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Collection: Blackwell, Morton C.: Files  
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File Folder: [School Prayer] (4)

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*ftn 4/30/08*

DOCUMENT NO. & TYPE	SUBJECT/TITLE	DATE	RESTRICTION
<del>A. memo</del>	<del>Gary Bauer to Michael Uhlmann re changes to constitutional amendment re school prayer, 2p</del>	<del>4/28/82</del>	<i>Open 08/31/2009 jk</i>

did they get the packet?

(yes - Doug Martin)

For the Dale Crowley Broadcast and other Press Release

The President's proposed prayers Amendment does not provide any protection more than already exists in prevailing law.

The President was compelled to compromise a Constitutional issue on prayers to reduce it to the political arena. This violates the very purpose of the Constitution.

The Amendment will be fragmentary, and ineffective, because it fails to address both First Amendment Clauses, 1) Free Exercise Clause, and 2) Establishment neutrality clause. The U S Supreme Court always includes both clauses, and so should the President. Therefore, a third sentence must be added to protect against invasions of corrupt coalitions intent on secularizing and socializing this Christian nation.:

"The government cannot favor or disfavor a specific church or religion; nor commit secularism or allow secular passivity; or oppress or perform acts of hostility to non-sectarian Christian faith, which is and always has been our common law."

Holy Trinity, 1892, Engel, 1962, Abington, 1963, Sydell Stone, 1980  
(The Court has remained consistent on Christian law priority and Christian ethics as guides to government administration from 1892. to 1980.)

This First Amendment Court-defined neutrality clause must be included in the third sentence of the Amendment to fulfill the duty to Art. IV, Sec. IV, U. S. Constitution, "...secure against invasions." To omit this clause offends this part of the Constitution.

Since anti-Christians have no respect for Christian law, a punitive enforcement with substantial impact must be included to defend against the international atheism which is anti-Christian, anti-Semitic, anti-Constitution, and anti-American.

Further, the Amendment must not be given to the usual senior staff member of the Judiciary Committee, since he has performed with rudeness, arrogance, and anti-Christian comments, voluntarily acknowledging, "Yeah, I know. I am part of the problem...slam the telephone." Such unprofessional, irresponsible behavior shatters the integrity of the entire Congress, and the leadership of Congressman Rodino. Contacts must be made to Congressman Rodino, demanding that this vital Constitutional issue be entrusted to one from the ranks of seasoned defenders, with intricate knowledge, no political involvement, and with courage to withstand the harrassments to be faced. In the interest of national security, these details must have public impact. The offender, of course, will vehemently deny his misbehavior.



*A Christian Nation . . .*

*Is Entitled to a . . .*

*Christian Administration!*

*. . . propoundings of U.S. Supreme Court*

CITIZENS FOR GOD & COUNTRY  
P.O. Box 137  
McLean, Va. 22101

*A Dedicated volunteer service to our  
General Christian Founding Principles.*

## **"WE ARE A CHRISTIAN NATION"**

**A CHRISTIAN NATION IS ENTITLED TO A CHRISTIAN ADMINISTRATION!!** Every free nation is founded to secure its culture. Its religious values structure its Constitution, Institutions, and Laws to secure essential order for all liberties. Abandonment of these values brings downfall, for the history of man and the history of religion are inseparable! For years the United States has been battered by infiltrating Anti-Christian movements, imposing illegal turbulence to our moral order. President Carter, in 1979, alerted the No. 1 risk to national security—Values, Values! Pleading that every house come to the aid of the White House to restore Values, he echoed pleadings of late Senator H. Humphrey, "We must all abandon corruption and greed and dedicate to Morality." The crisis is verified by sky-rising crime, youth ills, and suicides—plotted self-destruction.

Our national Values were propounded by the U.S. Supreme Court in Holy Trinity v. U.S.; McGowan, and Zorach: "WE ARE A CHRISTIAN NATION . . . no purpose of action against religion can be imparted to any legislation, State or Nation, because this is a religious people . . . enact statutes for government . . . not against the Christian Faith . . . tend to the propagating of the Christian religion . . . bring infidels and savages unto human civility, a quiet and settled government . . . the Mayflower sailed . . . for advancement of Christian Faith . . . in the presence of God . . . for better ordering and preservation . . . enter into confederation to maintain and preserve the liberty and purity of the Gospel of Lord Jesus... Almighty God being the only Lord of Conscience... presence of the divine in human affairs . . . official undertaking of moral responsibility involves, "So help me God". It is the duty of every man to worship God . . . no person ought by law be molested in religious liberty . . . unless under color of religion he disturb moral order, peace, and safety of society, or infringe the laws of morality or injure others natural, civil or religious rights. No one shall be incompetent as a witness or juror on account of religion, provided he believes in the existence of God and that he will be held accountable morally for his acts and be rewarded or punished in this world or the hereafter.

"Religion, Morality and Knowledge being necessary to good government, the preservation of liberty and happiness of mankind, schools and means of education shall forever be encouraged . . . THERE IS NO DISSONANCE IN THESE DECLARATIONS; there is uni-

versal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people . . . Christianity, general Christianity is, and always has been a part of common law . . . not Christianity with established church and tithes, and spiritual courts; but Christianity with liberty of conscience to all men."

". . . in common with people of the nation, State of Pennsylvania professes the general doctrines of Christianity, as the rule of faith and practice; to scandalize these doctrines is extremely impious, and in respect to obligations due to society, is a gross violation of decency and good order. The free, equal and undisturbed enjoyment of religious opinion, whatever, and free and decent discussions on any such subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community is an abuse of that right. We are a Christian people, and morality of the country is deeply ingrafted upon Christianity, not the worship of or doctrines of imposters. Passing into view of American life, in law, business, customs and society, the same truth is recognized. THIS AND MANY OTHER MATTERS WHICH MIGHT BE NOTICED ADD A VOLUME OF UNOFFICIAL DECLARATION TO THE MASS OF ORGANIC UTTERANCES that **THIS IS A CHRISTIAN NATION.**"

Other Supreme Court Cases addressed values: "OFFICIAL ENCOURAGEMENT OF LOVE OF COUNTRY AND BELIEF IN GOD . . . Secularism, and Secular Passivity (failure to correct Secularism) are Unconstitutional . . . Neutrality "Within the Christian Community", not Separation . . . it is the duty of government to deter non-belief religions . . . facilities of government cannot offend religious principles, place in jeopardy, or commit hostility . . . Atheists go their own way . . . they do not interfere with Theistic beliefs." U.S. Supreme Court

Engel, Abington, Reomer, Everson. (May be reproduced with courtesy acknowledgment.)

*You can request copies of these cases from your congressman.*

"PLURALISM AND DIVERSITY" are accommodated through individual rights, private means, but the government remains loyal to Christian ethics for Constitutional stability. Destroy Christian values, and none shall know freedom!

Library  
Supreme Court of the United States  
Washington, D. C. 20543

March 26, 1976

In your letter dated March 20, 1976, you asked for a copy of the Holy Trinity Church case. The full title of the case is Church of the Holy Trinity v. United States, reported in volume 143 United States Reports 457 (1892).

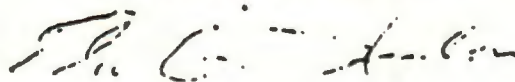
Unfortunately, the case was decided so long ago that we do not have loose copies of the opinion which we can give you. However, you should be able to find it in any law library to which you have access.

The United States has been referred to as a Christian Nation also in the following opinions of the Court:

Zorach v. Clauson,  
343 U.S. 307 at 313 (1952);

McGowan v. Maryland,  
366 U.S. 420 at 561 (1961).

Very sincerely yours,



Edward G. Hudon,

★★★ Librarian. ★★★

The Pledge of Allegiance, like the prayer, recognizes the existence of a Supreme Being. Since 1954 it has contained the words "one nation under God, indivisible, with liberty and justice for all," 36 U. S. C. 172. The House Report, recommending the addition of the words "under God" stated that those words in no way run contrary to the First Amendment but recognize "only the guidance of God in our national affairs" H. R. Rep. No. 1693, 83d Cong., 2d Sess., p. 3. And see S. Rep. No. 1257, 83d Cong., 2d Sess. Senator Ferguson, who sponsored the measure in the Senate, pointed out that the words "In God We Trust" are over the entrance to the Senate Chamber. 100 Cong. Rec. 6348. He added:

"I have felt that the Pledge of Allegiance to the Flag which stands for the United States of America should recognize the Creator who we really believe is in control of the destinies of this great Republic.

"It is true that under the Constitution no power is lodged anywhere to establish a religion. This is not an attempt to establish a religion, it has nothing to do with anything of that kind. It relates to belief in God, in whom we sincerely repose our trust. We know that America cannot be defended by guns, planes, and ships alone. Appropriations and expenditures for defense will be of value only if the God under whom we live believes that we are in the right. We should at all times recognize God's province over the lives of our people and over this great Nation." *Ibid.* And see 100 Cong. Rec. 7757 *et seq.* for the debates in the House.

The Act of March 3, 1865, 13 Stat. 517, 518, authorized the phrase "In God We Trust" to be placed on coins. And see 17 Stat. 427. The first mandatory requirement for the use of that motto on coins was made by the Act of May 18, 1903, 35 Stat. 164. See H. R. Rep. No. 1106, 60th Cong., 1st sess.; 42 Cong. Rec. 3384 *et seq.* The use of the motto on all currency and ~~and coins was directed by the Act of July 11, 1955, 69 Stat. 290. See H. R. Rep. No. 662, 84th Cong., 1st Sess.; S. Rep. No. 637, 84th Cong., 1st Sess. Moreover, by the Joint Resolution of July 30, 1956, our national motto was declared to be "In God We Trust." 70 Stat. 732. In reporting the Joint Resolution, the Senate Judiciary Committee stated:~~

"Further official recognition of this motto was given by the adoption of the Star-Spangled Banner as our national anthem. One stanza of our national anthem is as follows:

'O, thus be it ever when freemen shall stand  
Between their lov'd home and the war's desolation:  
Blest with vict'ry and peace may the heav'n rescued land  
Praise the power that hath made and preserved us a nation'  
Then conquer we must when our cause it is just,  
And this be our motto—"In God is our trust."  
And the Star-Spangled Banner in triumph shall wave  
O'er the land of the free and the home of the brave.'

"In view of these words in our national anthem, it is clear that 'In God we trust' has a strong claim as our national motto." S. Rep. No. 2703, 84th Cong., 2d Sess., p. 2.

(ABBINGTON V. SHEMP)

U.S. SUPREME COURT DECISIONS (PHAMPHLETS AVAILABLE)

Series A Christian Nation is Entitled to Christian Administration

Series B Neutrality, Neutrality, "Within Christian Community," Not Separation

Series C Laws of the Land for Christian Administration

# Neutrality -- Not Separation

**JEFFERSON'S WALLS OF SEPARATION** did not separate the nation's legal structure from religious principles. "And let us with caution Indulge the supposition that morality can be maintained without religion. Whatever may be conceded the influence of refined education on minds of peculiar structure, reason and experience forbid us to expect the national morality can prevail in exclusion of religious principles." George Washington, Farewell Address, Abington V. Schempp, US 203, (1963). Lib of Congress, copy 57, n. Administering in 1977 to the Laws of England, Justice Matthew Hale thundered, "Blasphemy not only is an offense to God and Religion, but a crime against law, State and Government, because Christianity is a parcel of the laws of England." Similarly, the United States is legally structured, as all free nations upon religious principles, ours being Christian Ethics. Thus the Constitution, based on Biblical morality, serves the General Welfare, Justice, Tranquility, and Blessings of Freedom, not VICES.

**EVERSON V Board of Education 330, US 1 (1947)** 35, 40, 52, 53, 54, n; p 65. Jefferson's Walls of Separation were defined in his Caveat to the Virginia Assembly, Bill of Assessments, tithes, for Christian Sectarian Schools. Through Walls of Separation, Jefferson resisted Christian SECTARIANISM, to "abolish all distinctions by government of pre-eminence amongst the different societies of communities of Christians . . . a tendency to usurp on one side or another, or to a corrupting coalition or alliance between them, will be best guarded against by . . . abstinence of Government interference in any way beyond necessity of preserving public order, and protecting each sect against trespasses on its legal rights by others". Jefferson advocated General Christianity for moral order, good government and happiness of mankind, but opposed Christian SECTARIANISM, relating his Walls of Separation to NEUTRALITY, "WITHIN THE CHRISTIAN COMMUNITY", not to Secularism.

