN 46241
317/787-3231

Mr. Fred Hanks
PO Box 2271
Indianapolis, IN 46206
317/787-2412
7. Kansas
Dr. Ray Melugin
Wichita Baptist Temple
PO Box 698
Wichita, KS 67201
316/263-0269
8. Kentucky
Dr. W. Robert Parker
PO Box 72305
Louisville, KY 40272
502/937-1881

Dr. Frank Simon
PO Box 6689
4001 Dutchman's Lane - Suite 5-B
Louisville, KY 40207
502/895-6263
9. Massachusetts
Rev. Harold Crowell
2 Vernon Young Drive
Plainville, MA 02762
617/699-4415
10. Minnesota
Rev. Rich Angwin
Temple Baptist Church
200 W. 7th Street
St. Paul, MN 55102
612/222-7490

Sandra Singer
C.A.L.M.
495 East Curtice
St. Paul, MN 55107
612/293-1697
11. Missouri
Rev. Ken Gillming
Cherry Street Baptist Church
2434 Cherry Street
Springfield, MO 65802
417/831-2626

Mr. Bill Hay
PO Box 488
Springfield, MO 65801
12. New Hampshire
Rev. Arlo Elam
Tabernacle Baptist Church
RFD 4
Hudson, NH 03051
603/883-6310

Mr. Conrad Vandenburg
12 Blue Jay Way
Hudson, NH 03051
603/893-9011

13. Oklahoma

Dr. Jim Vineyard
Windsor Hills Baptist Church
5517 NW 23rd
Oklahoma City, OK 73127
405/943-3326

Dr. Charles Harris
Windsor Hills Baptist Church
5517 NW 23rd
Oklahoma City, OK 73127
405/943-3326

Mr. David Hitchcock
2405 S. Irvington
Tulsa, OK 74114

14. South Dakota

Rev. R. L. Tottingham
Bible Baptist Church
1300 N. Minnesota Ave.
Sioux Falls, SD 57104
605/339-2038

15. Tennessee

Dr. Bobby Moore
Broadway Baptist Church
1574 E. Shelby Drive
Memphis, TN 38116
901/346-5560

Mr. Russell T. Clubb
PO Box 161089
Memphis, TN 38116
901/396-4362

16. Texas

Mr. Fred C. Mason
PO Box 18625
Austin, TX 78760
512/327-8288

John Gross
N. Freeway Baptist Church
9600 N. Freeway
Houston, TX 77037
(713) 447-6540

17. Utah

Rev. Robert Smith
Valley Assembly of God
Box 18596
Salt Lake City, UT 84118
801/968-3715

18. Vermont

Rev. Jim Gangwer
Calvary Baptist Church
61 Main Street
Essex Junction, VT 05452
802/878-8341

19. West Virginia

Dr. Fred Brewer
Box 5627
Huntington, WV 25703
304/736-8006

Mr. John Bourn
PO Box 612
Milton, WV 25541
304/743-5886

20. Wisconsin

Rev. Harley Keck
2605 South Liberal Street
Green Bay, WI 54301
414/435-3842

Rev. Dick Schiller
(same address)

B. State Organizational Goals

I will be contacting state leaders in Delaware, Maryland, Virginia and Washington, DC prior to Friday, August 27th in order to set goals for attendance. Our phone bank will be contacting all of the DC area churches before Thursday, August 26th in order to estimate the level of involvement from the DC area. We will be asking for assistance in finding volunteer workers, church bell ringing ceremony participation and attendance for the national rally.

C. Information Outlet

On August 27th, all state coordinators will receive an information package and a survey form to return to our office detailing specifically the activities their state will be participating in.

*make please issue
mail date
up date*
Sent 9/29/82.

the great commission prayer crusade
calling the world to prayer



September 14, 1982

Mr. Morton Blackwell
Special Assistant to the President
Washington, D.C. 20500

Dear Mr. Blackwell:

I am interested in obtaining a copy of the President's speech on the proposed amendment for prayer in schools to the Constitution with a legal analysis. I had heard that I can secure a copy from your office. Please send it to:

Miss Mary Hofman
Campus Crusade for Christ
Department 52-00
Arrowhead Springs, CA 92414

Please advise me of any charges or fees. Thank you for your help.

Sincerely,

Mary Hofman
Special Projects Coordinator

*file
Prayer
Amendment*

USA TODAY

OPINION

John Seigenthaler, Editorial Director
John J. Curley, Editor
Allen H. Neuharth, Chairman

THE TOPIC: PRAYER

Each day, USA TODAY explores an issue in the news. Today's page includes our opinion on prayer in the schools, the position of President Reagan, views from Florida, Missouri and Texas, and voices from across the USA.

