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Bob Michel

Social Issues Won't Go Away

file
School
Prayer

Any congressman who has been in Washington as long as I have—more than a quarter of a century—can be excused for believing he has seen it all. But just when you think there can be nothing new in politics, along come the social issues: abortion, busing, quotas and school prayer.

These social questions have been temporarily sidelined by the urgency of economic matters. Some people assume that the emphasis on the economy, and even foreign policy, is so strong today that social questions have been buried in a national graveyard for sticky issues, finally and forever.

Not so.

These issues are different in kind, not just in degree, from the usual issues that confront Congress. They deal with basic values and therefore have the ability to inflame passions on all sides. The social issues are not going to go away, and Congress is going to have to come to grips with them.

Yet there are still those in Congress—in both parties—who refuse to adjust to the political realities of the 1980s. Rather than discuss the facts of the social issues, they spend an enormous amount of time and energy trying to flee them.

One way of doing this is by pretending that concern about abortion and school prayer and busing and quotas is simply a temporary and rather distasteful political phenomenon. The social issues are, we are told, "single issue" questions and therefore somewhat disreputable. President Carter, in his farewell address, made such a point.

Ironically, this argument is often made by those who, only a few short years ago, were telling us that American involvement in the Vietnam War was immoral and that no matter how one might feel about other important issues, a wrong attitude on this single issue deserved instant political damnation. We can only smile indulgently when we are told today by many of the same people that a "single issue" voter is somehow irresponsible.

Contrary to the myth that social issues activists are single-minded fanatics, those who oppose abortion-on-demand or who favor school prayer are, I have found, as deeply concerned as the rest of us over traditional political issues such as the economy and national security. But they feel that Supreme Court decisions and bureaucratic actions in areas of traditional values have robbed them of their right to participate in shaping (not, as some say, "imposing") policy in matters they are convinced should be left in the hands of the people. And by no definition I am aware of can those concerned with social issues all be labeled "conservative Republican." The pro-life, anti-busing and school prayer movements transcend party and ideological lines.

Those who hold strong views on these issues are not outside the traditional area of political concern. They are not all "New Right" or "Moral Majority" members. Just because most of us in Congress do not relish dealing with questions of abortion or school prayer doesn't mean we can turn our backs on those who say these issues should be discussed and, yes, voted upon. Congress wasn't created so that congressmen could handle only those issues with which they feel comfortable.

Let me give one example of what I mean. Eight years after the Supreme Court decision on abortion, there are still millions of Americans deeply concerned about abortion-on-demand. Yet pro-

posed legislation dealing with the abortion issue has languished in House subcommittees for years because the House majority simply doesn't want to see the issue dealt with openly. You don't have to be a right-to-lifer to know this is precisely the kind of thing that has led the public to have such a low opinion of Congress. Even if you are in favor of every aspect of the 1973 Supreme Court decision, a sense of fairness and a commitment to the democratic process should suggest that those who oppose the decision deserve a fair hearing in Congress. Perhaps the constitutional amendments should be examined; perhaps other measures might be considered. But one thing is certain: the issue can no longer be ignored.

Another ploy used by those who don't want to address these issues is to accuse adherents of these movements of being "shrill" and therefore not respectable enough for congressional atten-

tion. When I hear this said, I often think of the late Adam Clayton Powell. Powell was sometimes less than civil when speaking about civil rights. He might even have been called shrill at times. But Powell's eccentricities and faults did not in any way invalidate the political, social and moral correctness of the civil rights cause he often championed.

It seems to me that those who supported civil rights even though they didn't like Powell's approach should remember this when they use the "shrillness" charge as a means of avoiding the responsibility of taking up social issues on their merits.

I agree with President Reagan's initial emphasis on trying to solve our economic problems. But I also agree with him that those problems that directly affect the values of family, school and community are also major concerns and that we must not pretend they do not exist just because they are difficult. There are, in short, two mistakes Congress can make concerning the social issues. The first is to treat them as if nothing else matters. The second is to treat them as if they don't matter at all.

Wash. Post
Feb. 20, 1981

Cleve's Corner

A Report From
Congressman Cleve Benedict

Morton:
Good work
pay off.
FOR THE WEEK OF:

MAY 17, 1982

Thank.

Bill

file
Prayer

VOLUNTARY SCHOOL PRAYER

WASHINGTON -- Last week I was pleased to be one of three members of Congress who joined the President in the White House Rose Garden for a ceremony observing the first Thursday in May as a National Day of Prayer.

Religious leaders representing numerous faiths were on hand for this ceremony which continues a tradition that was begun by the Continental Congress.

During his remarks at the ceremony, the President outlined the important role that prayer has traditionally played in American society. "Prayer has sustained our people in crisis, strengthened us in times of challenge, and guided us through our daily lives since the first settlers came to this continent," he said. "Our forebearers came not for gold, but mainly in search of God and the freedom to worship in their own way."

George Washington, he noted, knelt in the snow to pray at Valley Forge and Abraham Lincoln said once that he would be the most foolish man of this footstool we call Earth, if he thought for one minute he could fulfill the duties that faced him if he did not have the help of One who was wiser than all others.

Today, prayer is still a powerful force in America, and our faith in God is a mighty source of strength. Our Pledge of Allegiance states that we are "one nation under God," and our currency bears the motto "In God we Trust." Each day, the House of Representatives and the Senate open their sessions with a prayer.

Unfortunately, in recent years well-meaning Americans in the name of freedom have taken freedom away. For the sake of religious tolerance, they've forbidden religious practice in our public classrooms. As Thomas Jefferson once said, "Almighty God created the mind free." But current interpretation of our Constitution holds that the minds of our children cannot be free to pray to God in public schools.

No one must ever be forced, coerced or pressured to take part in any religious exercise, but neither should the government forbid religious practice. For this reason, I was pleased to hear the President endorse a proposed amendment to the Constitution to allow our children voluntarily to pray in school.

Such an amendment will not require any child to pray in school but it will provide for a return to the traditional freedom of choice.

The President told me he expects to submit this proposed amendment to Congress in the near future. When he does, I hope it will be given prompt attention because it will restore a freedom that our Constitution was always meant to protect.

(The address to contact Congressman Benedict is: 1229 Longworth Building, Washington, D. C. 29515.)

PROJECT PRAYER—NEWS

418 C Street, N.E./Carriage House/Washington, D.C. 20002

MEMORANDUM

TO: ORGANIZATIONS AND LEADERS
FR: GARY JARMIN, PROJECT DIRECTOR
RE: MEMBERSHIP IN PROJECT PRAYER COALITION

File Prayer in Schools

On March 3, 1981, the first meeting of Project Prayer, took place. Over thirty organizations including Christian Voice, Moral Majority and the Conservative Caucus have already promised their full support. Many of these groups sent representatives to the first meeting of this Ad Hoc Coalition for Voluntary School Prayer.

The return of prayer to our public schools is an issue of paramount importance to all of these organizations. Initially Project Prayer will be supporting legislation to limit the jurisdiction of the Supreme Court and of the district courts in cases regarding voluntary school prayer. Identical bills, Congressman Phil Crane's HR 2347 and Senator Jesse Helms' S481 have been introduced. Joint hearings are planned in the Separation of Powers and Constitution Sub-Committees of the Senate Judiciary Committee on S481. It is expected that passage will be much more difficult in the House. In fact, a discharge petition may be necessary again.

It is imperative that the media realize the broad based support for our position. To do this we are inviting many organizations whose primary legislative thrust is not school prayer, but who are also concerned about the issue to join Project Prayer.

There are many different types of participation available to an organization affiliated with an Ad Hoc Coalition like Project Prayer. Some groups have the desire and resources to take a leadership role in the effort. There will be others who will also be very active but for various reasons can not be formally affiliated. Frequently when this occurs the individual heading the organization rather than the organization itself will join the coalition. Another type of group of equal importance is one who supports the coalition's agenda but because of limited resources, are not an active member. These organizations realize the additional strength and credibility they give the coalition just by allowing the use of their name.

Project Prayer will be a genuine Ad Hoc Coalition and will not promote any single group or individual. We are anxious to have your support in our efforts to return prayer to public school.

We are sure you will want to give this invitation some prayerful consideration. Should you decide to join with us in this endeavor, please contact me as soon as possible. The enclosed form is provided for you to indicate the type of involvement you wish to have.

Please do not hesitate to contact me if you have any questions or need more information regarding Project Prayer activities. The Project Prayer phone number is (202) 546-7977.

PROJECT PRAYER

418 C Street, N.E./Carriage House/Washington, D.C. 20002

MY ORGANIZATION IS PROUD TO JOIN AND SUPPORT PROJECT PRAYER. PLEASE ADD OUR NAME TO THE LIST OF ORGANIZATIONS SUPPORTING THE RETURN OF PRAYER TO PUBLIC SCHOOLS.

OR

ALTHOUGH MY ORGANIZATION FULLY SUPPORTS THE EFFORTS OF PROJECT PRAYER, WE ARE UNABLE TO FORMALLY AFFILIATE WITH YOUR EFFORTS TO RETURN PRAYER TO PUBLIC SCHOOLS. HOWEVER, PLEASE ADD MY NAME PERSONALLY, TO YOUR LIST OF SUPPORTERS.