According to Justice Rutledge, " . . . authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects." Thus, the Jeffersonian Walls of Separation, by means of NEUTRALITY "WITHIN THE CHRISTIAN COMMUNITY" prevented the State of Virginia from departing from our founding principles as propounded by the US Supreme Court in—

**HOLY TRINITY, V U.S. 143 pp 460-471, "WE ARE A CHRISTIAN NATION . . . NOTHING BE DONE TO HURT CHRISTIANITY . . . LEGISLATE PROPAGATE AND SECURE THE CHRISTIAN FAITH.** Not Christianity with established church and tithes and spiritual courts; but Christianity with liberty of conscience to all. General Christianity is and always has been a part of common law . . . to revile with malicious and blasphemous contempt, the religion professed . . . is an abuse of that right. We are a Christian people, and morality of the country is deeply ingrafted upon Christianity, not the worship of or doctrines of impostors. Passing into view of American life, in law, business, customs, and society, the same truth is recognized. This and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that **THIS IS A CHRISTIAN NATION!**"

The timely success of Jefferson's NEUTRALITY "WITHIN THE CHRISTIAN COMMUNITY" found outreach into the—

**FIRST AMENDMENT, U.S. CONSTITUTION—**"Congress shall make no law respecting the establishment of religion, nor prohibit Free Exercise thereof." This Establishment Clause NEUTRALITY to secure religious freedom effected the ratification of the Constitution which had been intercepted until the inclusion of this Clause. Religion was not defined, because CHRISTIANITY WAS IT! In this Amendment the nation professed its belief in God, recognizing His supremacy

and acknowledging the right of man to communicate with God with Constitutional protection, as a right God-given and Unalienable.

Thus, the First Amendment asserts NEUTRALITY, forbidding prohibition of Free Exercise by government "making law" to establish religion. Freedom of religion is protected by Neutrality; Separation does not protect, thus it is unconstitutional!

The First Amendment "prohibition" by NEUTRALITY is defined in great detail in—  
**ABINGTON V Schempp, p. 22, 71, 1973 - "SECULARISM IS UNCONSTITUTIONAL . . . preferring those who do not believe over those who do believe . . . It is the duty of government to deter no-belief religions. . . facilities of government cannot offend religious principles . . . Official encouragement of love of country and belief in God . . . untutored devotion to the concept of Neutrality**



can lead to non-interference and non-neutrality but also brooding and pervasive devotion to the secular passive and even active hostility to religion. Such results are prohibited by the Constitution . . . the fullest realization of true religious liberty requires that government neither engage in nor compel religious (Sectarian) practices; that it effect no favoritism among Sects or between religion and nonreligion, and that it work deterrence of no-belief religions." Throughout the case, Neutrality confines government and forbids Secularism by "making laws". The obvious error of Separation is revealed as totally unrelated to General Christianity which "is and always has been a part of common law, deeply engrained . . . in law, business, customs, and society"

**INGLE V VITALE, US 469 US, 11, 14n. (1962)** distinguishes that the case related to "making laws" with attorney admission "to promote religion", without any compelling interest to justify. The footnote clarifies, "This case has nothing to do with official encouragement of love of country . . . and belief in God" (administrative prayers for moral order). "The Pledge of Allegiance . . . has nothing to do with establishment of religion, it relates to belief in God, in whom we sincerely repose our trust. We know that America cannot be defended by guns, planes, and ships alone. Appropriations and expenditures for defense will be of value if the God under whom we live believes that we are in the right. We should at

Continued on page 12

Neutrality Continued from page 7

all times recognize God's province over the lives of our people and over this great Nation." 100 Cong. Rec. 7757, House Debate, Abington.

**ROEMER 74-730 US, 7, 1976** reasserted Court Neutrality as "SEPARATION NEVER INTENDED".

**BAKKE, 76-811 US, 1978,** "We do not cater to shifting political party whims of the times, for they are contrary to the stability of the Constitution".

**STATE CONSTITUTIONS** compel Godly living for the quality of life, public conscience for moral order, for liberties for all. Thus, again, Separation falsehoods are exposed

**KEVIN WALDER V FIRST ORTHODOX PRESBYTERIAN CHURCH, San Fran; California State Supreme Court, 760-028, 9, (1980).** "FREEDOM OF RELIGION IS SO FUNDAMENTAL TO AMERICAN HISTORY THAT IT MUST BE PRESERVED EVEN AT THE EXPENSE OF OTHER RIGHTS WHICH HAVE BECOME INSTITUTIONALIZED BY THE DEMOCRATIC PROCESS."

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THE JUSTICE TIMES

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May 20, 1982

Mr. Morton Blackwell  
Special Assistant to the President  
White House 1600 Pennsylvania Ave. N. W.  
Washington, D. C. 20500

Dear Mr. Blackwell:

The proposed President's Amendment to the Constitution on prayers is of special interest to the public.

The Amendment as proposed does not reflect that the prayers issue is not an isolated issue, but part of invading alien enemy doctrines to secularize and socialize this Christian nation as identified from 1892 to 1980 by the U. S. Supreme Court in church-state cases.

In the terms of the Court, the prayers Amendment must include the establishment neutrality clause which provides the key protection against invasions forbidden by Art. IV, Sec. IV, U.S. Constitution, Holy Trinity, 1892; Everson, 1947; Engel, 1962; Abington, 1963; Roemer, 1976; Sydell Stone, 1980. See attachments.

A third sentence clearly including the Court's definition on neutrality, would identify with Art. IV, Sec. IV, "secure against invasions," as identified by Madison, Everson, 1947, (p. 40 ftn.) permitting religion to secure against "invasions of corrupt coalitions," as related in Holy Trinity, "...Bring infidels and savages unto human civility for a quiet and settled government...Nothing be done to hurt Christianity..." -- guides which structure the Constitution, institutions, and laws.

These undebatable Court terms on neutrality, not separation, Art. 52, Soviet Constitution, but neutrality should be as follows:

"The accommodations of government cannot promote secularism, or allow secular passivity; nor, commit acts of oppression against -- create hostility towards non-sectarian Christian faith, which is and always has been the basis of our common law and guide in public administration." Engel (p. 8); Abington, (pp. 32, 42, 55, 66, 72, 73, 74).

All free nations in Western Civilization are guided in law and jurisprudence by Christian faith.

The inseparable economic-moral crisis compels a restoration of the moral environment as intended by the U. S. Constitution by traditional Biblical morality. To omit the Court's definition on neutrality, would present a serious omission of the first half of

the First Amendment, the key to preservation of Western Civilization. This concern is significant in view of many "laws being made" to secularize this nation under guises of Great Society programs, particularly in Federal Aid to Education. Omission of this third sentence would support continued invading strategies which disinform that the Court ruled out prayers, threaten careers, ignore existing laws, and commit hostility to all Godly faiths which depend upon Christian law priority, and Christian neutrality for the Constitutional protection of a moral order to secure all beliefs by individual rights and private means. Such omission would result in fragmentary, ineffective action, because invading coalitions have no obligation to Biblical ethics in public administration -- unless there is a firm punitive enforcement. The omission of the neutrality Court definition would advance the Soviet Constitution, Annex A, Art. 52, "propagate atheism, separation of church and state, communistic morality, classless society, centralized education..." and Current Communist Goals, Items 17-28, Cleon Skousen, Congressional Record, January 10, 1963. It is imperative, therefore, that the entire First Amendment (the Free Exercise Clause, and the Establishment Neutrality Clause) be addressed as the Supreme Court does in all church-state issues, in the interest of national security.

Who would argue that the accommodations of government must be hostile to "Christian faith which is and always has been our common law...Nothing be done to hurt Christianity...These are not personal sayings...They are organic utterances... We are a Christian Nation? "Diversity," (the key militant atheistic opposition,) is by individual rights and private means, dependent upon a moral order. For Constitutional stability, for Justice and Tranquility, therefore, Biblical guides are essential as legal guides. Why else, are the Ten Commandments indelibly engraved over the bench of the Chief Justice in the U. S. Supreme Court?

ACLU Headquarters, N. Y. March 24, 1977, Mr. Alan Reitman, Associate Director, stated that ACLU has no objections to the use of the Bible for morals in schools under voluntary, non-religious circumstances. The Jewish Guardian, N. Y., N. Y., 1977 cautioned: "International atheism is contrary to the supremacy of the Torah. It is anti-Semitic. Do not fight the government in whose country you reside." A Rabbi testified before Congress, 1980, House Judiciary, School Prayers, "Had Christianity prevailed in Germany, no Holocaust could have occurred." Outcries for protection against secularization come from all Godly believers, whose protection can come only from the U. S. Constitution - Christian law priority, Christian neutrality "to secure against invading corrupt coalitions." Since the First Amendment, Establishment Clause Neutrality provides that protection, it must not be omitted from the proposed Amendment for it would violate Art. IV, Sec. IV, "...secure against invasions."

Because invading coalitions disrespect Christian law, a punitive enforcement must be given serious consideration with the Amendment.

The foregoing considerations, the neutrality and enforcement provisions by terms of the U. S. Supreme Court, would protect not only the prayers issue, but the related attacks against morality -- the strength of a free nation. President Reagan was underserved by the proposed Amendment which addresses only the last half of the First Amendment.

Sincerely,

*Anne Neamon*

Anne Neamon, Chairman  
TIP COMMITTEE ON FIRST AMENDMENT

Enclosures

*Walter Riley*  
Walter Riley



SELF-EDUCATE, DO NOT DELEGATE

SELECTED MARKED-UP SECTIONS FROM THE LIBRARY OF CONGRESS SLIP ISSUES

PRESENTING THE

U. S. SUPREME COURT GUIDES ON HOW PRAYERS, BIBLE, AND RELIGION

CAN BE IN SCHOOLS WITH HARMONY TO THE FIRST AMENDMENT

The Library of Congress reports to Congress on the church-state issues have presented biased reporting, emphasizing the negative, and omitting the favorable guides. This report by TRUTH IN PRESS, CORP. attempts to present the omissions of the Library of Congress, which has disserved the national interest, and thereby the national security, since the guides to law and jurisprudence are based upon Biblical ethics.

All free nations in Western Civilization are guided in government administration by Christian faith, "which is and always has been our common law...Nothing be done to hurt Christianity...We are a Christian nation," entitled to a Christian administration. Holy Trinity, 1892, U. S. Supreme Court.

The Supreme Court decisions from Holy Trinity, 1892 to Sydell Stone, 1980, have remained consistent --

1. Christian Nation, Christian Neutrality, Christian Administration <sup>1/</sup>
2. Prayers, Bible and Religion for patriotic and ceremonial exercises and for upholding the school and public moral order, by nurturing the public conscience for lawful living.
3. No secularism, secular passivity, oppression or hostility to Christian faith.
4. Superintendent's authority (for unlegislated prayers) was not usurped.
5. Parent's sovereignty is undebatable.
6. Legislated prayers are permitted, where secular means fail to meet secular ends.

<sup>1/</sup> Based on the founding religious principles of Christian Faith, Holy Trinity -- values which structure the Constitution, institutions, and laws. For Constitutional stability in service to Justice and Tranquility, traditional Biblical ethics by Supreme Court directives have been and still are the guides to government administration.

"Diversity" is protected by individual rights and private means only by a moral order which depends upon Biblical guides, authority higher than man and his shifting political whims, profits, and corruption.

# Public School Prayer Wins Baptist Support

By MICHAEL CLARK  
Religion Editor

NEW ORLEANS — Turning abruptly from previous positions, the Southern Baptist Convention adopted a resolution Thursday supporting a proposed constitutional amendment to allow public school prayer.

The executive director of the Baptist Joint Committee on Public Affairs, a Washington-based legislative watchdog agency that has strongly opposed the proposal, announced the vote. Dr. James Dunn suggested that the convention had been "manipulated" and said his agency's position would not change.

Dr. Dunn also questioned the leadership of the resolutions committee. He said its chairman, Rev. Norris Sydner "even acknowledged that he had never even been to a Southern Baptist Convention before. That says something about the nomination process."

Dr. Dunn did not mention E. E. McAteer, but other Baptists have said privately that McAteer, a Memphian and head of The Roundtable, a Christian right organization, strongly influenced the resolutions committee.

Mr. Sydner is on The Roundtable's board.

McAteer said in an interview that he has been "counseling Mr. Sydner." He denied taking an overt role in the committee's deliberations.