Reagan, Helms wrong; pupils already can pray

Ask a student who has confronted a semester exam in a classroom if prayer in school is banned. Many will tell you they began praying as soon as they started the test and didn't stop until the grades were posted.

Displays of religious faith are not uncommon in school settings. A high school baseball player crosses himself before stepping up to bat; a student says a prayer before an important debate, and there's a lot of praying during spelling bees.

But President Reagan and Sen. Jesse Helms say the freedom to pray in school has been taken away. The president makes that argument to promote his proposed constitutional amendment formalizing voluntary school prayer. Helms makes the argument to push legislation forbidding the U.S. Supreme Court from ruling against any state that permits voluntary school prayer.

Both are wrong. The truth is that the Supreme Court has not banned prayer in public schools. Instead, it ruled that organized school prayer, silent or spoken, and organized Bible classes violate the separation of church and state.

That doesn't mean a student can't close his or her eyes and pray. At any time. Which means that Reagan's amendment and Helms' legislation aren't necessary.

It may be difficult for many Americans to believe, but those proposals could do more harm than good.

America is both proud and protective of its rich religious heritage. Any suggestion that our religious freedom is being encroached upon should be a call to arms.

But those who are intent upon circumventing the Supreme Court's position on school prayer are playing to that instinctive religious protectionism unfairly.

The Supreme Court has said the schools should not initiate or influence the dialogue between pupils and God. It has told the state to take care of the state and let individuals take care of their souls.

Many Protestant, Eastern Orthodox and Jewish groups agree with the court.

The danger is this: Who is to define exactly what "voluntary" means — the principal who is an atheist and sets policy for a whole school, or the teacher who might promote Catholic, Jewish or Protestant beliefs in class?

If it becomes permissible for a school to orchestrate a prayer session, there is no guarantee that this seemingly small intrusion into our religious freedom will not be immediately abused, or that the abuses will not grow.

PRESERVATION COPY

The framers of the Constitution saw clearly these dangers that Reagan and Helms ignore. They perceived our forefathers — not a constitutional amendment or the court in handcuffs — should be the beneficiaries of the decision to this school prayer issue.

QUOTELINES

"Tell me one child, just one child, who has been harmed by exposure to prayer. The troubles with the schools in this country parallel almost precisely the unfortunate decisions by the Supreme Court."
— Sen. Jesse Helms, R-N.C.

"The religious training of children is the responsibility of the family and the church. It is not the responsibility of the government at any level."
— Claire Randall, general secretary of the National Council of Churches.

"In my opinion, (the prayer amendment) will be passed because the people want it, and I doubt any congressman or state legislator could oppose religious liberty for the children today when that's what the people want them to have."
— The Rev. Jerry Falwell, founder of the Moral Majority

"I think the government ought to stay out of the prayer business and let it be between a person and God, and not let it be part of a school program under any tangible constraints."
— Former President Jimmy Carter

"Apparently dissatisfied with his destructive impact on the economy, the president is now moving to destroy the Constitution."
— Norman Dorsen, president of the American Civil Liberties Union

ONE LINE ON THE

Reader's Digest will publish the Bible next week, 40 per Bible. The editors put "God pronounced"

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*School
Prayer*

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CHARLES RICE, Professor of Law at Notre Dame Law School
Notre Dame Law School
Notre Dame, IND. 46556
(219) 283-3354

From the desk of:

SALLY D. REED
Research Consultant

Date 8-11-82

TO: MORTON BLACKWELL
RE: V.S.P.A.

This is a list of the prospective witnesses that I submitted to Eric Holtman at the Senate Judiciary Committee on August 10.

He seemed to think that there would be no problem with having Grover Reese and Charles Rice and assured me that he would include as many of our witnesses on the panels as possible.

The hearings are scheduled for August 18, 1982.



The Committee for the Survival of a Free Congress, Inc.
721 2nd Street, N.E. • Capitol Hill • Washington, D.C. 20002
(202) 546-3000

THE WHITE HOUSE
WASHINGTON

September 10, 1982

Mr. Grover J. Rees, III
Assistant Professor
University of Texas Law School
Austin, Texas 78705

Dear Rocky:

Now that the Congress is considering the proposed Voluntary School Prayer Amendment the President has proposed I want to take the time to thank you for your immense help to us.

You did the initial research for the prayer amendment working group composed of Gary Bauer and me. You briefed various Administration policy makers on the constitutional law aspects of this question.