NAME _____

TITLE _____

ORGANIZATION _____

SIGNATURE _____

PROJECT PRAYER COALITION MEETING MINUTES

March 26, 1981

Members in attendance:

Carl Anderson - Senator Helm's Office
Bill Billings - National Christian Action Coalition
Mary E. Bull - Maryland Interfaith Com. to Restore Optional Prayer
Mr. & Mrs. Chasey - Enterprise Consultants Inc.
Paul Egan - American Legion
Gary Jarmin - Christian Voice
Albion W. Knight - Conservative Caucus
Ruth Van Mark (for Don Senese) - Republican Study Committee
F. Andy Messing Jr. - Conservative Caucus
Dr. Meyer - Lawyer
Forest Montgomery - National Association Evangelicals
Freda Nazeer - General Federation of Women's Clubs
Ruth O'Reilly - Maryland Federation of Catholic Laity
Louise Ropog - Moral Majority
Phil Sheldon - Christian Voice
Ed Tiesenia - Steering Committee
John Webb - Americans for God
Mildred Webber - Republican Senate Conference Committee
Dick Walters - American Life Lobby

The meeting was called to at 9:10 a.m.

Invocation - Gary Jarmin

Action

- a) Senate Poll on S481, the Senate Steering Committee, expected completion on or about April 1, 1981.
- b) Discussion of increased role for; White House, Dept. of Education particularly Bob Billings, Morton Blackwell and Paul Russo.
- c) Bring in Previous and Planned Publication on School Prayer.

Legislative Strategy

- a) Separation of Powers Sub Committee of Senate Judiciary will have exclusive jurisdiction on S481.
- b) Hearing on S481 by July, 1981 in Separation of Powers Sub/Committee
- c) Thank Jim McClellan and Senator East for support and encourage them to hold hearings as soon as possible to ensure sufficient time for Discharge Petition.

Coalition Business

- a) Forms for membership were distributed.
- b) John Webb appointed head of Publications Committee.
- c) Recommended Donations of \$100.00 to \$250.00 per organization.

New Business

Discussion of tax status of Project Prayer (501(c)3, 501(c)4 or 501(h)), discussion will continue at a later date.

Important Note: Hearings in Kastenmeiers Subcommittee on Court Jurisdiction for School Prayer, Busing and Abortion appear likely to begin in late May according to the Sub-Committee !!

Release: Immediate
Contact: Gary Jarmin
202-544-5202
703-256-4905

CHRISTIAN VOICE CALLS FOR PRAYER VIGIL FOR RECOVERY OF PRESIDENT REAGAN

Washington, D.C.-- Christian Voice, one of the nations largest political action groups representing evangelicals, called upon all Americans to begin a prayer vigil to "pray for the speedy recovery of our President and the brave men seriously wounded in the assassination attempt".

Dr. Robert G. Grant, chairman of Christian Voice, stated:"At this critical time it is imperative that all Americans join together in prayer to beseech God Almighty to intercede with His divine healing power to bring about the full and speedy recovery of President Reagan and the brave men wounded in this attack. We also pray that our Lord will bless Nancy Reagan and the families of all those involved with His peace, strength and courage during this tragic ordeal."

Dr. Grant added, "This horrendous incident serves as a reminder that the forces of evil are still ever powerful and to the extent they have perverted and corrupted our society. It further underscores how vulnerable we all are to this evil and how great is our need to humble ourselves before God and seek His divine help to heal our Nation. Only through faith and the power of prayer can we save our country from the evil, violence and moral decay that surrounds us.

"Most importantly,"Grant continued, "we humbly urge that all people of faith will join in prayer at this critical time for the healing of our beloved President. Now is not the time for words of anger and rancor, but only for our voices to be turned to God in prayer for His healing power to save our President and the other wounded men whose lives are in jeopardy."

NATIONAL DAY OF PRAYER

4897

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

National prayer is deeply rooted in our American heritage. From the earliest days of our Republic, Americans have asked God to hear their prayers in times of sorrow and crisis and in times of bounty.

The first National Day of Prayer was proclaimed in 1775 by the Second Continental Congress. As thousands gathered in prayer in places of worship and encampments throughout the new land, the dispersed colonists found a new spirit of unity and resolve in this remarkable expression of public faith. For the first time, Americans of every religious persuasion prayed as one, asking for divine guidance in their quest for liberty and justice. Ever since, Americans have shared a special sense of destiny as a nation dedicated under God to the cause of liberty for all men.

Through the storms of Revolution, Civil War, and the great World Wars, as well as during times of disillusionment and disarray, the nation has turned to God in prayer for deliverance. We thank Him for answering our call, for, surely, He has. As a nation, we have been richly blessed with His love and generosity.

Just 30 years ago, a Joint Resolution of the Congress requested the President to proclaim a day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation in places of worship, in groups, and as individuals. Eight Presidents since then have annually proclaimed a Day of Prayer to the nation, resuming the tradition started by the Continental Congress.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim Thursday, May 6, 1982, National Day of Prayer. On that day, I ask Americans to join with me in giving thanks to Almighty God for the blessings He has bestowed on this land and the protection He affords us as a people. Let us as a nation join together before God, aware of the trials that lie ahead and of the need for divine guidance. With unshakable faith in God and the liberty which is our heritage, we as a free nation will continue to grow and prosper.

IN WITNESS WHEREOF, I have hereunto set my hand this twelfth day of February, in the year of our Lord nineteen hundred and eighty-two, and of the Independence of the United States of America the two hundred and sixth.

Ronald Reagan

THE WHITE HOUSE

WASHINGTON

June 6, 1983

*File
School
Prayer*

Dear Strom:

I want to thank you for your leadership on behalf of the school prayer issue. Your involvement in this important issue has spanned a period of several years. I appreciate the extensive hearings held by the Senate Judiciary Committee, both on the constitutional amendment I transmitted to Congress and which you so kindly introduced, S.J. Res. 73, and on the equal access statutory approach.

I am aware of the discussion among advocates of school prayer over the best means to restore freedom of religious expression to the schools. Above all else, I believe we all share a strong desire to do something effective to reverse the trend of excluding all religious forms of speech from the public schools.

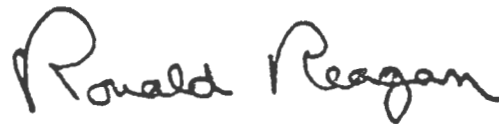
S.J. Res. 73 is intended to reverse the Supreme Court's school prayer decisions of the early 1960's. I am persuaded that this approach carries with it broad support both from many religious groups and the general population. I remain supportive of S.J. Res. 73.

The Committee hearings have also called public attention to the need for a bill to guarantee non-discrimination toward religious student groups in federally assisted public schools. A bill along the general lines of those already introduced by Senators Denton and Hatfield could go far to end such discrimination.

I hope that both the school prayer amendment and an equal access bill can be voted quickly out of committee, and that a floor vote in the Senate can be held as soon as possible after Labor Day, giving ample time for public discussion and expression of citizens' views to their representatives, before a decision is made in the U.S. Senate on this most important matter.

Thank you for your commitment and assistance in helping to restore voluntary religious expression to our public schools.

Sincerely,

A handwritten signature in cursive script that reads "Ronald Reagan". The signature is written in dark ink and is centered on the page.

The Honorable Strom Thurmond
United States Senate
Washington, D.C. 20510

✓file
SCHOOL PRAYER SENATE TELEPHONE SURVEY (5-11-83)