"I have been helping, not making decisions, but just with procedure. I haven't had any big overt action. . . not a person on that committee knows that I had a hand."

He said it "just so happens I knew Norris before he got on this committee. All he asked me to do, he asked me himself to help him since he didn't have any experience with Southern Baptist procedure."

McAteer said he "absolutely did not" have anything to do with Mr. Sydner's selection, but acknowledged that Baptist leaders "knew him because he knew me. . . I've got friends on the

committee, don't misunderstand me. But John Baker (counsel to the Baptist Joint Committee) sits in there every year.

"All I'm doing is what he's been doing all along. The committee operates itself."

Mr. Sydner also praised the committee's impartiality. "We took a lot of pains and effort to insure that as many people as possible could have an input."

Dr. Dunn said before the prayer vote that he did not think the convention would adopt a stance that, in his eyes, went firmly against its longstanding advocacy of church-state separation.

After the vote, he said, "It's incredible and inconceivable that there be such massive misunderstanding, such turning away from our heritage."

He charged that the vote was "carefully orchestrated. A great deal of campaigning went on, scurrilous, National Enquirer-type campaigning."

The Baptist Joint Committee, which is run by Southern Baptists but represents nine Baptist denominations, will continue to oppose the amendment, he said.

"We'll work harder than ever to educate Southern Baptists at the grass roots. We'll try to speak in more persuasive, compelling, understandable terms, but it does not change our position."

Resolutions are not binding on churches or individuals. They simply express the will of those voting.

Another resolution attempted to censure Dr. Dunn for accusing President Reagan of playing "petty politics with prayer" for proposing the amendment. That resolution was tabled on the floor of the Superdome.

The prayer resolution says school boards and lower courts "have frequently misinterpreted" U.S. Supreme Court decisions as banning voluntary prayer. It says the amendment would not force prayer.

Previous conventions have voted to oppose attempts to circumvent the Supreme Court's decisions, but have affirmed the right to pray voluntarily.

McAteer said before the voting began that his first priority was a resolution unequivocally affirming Israel. That resolution was withdrawn after representatives of the Foreign Mission Board said they feared it would compromise missionary efforts and place missionaries in Arab nations in physical danger.

# THE ROUNDTABLE

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Buchanan, Michigan

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Los Angeles, California

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Atlanta, Georgia

Edward E. McAteer, President  
B. Greer Garrott, Field Administrator  
Rev. Charles Mims, Jr., Minorities Director  
Pat Monahan, Assistant to the President  
Mike Evans, Advisor on Middle East Affairs

*Is there not a cause? I Samuel 17:29*

June 23, 1982

TO: ALL U.S. SENATORS & CONGRESSMEN  
WHITE HOUSE STAFF

FROM: EDWARD E. McATEER

SUBJ: Action taken by the Southern Baptist Convention  
in support of a Constitutional Amendment to  
allow voluntary prayer in public schools

*file  
school prayer*

The Southern Baptist Convention, the Nation's largest evangelical body, i.e., approximately 14 million adult members, voted overwhelmingly on Thursday, June 17, 1982, during its annual convention at the Super Dome in New Orleans, to support President Reagan's Constitutional Amendment allowing voluntary prayer in America's public schools.

This convention's action is historic and indicates the grassroots mood of Americans on this vital issue.

Mr. James Dunn, Executive Director of the Baptist Joint Committee, has announced since he is opposed to the amendment that his position will not change.

This communique will serve notice that Mr. Dunn is speaking for himself and not Southern Baptists when he takes a position contrary to the President and the Southern Baptist Convention on this matter.

Enclosed for your perusal are the following:

1. A copy of the Convention's Resolution #9, "On Prayer in Public Schools,"
2. Two articles in the Memphis Commercial Appeal on this matter,

3. A copy of Vice-President Bush's speech to 60,000 people at the Southern Baptist Convention in the New Orleans Super Dome on June 13, 1982, in which he was very complimentary toward "The Christian Right,"
4. A position paper in support of the Voluntary School Prayer Amendment.

The 3 to 1 vote of the messengers at the New Orleans meeting is a good indication that the members of the Southern Baptist Convention prayerfully implore you to join them and millions of other Americans in giving your full support to President Reagan on this very important matter.

Enclosures

October 12, 1982

Dear Mr. Allen:

I have recently learned of your work on behalf of the constitutional amendment I have proposed for voluntary prayer in our public schools. I am grateful for your support. Changing our Constitution is a mammoth task, and rightly so. In this instance, I believe we can restore a freedom that our Constitution was always meant to protect.

With appreciation and best wishes,

Sincerely,

**RONALD REAGAN**

Mr. Ray Allen  
107 East Bridge Street  
Granbury, Texas 76048

cc: Morton Blackwell

RR/RDC/CAD/RCH/cbs--  
P-73(var)

191

# Southern Baptists switch, back prayer in schools

By William Willoughby  
WASHINGTON TIMES STAFF

**NEW ORLEANS** — The Southern Baptist Convention reversed its long-standing position against government-sanctioned prayer in public schools yesterday, voting by a margin of about 3-to-1 to back President Reagan's call for legislation that would restore prayer in public classrooms.

The action could be a sign that the country's largest Protestant denomination, with 13.8 million members, is yielding to populist notions rather than standing firm on its well-known position on separation of church and state. The vote in support of government-sanctioned prayer is seen by church-state separationists as one of the most pivotal tests on fidelity to the doctrine.

The overwhelming response to the prayer issue, plus one that gave strong support to the teaching of scientific creationism in the public schools, also gave indication that the denomination is squarely in the hands of a conservative force that had orchestrated its attack well.

The three-day convention, attracting more than 20,000 messengers from its 36,000 churches, also was seen as being more in alignment with — and influenced within and without by — the Moral Majority than in previous annual conventions. This could mean that Baptists who are not a part of the denomination are playing a significant role using the mere size of the church to add weight to a resurgence in traditional moral values throughout the country.

In supporting the prayer amendment before the SBC, the delegates reasoned that "for 170 years following the writing of the First Amendment, the right of prayer in public schools was a time-honored exercise and a cherished privilege" and that they have consistently approved of the right of voluntary prayer in other public places, therefore,

support of Reagan's bill would not violate their historic stand.

They hinged their thinking on the fact that the Reagan amendment reads simply, "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."

The past resolution also pointed out the bill does not constitute a call for government-written or government-mandated prayer.

One messenger argued, "To prohibit prayer and Bible reading is one step toward demoralizing America. If we are silent, we will lose our freedom in the church houses as well as the school houses."

Another said, "The courts have been protecting pornography on the streets while they have been prohibiting prayer in the schools."

A separate resolution, that in effect would have censured Dr. James M. Dunn, executive director of the Baptists Joint Committee on Public Affairs in Washington for remarks against Reagan in which he castigated the president for introducing a prayer amendment, failed by about 2-to-1. It was apparent, however, that the mood of the convention was not in favor of Dunn's remarks. The resolution before the convention asked that an apology be sent to Reagan.

Dunn, whose agency represents the SBC and eight other Baptist denominations on legislative matters on Capitol Hill, accused Reagan of playing "petty politics with prayer" and of "being deliberately dishonest" in stating the case, using "despicable demagoguery."

Dunn said his agency is under mandate to represent historic Baptist views and the stand yesterday on school prayers does not represent one of those views. He explained the agency backs prayer, but there is strong opposition to having the government preside over it.

file  
School  
Prayer

# What's Wrong With the School Prayer Amendment?

When President Ronald Reagan announced on May 6, 1982, that he was committing his Administration to the support of a constitutional amendment "to restore the right to pray" in public schools, he reopened a twenty-year-old controversy.

The implications of a school prayer amendment for religious liberty, interfaith harmony and educational integrity are many and varied. They will be explored in public debate and private discussion for many months, perhaps even years, to come.

Americans United for Separation of Church and State is aware of the many ramifications of this issue. We realize that sincere and principled people feel strongly about the issue. But many are misinformed and confused about what the Supreme Court did and didn't do in its 1962 decision forbidding mandated prayer as part of a daily devotional exercise in public school classrooms.

We are frequently asked questions about the school prayer controversy. Here are some of these questions, with answers that we believe will make sense. This pamphlet is prepared to clear up the misinformation about the prayer issue.

## **1. Why can't our children pray in public schools? After all, the schools belong to the people, don't they?**

Our children can pray in public schools any time they wish. The Supreme Court has merely held that states or local governments cannot select prayers and ask the children to repeat those prayers aloud in a public school classroom. To do so is to require a kind of devotional exercise, which the Court held to be unconstitutional. Nothing in that decision 20 years ago prevents children from praying in accord with their own religious upbringing and tradition. Such prayer is not coerced; it is truly voluntary.

**2. Well, even if what you say is technically true, what about the practical reality? Haven't school districts virtually eliminated any semblance of prayer?**

It is true that most school districts which once sponsored prayer on a daily basis do not do so now. Many schools which required the practice moved rather quickly to implement the Supreme Court decision of 1962, obeying the law as good citizens. Only a handful of recalcitrant school districts still mandate prayer. We have no way of knowing how many individual children in how many individual classrooms choose to pray each day, for if practice is truly voluntary, as it is now, no one will know.

**3. Our children prayed in schools for two centuries before the Supreme Court eliminated the practice. How can the Court take away such a long hallowed tradition? Was this not Court tyranny?**

It is a misconception that school sponsored prayer was widespread. A survey conducted by Professor R. H. Dierenfeld of MacAlester College in St. Paul, Minnesota, just after the 1962 Supreme Court decision, found that only in the South and in parts of New England and Pennsylvania did a majority of school districts require daily prayer. A relatively low percentage of districts in the Midwest and Far West required the practice. Historical, cultural, and religious factors determined which districts required school prayer. So the practice was not as widespread as it was made out to be.

The court was called upon to deal with the challenge to a New York State law, and it rendered its decision clearly and unequivocally. This is not tyranny. This is part of the American system. When people challenge existing laws, and claim that a basic constitutional right has been violated, the U.S. Supreme Court is the final arbiter. Far from engaging in tyranny, the Court substantially increased the religious liberty of all Americans. Those who challenged the religious practices were often victims of tyranny.

Just because something has occurred for a long period of time does not necessarily make it right. It has taken us these two centuries to ensure equal rights before the law to all Americans. Discrimination on account of race, sex, creed, or national origin was found in our country until recently, and has not been completely eliminated even today. No government is perfect, no society is perfect.

**4. But polls show that the majority of people want school prayer. Doesn't the majority rule in this country?**

Polls show that most Americans favor "voluntary" prayer—which is what we have now. But even if a majority favored required prayers, the Bill of Rights cannot be altered.

The essence of a democracy is the preservation of the basic rights of minorities, even though majority rule remains the general principle of our governmental system. Fundamental constitutional rights cannot be abrogated,

even if a majority of people at a given time would like to do so. At one time, the majority of people favored slavery in this country. But that did not make it right.

**5. If a minority isn't happy with something a clear majority wants, why can't the minority just remain silent or obey the will of the majority? Why can't they accommodate themselves or send their children to another school?**

Why should they have to? Public schools exist for all people, and all taxpayers support them. Why should people be compelled to leave a school to escape religious pressures? Besides, we are all minorities somewhere. Although Baptists may be the majority in Mississippi, they are the minority in Utah. Though Catholics may be a majority in Rhode Island, they are a minority in South Carolina. The same pattern can be repeated for every religious group. Remember, too, that children are required by law to attend school until a certain age, and the vast majority attend the publicly-provided ones.

**6. Isn't the religious liberty of those who want to pray being violated today?**

On the contrary, their religious liberty is secure. It is those who do not wish to pray or those who would be exposed to prayer different from that of their home who would be in most danger of a violation of their freedom if an amendment were enacted.

**7. Wouldn't a simple direct prayer, acknowledging God's blessings on us all, be acceptable to most people?**

There is no prayer that could satisfy the diverse religious culture in the United States today. Furthermore, the composition of such a prayer would involve some political authority, government official or government employee, and this would have the effect of entangling church and state.

**8. Isn't there a prayer that would please most people, like the Lord's Prayer?**

The only kind of nondenominational prayer that might please all of our religious traditions would be so watered down and vague that it would be in the final analysis insulting to most sincere religious people. A lowest common denominator prayer would offend almost all religious people. It could only become a kind of rote prayer or a vain repetition quite unacceptable to those who value real prayer. The most meaningful kind of prayer is the prayer most often found at home or in church or synagogue, not the kind of prayer that would be most likely written by a committee to please a public school classroom. The Lord's Prayer is a prayer from the Christian tradition. It would not be acceptable to Jews, Moslems, Hindus, atheists, and all other non-Christian faiths. In addition, there are Protestant and Catholic versions of the Lord's Prayer. Do we want a politician deciding which version is official?