You drafted for us the amendment which, with hardly any significant change, was subsequently sent by the President to the Congress. You drafted questions and answers about the proposed amendment which were adopted virtually in their entirety by the White House. Thus your analysis was the basic information printed for distribution at the Rose Garden event May 6, as the President announced his intention to propose this amendment.

As the amendment worked its way through our White House decision making process, you made yourself constantly available for our repeated questions on legal and policy implications of the proposal.

Few historians of our era may trouble themselves with the origin of President Reagan's initiative on behalf of voluntary school prayer. Many of us whom you helped, however, will always remember with gratitude and admiration the central role you played in this historic event.

Cordially,



Morton C. Blackwell
Special Assistant to
the President

Archival Prayer



'No' on prayer

President Reagan last week sent to Capitol Hill his proposed constitutional amendment on prayer in public schools. If wisdom and prudence prevail, the resolution will be quietly buried in the judiciary committees.

Sad to say, wisdom and prudence seldom prevail in an election year. This resolution will be a tough one to vote against. Mr. Reagan would write into the Constitution this provision:

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

Several things are wrong with this proposition. For one thing, "individual prayer" never has been prohibited by any court at any time. Nothing on earth prevents a school child from bowing his head over his desk and saying a silent prayer whenever he feels so disposed.

Neither have the courts had a word to say about prayer in "other public institutions." Over the years, various atheistic petitioners have complained of prayer in houses of Congress, in state legislatures and at military installations. Sessions of the Supreme Court itself are opened with prayer: "God save this honorable Court!" To the extent that the amendment seeks to authorize a custom that is nowhere prohibited, the amendment is quite simply unnecessary.

The issue involves one subject only: group prayer in public schools. That is what we are talking about, and it is all we are talking about. Let me argue a case against it.

First, on this matter of "voluntarism." The Reagan draft says, in effect, that no child shall be required to participate in a group prayer. As a practical matter, the

saving sentence has no meaning. Attendance at a public school is compulsory; the child has to be there. Few children ever would risk the conspicuous embarrassment of refusing to do what the teacher and other children are doing. Saying that classroom prayer is voluntary cannot make it so.

Second, the amendment's protection of "group prayer" plainly implies a structured, organized service of some kind. But what kind? Are state boards of education to provide an official prayer for use statewide? Is every local board to compose its own? Is the group to be led by individual teachers or pupils? Once we embrace the idea of "group prayer," we embrace laws respecting an establishment of religion. The First Amendment has prohibited such laws for nearly 200 years. Do we truly want to cast that long experience aside?

Third, one problem with institutional prayer parallels the problem often encountered with institutional food. The group prayers that would be sanctioned by this amendment would be canned peas—bland, innocuous, inoffensive recitations, perfunctory rituals devoid of spiritual meaning. Heartfelt prayer demands something more.

Mr. Reagan is quite in error in his view of the present state of the law. He says that the high court "has effectively removed prayer from our classrooms," but it is only institutionalized prayer that the court has condemned. The president says his amendment "will restore the right to pray," but so far as the individual child is concerned, that right never has been suspended.

In his statement of May 6, the president asked a rhetorical question: "How can we hope to retain our freedom through the generations if we fail to teach our young that our liberty springs from an abiding faith in our Creator?" Some of us might respond by suggesting that our liberty springs from something else entirely. Our free institutions may have been divinely inspired, but they are rooted in mortal instruments—the rule of law, the common defense, a written Constitution. Faith in our Creator is a thing apart, a matter of personal conviction, not of public policy.

Further in his remarks, Mr. Reagan said nothing could convince him "that a moment of voluntary prayer will harm a child." Fair enough. But we ought not to adopt constitutional amendments because they will do no harm. Amendments should achieve great good, and I doubt that this one would achieve what its well-intentioned sponsors believe. Before we drift toward some quasi-state-sanctioned establishment of religion, let us have a long moment of meditative silence.

PRESERVATION COPY




THE WHITE HOUSE

WASHINGTON

June 21, 1982

MEMORANDUM FOR ED GRAY

FROM: MORTON C. BLACKWELL 

SUBJECT: Issue Up-date on School Prayer - Constitutional Amendment

I suggest the following additions to the draft you sent me on Friday. Add on Page 3 before the last paragraph:

1. One unfortunate and unpopular result of the changes mandated by the Supreme Court's anti-prayer decision is the negative implication inevitably given to school children.

The great majority of American children in their formative years from six to 18 go to public schools. There they cannot fail to get the strong implication that prayerful expression of religious faith is somehow illicit, somehow unacceptable, somehow illegal. This is not neutrality. Surely the framers of our Constitution did not intend such a result.