Senator	Assistant	Position	Co-sponsor
Sen. Abdnor	Garrett Fuller	In Favor	Yes
Sen. Andrews	Jill Edwards	In Favor	Possible
Sen. Armstrong	Debra Buetner	In Favor	Undecided
Sen. Baker	Lynne Holmes	Undecided*	No
Sen. Baucus	Mary Troland	Undecided	No
Sen. Bingaman	Brent Burdowski	Opposed	
Sen. Boren	David Cox	Undecided*	No
Sen. Boschwitz	Barbie Thompson	Opposed	No
Sen. Bradley	Marcia Arnoff	Undecided	
Sen. Bumpers	Bill Massey	Undecided***	
Sen. Burdick	Leo Wilking	Opposed ***	
Sen. Byrd	Joan Drummond	In Favor	Undecided
Sen. Chafee	Annette Frybourg	Undecided***	Undecided
Sen. Chiles	Connie Hays	In Favor	Yes
Sen. Cochran	Jane Walton	In Favor	Undecided
Sen. Cohen	Kim Cortell	Opposed	
Sen. Cranston	Gary Aldridge	Opposed	
Sen. D'Amato	Rick Nasti	In Favor	
Sen. Danforth	Ted Blanton	Opposed***	
Sen. DeConcini	Bob Fiedler	In Favor	
Sen. Denton	Karl Moore	In Favor	Yes
Sen. Dixon	Sylvia Davis	Undecided**	
Sen. Dodd	Mike Naylor	Opposed	
Sen. Dole	Sheila Bear	Undecided**	
Sen. Domenici	George Romanas	In Favor	Undecided
Sen. Durenberger	Tom Horner	In Favor	Undecided
Sen. Eagleton	Glenn Smith	Opposed	
Sen. East	Tom Bovard	In Favor	No
Sen. Exon	Bill Hoppner	In Favor	Undecided
Sen. Ford	Dave Leader	In Favor	Undecided
Sen. Garn	Joune Snow	In Favor	Undecided
Sen. Glenn	Dan Daugherty		
Sen. Goldwater	Terry Emerson	In Favor	Yes
Sen. Grassley	John Maxwell	In Favor	Undecided
Sen. Gorton	Mary Ann McGettigan	Opposed**	
Sen. Hart	Judie Beals	Opposed	
Sen. Hatch	Steve Markman	In Favor	Yes
Sen. Hatfield	Tom Getman	Opposed	
Sen. Hawkins	John Dedinski	In Favor	Yes
Sen. Heflin	Barry Bauman	In Favor	Undecided
Sen. Hecht	Royle Melton	In Favor	
Sen. Heinz	Richard Breyers	Undecided**	No
Sen. Helms	Tom Ashcraft	In Favor	
Sen. Hollings	Ashby Thieft	In Favor	
Sen. Huddleston	Roger LeMaster		
Sen. Humphrey	David Grey	In Favor	
Sen. Inouye	Patric Delion	Undecided	No
Sen. Jackson	Charlotte Tsoucalis	Undecided	No
Sen. Jepsen		In Favor	
Sen. Johnston	Susan Austin	In Favor	Undecided
Sen. Kassebaum	Elizabeth Lewis	Undecided*	
†Sen. Bentsen	Marina Weiso	In Favor	Undecided
†Sen. Biden	Greg Principato	Undecided**	

Senator	Assistant	Position	Co-sponsor
Sen. Kasten	Willy Lerkach	In Favor	Undecided
Sen. Kennedy	Robert Shum	Undecided	No
Sen. Lautenberg	Joy Silver		
Sen. Laxalt	Paul Holm	In Favor	Possible
Sen. Leahy	Ann Harkins	Opposed	
Sen. Levin	John Sheridan	Opposed	
Sen. Long	Lula Davis	Undecided*	No
Sen. Lugar	Lynn Daglian	In Favor	Undecided
Sen. Mathias	Mike Cooper	Opposed	
Sen. Matsunaga	Elma Henderson		
Sen. Mattingly	Woodie Woodward	In Favor	Undecided
Sen. McClure	Martha Solodky	In Favor	No
Sen. Melcher	Mary Gereau	Opposed**	
Sen. Metzenbaum	Cheryl Birdsall	Opposed	
Sen. Mitchell	Jeff Nathanson	Opposed	
Sen. Moynihan	Debbie Alfred	Opposed	
Sen. Murkowski	J.C. Artsinger	Undecided*	
Sen. Nickles	Laura Clay	In Favor	
Sen. Nunn	Irene Sanders	Undecided*	
Sen. Packwood	Peggy Walkers	Opposed	
Sen. Pell	Brad Penny	Opposed	
Sen. Percy	Cindy Oliver	Opposed**	
Sen. Pressler	Diane Swanson	In Favor	
Sen. Proxmire	Morton Schwartz	In Favor	No
Sen. Pryor	Nancy Dair	In Favor	Possible
Sen. Quayle	Jim Wolfe	In Favor	Yes
Sen. Randolph	Ned Massey	In Favor	No
Sen. Riegle	Cindy Jucinkoui		
Sen. Roth	Becky McDonald	In Favor	Undecided
Sen. Rudman	Tom Polgar	leaning Against**	
Sen. Sarbanes	Judy Davidson	Opposed	
Sen. Sasser	Rosemary	In Favor	Yes
Sen. Simpson	Paul Hartz	In Favor	Possible
Sen. Specter	Mary Westmorel	Undecided**	
Sen. Stafford	Mike Francis	In Favor	Undecided
Sen. Stennis	Jim Kendal	In Favor	Possible
Sen. Stevens	Maryann Simps	In Favor	Undecided
Sen. Thurmond	Eric Holtman	In Favor	Yes
Sen. Tower	Debra Harnsbu	In Favor	Undecided
Sen. Tribble		In Favor	
Sen. Tsongas	Brenda Wellbu	Opposed	
Sen. Wallop	Paul Cursey	Undecided*	
Sen. Warner	Travis Singe	In Favor	Undecided
Sen. Weicker	Getrey Baker	Opposed	
Sen. Wilson	Ira Goldman	In Favor	
Sen. Zorinsky	Dan Fuchs	In Favor	Undecided

50= In Favor

*= Likely vote yes (8)

58= probable Yes

**= Major Targets (12)

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Sen. Heflin	Barry Bauman	In Favor	Undecided
Sen. Hecht	Royle Melton	In Favor	
Sen. Heinz	Richard Breyers	Undecided**	No
Sen. Helms	Tom Ashcraft	In Favor	
Sen. Hollings	Ashby Thieft	In Favor	
Sen. Huddleston	Roger LeMaster		
Sen. Humphrey	David Grey	In Favor	
Sen. Inouye	Patric Delion	Undecided	No
Sen. Jackson	Charlotte Tsoucalis	Undecided	No
Sen. Jepsen		In Favor	
Sen. Johnston	Susan Austin	In Favor	Undecided
Sen. Kassebaum	Elizabeth Lewis	Undecided*	
†Sen. Bentsen	Marina Weiso	In Favor	Undecided
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Senator	Assistant	Position	Co-sponsor
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Sen. Lautenberg	Joy Silver		
Sen. Laxalt	Paul Holm	In Favor	Possible
Sen. Leahy	Ann Harkins	Opposed	
Sen. Levin	John Sheridan	Opposed	
Sen. Long	Lula Davis	Undecided*	No
Sen. Lugar	Lynn Daglian	In Favor	Undecided
Sen. Mathias	Mike Cooper	Opposed	
Sen. Matsunaga	Elma Henderson		
Sen. Mattingly	Woodie Woodward	In Favor	Undecided
Sen. McClure	Martha Solodky	In Favor	No
Sen. Melcher	Mary Gereau	Opposed**	
Sen. Metzenbaum	Cheryl Birdsall	Opposed	
Sen. Mitchell	Jeff Nathanson	Opposed	
Sen. Moynihan	Debbie Alfred	Opposed	
Sen. Murkowski	J.C. Artsinger	Undecided*	
Sen. Nickles	Laura Clay	In Favor	
Sen. Nunn	Irene Sanders	Undecided*	
Sen. Packwood	Peggy Walkers	Opposed	
Sen. Pell	Brad Penny	Opposed	
Sen. Percy	Cindy Oliver	Opposed***	
Sen. Pressler	Diane Swanson	In Favor	
Sen. Proxmire	Morton Schwartz	In Favor	No
Sen. Pryor	Nancy Dair	In Favor	Possible
Sen. Quayle	Jim Wolfe	In Favor	Yes
Sen. Randolph	Ned Massey	In Favor	No
Sen. Riegle	Cindy Jucinkouis		
Sen. Roth	Becky McDonald	In Favor	Undecided
Sen. Rudman	Tom Polgar	leaning Against**	
Sen. Sarbanes	Judy Davidson	Opposed	
Sen. Sasser	Rosemary	In Favor	Yes
Sen. Simpson	Paul Hartz	In Favor	Possible
Sen. Specter	Mary Westmoreland	Undecided**	
Sen. Stafford	Mike Francis	In Favor	Undecided
Sen. Stennis	Jim Kendal	In Favor	Possible
Sen. Stevens	Maryann Simpson	In Favor	Undecided
Sen. Thurmond	Eric Holtman	In Favor	Yes
Sen. Tower	Debra Harnsbarger	In Favor	Undecided
Sen. Tribble		In Favor	
Sen. Tsongas	Brenda Wellburn	Opposed	
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Sen. Wilson	Ira Goldman	In Favor	
Sen. Zorinsky	Dan Fuchs	In Favor	Undecided

50= In Favor

*= Likely vote yes (8)

58= probable Yes

**= Major Targets (12)

June 24, 1983

Hon. John P. East
Committee on the Judiciary
United States Senate
Washington, D.C. 20510

Re: Hatch Silent Prayer Amendment

Dear Senator East:

I do not regard this proposal favorably.

First of all, I do not believe that a mere "prayer amendment" is what is needful for the accommodation of religious liberty in public education. While I greatly doubt that public education today really can be made legally satisfactory to genuinely religious people, the minimum accommodation to religious freedom should be an amendment which, in effect, overrules the McCullum decision. Kindly see my article which appears in Free Congress' BLUE PRINT FOR JUDICIAL REFORM, pages 340-348.

If, however, a "prayer amendment" is sought, the Hatch Amendment is not the one which should be picked. If we're going to amend the Constitution to allow prayer, why not let it be aloud? Certainly, if children are to pray at all, they should be allowed to pray in normal - not covert - style. As to Section 2, I am not sure it is needed yet, since the Supreme Court has not yet barred such access. If Section 2 is utilized, there should be added, at the end: "including religious groups."