**9. What's wrong with letting local and state authorities**



**decide the school prayer question? Isn't there too much federal control of our schools anyway?**

The Bill of Rights applies to all states. Basic civil and religious liberties are not surrendered just because one crosses the border of a state, or the boundaries of a local school district. To say this is to misunderstand the nature of our federal political system. Indeed, this is one of the most disturbing aspects of the prayer amendment controversy. In a White House briefing paper issued on May 6, 1982, the following statement appears:

"Since the voluntary school prayer amendment will eliminate any federal constitutional obstacle to voluntary school prayer, states and communities would be free to select prayers of their own choosing. "They could choose prayers that have already been written, or they could compose their own prayers. If groups of people are to be permitted prayer, someone must have the power to determine the content of such prayers."

There is already serious concern that this statement would allow a kind of mandated prayer which would be far from voluntary and which would merely nullify the Court decision of 1962 without rectifying the evils which that Court decision eradicated.

**10. The President says he is for voluntary school prayer and so do supporters of the prayer amendment. Shouldn't we trust our leaders to do what is right?**

Everyone claims to be for voluntary school prayer. But many people are laboring under the delusion that voluntary prayer is now prohibited from school classrooms. We cannot always assume that our political leaders will be as well informed on these sensitive constitutional issues as we would like. Great harm has often been perpetrated in the world by well-meaning, well-intentioned people.

**11. Don't most Christians favor the prayer amendment? Aren't only atheists against it?**

Naturally, the vast majority of people of all faiths say they favor voluntary school prayer. But when confronted with the complexities of the issue, many people are beginning to question the wisdom of the proposal.

Furthermore, the leading religious bodies in the United States have opposed meddling in the prayer lives of children in public schools. The Southern Baptist Convention, the United Methodist Church, several Lutheran and Presbyterian bodies, the Episcopal Church, the United Church of Christ, and many other religious groups have testified against prayer amendments in the past. Organizations of the Jewish community have also been strongly opposed to the practice, since it was often their children who were victims of discrimination.

**12. Shouldn't all good Americans favor school prayer? After all it's the Communist nations that have eliminated all religion from their classrooms. Aren't we following their example?**

This is a poor analogy, one of the worst of the emotional arguments used by those who want to break down the wall of separation of church and state, which has preserved our religious freedom these last two centuries. Religious conditions vary from country to country, and those who say that America is following the Russian policy simply do not know what they are talking about. The Russian government with its official creed of atheism is actually hostile toward religion. In the United States we seek only government neutrality toward religion so that all faiths may be exercised freely.

The courts have urged public schools to teach *about* religion and its part in the development and life of the country. Courses in the Bible as literature and comparative religion are perfectly permissible.

**13. Isn't there prayer and religion in the public schools in most other Western Christian nations? Hasn't it helped religion in those societies?**

Most other Western Christian nations do not have our tradition of religious liberty and the separation of church and state. Most have established certain religious denominations as the officially endorsed faith. While most have required prayer, Bible reading, and religious instruction in public schools, there is no evidence that this has helped religion generally. Indeed, church attendance is lower in Western Europe than in the United States. Surveys indicate a much greater discontent with religion, leading to skepticism and rejection of religion, in those nations which have long had required religious activity in their schools. Most authorities agree that the most vibrant and healthy religious enterprises are found in the United States.

**14. How about the children who have no religious training at home, who don't know how to pray? The public school is the only place they will be exposed to religion.**

While this may show commendable concern on the part of a teacher, it cannot be condoned as a general practice. For how can a public school, supported by taxpayers of all religions and traditions, take upon itself so weighty a task as religious training? And whose religious training should be the norm in a given district? Public schools must be neutral in religion, that is, they must respect the traditions of all of their students and teachers, and must not promote or inhibit any particular religious traditions. Religious faiths should not shirk their responsibility to teach young people religious values by trying to turn the task over to the public schools.

**15. Didn't that atheist Madalyn Murray O'Hair take prayers out of our schools?**

Mrs. O'Hair has been given far more credit, both by her supporters and enemies, than she deserved. Her case *Murray v. Curlett* was only one addition to the Supreme Court decisions of 1962 and 1963. The Court would have

ruled anyway on the other two cases before it even if she had not brought her case. To give her the credit or blame for that decision is simply indefensible.

**16. We had prayers before class when I was in school and it didn't hurt me. Why can't kids today do the same?**

There is a certain nostalgia in the country today for simpler times, when people did what they were told and did not dissent. But many people suffered under the regimen that you describe. Many children suffered severely, and were made to feel as outcasts because they were a religious minority. As recently as 1981, an Oklahoma woman was beaten because she objected to religious instruction in her child's public school. Her house also mysteriously burned.

**17. If children object to prayers in their classroom, can't they leave the room if they wish or refuse to participate?**

The Supreme Court found this a particularly repellent practice. It singles out children for scorn and ridicule because of their religious tradition. There is also considerable peer pressure and pressure from the authority figure (the teacher, particularly in elementary schools). Most children would simply go along rather than make a spectacle of themselves, even if they objected to the prayers and found them personally offensive.

**18. What about the teacher? Shouldn't she set a good example by leading the class in prayer?**

It is simply unfair to expect a teacher to lead a religious exercise or devotion which she may or may not believe. There are those who say she could be excused from that requirement, and that a student could lead the class in prayer. But this raises other constitutional problems. And it leads to divisiveness within the classroom. Rival religious groups may see this as an opportunity to control the religious environment of a given school or classroom. School rooms may be turned into battlegrounds as religious groups vie for control. A teacher can best set an example for her students by treating all religious beliefs with fairness.

**19. Isn't prayer a good way to set a serious tone for the school day, to help settle the kids down?**

Prayer is a sacred and intimate form of communication between an individual and his Deity. It is not a disciplinary method of quieting the classroom or creating a serious tone. To do so is to diminish the power of prayer and its importance in the lives of people. Those who say that are engaging in a kind of civil religion, and do not understand what genuine religion is all about.

**20. Wouldn't my child be protected from having to pray in a religious tradition different from my own?**

This is uncertain at the present time. Constitutional amendments are often so far reaching that their import

may be unknown for years to come, that is, until some cases arise challenging their implementation. There is no guarantee that a child's religious freedom will be preserved. Sen. Jesse Helms, the leading government prayer advocate in Congress, has said he does not object if a public school teacher were to lead her third grade class in reciting the "Hail, Mary," a distinctive Roman Catholic prayer. Other sectarian prayers will no doubt find their way into public school classrooms in many areas of the country.

**21. I do not want my child exposed to the prayer practices or devotions of other groups. What about my rights?**

This is a good point and a serious objection. Many religious people are quite jealous of their own religious traditions. They guard their children's religious lives carefully, and do not want their religion challenged in the public school. Their religious liberty could be seriously jeopardized if a prayer amendment were enacted.

**22. Could the passage of this amendment lead to other religious practices?**

It is altogether possible. No one knows how the courts would interpret such an amendment. And those who were victorious in advocating this position might soon turn to other religious practices, such as religious education on school property. They may not be satisfied with only a so-called voluntary school prayer amendment. In short, passing such an amendment could open a Pandora's box of problems, affecting the liberties of all.

**23. Why can't we experiment with different kinds of prayers or alternate the prayers of one group with those of another?**

The Encyclopedia of American Religion says there are about 2,000 religious groups in the United States. How could we possibly find time to accommodate all of these groups or to use all of their prayers? Then, many people do not want their children to recite the prayers of religious groups that they do not personally approve of. It would be unconscionable, administratively unworkable, and absurd to turn our schools into a Babylon of conflicting religious groups. As President John F. Kennedy reminded us twenty years ago, the practice of prayer and religious devotions is best suited to the home altar and to the church or synagogue. Schools have enough of a challenge in trying to impart secular education without getting bogged down in religious conflict.

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News Room  
June 15-17, 1982  
Room 22, Plaza Level, Superdome  
New Orleans  
504 524-6600

**Wilmer C. Fields**  
SBC Press Representative  
**Dan Martin**  
News Room Manager  
**Norman Jameson**  
Photo and Features Manager

For Immediate Release

Remarks of Vice President George Bush Before The  
Southern Baptist Convention, New Orleans Louisiana,  
June 13, 1982

I want to thank you for asking me to be with you this evening, I've never spoken to 75,000 people before. I feel a little faint actually. This is quite an event and I'm honored to be part of it. My home is Houston, so I can speak with great authority about Ed Young, and his marvelous influence.

I told Ed I would not be political, feeling that you didn't want to hear about deficits, interest rates, or the missile capabilities of the Soviet Union.

As I was contemplating what I would say, I got a letter from a friend, here tonight, saying "Baptists are wise enough to know that America's future hopes do not rest upon the shoulders of political parties, neither Democrat or Republican -- but upon the shoulders of the Almighty God in whom we must trust."

But since I do come from the world of Politics or at least inhabit that world for the time being, I thought I might say a few words about a matter that is often in the news and perhaps often misunderstood.

There is a part of America that is wary of what it calls the "Religious Right." A great many people, Republicans and Democrats alike, including large numbers who are unquestionably conservative on political issues, frankly fear that this Religious Right as they call it wants to impose its moral values on American society as a whole.

Now if that really were the aim of the people in this country who worry about the moral drift, concern might be justified. Certainly one can find among the statements of some individual spokesmen of this new movement, as among individual spokesmen for almost any sizeable persuasion, ill-advised utterances to almost any desired effect.

But I think careful analysis of the movement as a whole does not justify a conclusion that the Religious Right has a serious intention to impose its own moral activity in any way. On the contrary, I think this awakened concern in recent years has been an essentially healthy development in our politics. I think wisdom counsels us not to fear it, or to condemn it, but to welcome it, and I embrace the constructive contributions it can make to strengthening the United States as one nation under God.

Let's remember that in the first place there is nothing in the least Un-American -- let alone unprecedented -- about organizing politically in support of principles and policies approved by those having a particular religious viewpoint. The long history of the Temperance Movement, not to mention the more recent political involvement of such famous Americans as Rev. Martin Luther King, Rev. William Sloan Coffin -- and many Protestant and Catholic bishops and leading Jewish rabbis, to say nothing of today's heartfelt concern on nuclear weapons expressed so eloquently by many religious leaders make it clear that the famous wall of separation between

-more-

church and state is there to keep the state from interfering with the churches, not to keep the churches or individual religious leaders, or ordinary church members from participating in our politics.

And, in the second place, let us recognize that the organization of the Religious Right has been, in the strictest sense of the word, a reaction -- many would say inevitable and some would say belated -- to earlier, highly controversial developments in the history of this country.

Let us remember, without in anyway attempting to judge the merits of these various complicated issues, that only a quarter century ago abortion was a felony in almost every state of the Union that the use of drugs was not nearly as widespread as it is today and that the public standard in matters of sexual conduct, and with regard to marriage, was notably different than many would consider it to be today.

In such circumstances it was surely to be expected that individuals whose religious beliefs have been affronted by the striking social developments of these past 25 years would band together to take political action in defense of those beliefs.

Taught by my own church and by parents devoted to the teachings of Christ, I for one deplore the weakening of the family and the acceptance of the drug culture. In sum I deplore the condoning of things I learned early on to condemn.

Others, with other beliefs, may disagree strenuously. That is their privilege -- perhaps even their obligation. But the process, point and counterpoint, is as American as apple pie.

It would be very dangerous for society to condemn, or to resist unthinkingly, the fundamental impulse represented by this point of view. For that impulse, correctly understood -- and however imperfectly it may be expressed or applied in some cases -- is simply to bring this nation into a closer accord with the one from whom all blessings flow. Just a few months ago, our president said, "there is a great hunger on the part of our people for a spiritual revival in this land." Our country was born out of a spirit of renewal. We as a people must make our country anew. It will not happen on its own.

In that same talk the president went on to say that "many people are praying and waiting for God to do something...I just wonder if maybe God isn't waiting for us to do something."

Looking out on such a group as this one, on this extraordinary expression of your faith, I think the renewal is well begun. And I think of the words of Isaiah who said "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Thank you very much.