It is true that in some public schools across our country aspects of free exercise of religion survive. Some public school authorities wink at students saying grace before meals and even at student prayer groups meeting before, between, or after classes on the school grounds. Many school districts still permit prayers to be said at school on special occasions such as graduation ceremonies. But these surviving remnants of voluntary prayer in schools are under systematic and successful attack in the courts by militants determined to stamp out all vestiges of school prayer.

Children are compelled by law to be in school. Voluntary prayer should not have the same status for students as pornography, liquor, or smoking: something illicit which the state must vigilantly protect them against. The many public opinion polls on this subject offer convincing proof that the American people believe court rulings have gone overboard in restricting the free exercise of religion by school children.

Sponsors of a constitutional amendment to remove the court-imposed prohibition on voluntary school prayer often suggest that voluntary prayer is available to students at any time during the school day. In fact the right American public school children now have is

similar to the right Soviet school children have. They can pray as long as they are not caught at it. Surely public expressions of prayer should have more legitimacy in our country than in an officially atheistic country.

2. My second suggested addition would be a new section to be added immediately prior to the summary on Page 5:

OPPOSITION TO THE AMENDMENT

The principal argument advanced against the President's proposed constitutional amendment is that school authorities will impose "government-sponsored prayers".

Past experience makes it totally unwarranted to conclude that most school authorities will draft prayers or that government-sponsored prayers will be universal or even very widespread. Here are more likely decisions local authorities could make:

1. Permit a brief period of silent prayer at the start of the school day.
2. Permit students around a school lunch table to join in asking God's blessing on their meal.
3. Permit students to organize voluntary prayer groups which could meet at school before or after classes or during recess.
4. Permit individual students to alternate each morning, leading those who wish to participate in a short prayer or reading from the Bible or other religious or inspirational work chosen by the individual.

All of these are voluntary activities which a growing majority of school authorities now forbid as a result of the Supreme Court decisions.

It is true that some local authorities might draft prayers, as some did before the 1962 Supreme Court decision, but the proposed amendment prohibits anyone being required to participate in any prayer. Many Americans might urge their school authorities not to draft prayers. Very similarly, many Americans have strong preferences about sex education, foreign language instruction, science curriculum, phonics, proper school discipline, etc. Local decisions on these matters are in the American tradition and greatly preferable to national mandates by the federal courts.

BelleVue

BAPTIST CHURCH

70 NORTH BELLEVUE BOULEVARD
MEMPHIS, TENNESSEE 38104

May 12, 1982

ADRIAN ROGERS
PASTOR

*Prayer in
School*

Mr. Morton Blackwell
Presidential Assistant
The White House
Washington, D.C. 20005

Dear Mr. Blackwell:

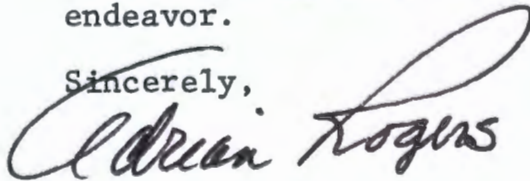
I am the immediate past President of the Southern Baptist Convention.

I want to express clearly my gratitude for the support President Reagan has given to a Constitutional Amendment that will allow prayer in the public schools.

Please convey to the President that my absence at the Rose Garden Ceremony on May 6 was due to a conflict in scheduling and not to a lack of interest or sympathy on my part.

Please let me know any way that I can help in this endeavor.

Sincerely,



Adrian Rogers

lg

OFFICE OF THE
DEPUTY ATTORNEY GENERAL



8/20

TO: Morton Blackwell

FROM: Bruce Fein



U.S. Department of Justice
Office of the Deputy Attorney General

*School
Prayer*

The Deputy Attorney General

Washington, D.C. 20530

August 20, 1982

Honorable Arlen Specter
342 Russell Senate Office Bldg.
Washington, D.C. 20510

Dear Senator Specter:

I am writing to expand upon issues that arose during my testimony before the Judiciary Committee on S.J. Res. 199, the Administration's proposed constitutional amendment relating to school prayer.

At the outset of your remarks, you articulated a concept of neutrality which should be an important characteristic of constitutional doctrines governing the relationship between individual or group prayer and public schools. We believe that the proposed amendment would establish genuine neutrality on the question of prayer. The proposed amendment would place the Constitution in a neutral posture as to whether states and localities choose to allow or to disallow prayer in public institutions. Under the amendment, the Constitution would neither require nor prohibit voluntary prayer, and states and localities would be empowered to permit or reject prayer in public schools based on their assessments of the desires and interests of the community. Thus, the proposed amendment would foster diversity and tolerance, and promote respect for the broad spectrum of religious beliefs. In contrast, the Administration believes that prevailing constitutional doctrine diverges from neutrality toward religion by insisting on a posture of agnosticism.