Thanks for all you are doing. My best to your dear wife.

Very truly yours,

William B. Ball

SOUTHERN BAPTIST CONVENTION

OFFICE OF THE PRESIDENT
JAMES T. DRAPER, JR.

FIRST BAPTIST CHURCH
P.O. BOX 400
EULESSA, TEXAS 76039

July 8, 1983

President Ronald Reagan
THE WHITE HOUSE
Washington, DC

Dear Mr. President:

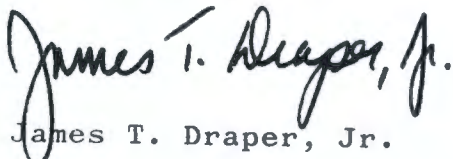
I regret that I could not meet with you, but am required to be at another meeting in the Midwest. I was privileged to meet with a group of Christian leaders today at the invitation of the Freedom Council. Your invitation came during our meeting this afternoon.

I strongly believe in the right of voluntary prayer in the public schools. I have traveled over 130,000 miles this past year. I have concluded that the overwhelming majority of our 14 million Southern Baptists favor voluntary prayer in the public schools. We are a theistic country. The Supreme Court has clearly ruled that such acknowledgment of our theistic faith in the public sector is our right by law. Voluntary prayer guarantees the same right to our children.

I have had some concerns regarding the proposed prayer amendment. I believe it must include clear language, disallowing any authority of the state to prescribe the content of such prayer. I urgently request that distinct language be employed by the proposed amendment to make this absolutely clear. If such changes are made, I would strongly support it.

May God bless you today and every day. You are constantly in our prayers.

In His love,


James T. Draper, Jr.

JTD/mn

LISTING OF ATTENDEES

July 12, 1983

- Dr. Ben ARMSTRONG,
Director
National Religious Broadcasters
- Mr. John BECKETT,
President
Intercessors of America
- Reverend Theodore CHELPON
Greek Orthodox Church
- Dr. Jerry FALWELL,
President
The Moral Majority
- Reverend Robert GRANT,
Chairman
Christian Voice
- Rabbi Menachem LUBINSKY
Agudath Israel of America
- Mrs. Connaught MARSHNER,
Chairman
National Pro-Family Coalition
- Mr. Edward McATEER,
President
Religious Roundtable
- Dr. Billy MELVIN,
Executive Director
National Association of Evangelicals
- Mr. Theodore PANTALEO,
Executive Director
Freedom Council
- Bishop J. O. PATTERSON
Presiding Bishop
Church of God in Christ
- Dr. Pat ROBERTSON,
President
Christian Broadcasting Network
- Mr. Grover REES,
Professor
University of Texas School of Law

Dr. Seymour SEIGEL,
Professor
Jewish Theological Seminary

Mr. Demos SHAKARIAN
Founder and President
Full Gospel Businessmen

Jimmy SWAGGERT
Jimmy Swaggert Ministries

Archbishop Joseph TAWIL
Roman Catholic, Melkite

Dr. Herbert TITUS,
Dean, School of Public Policy
CBN University

Dr. Morris VAAGNES,
President
International Lutheran Center for Church Renewal

Mr. Bob WEINER
Founder and Director
Maranatha Ministries

Bishop Thomas WELSH,
Presiding Bishop
Diocese of Allentown

Mr. Paul M. WEYRICH,
President
Free Congress Research and Education Foundation

Dr. Thomas ZIMMERMAN,
General Superintendent
Assembly of God

Mr. Donald H. Johnson
National Chairman
Assemblies of Our Lord Jesus Christ

THE WHITE HOUSE

WASHINGTON

May 6, 1982

**QUESTIONS AND ANSWERS ON THE PRESIDENT'S PROPOSED
VOLUNTARY SCHOOL PRAYER AMENDMENT**

Q) Will the amendment overrule, abolish, or modify the First Amendment to the Constitution?

A) No. The voluntary school prayer amendment will be consistent with the original purpose of the First Amendment, which was to enhance the opportunities of citizens to worship as they see fit. For 170 years after the adoption of the First Amendment, prayer was permitted in the public schools. In 1962, the Supreme Court held that prayer in the public schools violated the First Amendment provision forbidding an "establishment of religion".

Justice Potter Stewart, in a strong dissent from the Court's opinion, pointed out that the purpose of the Establishment Clause was to prevent the Federal Government from establishing an official religion. Justice Stewart pointed out that permitting school children to participate voluntarily in prayer is a far cry from designating a particular religion to which citizens must subscribe. He pointed out that the two Houses of Congress open their daily sessions with prayers, that our coins, our Pledge of Allegiance, and our National Anthem all reflect the truth that "we are a religious people whose institutions presuppose a Supreme Being." *Engel v. Vitale*, 370 U. S. 421 (1962) (Stewart, J., dissenting).

Q) How will the amendment guarantee that nobody will be coerced into participating in prayer or religious exercise?

A) The amendment will guarantee that no person shall be required by the United States or by any state to participate in prayer. Lower federal court decisions have suggested, for instance, that prayers by unofficial groups of students who congregate after class hours of their own volition are not really voluntary because other students might feel subtle pressure to join in the prayer. The amendment will reject such an approach.

Q) What is to prevent school districts from imposing particular religious doctrines on school children?

A) The amendment will rely on two factors to guard against the imposition of sectarian beliefs:

First, the American political tradition is one of respect for diversity and for freedom of religious expression. It would be wrong to assume that states and localities would seek to stifle diversity or to offend members of their communities who hold minority religious views. In fact, prior to 1962, local school authorities demonstrated a respect both for religion and diverse views about religion.

Second, the amendment will absolutely forbid public schools or other government agencies from requiring anyone to participate in any prayer or religious exercise. Anyone who is offended by the content of any prayer -- whether he is a member of a minority religious group, an atheist, or anyone else -- can simply refuse to participate; this constitutional right of refusal will be an absolute safeguard against the imposition of sectarian forms of worship.

The Lord's Prayer and the Ten Commandments are reflections of our Judaeo-Christian heritage that could not fairly be described as instruments for the imposition of narrow sectarian dogmas on school children. Indeed, any reference to a "personal" God who is more than a mere "life-force" might be "denominational" insofar as it reflected the general beliefs of Judaism and Christianity to the exclusion of those who reject the idea of a personal God.

Q) Will the amendment affect other public institutions besides public schools?

A) Yes but this provision would effect little or no change in present judicial interpretations of the First Amendment. As Justice Stewart pointed out in his dissent in Engel v. Vitale, prayer is an important part of our national heritage and of our daily community life. Prayer in public places other than schools -- in public parks, in prisons, in hospitals, in legislatures, in Presidential Inaugural Addresses -- has never been held to violate the Constitution. The United States Supreme Court begins all its sessions with reference to Almighty God. The amendment would reaffirm this interpretation, subject to the right of every individual to refuse to participate in prayer or religious exercise.

Q) Would the amendment have any intended effect on pending court actions against prayers in sessions of Congress and against the retention of chaplains in the armed services?

A) The amendment would reaffirm the constitutionality of prayers in Congress and of armed service chaplains.

Q) Will the amendment have any effect on the question of government aid to religious schools, or "tuition tax credits"?

A) No. Judges and constitutional scholars hold a wide range of opinions on the extent to which government may directly or indirectly aid religious institutions. The amendment will deal only with public institutions and would not affect the constitutional status of private institutions.

Q) Will the amendment require school boards or other government agencies to permit students to pray in school?

A) No. The amendment will simply remove any constitutional obstacle to voluntary prayer. If school boards decided that such prayers were a bad idea, they would be exactly as free to exclude prayer from the schools as they are now. But states and local school boards would also be free to permit voluntary prayer, a power that is now denied them.

Q) Will state governments or local school boards be free to compose their own prayers if this amendment is ratified?

A) Yes. 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 to pray, someone must have the power to determine the content of such prayers.

The amendment will accept the premise that communities are a more appropriate forum than federal courts for decisions about the content of school prayers. Of course, no student or any other individual will be required to participate in any prayer to which he objected for any reason.

Q) Why are you proposing a constitutional amendment rather than statutory changes to restore the right to prayer in schools and public institutions?

A) Legislative enactments will not be sufficient to overcome Supreme Court interpretations of constitutional provisions. Proposals to limit Supreme Court jurisdiction, even if constitutional, would not reverse existing Supreme Court decisions and would be inappropriate as a matter of policy.

Q) What is the status of support in the Congress and in the states for restoring voluntary school prayer?

A) A wealth of national poll data shows overwhelming public support for restoring voluntary school prayer. In the 97th Congress, there are now pending thirteen bills and nine proposed constitutional amendments designed to restore the opportunity for voluntary school prayer.

State legislatures have repeatedly tried to restore this right to their public school children.

March 30, 1982

Memo to Gary Bauer

From Grover Rees

Re: School Prayer Amendment

Nothing in this Constitution shall be construed to prohibit prayer in any school or in any other place or institution, whether public or private; provided that no person shall be required by the United States or by any of the several states to participate in any prayer or religious exercise.