JARL WAHLSTRÖM  
GENERAL



FOUNDED 1865

JOHN D. NEEDHAM  
NATIONAL COMMANDER

# THE SALVATION ARMY

WILLIAM BOOTH, FOUNDER

NATIONAL HEADQUARTERS

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VERONA, N.J. 07044

OFFICE OF  
THE NATIONAL COMMANDER

201-239-0606

June 7, 1982

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

Dear Ms. Dole:

This will acknowledge with thanks the material you sent under the date of May 21st with regard to the President's proposed amendment to the Constitution which would restore the freedom of our citizens to offer prayer in our public schools and institutions.

Obviously we support our young people coming to know more about God and His Will for people and I, personally, support prayers being permitted in the public schools, on a voluntary basis, as is the case in many parts of the world.

Warmest and best wishes. God bless you.

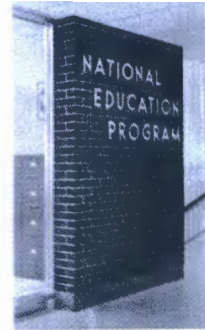
Sincerely yours,

John D. Needham  
COMMISSIONER

cc: Morton C. Blackwell  
Special Assistant to the President  
for Public Liaison

the National Education Program

Phones: 268-2420 or 268-6161, Ext. 233  
OFFICES: American Heritage Center  
Box 760 Harding University  
Searcy, Arkansas 72143



GEO. S. BENSON  
PRESIDENT AND  
EXECUTIVE DIRECTOR

May 31, 1982

Mr. Morton C. Blackwell  
Special Assistant to the President for Public Liaison  
The White House  
Washington, D.C. 20002

Dear Mr. Blackwell:

Thank you so very, very much for informing me that the President's proposed Voluntary School Prayer Amendment has been introduced in both Houses of Congress.

I am so happy this has been done and I hope the Bills will have no difficulty getting through both Houses.

This nation has been known as a Christian nation from its very beginning. The writers of the Constitution had no thought of prayer being declared illegal in a school room.

It is indeed strange that the courts would declare it illegal when there is a prayer in both the House and the Senate with the opening of each day of work.

I am so delighted with Reagan's remarkable leadership and I am working hard to try to help maintain support for his program.

Very sincerely yours,

Geo. S. Benson  
President

file

Mr Backwell

THE WHITE HOUSE

WASHINGTON

August 13, 1982

MEMORANDUM FOR RICHARD DARMAN

file

FROM: ELIZABETH H. DOLE

SUBJECT: Proposed Testimony on School Prayer Amendment  
by Assistant Attorney General Ted Olson

↓

The proposed testimony would be abhorrent to the coalition supporting the President's proposed amendment. By removing a few paragraphs from these 15 pages, this testimony could be submitted by a foe of the amendment.

One of the most commonly used arguments against the amendment is that school districts will be permitted to draft official prayers. Olson's testimony discusses that issue exhaustively and concedes repeatedly that school authorities would be free to do this.

The testimony fails to discuss any of the most objectionable consequences of the current trend of court rulings. No mention is made of the ruling which prevents high school students from organizing voluntary prayer groups. No mention is made of the ruling which affirmed the prohibition of kindergarten students saying grace before meals.

Why on earth should his testimony make the point: "It may well be that the prayer selected will reflect a particular religion that predominates in a community." (Page 11) Every foe of this amendment will seize on this sentence and conjure up horror stories of south Louisiana children being subjected to official "Hail Mary" prayers and Lynchburg students being subjected to anti-evolution prayers.

Why not have the testimony more closely reflect the legal paper on the President's voluntary prayer amendment prepared by the office of Assistant Attorney General Jonathan Rose's Office of Legal Policy? It is an example of legal analysis which is politically helpful to the President's proposal.

Attached also is a copy of the White House Issue Update on the President's Voluntary Prayer Amendment. It also frames the issue in a favorable way.

Attachment



*School Prayer*

THE WHITE HOUSE

WASHINGTON

June 18, 1982

Dear Mr. Buttram:

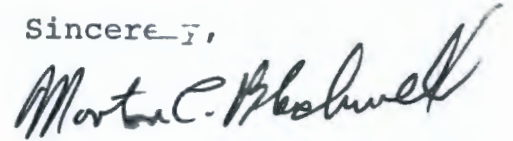
Thank you for your encouraging letter. Through the efforts of you and many other Americans, progress has been made to restore prayer in the public schools.

There is still much to be done before the amendment President Reagan submitted to Congress becomes part of our Constitution. I am confident that the amendment will pass as a result of the efforts of many Americans like you who will work toward that end.

I will be most happy to keep you and the Gospel Tract Society informed of our efforts to see prayer restored in our public schools. Please keep our office informed of your work in this area.

Thank you again for your letter of support.

Sincerely,



Mort C. Blackwell  
Special Assistant to the President  
for Public Liaison

Mr. David Buttram  
The Gospel Tract Society, Inc  
P.O. Box 1118  
Independence, MO. 64051

# The Gospel Tract Society, Inc.

P.O. BOX 1118

INDEPENDENCE, MISSOURI 64051



A NON-PROFIT RELIGIOUS ORGANIZATION

LESTER L. BUTTRAM  
President-Founder

June 9, 1982

*Several nice notes  
of school prayer  
packet*

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

*packet  
sent*

Dear Mr. Blackwell:

It was my pleasure to accompany Rev. Cecil Todd, William J. Murray and others last April 8th as we presented to you over one million petitions asking that prayer be allowed in public schools.

I was very honored to have been a member of that group and was pleased at your warm reception of the petitions in light of the fact that many problems were needing your attention.

President Reagan's statement on Thursday, May 6th thrilled my spirit as I see that our leaders have the tremendous opportunity to reaffirm the spiritual foundations upon which this country was based.

I regret that I was not invited or aware of the National Day of Prayer Rally until I read about it in a local newspaper.

We are a non-profit publishing organization dedicated to printing the Word of God since 1926. Currently our constituency numbers over 200,000. Many of our supporters look to us for information on current events as related to the church.

Please keep our office posted on the progress of President Reagan's proposed Prayer In School Amendment and other related news.

May God richly bless you is my prayer.

Because Our God Reigneth,

David Buttram

*Shall we  
add to our  
mailing list?*

DB/we

# The Freedom Council

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P.O. Box 64323 Virginia Beach, Virginia 23464

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August 16, 1982

Mr. Morton C. Blackwell  
Special Assistant to the President  
for Public Liaison  
Old Executive Office Building  
Room 191  
Washington, DC 20500

Dear Morton:

Thank you for the copies of Issue Update on both the School Prayer Amendment and Tuition-Tax Credit. They arrived Saturday.

Please excuse the silence. I see by my files I have not written since last August when we developed a list of religious leaders for your office. Since then we have been hard at work putting together THE FREEDOM COUNCIL across America and training our coordinators.

We are now in fifty states and building down through the Congressional District level at this point. In each state we have three levels of coordinators.

- The State Coordinator. Responsibility is to build a volunteer network throughout the state and act as the spokesman for our group in that state.
- The Capital City Coordinator. Responsibility is to: (a) monitor the bills pending in the state legislature; (b) build relationships with persons in the state capital who will impact on legislation affecting religious liberty and (c) work with this office in defending and advancing religious freedom in their legislature.
- The Congressional District Coordinator. Responsibility is to: create an atmosphere in their district favorable to the restoration of religious liberty and to assist and support our programs.

You will note from the attached communiques that we are actively supporting the President's Prayer Amendment and other measures calling for voluntary prayer in our nation's classrooms. The letter addressed to Coordinators

file



Mr. Morton C. Blackwell  
August 16, 1982  
Page Two

went to approximately 50 State Coordinators, 50 Capital City Coordinators and 129 Congressional District Coordinators. The "Special Alert" went to our mailing list of 9000-plus supporters.

We are disappointed, of course, that we don't have all 435 Congressional District Coordinators in place. But we are building at a fairly rapid pace and testing the system as we go.

The Christian Broadcasting Network is supporting our grassroots effort. I appeared on the "700 Club" immediately after a recent interview of Senator Denton, in which he discussed the initial hearing of the Senate Judiciary Committee on the amendment. My role was to brief the viewing audience on the amendment, spell out who and where the opposition is, and urge them to write their representatives in Congress.

As you undoubtedly know, Pat Robertson will be appearing before the Senate Judiciary Committee on Wednesday. A video tape will be made of his presentation and aired on the "700 Club." Again, viewers will be urged to write their Congressmen.

Our thanks to you and your staff--especially Carolyn Sunset, for the help in getting the amendment packets to us. We sent one to each State Coordinator so they would be fully briefed on the issue before we went into action.

God bless you, Morton, for your efforts on behalf of the Church in America.

Sincerely,



Ted Pantaleo  
Executive Director

sld

Enclosures

# The Freedom Council

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P.O. Box 64323 Virginia Beach, Virginia 23464

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August 10, 1982

Dear Coordinator:

THE FREEDOM COUNCIL has launched an all-out grassroots campaign to get voluntary prayer back in our nation's schools.

Each State, Capital City and Congressional District Coordinator should immediately initiate a phone and letter-writing program to the U.S. Senators and members of the House of Representatives from your state. For our part, we will actively reinforce your efforts via CBN facilities and communications with our national mailing list of supporters.

August is a crucial month in Congress insofar as the voluntary school prayer issue is concerned. If we are able to generate thousands upon thousands of letters and phone calls to our federally elected officials this month, we can win this important battle and begin to turn our country back to God.

We are asking our Coordinators across the nation to begin a three-phase program at once:

- . Call the district offices of your own member of the U.S. House of Representatives and your two U.S. Senators.
- . Ask the volunteers and supporters of THE FREEDOM COUNCIL in your state to write to their three elected representatives in Congress.
- . Have pastors in your area ask all members of their congregations to write their three elected representatives in Congress or call their district offices.

Your phone calls should contain several elements: (1) introduce yourself by stating your title with THE FREEDOM COUNCIL. If you are a pastor it would help to mention that fact, as well as your church name and congregation size; (2) say that you and members of THE FREEDOM COUNCIL throughout your state want voluntary school prayer allowed back in our nation's classrooms again; (3) tell your Senators and Representative you would like them vote favorably on any amendment, rider or bill pending in Congress which supports school prayer; (4) ask specifically how they stand on the issue of voluntary prayer in schools and how they plan to

vote on this issue; (5) tell them you and others are praying for them daily.

After you have completed your three calls, please immediately drop a note or call Larry Wilson, our National Coordinator and let him know how each Senator and House of Representative member responded. We are compiling a master list of Congressional responses so we can devise an effective follow-through strategy.

Letters and other calls to Congressmen. Supporters, volunteers and church members should be told to write their U.S. House of Representative members and two U.S. Senators at the addresses given below.

Their letters should contain elements (2), (3), (4) and (5) spelled out above in the section covering your phone calls. Phone calls to the district offices of their elected officials should also emphasize the same elements.

WRITE:                      Your U.S. House member (by name)  
                                    U.S. House of Representatives  
                                    Washington, DC 20515

and

                                    Your U.S. Senators (by name)  
                                    United States Senate  
                                    Washington, DC 20510

The grassroots campaign in your state is in your hands at this point. Here at national headquarters we are going all out to support you and undergird your efforts in prayer. But how your U.S. Senators and House of Representative members vote on this all-important matter depends on the letters and phone calls you can generate within your state to influence them.

Pat Robertson, President, The Christian Broadcasting Network, has said, "These letters and phone calls may well be the single most important thing you can do for your nation at this point."

May God pour out His wisdom on you during this vital campaign and abundantly bless your efforts on behalf of the school children of your state.

Love in Christ Jesus,



Ted Pantaleo  
Executive Director

sld

Enclosure

P.S. The enclosed Fact Sheet should help. However, don't hesitate to call if we can help.

F A C T   S H E E T

- . President Reagan has introduced a Constitutional Amendment favoring voluntary school prayer in both houses of Congress: Senate Joint Resolution 199; House Joint Resolution 493.
- . The President's proposed amendment to the Constitution of the United States (as set forth in S.J. Res. 199 and H.J. Res. 493) reads as follows:

"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."
- . The proposed amendment is not intended to establish a uniform national rule on prayer but to allow a diversity of state and local approaches.
- . Senator J. Strom Thurmond of South Carolina is sponsoring this amendment in the Senate. Co-sponsors include Senators: Orrin Hatch, Utah; Jesse Helms, North Carolina; Don Nickles, Oklahoma and Jim Sasser, Tennessee.
- . Congressman Thomas N. Kindness of Ohio is sponsoring this amendment in the U.S. House of Representatives.
- . At the same time Senator Helms, Senator Jeremiah Denton and others in Congress are also introducing riders--calling for voluntary school prayer--to pending priority bills.
- . By pursuing both an amendment and riders, a small but dedicated group of our elected officials are doing everything possible in this session of Congress to insure that prayer will again be allowed in our schools.