The proposed amendment, it should be noted, reinforces the protections afforded religious minorities under the free exercise clause of the First Amendment. Together, they establish a constitutional injunction against either requiring an individual to participate in prayer or interfering with an individual's practice of his own religious tenets.

You also voiced some concern over the use of a constitutional amendment to overturn the Supreme Court's precedents in Engel v. Vitale, 370 U.S. 421 (1962), and Abington School District v. Schempp, 374 U.S. 203 (1963). As you know, however, it has been a time-honored tradition in the United States to employ the amendment process to rectify Supreme Court decisions that the Nation believes to be incorrect or improvident.

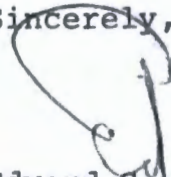
In fact, seven amendments to the Constitution evolved in precisely this manner: the Eleventh Amendment, adopted in response to Chisholm v. Georgia, 2 U.S. (2 Dall.) 419 (1796), which held that States could be sued in federal court by private citizens for breach of contract; the Thirteenth, Fourteenth, and Fifteenth Amendments, adopted in response to Dred Scott v. Sandford, 60 U.S. (19 How.) 393 (1857), which held that blacks were not citizens; the Sixteenth Amendment, adopted in response to Pollock v. Farmers' Loan and Trust Co., 158 U.S. 601 (1895), which held that Congress lacked power to levy an income tax; the Nineteenth Amendment, adopted in response to Minor v. Happersett, 88 U.S. (21 Wall.) 162 (1874), which held that the Constitution did not prohibit state denial of women's suffrage; and the Twenty-sixth Amendment, adopted in response to Oregon v. Mitchell, 400 U.S. 112 (1970), which held that Congress lacked power to confer on 18 year olds the right to vote in state and local elections.

These amendments rejected particular Supreme Court decisions, but did not precipitate any wholesale rejection of the integral role of the Supreme Court in our system of government. Likewise, the Administration does not believe the school prayer amendment would risk any such undermining of the role of the Supreme Court.

You expressed some hesitancy about supporting the Administration's proposed amendment because the amending process might be lengthy. Although the time that has elapsed in ratifying constitutional amendments has varied, it seems pertinent to note that the Twenty-Sixth Amendment was ratified in approximately thirteen weeks. The Administration believes that the broad-based public support for its school prayer amendment would elicit prompt ratification by the required number of states.

Of course, I will be happy to respond to any further questions you may have regarding this proposed amendment in the course of your deliberations and hearings.

Sincerely,



Edward C. Schmults
Deputy Attorney General

cc:

Senator Strom Thurmond, Chairman
Senate Judiciary Committee

Senator John East

School Prayer

BOB PASCAL

For Governor

P.O. Box 919 Severna Park, Maryland 21146 • (301) 544-0200 • D.C. Area (301) 858-5588

October 1, 1982

file

Dear Concerned Citizen:

A somewhat perplexing problem for many parents in Maryland is the matter of restoring voluntary prayer in the schools, especially for those who believe in it and want to see it restored.

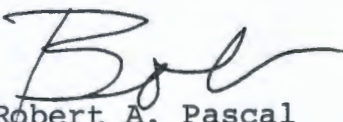
According to recent Gallup and Harris polls over 75 percent of the voters in the U.S. would like to see this constitutional right restored, by Congressional action, since all other methods have failed for twenty years, to restore God consciousness to the public schools.

As things stand now, those who do not wish to pray are satisfied with the status quo, but those who do wish to have voluntary, optional prayer are denied it. That is not religious freedom, or the free exercise of religion provided for in the Constitution. Nor is there any thing in the Constitution that mentions the separation of church and state.

There is an organization now, the Maryland Interfaith Committee for School Prayer, which is in the process of drafting a bill for the Maryland General Assembly, which would restore traditional pre-school morning assemblies. They would include impromptu prayers, Old and New Testament reading, and the Pledge of Allegiance to the Flag. No one would be required to participate, but it would re-establish the right to pray. Please keep this legislation in mind during the coming year, and I hope support it.

I favor voluntary prayer in the public schools, my opponent is on record as opposing the restoration of voluntary prayer. I hope you will keep this issue in mind when you go to the polls on November 2nd. In the meantime I hope to have your approval, your consideration and your views on this important topic.