After a survey of about fifty proposed constitutional amendments on the matter of school prayer, I have concluded that the above language has the best chance of achieving the desired effects while avoiding the major jurisprudential and political pitfalls that such an amendment might encounter. Here are some brief observations about the language:

(1) "Nothing in this constitution shall be construed." This formulation is that of the Eleventh Amendment. It has the advantage of not conceding that the decisions being overruled were ever correctly decided. The school prayer amendment is not an exception to the First Amendment; it is consistent with the thrust of that amendment, which (contrary to what might be suggested by a reading of modern decisions and commentaries) was designed to enhance rather than to diminish the opportunities for citizens to worship.

(2) "In any school or in any other institution, whether public or private." The amendment does go beyond public schools; it would also prohibit the courts from declaring unconstitutional any prayer in other public places, or in places or institutions

that receive government funds. There are no political or legal problems created by covering these other places and institutions, and stating the principle more generally will help to blunt the charge that this issue is too narrow and particular to deserve a constitutional amendment. (At the moment the courts hold that it is not unconstitutional to allow prayer on the Mall, and their decisions about religious exercises in private schools receiving government aid are confusing and perhaps conflicting.) This amendment, unlike some other proposed amendments, does not say anything about government aid to pervasively religious institutions; nor does it deal with coins, public documents, or any of the other matters in which official reliance on God has thus far been tolerated.

(3) It is important to note one other thing the amendment does not do: It does not require the states to permit prayer in public schools. The California Supreme Court might even decide that the "establishment of religion" language in the California Constitution prohibits prayer in California public schools, and this amendment would not preclude such a construction. It would be possible to do so by enacting an affirmative right to pray in public schools and other public places. I might personally favor such an amendment. But I'm afraid it would be far more controversial, and it would put us on the wrong rhetorical side of the federalism issue. It would also create problems about to what extent the states could regulate the times, places and manners of prayers students wanted to make in school.

(4) Note also that the amendment does not use the word "nondenominational." I see several problems with this word. First,

the courts might hold ~~that~~ the Lord's Prayer, or any other prayer identified with the Christian or Judaeo-Christian tradition, to be "denominational." The requirement of nondenominationality would be a fruitful litigating point for A.C.L.U. lawyers whose close reading would show the influence of Mormon theology on the prayers selected by Utah schools and of Catholic theology almost everywhere else. References to saints, to angels, to the afterlife, to specific attributes of God, or even references to a "personal God" who is more than just a life-force, might be held to be "denominational" insofar as they might offend Unitarians and like that there. I believe we can rely on two factors to ensure that this amendment will not result in sectarian indoctrination of schoolchildren: First, the voluntariness proviso, discussed below. Second, the political process and the fundamental respect of the American people for diversity and for the principle of freedom of worship. I should add that it is very important not to give opponents of the amendment the opportunity to argue that the language is unclear and that it would give rise to floods of litigation. The word "denominational" has these political drawbacks precisely because of the jurisprudential drawbacks described above. Attempts to limit the range of acceptable prayers also have the drawback of putting the federal government --- either the courts or the Congress that proposes the amendment--- into the business of writing prayers. Somebody, of course, has to be in this business, or at least in the business of selecting prayers; but principals and school boards will do a better job of choosing the prayers that are appropriate for their communities.

(5) "Provided that no person shall be required by the United

States to participate in any prayer

or religious exercise." I have chosen this proviso rather than the word "voluntary" because I think the latter too imprecise. The specific degree of voluntariness I have in mind is that any student who objects should be allowed to remain silent, to remain seated, and to think irreligious thoughts during the prayer if he so chooses. This was all the Supreme Court required in the flag-salute cases, and this ought to be enough constitutional protection from the effects, if any, of prayer. The Court might decide that a prayer is not "voluntary" if students are compelled by circumstances to listen to it, or that "voluntariness" is breached by a requirement that a student act affirmatively to exclude his own participation. Even the language I propose does not absolutely preclude these interpretations, but it is clearer than "voluntary," and it is less cumbersome than spelling out in the Constitution what I've said in the above paragraph. The legislative history --- the President's statement about the amendment, the Judiciary Committee reports, and so forth --- should make it absolutely clear that the proviso is satisfied so long as students are not forced over their objection to participate in worship. (Also it should be made clear that nobody is "required to participate in a religious exercise" when his tax dollars are used to support institutions where prayers take place. This is the usual rule on taxpayers' rights, so there's no need to have language in the amendment itself to this effect; but we should foreclose the possibility that the ACLU and the courts will vitiate the amendment, and a statement in a report accompanying the amendment will serve this purpose.)

(6) We should, of course, include a time limit for ratification.

it's much more elegant to put the time limit in the resolving clause rather than in the text of the amendment itself, where it will clutter up the Constitution after it's lost its usefulness. Despite arguments to the contrary made by proponents of the ERA extension, a time limit in the resolving clause is just as binding as a time limit in the text.

I'll try to submit a longer memorandum as soon as I can. I'll be available to answer any questions you may have at any time.

SOUTHERN BAPTIST CONVENTION

OFFICE OF THE PRESIDENT
JAMES T. DRAPER, JR.

FIRST BAPTIST CHURCH
P.O. BOX 400
EULESS, TEXAS 76039

July 8, 1983

President Ronald Reagan
THE WHITE HOUSE
Washington, DC

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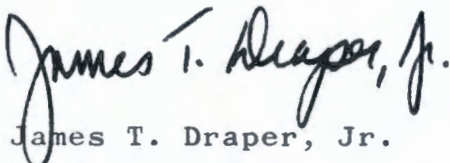
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May God bless you today and every day. You are constantly in our prayers.

In His love,


James T. Draper, Jr.

JTD/mn



United States Holocaust Memorial Council

Office of the
Director

July 13, 1983

*file
School Prayer*

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

Dear Morton:

Thank you for inviting me to the meeting at the White House yesterday. It was an honor and a pleasure to attend. I am sorry that the Hatch Act prevents me from doing more. But what can I do? Any suggestions?

I am enclosing a little piece which was published before I came to Washington. Therefore, I think it is "kosher" to use it, if you think you can.

With every good wish, I am

Very truly yours,

Seymour Siegel
Executive Director

Enclosure

SCHOOL PRAYERS — YES!

By SEYMOUR SIEGEL

THE HUMAN being is the only creature who prays. In prayer, we acknowledge our dependence on a Power greater than our own. We perfect our character; establish a relationship between heaven and earth. It is prayer that makes us human. In the words of a great teacher of modern Judaism: "Prayer may not save us. It can make us worthy to be saved." From a religious point of view it is inconceivable that education be considered complete without being taught how to pray. A man may master all of science, literature, and history, if he does not know how to establish a dialogue with God, if he has not learned how to revere life and life's Creator—he has not fully developed his humanity. An educational institution which neglects training in prayer has overlooked an indispensable aspect of human growth and development. It is because of this, that as far as I know, no educational system until relatively recent times did not include religious worship as part of its activities and curriculum.

In the United States most public events begin with prayer. The Senate and the House of Representatives began their deliberations this morning with prayer. Inaugurations, sessions of the Supreme Court, thanksgiving declarations, all invoke God's presence and ask for His guidance. President Reagan, in calling for the passage of the proposed amendment quoted the words of Benjamin Franklin to the Constitutional Convention:

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

It hardly seems logical that the very convention that was responsible for the Constitution would have viewed with favor the elimination of prayer from public schools when it ordained that its own sessions commence each day with a request for

Rabbi Siegel is Professor of Ethics and Theology at the Jewish Theological Seminary of America. This "Testimony" was given by him at a Hearing of the Senate Judiciary Committee on July 29, 1982. Rabbi Siegel's is a minority opinion in the Jewish community. While we do not support the "Political Right" with which Rabbi Siegel is associated, we share the view that non-denominational acknowledgment of "our dependence on a Power greater than our own" belongs in American classrooms.

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

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

THERE has been a long tradition of including some form of public prayer in the public schools ever since their inception. The most striking evidence of this is the fact that the Massachusetts Board of Education, headed by Horace Mann, removed sectarian instruction from the schools, but prescribed a program of "daily Bible readings, devotional exercises and the constant inculcation of the precepts of morality." Thus the very founder of the American public school system favored the inclusion of religious devotions into the curriculum of the institutions. For 170 years after the adoption of the First Amendment, prayer was permitted in the public schools.

In our own epoch, when we have given over to the public schools many functions that were once the province of home and other institutions, we cannot in good conscience see the schools as places

only for the imparting of information. Schools, where most children spend a good part of their day, are crucial in the formation of character as well as the inculcation of ideals, world views and moral values. There can be no education without the imparting of a more basic outlook on the nature of things. If any positive expression of religion is banned from the schools on the grounds of First Amendment guarantees, the public schools will become (as they already have become in many parts of our nation) proponents of a secular point of view. Just as nature abhors a vacuum, so the human soul cannot remain empty of spiritual values. If it is not nurtured by our traditional religious teachings, substitute faiths, formal and informal, will rush in. When people stop believing in *something*, observed G. K. Chesterton, it is not that they believe in *nothing*. It means that they believe in *anything*.