-OVER-

- . The opposition is using every delaying tactic possible --including killing H.J. Res. 493 in the Civil and Constitutional Rights Subcommittee of the House Judiciary Committee. Representative Don Edwards, California's 10th District, heads the Subcommittee. Chairman of the full committee is Representative Peter Rodino from New Jersey's 10th Congressional District.
- . Although committee and subcommittee leaderships are leaving no stone unturned to prevent prayer from ever being returned to our school rooms, H.J. Res. 493 can be forced out of the subcommittee and on to the floor of the House of Representatives to sign Discharge Petition #20 by Congressman Thomas J. Kindness. EVERY LETTER, EVERY PHONE CALL TO MEMBERS OF THE U.S. HOUSE OF REPRESENTATIVES FROM YOUR STATE SHOULD ASK THEM TO SIGN THIS PETITION.
- . As seen above, the second sentence of the proposed amendment clearly indicates the "voluntary" concept inherent within this amendment. If the words "voluntary prayer" had been incorporated in this proposal, it could have been misconstrued to mean student-initiated prayer only.
- . The President's proposed amendment is intended to ENABLE THE STATE to allow voluntary, privately-initiated prayer in public places. The amendment further intends that public authorities, as well as students, should have the right to conduct public prayers.
- . We need to show our youth and the world that God and prayer are important in our society. We can make it happen by contacting our elected officials in Congress and telling them:  
(1) we want voluntary prayer back in our schools again, and  
(2) we would like to know exactly where they stand on this issue and what action they plan to take on each--the amendment and the riders.



# The Freedom Council

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P.O. Box 64323 Virginia Beach, Virginia 23464

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August 13, 1982

## SPECIAL ALERT

Dear Friend:

A battle is raging on Capitol Hill over restoring prayer in our public schools. You, and thousands of concerned citizens like you throughout America, will be the deciding factor on what happens.

If you and others act now, voluntary prayer will be allowed in our nation's classrooms again. If you don't act, the humanists will win another major victory and our youth will never know how important we believe God and prayer are to our society.

Here is the situation in our nation's Capitol at the moment. President Reagan has introduced a proposed Constitutional Amendment favoring VOLUNTARY SCHOOL PRAYER to both houses of Congress. Senator J. Strom Thurmond of South Carolina is sponsoring this amendment in the U.S. Senate as S.J. Res. 199; Congressman Thomas N. Kindness of Ohio has sponsored it in U.S. House of Representatives as H.J. Res. 493. Co-sponsors in the Senate include Senators: Orrin Hatch, Utah; Jesse Helms, North Carolina; Don Nickles, Oklahoma; and Jim Sasser, Tennessee.

At the same time, Senator Helms, Senator Jeremiah Denton and others in Congress are reinforcing this action by introducing riders to pending priority legislation calling for voluntary school prayer. In other words, a small but dedicated group of our elected federal officials are doing everything possible to insure that prayer will again be allowed in our schools.

The opposition is furious and using every delaying tactic in the book. Their spokesmen have stated they will leave no stone unturned--including killing the H.J. Res. 493 in the Civil and Constitutional Rights Subcommittee of the Judiciary Committee of the House--to prevent prayer from ever being returned to our school rooms.

We are fighting against incredible odds. However, this is a gut issue in the on-going war for the restoration of America and with your help we will win this battle.

What can you do? The answer is simple and EFFECTIVE. Write three brief letters: one to your member of the U.S. House of Representatives; and one letter each to the two U.S. Senators from your state.

-over-

Each of these three letters can be short and to the point. In your own words:

- . Tell your elected officials you want them to vote favorably on any amendment, bill or rider allowing school prayer.
- . Ask them to respond to your letter stating their exact position on the voluntary school prayer issue.
- . In the one letter to your member of the House of Representatives ask him or her to sign Discharge Petition #20 by Congressman Thomas Kindness. (If enough Representatives sign the petition we can force the President's amendment out of committee and on the floor of the House for a vote.)

Address your letters as follows:

Your U.S. Representative (by name & title)  
House of Representatives  
Washington, DC 20515

Dear Mr. (Doe):

-and-

Your (two) U.S. Senators (by name & title)  
United States Senate  
Washington, DC 20510

Dear Senator (Doe):

Pat Robertson, President, The Christian Broadcasting Network, has said, "Sending these letters may well be the single most important thing you personally can do for your nation at this point." August is a key month in this battle. Please write to your elected officials today and help defend religious freedom in our beloved country.

Sincerely,



Ted Pantaleo  
Executive Director

MEMORANDUM

THE WHITE HOUSE

WASHINGTON

April 28, 1982

FOR: MICHAEL UHLMANN  
FROM: GARY L. BAUER  
RE: Constitutional Amendment re School Prayer --  
Needed Changes

After examining the suggested language from Justice on a school prayer Constitutional Amendment, there are two changes I believe we should make and get Justice clearance on ASAP.

The first change is more rhetorical than legal in nature but none-the-less important in the conduct of the debate that will follow our announcement. I believe we should add the phrase "be construed to" between "shall" and "prohibit." Thus the amendment would begin, "Nothing in this Constitution shall be construed to prohibit prayer..."

As you know, the pro-school prayer lobby does not concede that the Constitution was intended by the Founders to outlaw school prayer. Rather they feel the Courts have twisted the language to arrive at that result. The President is on record sharing this view. He said on January 5, 1981, that:

"I believe that the outlawing of prayer, non-sectarian prayer, in public schools was not a defense of the First Amendment but was actually against the Constitution..."

I think it is important for us to argue from the standpoint that we are not trying to accomplish some radical purpose but rather to reverse the radical results of the Court's mistake in this area. The words suggested above help make that point clear.

Second, and much more important is my concern that we may inadvertently not be accomplishing what we want. As you know, nothing prohibits individual prayer in the schools now. A student may at anytime of the day chose to pause and silently pray. Our amendment could be construed by a hostile Judiciary to do nothing but reaffirm this right. Obviously, what we are trying to permit is the type of voluntary group prayer that took place in the nation's schools pre Engel v. Vitale 370 U.S. 421 (1962).

With that in mind I would add the word "group" between "prohibit" and "prayer" in the first sentence and the phrase "allowed in or

conducted by" between the words "religious belief" and "public schools." Thus the amendment in its entirety with my changes would read:

"Nothing in this Constitution shall be construed to prohibit group prayer or other expression of religious belief allowed in or conducted by public schools or other places or institutions supported in whole or in part through the expenditure of public funds. Provided that no person shall be required by the United States or by any State to participate in any prayer or religious exercise."

May I send to Justice for legal review today?

Yes \_\_\_\_\_

No \_\_\_\_\_

cc: Edwin Harper  
Roger Porter

urgent file School prayer

Dear Gary:

This is in response to your letter to the President of June 16.

The President's position regarding legislative action on voluntary prayer was summed up in his June      letter, <sup>attached,</sup> to Senator Thurmond. As you may know, he had a recent personal conversation with Senator Hatch on this topic.

There are many reasons to <sup>distrust</sup> ~~XXXXXXXXXX~~ vote counts taken before public <sup>opinion</sup> ~~pressure~~ is fully brought to bear on the topic. Public opinion polls show that more than three fourths of Americans support the President's proposed amendment.

*If we get ~~passed~~ our amendment and on equal access statute out of the Senate Judiciary Committee soon, as the president has requested, a vote in September should go our way.*

I am glad we are <sup>in</sup> essentially ~~to~~ agreement on the flaws of the silent prayer approach. <sup>limiting the</sup> Unfortunately, <sup>affordable</sup> ~~solves~~ <sup>resolves</sup> the problem of <sup>the</sup> ~~Federal~~ <sup>state and local</sup> ~~controls~~ on <sup>court</sup> ~~draft~~ we have seen <sup>which</sup> ~~succeeds~~ in solving the ~~question of~~ ~~XXXXXXXXXX~~ <sup>influence of</sup> public officials in

~~XXXXXXXXXXXXXXXXXXXX~~ on the process. We cannot accept any solution which would be used by Federal courts to <sup>and praiseworthy</sup> invalidate currently acceptable <sup>inviting</sup> practices such as ~~clergy~~ <sup>invited</sup> to give invocations at public school

functions. By inviting a clergyman, any clergyman, to give an invocation at a high school graduation, the school official <sup>hostile</sup> ~~necessarily~~ <sup>necessarily but harmlessly</sup> has discriminated among available clergy. Surely ~~the~~ <sup>use this</sup> courts would ~~so~~ hold almost as surely And they would/also hold that such an invitation <sup>unconstitutional</sup>

~~XXXXXXXXXXXXXXXXXXXX~~ influenced the content of prayers said pursuant to the invitation. <sup>if another</sup> ~~alternate~~ <sup>alternate</sup> amendment were passed, <sup>discrimination to bar all invocations of clergy if one of the amendments were adopted.</sup>

*For your Information*

*School  
Prayer*

*10-R  
~~From~~  
Morton Blackwell*

March 29, 1982

The Honorable Ronald Reagan  
President of the United States  
The White House  
Washington, D. C. 20505

ATTENTION: News Department Head ✓

FROM: Dr. Cecil Todd  
Director and President  
REVIVAL FIRES MINISTRIES  
Joplin, Missouri 64801

On Thursday morning, April 8, at ten o'clock, I am calling a very important press conference at the Washington Marriott Hotel.

This meeting will be held just prior to the historic delivery of one million "Prayer Petitions" to the White House for the President that call for the return of voluntary prayer back into our public schools.

Several prominent leaders of the House and Senate have been invited to speak in support of this treasured freedom that has stirred the deep emotions of the American people and has been lost in almost all of our public schools! These leaders include Senators Jesse Helms, David Boren, Jeremiah Denton, Howard Baker, and Senator Bill Keith. The Congressmen include Philip Crane, Gene Taylor, and Larry McDonald. Also some of American's most respected religious leaders have been invited to participate: Jerry Falwell, Dr. W. A. Criswell, Dr. Karl Strader, Dr. Lester Buice, Jim Bakker, Dr. Pat Robertson, Dr. Ben Armstrong, Dr. Waymon L. Rodgers, and Ed McAteer. Also sharing in the press conference will be Miss Virginia for 1982, Sondra Jones, and Chuck Hartney, Vice President of Century Motor Club, Inc., in Atlanta, Georgia. Joining me and sharing in this press conference will be William "Bill" Murray, son of atheist Madalyn Murray O'Hair and plaintiff on the Supreme Court decision of June 17, 1963, that stopped prayer and Bible reading in our public schools. Mr. Murray now professes a "born again" Christian experience and is the President of Faith Foundation in Houston, Texas.

---next page, please . . .

March 29, 1982  
Page Two

All members of the House and Senate have been invited and urged to be present or to send a representative for this important press conference.

A White House aide stated, "Never in our American history has there been one million petitions for school prayers generated by one person and delivered to the White House for the President."

The "Prayer Petitions" have resulted from much hard work and a tremendous cost of several hundred thousand dollars. They were gathered over a period of two years from all fifty states. They weigh over 1,200 lbs! (A sample is enclosed.)

These one million signatures of concerned Americans, who support my conviction that we must restore voluntary prayer back into our public schools, were gathered from my crusade rallies and from a weekly TV program called REVIVAL FIRES that I have hosted for seventeen years. REVIVAL FIRES is aired in forty-five different states and is the third longest running religious program on national television.

The one million "Prayer Petitions" for the President are being brought to Washington in a chartered Lear jet. The petitions will be in fifty different mailbags to represent each state where they have been gathered. The one million petitions will be on display at the press conference. They are scheduled for delivery at the White House to the President on Thursday afternoon, April 8, at 2:30.

I believe it is significant that this delivery is being brought to our Nation's capitol and to the attention of our lawmakers on this Easter week, the season when our emphasis is the greatest on our Christian faith and heritage in this country.

Our Thursday morning press conference will also be the "kick-off" for an "Around the Clock Washington Prayer Vigil" to begin on Good Friday evening at the Marriott to counteract the activities of a meeting by the American atheists being held the same weekend and led by Madalyn Murray O'Hair.