Sincerely yours,



Robert A. Pascal

RAP/js

The News American, Thursday, September 30, 1982

Debate centers on education

GOVERNOR from 1A

— school prayer.
"I have no problem with voluntary school prayer. . . . If a kid doesn't want to do it, he can look out the window," Pascal said on his campaign plane back from Ocean City.
Hughes has said he opposes school prayer because it violates the separation of church and state required by the U.S. Constitution.

*School
Prayer*

THE WHITE HOUSE
WASHINGTON

January 15, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

THRU: DIANA LOZANO

FROM: MORTON C. BLACKWELL *MB*

I would appreciate your forwarding the attached memo and attachments to the Attorney General via Fred Fielding.

THE WHITE HOUSE
WASHINGTON

January 15, 1982

MEMORANDUM FOR WILLIAM FRENCH SMITH

THRU: FRED FIELDING
THRU: ELIZABETH H. DOLE
FROM: MORTON C. BLACKWELL *MB*
SUBJECT: Voluntary School Prayer Issue

You are no doubt aware of the problems we are having in the social issue area with activists who worked for the President in 1980 and whom we hope will be active in 1982.

In September we routinely forwarded to your Department a letter to the President from the then National Commander of the American Legion. The topic was voluntary school prayer.

After bouncing for months from office to office, this letter was returned to me. It still has not been answered.

In the absence of a serious response, I have typed the attached draft, which is facetious but honest.

Would you please look into this matter and have an appropriate draft prepared?

DRAFT

Dear Past Commander Kogutak:

Thank you for your thoughtful letter of August 24, 1981, in support of my position favoring voluntary prayer in schools. I am glad to know that the American Legion has for so long been working for this good cause.

Your letter was sent September 15, to the Justice Department for a draft reply. They declined to prepare a draft, claiming "we do not have a position" on pending proposals. In an unsigned note November 25, 1981 to my Presidential Correspondence office, Ann Collins at the Justice Department concluded " the ball on this one is in W.H./OMB's court."

On December 14 your letter and its growing number of attachments was sent, per the Justice Department suggestion, to my Office of Management and Budget. With great economy of language, someone there simply scribbled "not OMB" on the top sheet of the pile and shipped the packet back to the White House. On January 14 your letter arrived back on the desk of Morton Blackwell, who had referred your letter to the Justice Department in September for a draft response.

Now I fully realize that when you wrote me you headed a 2.6 million member veteran's organization which broke all precedent by supporting my budget and tax cut proposals last year. I am sure you expected a substantive reply and some indication of steps I would take in behalf of the position I took on this issue

so often in the campaign.

Unfortunately, the people I appointed to policy positions in my administration are opposed to any congressional move to limit the jurisdiction of the Federal courts on this or any other controversial social issue on which I ran. The truth is that my administration has no plans or intention to draw up plans to legalize voluntary school prayer.

Sincerely,

Ronald Reagan

T H E W H I T E H O U S E O F F I C E

REFERRAL

DECEMBER 14, 1981

TO: OFFICE OF MANAGEMENT AND BUDGET

ACTION REQUESTED:

DIRECT REPLY, FURNISH INFO COPY

DESCRIPTION OF INCOMING:

ID: 037308

MEDIA: LETTER, DATED AUGUST 24, 1981

TO: PRESIDENT REAGAN


FROM: MR. MICHAEL J. KOGUTEK
NATIONAL COMMANDER
THE AMERICAN LEGION
1608 K STREET, NW
WASHINGTON DC 20006

SUBJECT: SUPPORTS RESTORING PRAYER TO THE NATION'S
PUBLIC SCHOOLS

PROMPT ACTION IS ESSENTIAL -- IF REQUIRED ACTION HAS NOT BEEN
TAKEN WITHIN 9 WORKING DAYS OF RECEIPT, PLEASE TELEPHONE THE
UNDERSIGNED AT 456-7486.

RETURN CORRESPONDENCE, WORKSHEET AND COPY OF RESPONSE
(OR DRAFT) TO:
AGENCY LIAISON, ROOM 62, THE WHITE HOUSE

SALLY KELLEY
DIRECTOR OF AGENCY LIAISON
PRESIDENTIAL CORRESPONDENCE


not omb



U.S. Department of Justice
Office of Legislative Affairs

Office of the
Assistant Attorney General

Washington, D.C. 20530

11/25/81

~~Sally Kelley~~ --

There are two issues involved in this request: 1) merits of school prayer and 2) constitutionality of restricting court jurisdiction over this and/or other social issues.

At this time, there are a number of bills in Congress (H.R. 72, H.R. 408, H.R. 865, H.R. 989, H.R. 1335, H.R. 2347, H.R. 4756, S. 1742, S.481) and I am enclosing a print-out on the status of these bills. The DOJ has 1) not been asked to comment on any of these by either Congress or OMB and 2) we do not have a position on any of these.