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

I am convinced by those constitutional scholars who affirm that the intention of the First Amendment to the Constitution was to forbid the establishment of one religion over the other. It did not intend to remove religion altogether from our public life.

Those of us who wish to make possible the re-introduction of religious devotions in public schools, if desired by the parents, realize that no great civilization can flourish unless it is built around a central idea—a core affirmation about life and the universe.

Martin Buber, perhaps the greatest Jewish thinker of our century, has written:

To recognize the nature of what we call a great civilization, we must consider the great historical civilizations. We shall see that each of them can be understood only as a life-system. In distinction to a thought system, which illuminates and elucidates the spheres of being from a central idea, a life-system is the real unit in which again and again the spheres of existence of a historical group build up around a supreme principle. Its fundamental character is always a religious and normative one; because it always implies an attachment of human life to the absolute. (*At the Turning*, p. 11)

The public school is the central educational institution of our civilization. It has the awesome responsibility of educating the next generation to

carry on the great ideas and structures of the American civilization. It cannot, at its peril and ours, neglect to articulate and promote "our supreme principle." I believe that the decisions of the Supreme Court barring religious expression has weakened our public schools as well as our culture. We have, therefore, no recourse except the amendment before us.

To summarize therefore, we believe that there can be no true education without religious nurture. The American political system acknowledges the importance of prayer in providing for it in our great national events. The education of children must include religious expression. This was acknowledged from the very beginnings of our history. The First Amendment bars the establishment of one particular religion, not the elimination from public expression of religion. We need a constitutional amendment to make possible the religious freedom available to the American people before the ill-advised decisions of the Supreme Court which prohibited voluntary prayer in the public schools. Therefore, the current proposed amendment should be supported.

What I have said is the view of many Jewish citizens. However, it would be misleading (and you will hear from others very soon) to deny that the majority of Jewish organizations oppose this Amendment. I believe these views to be misguided. They are based on the view that Jews, a small minority of the American people, will be coerced into participating in religious exercises in the framework of religious traditions they do not accept. Though there is some merit in this apprehension, I believe it is not enough to oppose the intent of the framers of this Amendment.

First of all, the proposed Amendment expressly eschews coercion of anyone to pray. If Jewish parents or atheist or Catholic parents do not wish to permit their children to join in school prayers, they are protected under this Amendment.

Secondly, the courts have decided to protect those students whose religious convictions make it impossible to recite the Pledge of Allegiance. We should and do respect such rights of conscience. We do not on that basis prohibit the recitation of the Pledge of Allegiance. We would hope that school boards around the country should be encouraged and assisted in formulating prayers which could be recited by the vast majority of the children. These kinds of prayers should be crafted so as to take into consideration the feelings and beliefs of Jewish schoolchildren as well as other minorities of the population. We should recognize

that the strengthening of the religious sentiment in our culture is of such great importance to all of us that the impossibility of some of us, because of reasons of conscience to participate, should not be used as a reason to deny to the others their opportunities to exercise their conscience. As the Supreme Court has stated: "We are a religious people whose institutions presuppose a Supreme Being." That, of course, applies to all of us: Protestants, Catholics and Jews. We should make every attempt to infuse our public institutions with religious sentiment which is common to our various traditions. If we cannot do so, we must realize that solutions will not satisfy everybody, but in a democratic society, the great Reinhold Niebuhr pointed out, we try to find provisional solutions to insoluble problems.

Forty years ago, a visitor to our country ob-

served the American system and wrote: "Men will more and more realize that there is no meaning in democracy if there is no meaning in anything, and there is no meaning in anything if the universe has not a center of significance and an authority that is the author of our rights. There is truth in every ancient fable, and there is here something of fancy that finds the symbol of the Republic in the bird that bore the bolts of Jove. Owls and bats may wander where they will in darkness and for them as for the skeptics, the universe may have no center . . . but it was far back in the land of legends, where instincts find their true images, that the cry went forth that freedom is an eagle, whose glory is gazing at the sun." What this Amendment attempts, is to make possible this continued gazing at the sun by our future citizens as they learn that which will enable them to carry on the traditions of American freedom.

DeLoxini

file
School
Prayer

PROPOSED CONSTITUTIONAL AMENDMENT RE RELIGION.

Nothing in this Constitution shall be construed to deny or abridge the free exercise of voluntary religious expression or the right of any government to facilitate the exercise of religion provided it is done in a nonpreferential manner and that the government does not adopt any specific religious doctrine or mode of worship as its own.

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Christian Voice

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Mr. Blackwell:

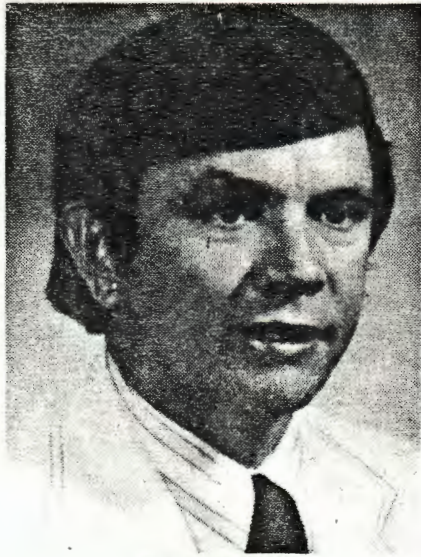
The enclosed was
mistakenly left out of the

5-12-83

memo from
Mr. Gary Jarmin.

my apologies,
Melanie Hoy

File: Schaezel
Prayer



CECIL TODD
...evangelist



AARON PATRICK
...sings his message

file

His message? Let prayers come back into schools

Evangelist Cecil Todd is bringing his "America for Jesus" crusade to the LaPorte Assembly of God Church, 1601 I St., Sunday at 10:45 a.m., and extends an invitation to the public.

The nationwide crusade, launched by the Revival Fires Ministry from Joplin, Missouri, of which Todd is founder and president, is enlisting the people's support to put prayer back into the public schools.

Appearing with Todd will be Aaron Patrick, an Elvis Presley impersonator, who has dedicated his talents to serving Christ through music. Patrick will be performing Presley songs with a Christian emphasis. The

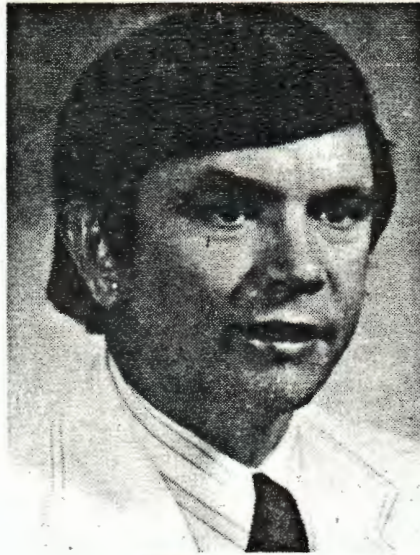
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"I don't want to force anyone to pray, but I do want the kids and teachers in our public schools to have the privilege to pray if they so desire," Todd said.

"It is time for Christians who favor the return of prayer to come out of their seats, onto their feet, and into the streets for our God and our country."



CECIL TODD
...evangelist



AARON PATRICK
...sings his message

His message? Let prayers come back into schools

Evangelist Cecil Todd is bringing his "America for Jesus" crusade to the LaPorte Assembly of God Church, 1601 I St., Sunday at 10:45 a.m., and extends an invitation to the public.

The nationwide crusade, launched by the Revival Fires Ministry from Joplin, Missouri, of which Todd is founder and president, is enlisting the people's support to put prayer back into the public schools.