As many as ten thousand people will be participating in this weekend to pray for the salvation of Bill's mother, Madalyn Murray O'Hair, and her followers.

Coffee, tea and Danish rolls will also be served beginning at 9:30 a.m.

---next page, please . . .

March 29, 1982  
Page Three

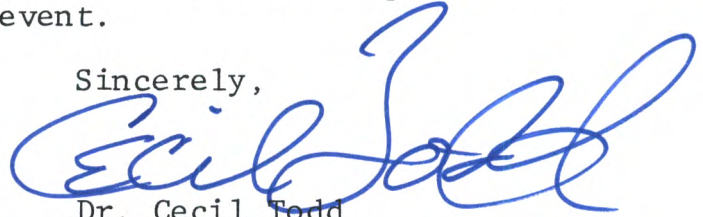
The news media from Atlanta to New York are being alerted and urged to cover this history-making occasion.

The press conference will be held in the "Salon D and E Rooms" on the second floor of the Marriott Hotel located at 1221 22nd Street N. W. in Washington.

If you need additional information prior to this press conference, you may contact Bruce Thompson, my Director of Public Relations for the REVIVAL FIRES MINISTRIES. Our telephone number is 417-624-0749.

Thank you for your kind consideration and coverage of this very important and historic event.

Sincerely,



Dr. Cecil Todd  
Proverbs 11:30

CT/slh

Enclosures

cc: ✓ The Honorable Ronald Reagan

Morton C. Blackwell



MEMORANDUM

THE WHITE HOUSE  
WASHINGTON

March 31, 1982

FOR: EDWIN L. HARPER  
MICHAEL M. UHLMANN

FROM: GARY L. BAUER

SUBJECT: Implementation Schedule - School Prayer

The following memo is an attempt to outline the steps we should follow over the next 30 days in order to implement and send to Congress a proposal on voluntary non-sectarian school prayer.

March 31: OPD requests from the Justice Department an option paper indicating the various alternatives available to address the question of restoring school prayer. (This request was made today.)

April 2: CCLP is presented with the option memo and gives the President its input. Justice is asked to prepare Constitutional Amendment language in cooperation with OPD.

April 8: (FYI - Dr. Cecil Todd, Director of Revival Fires Ministries, delivers one million petitions to the White House calling for the President to use his influence to return prayer to the schools.)

April 9: The Justice Department provides Constitutional Amendment language and a draft of a Presidential statement to OPD.

April 11: The President issues an Easter Day message emphasizing the role of religion in America and underscoring the utility of prayer in general.

April 12 - 16: Strategy work needs to be done to determine the following:

- Selection of the appropriate sponsors in the Senate and House.
- The best method to touch base with the sponsors of school prayer bills now pending in Congress in order to win their support for our approach. Decision made on Presidential involvement in this process.
- Strategy to notify the outside groups, most notably Project Prayer and its 150 member groups.

April 17 - 23: Preparation of needed written material to support decision, e.g., fact sheets, Q and As, press background material, etc.

April 29: President makes "surprise" appearance at the Washington for Jesus Leadership Conference at the D.C. Armory and tells 10,000 ministers he will send the next day a Constitutional Amendment on school prayer to the Hill.

April 30: Formal Presidential announcement.

cc: Roger B. Porter

JOINT RESOLUTION

*file  
School Prayer*

Proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by the legislatures of three-fourths of the several States:

"ARTICLE \_\_\_\_\_

"Nothing in this Constitution shall prohibit prayer or other expression of religious belief in public schools or other places or institutions supported in whole or in part through the expenditure of public funds. Provided, that no person shall be required by the United States or by any State to participate in any prayer or religious exercise."

SECTION 2. The article proposed hereby shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission to the States by the Congress.

Morton  
Blackwell

THE WHITE HOUSE  
WASHINGTON

passed to  
Anne on  
5/1 @ 10:50am

Note to E. Dole's Office

Please note Duberstein's notation  
on this memo about invitation to  
the May 6 event.

Scheduling Office

copy to  
Morton + DL  
to  
Cordoba  
with  
Congressional

THE WHITE HOUSE  
WASHINGTON

*Helms please attach to file.*

MEMORANDUM

APRIL 26, 1982

TO: KEN DUBERSTEIN  
FROM: GREGORY J. NEWELL, DIRECTOR  
PRESIDENTIAL APPOINTMENTS AND SCHEDULING  
SUBJ: REQUEST FOR SCHEDULING RECOMMENDATION.

PLEASE PROVIDE YOUR RECOMMENDATION ON THE FOLLOWING SCHEDULING REQUEST UNDER CONSIDERATION:

EVENT: Presidential statement on the subject of voluntary school prayer  
DATE: May 6, 1982  
LOCATION: Rose Garden  
BACKGROUND: See attached

YOUR RECOMMENDATION:

Accept  Regret  Surrogate  Message  Other   
Priority   
Routine

IF RECOMMENDATION IS TO ACCEPT, PLEASE CITE REASONS:

*appropriate members should be invited - we'd like to do it.*

RESPONSE DUE ASAP TO Fred J. Ryan

*FJR*

LAW OFFICES  
OERTEL & HOFFMAN  
A PROFESSIONAL ASSOCIATION  
646 LEWIS STATE BANK BUILDING  
TALLAHASSEE, FLORIDA 32301-1879

file  
School  
Prayer

KENNETH G. OERTEL  
KENNETH F. HOFFMAN  
ROBERT D. NEWELL, JR.

TELEPHONE (904) 222-8396

November 15, 1982

Dear fellow Republicans and conservatives:

Are you weary of politicians attempting to out "prayer" one another? Are you fed up with politicians seeking election to office, and political groups scrambling for power, on the back of Jesus Christ? As a Republican and a conservative, I am weary and fed up with the exploitation of the people's honest moral and religious beliefs by these manipulators and demagogues.

I would like to review with you the history of the "new right" threat to our religious and civil freedom, establish a definition for the term "conservative," and attempt, by reference and argument, to "reason together" with you toward a solution of this national problem. The specific vehicles I shall use to explore this problem are the "prayer in the public schools" bills and proposed Constitutional Amendments pending before the Congress.

To begin with, you should know that if you are a Methodist, Episcopalian, Presbyterian, Christian Scientist, Unitarian, Seventh Day Adventist, or a member of the Church of the Brethren, United Church of Christ, or a part of any of the following religious organizations and churches, the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, B'nai B'rith Women's Public Affairs Department, the Baptist Joint Committee on Public Affairs (which represents the interests of the Southern Baptist Convention, American Baptist Churches in the U.S.A., Baptist General Conference, North American Baptist Conference, Seventh Day Baptists, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., and the Progressive National Baptist Convention, Inc.), Friends Committee on

November 15, 1982

Page two

National Legislation (Quakers), Lutheran Council (U.S.A.), Mennonite Central Committee, National Council of Churches, National Council of Jewish Women, Synagogue Council of America, or Union of American Hebrew Congregations, you are a member of a church or religious organization which opposes constitutional amendments or statutory changes which would authorize group prayer in the public schools.

In addition, the various prayer in the public school proposals are not, and by definition could not be, supported by conservatives.

Using a definition by Professor Robert Nisbet, which has been embraced by William F. Buckley, Jr., the "sole object of the conservative tradition is the protection of the social order and its constitutive groups from the enveloping bureaucracy of the national state." Nisbet adds that

"This historic objective is far from the desires of many self-styled conservatives who are more interested in capturing the state, or a part of it at least, as the means of imposing a given moral value upon the entire nation."

Likewise, Buckley has stated, in his book Up From Liberalism, that as conservatives "we must resist every single accretion of power by the state..." As I will explain below, the intended result of the prayer in the public schools bills and related constitutional amendments is to thrust state government into the religious lives of our children. The proposals violate the principle of separation of church and state which our forefathers fought and died for, and are contrary to the tenets of historic American conservatism. By definition, the goal of the American conservative is to limit the government's intervention in his life, particularly in the most personal aspects of his life, including religion.

The question that must be asked, then, is how do religious and secular advocates of the public school prayer proposals, identifying themselves as "conservatives" or "new right" and defenders of the true faith, recruit support for their proposals?

November 15, 1982  
Page three

The answer lies in the great yearning among the vast majority of the men and women of this country for a national moral regeneration. The men and women of this country have a "feeling" if not an articulated understanding of this "moral imperative" without which our cultural and religious fabric will disintegrate.

Jimmy Carter and his campaign staff recognized this unarticulated need, and Carter sought the Presidency wearing his religion on his sleeve as a "born again" Christian. In 1980, the Republican Party, particularly in the United States Senate, benefitted from the support of "new right" single interest groups which allegedly sought to "protect" the family and individual rights, most particularly those of the unborn.

Republicans and conservatives had thus identified a great national yearning, a yearning for a partially real, partially illusory image of the past, when the family was closer knit, and religion was a strong bond among neighbors and a constituent of the spiritual and moral upbringing of children.

Having identified this intense yearning of the people, secular politicians and their religious counterparts unfortunately set out on a path of manipulation and exploitation of the people's desires and fears. Rather than use elective offices and organizational leadership positions as "bully pulpits" to set a moral and religious tone, and encourage moral and spiritual rebirth, centering upon the individual, the family, and then the community, the self-styled conservatives have indulged in an orgy of demagoguery currently matched in American politics only by the demagoguery of Tip O'Neil, Teddy Kennedy, and Claude Pepper over the Social Security program.

Identifying themselves as the "new right" and usually cloaked as Republicans, these so-called "leaders" are calling out for more government intervention into our lives, and not less, and seek a destruction of constitutional freedoms not seen since the sad days when Franklin D. Roosevelt enthroned himself king and determined what was best for America. Roosevelt "packed" the Supreme Court. The "new right" would simply strip the federal courts of jurisdiction.



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The problem with the 'new right' agenda is that should it be enacted, the American people will wake up with a morning-after headache, and will blame Republicans in particular, and conservatives in general, for the damage done. We Republicans and conservatives must stand up now, disengage ourselves from the statist, interventionist actions and goals of the 'new right,' and set forth in clear, unmistakable terms, a conservative agenda for America, based upon the conservative premise that government is not to intervene in the most private aspects of our lives, while simultaneously encouraging the religious and moral regeneration of the country, beginning with the individual and the family.

At the present, instead of a visible national conservative leadership, we are presented with the spectacle of the self-styled conservatives, with their "new right" label, and under the banner of Jesus Christ, calling for a simplistic cure-all which they promote as a great crusade to "let little children pray" in the public schools again, thereby resolving the nation's entire moral crisis. Those who see through their demagoguery, and protest against their big government social program, are accused of being in league with atheists and against "prayer".

My dictionary defines "demagoguery" as activity by which a person ~~seeks to make capital of social discontent in order to gain political influence. Is that not what the~~ "new right" represents with its "public school prayer" campaign? The secular demagogues seek political power, while their religious counterparts seek political control of their churches.

Let us examine the so-called "school prayer problem" and the proposed solutions to see if you agree that my charges of demagoguery and proposed "Big Brother" intervention are correct.

First, are children prohibited from praying in public schools? The answer is, no. In the case of *Engel v. Vitale*, 370 U.S. 421 (1962), the United States Supreme Court held a New York School Board directive unconstitutional which required a school district's principal to cause a prayer prepared by state officials to be read aloud by each class in the presence of a teacher at the beginning of each day. It would be impossible to find a more conservative opinion than

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this one, which maintained separation of church and state and protected against coercion of religious principles. The Court did not prohibit any child from praying privately in public school, at his desk, at the lunchroom table, in the hallways, or in study hall. What it did prohibit was government sponsored group prayer. Thus, no change in the law is necessary.

Next, what do the proponents of the various "prayer" proposals argue are reasons for the need for changes in the statutes or the Constitution? Jesse Helms and his various associated groups, such as Leadership Foundation, explain in great detail the existence of drug problems among our young people, teenage pregnancies, venereal disease, poor learning skills, and assaults on teachers, then state or imply that if only the poor little children could be led in rote prayer at the beginning of every day, these problems would be resolved. Never do these proponents mention the responsibility of the individual, the parents, the family, or the church. Instead, in one of the most "liberal" or "left wing" approaches to perceived problems, they call on the government to provide the place and the instruction for "voluntary" group prayer.

And how would this "voluntary" prayer system manifest itself? We need go no farther into the past than July of this year for ~~an~~ example.