Sorry we cannot be more helpful but the ball on this one is in W.H./OMB's court.

Ann Collins

cc: Edna McCullough, JMD

CRT
WHL

THE WHITE HOUSE OFFICE

REFERRAL

SEPTEMBER 15, 1981

0157
W.H. Ref
GLT

TO: DEPARTMENT OF JUSTICE
ATTN: SMITH

ACTION REQUESTED:
DIRECT REPLY, FURNISH INFO COPY

DESCRIPTION OF INCOMING:

ID: 037308

MEDIA: LETTER, DATED AUGUST 24, 1981

TO: PRESIDENT REAGAN

FROM: MR. MICHAEL J. KOGUTEK
NATIONAL COMMANDER
THE AMERICAN LEGION
1608 K STREET, NW
WASHINGTON DC 20006

SUBJECT: SUPPORTS RESTORING PRAYER TO THE NATION'S
PUBLIC SCHOOLS

169-017-16	
46	DEPARTMENT OF JUSTICE
	SEP 16 1981
	R.A.O.
	CIV. RIGHTS DIV.
	RECORDED

PROMPT ACTION IS ESSENTIAL -- IF REQUIRED ACTION HAS NOT BEEN
TAKEN WITHIN 9 WORKING DAYS OF RECEIPT, PLEASE TELEPHONE THE
UNDERSIGNED AT 456-7486.

RETURN BASIC CORRESPONDENCE, CONTROL SHEET AND COPY OF RESPONSE
(OR DRAFT) TO:
AGENCY LIAISON, ROOM 33, THE WHITE HOUSE

BY DIRECTION OF THE PRESIDENT:
LESLIE SORG
DIRECTOR OF AGENCY LIAISON
PRESIDENTIAL CORRESPONDENCE

Jhw

37308

ID # _____

R4020

WHITE HOUSE CORRESPONDENCE TRACKING WORKSHEET

- O - OUTGOING
 - H - INTERNAL
 - I - INCOMING
- Date Correspondence Received (YY/MM/DD) 8/10/12

- PL Blac

Name of Correspondent: Michael J. Kogutak

MI Mail Report User Codes: (A) _____ (B) _____ (C) _____

Subject: Supports restoring prayer to the nation's public schools.

ROUTE TO:

ACTION

DISPOSITION

Office/Agency (Staff Name)

Action Code

Tracking Date
YY/MM/DD

Type of Response

Code

Completion Date

YY/MM/DD

✓ PL Blac

ORIGINATOR ^{CH} 8/10/12 _____ 1 1

Justice Smith

Referral Note: R CS 8/10/15 NAN C 8/11/15

~~Justice Smith~~

Referral Note: ~~_____~~ 1 1

OMB

Referral Note: R CS 8/12/14 NAN C 8/12/14

Referral Note: _____ 1 1

Referral Note: _____

ACTION CODES:

- A - Appropriate Action
- C - Comment/Recommendation
- D - Draft Response
- F - Furnish Fact Sheet to be used as Enclosure

- I - Info Copy Only/No Action Necessary
- R - Direct Reply w/Copy
- S - For Signature
- X - Interim Reply

DISPOSITION CODES:

- A - Answered
- B - Non-Special Referral
- C - Completed
- S - Suspended

FOR OUTGOING CORRESPONDENCE:

- Type of Response = Initials of Signer
- Code = "A"
- Completion Date = Date of Outgoing

Comments: _____

Keep this worksheet attached to the original Incoming letter.

Send all routing updates to Central Reference (Room 75, OEOP).

Always return completed correspondence record to Central Files.

Refer questions about the correspondence tracking system to Central Reference ext. 2590.

5
The
American
Legion

★ WASHINGTON OFFICE ★ 1608 "K" STREET, N. W. ★ WASHINGTON, D. C. 20006 ★



OFFICE OF THE
NATIONAL COMMANDER

437308

August 24, 1981

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

Recognizing your long term support for restoring prayer to the nation's public schools, The American Legion takes this opportunity to encourage your leadership in accomplishing that goal. This organization has itself been actively involved in promoting school prayer since the Supreme Court decisions of the early 1960's.

As you know, numerous legislative measures have been introduced this year promoting a variety of solutions. We look forward to working with you toward the best possible solution to this continuously vexing problem.