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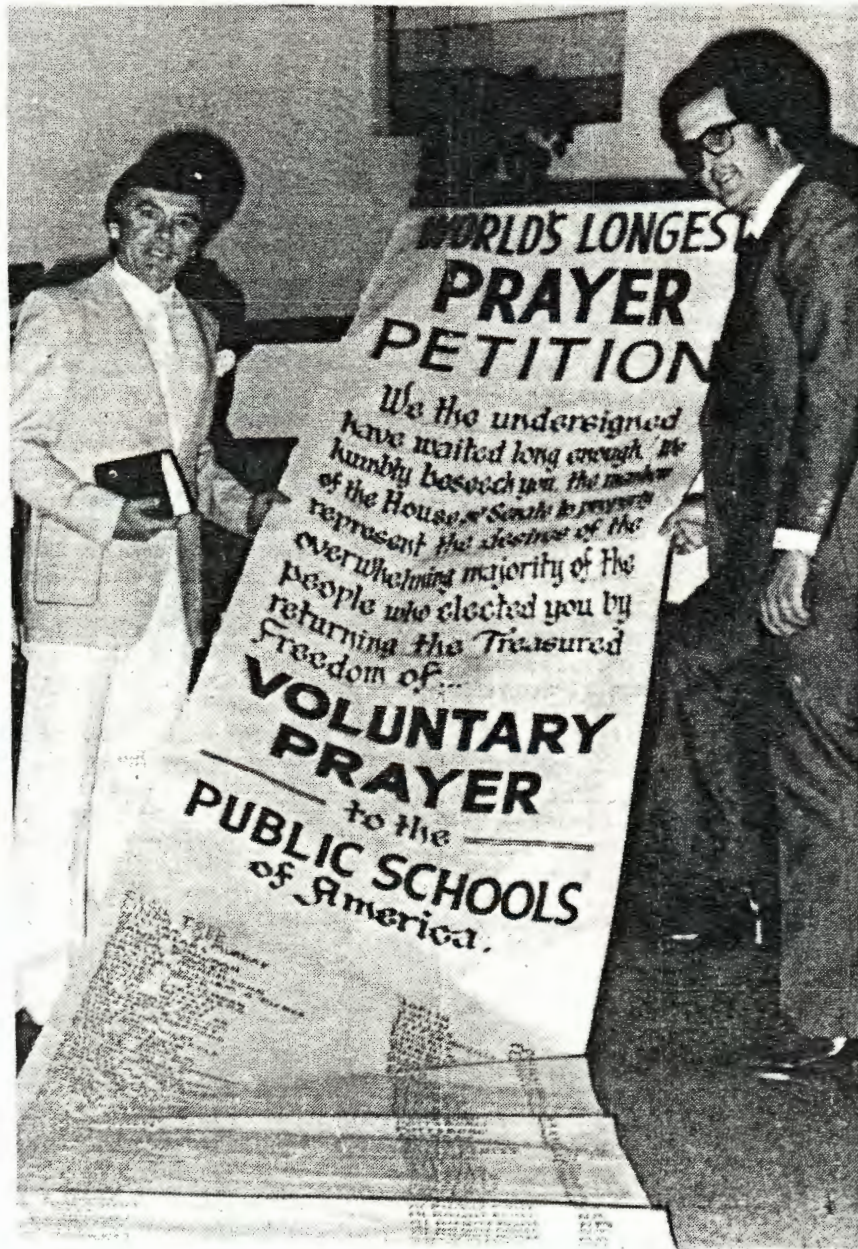
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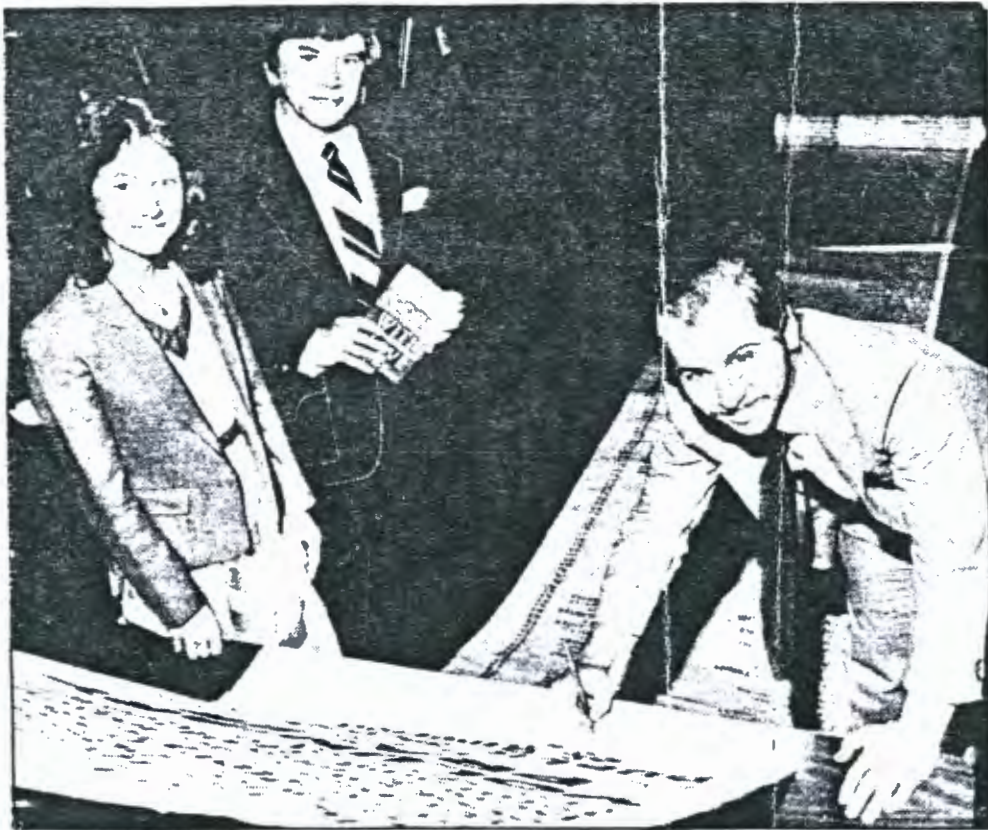
SPEARFISH S.D.

Wednesday, June 15, 1983, Queen City Mail, Page 18



Prayer Petition

Dr. Cecil Todd, left, displays a petition he will submit to congress in July asking that prayer be returned to schools. Dr. Todd has garnered some 75,000 names on the petition with the number one space reserved for President Reagan, who has indicated he will sign it. The petition covers the length of three football fields. Pictured with Dr. Todd is Pastor Gordon Hoefler of Calvary Temple.



—Dispatch photo by Fred Marzolph

The Rev. Rick McGough, right, pastor of New Life Fellowship, Assembly of God Church, Moline, signs a 1,000-foot petition calling for legislation that would allow voluntary prayer in public schools. At left are Linda and Cecil Todd of Joplin, Mo.

1,000-foot petition on tour

By BEVERLEY LINDBURG

Dispatch Writer

Like a mother-to-be, Cecil Todd has carried his 1,000-foot-long petition supporting voluntary prayer in public schools around the country for the past nine months.

And like a father, he has great hope for his offspring.

He hopes it will influence members of the U.S. House and Senate to vote in favor of restoring voluntary prayer in public schools.

"I feel it is tragic that the freest country in all the world is denying this freedom to our young people," Todd said Wednesday at a press conference held in the tropical lushness of the Holidome at the Holiday Inn, Moline.

"The courts have been listening to the minorities when this a democracy where the majority is supposed to rule," he said. "George Gallup says that up to 85 percent (of Americans) want prayer back in schools."

Todd, director of Revival Fires Ministry, Joplin, Mo., was in town Wednesday to lead a Faith and Freedom Rally at the New Life Fellowship, Assembly of God Church, Moline, and to gather more names for his petition.

TODD SAID HE has visited 25 states and collected 70,000 signatures since launching the petition drive nine months ago. He hopes to have 100,000 names affixed to the hefty rolled document when he presents it to legislators in Washington July 1.

The Rev. Rick McGough, pastor of New Life Fellowship, said 294 persons packed the church Wednesday night and about 200 signed the petition. "You have to be of voting age," he said.

The third name on the petition is that of William J. Murray, Todd pointed out, "the person whose name appeared on the suit" that resulted in the U.S. Supreme Court's 1963 ban on classroom prayer.

Murray's mother, Madalyn Murray O'Hair, actually filed the suit against the Baltimore School District on behalf of her son, that ended in the justices ruling 8-1 that reading the Bible and recitation of the Lord's Prayer in classrooms, under direction of the local school board, was unconstitutional.

TODD SAID HIS petition is a sequel to the 1 million individual petitions he forwarded to President Ronald Reagan a year ago asking for support of allowing prayers in public schools.

A short time after the petitions were delivered, said Todd, Reagan announced his support of classroom prayers.

"When I saw the success of that (drive), I realized the House and Senate needed to be jarred, too," said Todd, and he started the present drive.

Todd said the petition drive "is built around" his "America for Jesus Crusade," which will eventually target other issues like abortion and euthanasia.

"I feel like America has experienced a spiritual and moral breakdown," he said.

Todd said he and his wife Linda have also handed out Bibles during their signature-procuring tour. He estimated they have "given away a half-million Bibles to kids."

"I believe a Bible in their hands and a prayer on their lips will be two of the things that will turn around the schools," he said.

Evangelist urges Congress to allow prayer in school

The aisles were filled Sunday morning at LaPorte's Assembly of God Church, 1601 I St., as evangelist Cecil Todd called for a return to allow prayers in public schools.

The 2½ hour revival also included songs by born again Elvis Presley impersonator Aaron Patrick. Patrick, who has dedicated his life to Christ, offered personal testimony about his new found faith.

Todd said if the members of Congress represented the people like they are supposed to, students would be allowed to pray in school by September. According to a Gallup poll 85 percent of Americans want prayer returned to the classroom, he said.

"I just believe that school kids should have the privilege to start their day the same way the House and Senate does, with a prayer," Todd said. "This is the greatest country in the world. It's worth fighting for and it's worth praying for."

Church members and visitors signed Todd's petition to Congress asking for the return of prayer in public schools.

Todd plans to deliver the petition, with 100,000 signatures, sometime in July. He said 20,000 more names were needed to reach the goal.

The evangelist from Missouri is also handing out Bibles free to school

children following the President's proclamation making 1983 "The Year of the Bible." He has given away over 500,000 Bibles since the crusade began.

"This country was born on its knees with a Bible in its hand," he said, "America needs to pray."

Prayer petitions were already delivered by Todd to President Reagan three weeks before the President announced his support for an amendment to the Constitution which would allow prayer in the classroom.