On July 8, 1982, an Alabama statute went into effect which allowed teachers to lead "willing students" in prayer, including a suggested prayer written by the Governor's oldest son, Fob James, III. Thus, a prayer written by the Governor's son was established as the "suggested" prayer to be read to or recited by all of Alabama's little children in public schools. Those children who did not wish to take part could "voluntarily" leave the room or remain silent. Can you imagine the vilification of those who "volunteered" to opt out of participation?

Fortunately, the law was challenged in federal court in Mobile by the father of three children in the Mobile public school system. Governor Fob James defended the suit on the basis, among other things, that "God alone" should be the judge of the school-prayer law. On August 9, 1982, U. S. District Judge W. Brevard Hand enjoined the State of Alabama from enforcing the public-school prayer law, finding that the state "should not involve itself in

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prescribing or proscribing religious activity." He further stated that "even though these statutes are permissive in form, it is nevertheless state involvement respecting an establishment of religion."

Without federal court jurisdiction, parents who did not want their children to be indoctrinated by the prayers of Fob James, III, or who believed that prayer and religious instruction are private, family and church matters, would be forced to seek relief in state courts, before judges most likely appointed by the Governor who is pushing his favorite brand of religion. Such a result is not supported by our historical aversion to government intervention, no matter how well meaning, into our private, religious lives.

The "new right", which has as its goal a "Christian America" in which the states would be outside federal control on religious issues, has now identified itself so closely with the Republican Party that it is everywhere considered to be bound together with our Party by adhesion, if not by cohesion. Its goal, if realized, would assure that laws passed by the states identical to or worse than Alabama's could not be challenged. Two vehicles are proposed as the means to reach the goal.

The first vehicle is a proposed federal statute which would strip the federal courts of jurisdiction to hear a challenge to such laws. Even Attorney General William French Smith has questioned the constitutionality of such bills. Moreover, the chief justices of every state in the United States, at a conference in late 1981, voted unanimously to oppose these bills which would strip the federal courts of such jurisdiction. Even those justices who disagree with the Supreme Court decision on school prayer agreed that turning decision-making over to the state courts would not result in overturning Supreme Court rulings, but will probably "cast them in concrete."

The Chicago Tribune, one of America's conservative newspapers, in its lead editorial of September 27, 1982, applauded the failure of the public prayer court-stripping bill, headlining its editorial "Sanity Returns to the Senate," and stating emphatically: "The school prayer measure was unconstitutional..."

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It is thus clear that the only purpose served by continuing to seek passage of these court-stripping bills is to exploit the misinformed lay voters' reaction, that opponents must be "against prayer." This is exactly the accusation made by Jesse Helms against those who oppose him, including Barry Goldwater!

The second vehicle for the "new right" goals is a proposed constitutional amendment. The proposal would read as follows:

"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."

And what is wrong with the proposed constitutional amendment? In general, it changes what for centuries has been America's unique protection against government interference in matters of religion, the very reason many of our ancestors escaped persecution in Europe for the safety and religious freedom of our shores. The problems with the proposed amendment have been well detailed by the Seventh Day Adventists in their publication Liberty. Here, in somewhat paraphrased form, are the reasons for opposing the proposed amendment set forth by the Seventh Day Adventists:

1. It is unnecessary. The Supreme Court's prayer decisions already protect the right of students to pray in public schools as well as the right to refuse to participate in prayer.

2. Behind innocuous language it disguises the radical redefining of First Amendment freedoms that could result from its passage and disguises the true intent of its proponents--to foster prayer in public schools, hardly the business of government.

3. Though professing to get the "federal government out of the business of protecting for invalidating prayer" it puts fifty states into that business in a manner hitherto unconstitutional, thus enhancing by fifty-fold the likelihood of "entangling alliances between church and state."

4. By leaving in limbo the definition of "group prayer", it opens the way to state-written and state-mandated prayer. This is clear by the letter written by President Reagan to the Speaker of the House and the President of the Senate in which he stated that the amendment would remove the bar to school prayer established by the Supreme Court. All that the Supreme Court said was that it was "no part of the business of government to compose official prayers for any groups of the American people to recite as part of a religious program carried on by government."

5. It opens the way to establish a dominant faith in each of the fifty states. Removal of the "bar to school prayer" as the President intends, makes permissible what the Supreme Court denied. As Justice Black said in *Engel v. Vitale*, "there can be no doubt that New York's state prayer program officially establishes the religious beliefs embodied in the Regent's prayer."

6. By removing the "bar" to such unquestioned religious exercises as the court prohibited in *Engel v. Vitale*, the amendment breaches the wall of separation between church and state, which has kept our pluralistic nation from fragmenting into warring sects.

7. It attacks the "unity in diversity" that has characterized those "huddled masses yearning to breathe free" who found their way to our shores.

8. It requires, through compulsory school attendance laws, that students be present where a prayer that may be offensive to them is recited, or that they absent themselves, subject to the humiliations such a course may bring.

9. It permits each state and community to determine for itself whether a ceremonial prayer, as distinguished from a meaningful personal expression of faith in a supreme being, is to be said in its schools.

10. It trivializes prayer by (a) trying to make its form acceptable to everyone, and (b) entrusting its utterance to teachers, students, and others who may not believe in a supreme being.

~~11. It invites demands for equal time where prayers of a sectarian overtones are uttered (for example, "Hail Mary," "Hare Krishna," etc.)~~

12. It makes what is constitutionally permissible in one state potentially illegal in another.

13. By permitting a religious exercise in public schools, which are supported by tax funds, it removes the constitutional barrier to funding parochial schools with public money.

14. It creates unrealistic hopes for national regeneration, which will come, if at all, not from a common denominator prayer mouthed at the beginning of the school day but from the hearts and homes and altars of a free people who freely choose to pray.

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What do American conservatives have to say about these proposals? Columnist James Kilpatrick has said that they are all a bunch of "malarkey" which he publicly opposes, "every step of the way." The Chicago Tribune has pointed out that the nation has priorities, which do not include the school prayer proposals, and those priorities must not be set aside "for ideological self-indulgence."

Marvin Stone, editor of U. S. News & World Report, in his editorial of October 18, 1982, pointed out that Jesse Helms and his supporters were not telling the full truth when they claimed that children could not pray in public schools, and reminded the readers of those times in the past when American children were forced to leave public schools when they could not, in good conscience, accept the prayers used in group prayer which were prescribed by the public authority.

In speaking with the simple country folk who have fallen prey to the demagogues on this issue, I hear the frequent complaint "Why can't our little children pray to Jesus in school?" A better question would address why these parents assume that the state-approved prayers and group prayers will be Christian, or in a form they approve? And why do the parents fail to recognize their own duty and responsibility for religious instruction of their young? They would rather turn over such instruction to the government, and assume that the only possible prayer used at school will be "Christian." What will they do ~~when the Moonies become a majority in their school district?~~

More importantly, since their children can already pray privately all day in public schools, what the true believers must actually be seeking is government-sanctioned group prayers in government buildings at taxpayers' expense. "Voluntary", of course! Christian, we presume.

Since the demagogues, and the people they have misled into supporting them, seek to exalt Jesus Christ, why did they not look to the words of Jesus for guidance? This is what Jesus had to say about prayer:

*"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they*

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*have their reward. But thou, when thou prayest, enter into thy closet, and when thou has shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." (Matthew 6:5-8)*

Jesus clearly disapproved of public prayer, and exhorted his followers to pray privately so that his Father could reward them openly.

Jesse Helms and his supporters are clearly hypocrites, who would even lead little children to hypocrisy.

The "new right", masquerading as conservatives and often identifying themselves as Republicans, has offered the hard-working religious men and women of this country a panacea, under the banner of Jesus Christ, for all the nation's moral and spiritual ills. The "public school prayer" proposals ~~are, unfortunately, nothing more, or less,~~ than left wing placebos, which will bring Big Brother further into the classroom, negate centuries of protection from state interference in religion, while continuing to ignore the individual, family, and church responsibilities and duties which are necessary to implement the restoration of our spiritual and moral fabric.

We must not condemn the Americans who perceive moral decay, and wish to do something about it. We must reach out to them, and offer the moral leadership which will bring the people back to their families and churches, and instill in their children the beauty and power of prayer. Prayer does produce miracles!

Our "moral imperative" does include, moreover, the seeking out and public exposure and condemnation of those secular and religious leaders who exploit the beliefs and fears of those Americans subject to their misstatements and demagoguery.



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As Republicans and conservatives we should speak out forcefully, emphasizing that the proposals for government intervention, such as the "public school prayer" proposals, are neither Republican nor conservative.

I would like to call upon you, my fellow Republicans and conservatives, to challenge the left wing proposals pressed forward by the so-called "new right". Join me, for a moment, to review the words of Barry Goldwater, in his speech of September 15, 1981, in which he addressed these issues. Among other things, Goldwater stated:

"But where the guns of war and the breadlines of the depression failed, another force could succeed in dividing our country. The specter of single issue religious groups is growing over our land. In all honesty I must admit that the birth of the so-called "new right" is a direct reaction to years of increasing social activism by the liberal side of the religious house. Within that development lies a very serious threat to our liberty.

\* \* \* \*

Can any of us refute the wisdom of Madison and the other framers? Can anyone look at the carnage of Iran, the bloodshed of Northern Ireland, or the bombs bursting in Lebanon, and yet question the dangers of injecting religious issues into the affairs of state?

\* \* \* \*

However, on religious issues there can be little or no compromise. There is no position on which people are so immovable as their religious beliefs. There is no more powerful ally one can claim in a debate than Jesus Christ, or God, or Allah, or whatever one calls his supreme being.

But, like any powerful weapon, the use of God's name on one's behalf should be used sparingly.

\* \* \* \*

In the past couple of years, I have seen many news items that refer to the moral majority, pro-life and other religious groups as the "New Right", and the "new conservatism". Well, I have spent a number of years carrying the flag of the "old conservatism." And I can say with conviction that the religious issues of these groups have little or nothing to do with conservative or liberal politics."

Goldwater emphasized:

"I am warning them today: I will fight them every step of the way if they try to dictate their moral convictions to all Americans in the name of conservatism.

\* \* \* \*

And the religious factions will go on imposing their will on others unless the decent people connected to them recognize that religion has no place in public policy."

He concluded by stating:

"We have succeeded for 205 years in keeping the affairs of state separate from the uncompromising idealism of religious groups and we must not stop now.

To retreat from that separation would violate the principles of conservatism and the values upon which the framers built this democratic republic."

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Was our Republican Party born in 1854 by "free-soilers", brought to leadership under a banner of freedom by Abraham Lincoln, nurtured and expanded as a party of freedom by men such as Teddy Roosevelt and Dwight D. Eisenhower, only to be destroyed by religious parochialism and demagoguery in the 1980's?

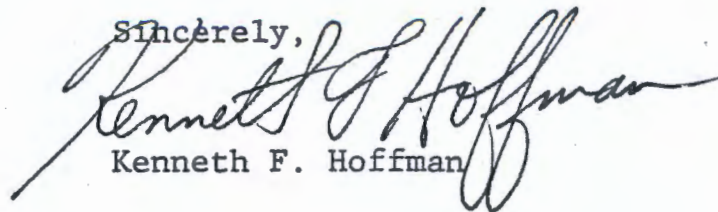
I hope that you will join me in fighting every step of the way against the inevitable damage to the conservative movement in this country, and to the Republican Party, by the demagogues of the "new right" who wish to take over the government to further their political priorities. With "friends" like Jesse Helms and other "new right" activists, we don't need any enemies.

We should, however, be expending our energies on more important matters, such as assuring that the national philosophy does not revert to the worship of the god of political centralization, central planning, and a pandering to the federal government and its handouts of money, as the alternative to our proposed society in which the family is the center.

We should get on with reforming the Social Security system, improving the economy, cleaning up our rivers and streams and ~~protecting our neighborhoods~~. We should unburden ourselves of the "new right" so that we are unfettered in the endless political struggle against the liberal "spend, vote, elect" mentality. The demagoguery of the "New Deal" proponents, personified by the Claude Peppers and Tip O'Neils of the Congress, must be challenged and exposed. We cannot get on with it while worrying over the "new right" agenda.

Please let me hear from you as soon as possible, with your suggestions for promotion of a real "conservatism" in America, and the enhancement of the long term growth of the Republican Party, and implementation of conservative goals.

Sincerely,

A handwritten signature in cursive script that reads "Kenneth F. Hoffman". The signature is written in dark ink and is positioned above the printed name.

Kenneth F. Hoffman

KFH:dg