Sincerely,

Michael J. Kogutek

Michael J. Kogutek
National Commander

STATUS REPORT FOR MEASURES IN 'SET' OF BILLS NAMED 'PRAYER'
HAVING ANY ACTIONS ON OR AFTER 01/01/81
ALL ACTIONS ON OR AFTER 01/01/81

H.R.72 BY FINDLEY (R-IL)

A BILL TO LIMIT THE JURISDICTION OF THE SUPREME COURT OF THE UNITED STATES AND OF THE DISTRICT COURTS TO ENTER ANY JUDGMENT, DECREE, OR ORDER, DENYING OR RESTRICTING, AS UNCONSTITUTIONAL, VOLUNTARY PRAYER IN ANY PUBLIC SCHOOL.
01/05/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.326 BY HOLT (R-MD)

A BILL TO LIMIT THE JURISDICTION OF THE SUPREME COURT OF THE UNITED STATES AND OF THE DISTRICT COURTS TO ENTER ANY JUDGMENT, DECREE, OR ORDER, DENYING OR RESTRICTING, AS UNCONSTITUTIONAL, VOLUNTARY PRAYER IN ANY PUBLIC SCHOOL.
01/05/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.408 BY GUILLEN (R-TN)

A BILL TO REMOVE FROM THE SUPREME COURT OF THE UNITED STATES AND THE DISTRICT COURTS OF THE UNITED STATES JURISDICTION OVER ANY CASE RELATING TO VOLUNTARY PRAYER IN ANY PUBLIC SCHOOL OR PUBLIC BUILDING.
01/05/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.865 BY CRANE, PHILIP (R-IL)

A BILL TO LIMIT THE JURISDICTION OF THE SUPREME COURT AND OF THE DISTRICT COURTS IN CASES REGARDING VOLUNTARY SCHOOL PRAYER.
01/16/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.989 BY GUYER (R-OH)

A BILL TO LIMIT THE JURISDICTION OF THE SUPREME COURT OF THE UNITED STATES AND OF THE DISTRICT COURTS TO ENTER ANY JUDGEMENT, DECREE, OR ORDER, DENYING OR RESTRICTING, AS UNCONSTITUTIONAL, VOLUNTARY PRAYER IN ANY PUBLIC SCHOOL.
01/20/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.1335 BY NICHOLS (D-AL)

A BILL TO LIMIT THE JURISDICTION OF THE SUPREME COURT OF THE UNITED STATES AND OF THE DISTRICT COURTS TO ENTER ANY JUDGMENT, DECREE, OR ORDER, DENYING OR RESTRICTING, AS UNCONSTITUTIONAL, VOLUNTARY PRAYER IN ANY PUBLIC SCHOOL OR PUBLIC BUILDING.
01/27/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.2347 BY CRANE, PHILIP (R-IL)

SCHOOL PRAYER.
03/05/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

H.R.4765 BY KASTENMEIER (D-WI)

A BILL TO PROVIDE FOR IMPROVEMENTS IN THE ADMINISTRATION OF JUSTICE AND
GREATER EFFICIENCY IN THE FEDERAL APPELLATE COURTS, AND FOR OTHER PURPOSES.
10/15/81 -- IN THE HOUSE
INTRODUCED
REFERRED TO HOUSE COMMITTEE ON THE JUDICIARY

S.481 BY HELMS (R-NC) -- VOLUNTARY SCHOOL PRAYER ACT OF 1981

A BILL TO RESTORE THE RIGHT OF VOLUNTARY PRAYER IN PUBLIC SCHOOLS AND TO
PROMOTE THE SEPARATION OF POWERS.
02/06/81 -- IN THE SENATE
INTRODUCED
REFERRED TO SENATE COMMITTEE ON THE JUDICIARY

S.1742 BY HELMS (R-NC)

A BILL TO RESTORE THE RIGHT OF VOLUNTARY PRAYER IN PUBLIC SCHOOLS AND TO
PROMOTE THE SEPARATION OF POWERS.
10/15/81 -- IN THE SENATE
INTRODUCED

MOTION, BY HELMS (R-NC) TO IMMEDIATELY CONSIDER THE MEASURE
OBJECTION (TO REQUEST FOR UNANIMOUS CONSENT) MADE, BY BAKER (R-TN)
(NO COMMITTEE REFERRAL ON INTRODUCTION)

PLEASE ENTER NAME OF DESIRED REPORT (OR 'MENU'):

END

LEGI-SLATE SYSTEM ENDED

19.33.05 11/24/81 CONTINUE
1505 19.33.06 11/24/81 LEG
CONNECTED 0.06.43 TO DATE 3.35.30
CPU UNITS 46.089 TO DATE 1438.273
KILOCHARS 7.177 TO DATE 206.030

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