Sunday's revival was part of Todd's "America for Jesus" crusade, which has already reached 35 different states and 55 different nations. The crusade left LaPorte Sunday afternoon on its way to Lafayette, Ind., and from there it will go to Dallas, Tex.

"If we seem a little bit tuckered out it's because we are. We rode straight from North Dakota like the Lord was riding with us and the devil was after us," Todd joked.

Todd is the president and founder of Revival Fires Ministry, in Joplin, Missouri, and holds a doctorate degree in Divinity. He is a member of the National Religious Broadcasters and chairman of the National Clean Up TV crusade. He has been the only speaker on the Revival Fires television program since it started 18 years ago.

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Monday, June 20, 1983

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LAPORTE HERALD-ARGUS

School Prayer

97TH CONGRESS
2D SESSION

H. J. RES. 493

Proposing an amendment to the Constitution of the United States.

IN THE HOUSE OF REPRESENTATIVES

MAY 25, 1982

Mr. KINDNESS (for himself, Mr. LOTT, and Mr. BEARD) introduced the following joint resolution; which was referred to the Committee on the Judiciary

JOINT RESOLUTION

Proposing an amendment to the Constitution of the United States.

1 *Resolved by the Senate and House of Representatives*
2 *of the United States of America in Congress assembled*
3 *(two-thirds of each House concurring therein), That the fol-*
4 *lowing article is hereby proposed as an amendment to the*
5 *Constitution of the United States, which shall be valid to all*
6 *intents and purposes as part of the Constitution if ratified by*
7 *the legislatures of three-fourths of the several States within*
8 *seven years from the date of its submission to the States by*
9 *the Congress:*

1 “ARTICLE —
2 “Nothing in this Constitution shall be construed to pro-
3 hibit individual or group prayer in public schools or other
4 public institutions. No person shall be required by the United
5 States or by any State to participate in prayer.”.

○



June 28, 1983

83-95

**New Trustee Opposes BJCPA
On School Prayer Amendment**

By Larry Chesser

WASHINGTON (BP)—In opposition to testimony presented by the Baptist Joint Committee on Public Affairs, a newly-elected Southern Baptist Convention representative to that agency has urged a Senate panel to pass President Reagan's proposed school prayer amendment.

In a letter to Senate Judiciary Committee chairman Strom Thurmond, R-S.C., North Carolina attorney Samuel T. Currin cited a 1982 SBC resolution supporting the Reagan prayer amendment as clear evidence "that Baptists favor a restoration of voluntary prayer to the public schools."

Thurmond's committee is considering two proposed constitutional amendments approved early in June by the Subcommittee on the Constitution. The Reagan proposal, S.J. Res 73, would allow state-written oral prayer in public schools. A substitute supported by Sen. Orrin G. Hatch, R-Utah, and other members of the subcommittee would permit "individual or group silent prayer and meditation" and provide "equal access to the use of public schools by all voluntary student groups."

Thurmond entered the Currin letter and a copy of the 1982 SBC resolution into the record after hearing testimony from BJCPA General Counsel John W. Baker urging the panel to reject both proposals.

Currin's letter quoted the 1982 resolution's erroneous declaration the Reagan amendment "does not constitute a call for government-written or government-mandated prayer." A printed White House explanation of the amendment's impact said the proposal would empower state and local officials to compose prayers to be used in public schools.

"If groups of people are to be permitted to pray, someone must have the power to determine the content of such prayers," the White House document stated.

In his testimony, Baker referred to the recent 1983 SBC resolution adopted in Pittsburgh which urged Baptists to "express their confidence in the United States Constitution, and particularly in the First Amendment, as adequate and sufficient guarantees to protect these freedoms (free exercise and no establishment of religion)."

Told by Baker the 1983 resolution rejected the previous year's position, Thurmond said, "I wonder just why they sent this letter then."

"Because that's an old resolution which agreed with Mr. Currin's position," Baker responded. "It's not the position which the Southern Baptist Convention took just two weeks ago."

Baker further reminded Thurmond, himself a Southern Baptist, "each Southern Baptist Convention meeting speaks for itself and (the 1982 resolution) was the expression of opinion of those people there at that time."

Earlier Baker told the committee the BJCPA opposes "any attempt to amend the First Amendment" and warned "amending the Constitution should be the last resort rather than a first resort."

"Neither the judicial nor the legislative processes have run their full course on the issues of a period of silence or equal access," Baker said.

-more-

"If the judicial processes as well as the ordinary legislative processes are allowed to run their course, the need which some Senators see for a constitutional amendment may well be removed," he added.

Baker's assessment of the Hatch substitute was underscored by an administration witness who urged the panel to stay with the Reagan amendment.

Deputy Attorney General Edward Schmults said the silent prayer and equal access issues of the Hatch amendment have not yet been finally decided by the Supreme Court and a constitutional amendment to deal with them "seems to be premature."

Schmults suggested legislation might accomplish the same goal as the Hatch substitute, a view also pushed by Sen. Mark O. Hatfield, R-Ore., who asked the committee to consider his equal access legislation rather than either of the constitutional amendments.

Hatfield, also a Southern Baptist, has introduced legislation (S. 815) to provide equal access for high school students to meet voluntarily for religious purposes.

Further action on the proposals is yet to be scheduled but a committee spokesman said it will "most probably" occur after the July 4 recess.



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JOANNE GOLDSMITH

PRESIDENT

NATIONAL ASSOCIATION OF STATE BOARDS OF EDUCATION

**Statement on a Proposed School Prayer Amendment
To the U.S. Constitution**

Senate Committee on the Judiciary.

June 27, 1983

On October 12-16, 1983
Meet Us In New Orleans To Celebrate NASBE's Silver Anniversary
MARKING 25 YEARS OF SERVICE TO STATE BOARD MEMBERS.

My name is Joanne Goldsmith. I am President of the National Association of State Boards of Education, which represents education policymaking bodies in nearly all states, U.S. Trust Territories and the District of Columbia. I wish to thank you, Mr. Chairman, for the opportunity to testify today.

I should make it clear at the outset that our association's general policy on the issue before us is that "it is inappropriate to allow government to organize, prescribe, or direct prayer in the public schools." The Constitutional amendment under consideration clearly would permit public schools to both organize and prescribe a time of prayer. It also would allow voluntary student groups to use school facilities predominantly for religious purposes.. We must, therefore, strongly oppose its adoption.

The issue, it should be remembered, is not whether any party is for or against religion. Our association deeply respects all religious faiths and the unquestioned right of individuals to follow their beliefs, whether in religious institutions, in their homes, or in their own private moments anywhere.

Nor is the question whether the prayer or meditation that would be permissible under the proposed amendment is spoken or silent. We appreciate the attempt to avoid a common argument in school prayer disputes: that spoken prayer by students of a majority religion would exert undue pressure on other students of minority faiths. But the language in Section 1 of the proposed amendment, we believe,

still violates the overriding issue at stake: that government shall not organize or prescribe a time for prayer in the public schools.

We need scarcely say that any individual student, whether somewhere in a school facility or on a park bench or elsewhere, may choose to engage in private, silent prayer. Our objection is to government organization and prescription of the moment.

We also oppose Section 2 of the proposed amendment to the Constitution. In this instance, our most fundamental objection is that it is unnecessary, and that it is unwise to clutter the Constitution with amendments on matters which are already being resolved satisfactorily by the courts.

There are circumstances, the lower courts have found, in which students who wish to meet in school facilities for religious discussion may do so. Last May, for example, the U.S. District Court for the Middle District of Pennsylvania held, in Bender v. Williamsport Area School District, that a "wholly student-initiated prayer club may meet during the activity period" established by the school.

The leading decision by the U.S. Supreme Court in this area, of course, is Widmar v. Vincent, a 1981 ruling in which the High Court held that a public university, the University of Missouri, improperly denied a student

religious group the use of school facilities.

The test in these and other cases is chiefly whether the school involved has established a true "open forum" by permitting a wide variety of groups to use facilities for extracurricular activities. In both these cases, the courts found that the schools had indeed done so, and that to deny use to a religious group was therefore discriminatory, especially since the benefit enjoyed by a religious group in such circumstances would be merely "incidental," as the Supreme Court stated in Widmar.

The courts have made it clear, in other words, that voluntary, student-initiated prayer groups using school facilities become suspect when such use is not incidental but dominant. Indeed, so far as we are aware, in every case in which the courts have rejected so-called neutral extracurricular use policy, they have done so because they found that they were adopted for the purpose, and had the effect, of advancing sectarian ends. We believe that this is a proper test, and one which has permitted use of school facilities by religious groups under appropriate circumstances.

The courts also have established other measures of appropriateness in this area: the age and impressionability of the students, the presence or absence of school personnel, the voluntary or involuntary nature of the religious activity. But the foremost test is whether such use is predominantly for religious purposes. We agree with these

standards and therefore oppose a policy, reflected in the proposed amendment, that would allow them to be violated.

I wish to thank you again, Mr. Chairman, for the opportunity to testify today. I know how sensitive the school prayer issue is, and I shall be happy to answer any questions you may have.