

Cross Appeals Nos. 02-1215 and 02-1267

IN THE

UNITED STATES COURT OF APPEALS

FOR THE FOURTH CIRCUIT

NEIL J. MELLEN and PAUL S. KNICK,
Plaintiffs-Appellees,

versus

JOSIAH BUNTING, III,
Defendant-Appellant.

**On Appeal From the United States District Court
for the Western District of Virginia**

**BRIEF OF AMICI COALITION OF AMERICAN
VETERANS, INC. and NAVAL AVIATION
FOUNDATION, INC.**

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FOUNDATION, INC.**

INTEREST OF THE AMICI

The Coalition of American Veterans, Inc. (“CAV”) and the Naval Aviation Foundation, Inc. (“NAF”) are non-profit corporations incorporated and existing under the laws of the Commonwealth of Virginia.

The Amici seek to uphold historic Virginia and American military standards, and to assure the maintenance of military combat readiness, thus insuring a strong Virginia militia and American national defense. Sadly, the glaring

weakness of our common defense is apparent to everyone. The issues involved in this action are of paramount importance to America's national security and to our armed forces, the Virginia militia, and the members of the CAV and NAF, since the resolution of this case will have a vital impact on centuries-old American and Virginian military standards, and could adversely affect national security and undermine America's "common defense," the preservation of which are the goals for which CAV and NAF were established. Therefore, CAV and NAF have tendered to the Court their brief to participate as amici curiae in these proceedings.

NAF is dedicated to the preservation, education, support, and advancement of historic American combat readiness and participation in the naval, aviation and military sciences. It is uniquely equipped to provide relevant information to the public concerning the role and history of American naval and military standards from the days of John Paul Jones, and the adverse effects of undermining virtue, honor, and patriotism in the American armed forces. The members of the Board include a former Chairman of the Joint Chiefs of Staff, Admiral Thomas J. Moorer, and other distinguished flag officers who are also graduates of the United States Naval Academy.

Pursuant to Rule 42, F.R.A.P., Amici have received the consent of the Attorney General of the Commonwealth of Virginia to the filing of an amicus curiae brief and understand that Rebecca Glenberg, Esq., Jane Glenn, Esq., and Brian Jones, Esq., counsel for Plaintiffs/Appellees, have no objection to the filing of this amicus brief.

INTRODUCTION



General George C. Marshall
*I look upon the spiritual life of the soldier as even more important than his physical equipment . . . the soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his commander and his country in the end. It's morale, and I mean morale, which wins the victory in the ultimate, and that type of morale can only come out of the religious fervor in his soul. I count heavily on that type of man and that kind of Army.*¹

*I look upon the spiritual life of the soldier as even more important than his physical equipment . . . the soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his commander and his country in the end. It's morale, and I mean morale, which wins the victory in the ultimate, and that type of morale can only come out of the religious fervor in his soul. I count heavily on that type of man and that kind of Army.*¹

Public and private prayer is primary to the Armed Forces, particularly in dealing with the human aspects of war, a time of “national peril,” for which every cadet at Virginia Military Institute is prepared, according to its mission.² Beyond the rigorous physical, mental, and tactical preparations, VMI cadets, just as Soldiers, Sailors, Airmen and Marines, face intangibles: danger, fear, exhaustion, deprivation, etc. VMI cadets, in the fashion of military leaders, throughout American history, petition the favor of Almighty God at the supper prayer, for the nation, family, and personal need.

¹ Joint Pub 1-05. Religious Ministry Support for Joint Operations. Joint Chiefs of Staff. 26 August 1996, p. II-3. General Marshall graduated from VMI and later served as Secretary of State and Defense.

² The 2002 *Bullet*, the “Rat Bible.”

The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.

Recorded in the Orderly Book of General George Washington, July 9, 1776.³

Our country was founded by great and wise people who were fluent in the language of humility, praise and petition. Throughout our history, in danger and division, we have always turned to prayer. And our country has been delivered from many serious evils and wrongs because of that prayer.

Remarks of President George W. Bush, at National Day of Prayer, May 3, 2001.⁴

The decision of the court below ignores the crucial and sharp legal and constitutional differences between a military institute and a civilian college. The lower court, therefore, erroneously failed to apply the deferential standard shown to military regulations under the historic doctrine of “military necessity.” Additionally, the Plaintiffs have mistaken their remedy; their only remedy is to seek accommodation or exclusion due to “conscientious objection” on their part. Consequently, the holding of that court must be reversed, and the case remanded with directions that it dismiss the action.

³ Jared Sparks, *The Writings of George Washington*, Vol. XII. Boston: Ferdinand Andrews, Publisher, 1838, at 401.

⁴ White House News Release, Office of the Press Secretary, at www.whitehouse.gov.

ARGUMENT

I. THE DISTRICT COURT APPLIED AN INCORRECT STANDARD.

A. VMI is First and Foremost Historically, a Military Institute, and Part of Virginia's Militia and America's National Defense Establishment.

In its opinion, the court below utilized the standard appropriate to public civilian colleges set out by the United States Supreme Court in *Lemon v. Kurtzman*, 403 U.S. 602 (1971). In other words, the district court treated this case as one involving the application of the Religion Clause of the First Amendment in the context of a civilian public college or university. However, as shown below, Virginia Military Institute (hereafter "VMI") is, and always has been, a military institute. Its mission historically is the preparation of young men, as "citizen soldiers" for service in the Virginia Militia and the Armed Forces of the United States; even today, all cadets receive ROTC training and 40% of the graduates from an average class enter the United States Armed Forces as commissioned officers.

This important military case, therefore, is governed, not by *Lemon v. Kurtzman*, but by the historic doctrine of "military necessity." *Goldman v. Weinberger*, 476 U.S. 503 (1986). The Institute's practice of mealtime prayer is a valid exercise of authority by the military over its own personnel; it restricts the First Amendment religious interest only to the extent necessary to vindicate a crucial and legitimate military requirement. The lower court's holding makes constitutionally suspect any public prayer or petition for God's protection by the military, during the present "War on Terror." America has, since the Mayflower Compact in 1620 and our founding as a nation in 1776, been officially and publicly referred to as "One Nation Under God," whose official national motto is "In God We Trust." However, for more than fifty years, many influential groups,

organizations, and individuals have pushed a consistent political agenda, often in the federal courts, to undermine and remove any official and public prayers and other recognition of God and America's dependence upon His Divine Providence which reveals the true nature of our country found in tens of thousands of official acts of our political leaders at every level of government.

Amici know that this approach fails to accord proper weight to the voluntary life and death commitment and responsibilities of each cadet who volunteered for duty, honor and country under the historic necessity of uniformity and subordination required by the Virginia Militia and of the American Armed Services throughout our history of war and peace.

Throughout the course of this litigation, Plaintiffs have been unwilling to acknowledge that their claim arises in the special context of a challenge to the military's authority over the conduct of its members. Virtually all of the Plaintiffs' arguments have been premised on the contention that the Court should analyze their claim under the standards enunciated in *Lemon v. Kurtzman* and its progeny. But these civilian precedents have no applicability in the military context.

Courts have held that certain military decisions are totally unreviewable. See, *Khalsa v. Weinberger*, 769 F.2d 1411 (9th Cir. 1985) (dismissing Sikh's challenge to uniform regulations as unreviewable, noting that seven other circuits had adopted the test for nonreviewability of certain military decisions first articulated in *Mindez v. Seaman*, 453 F.2d 197 (5th Cir. 1971)); see also, Folk, *Military Appearance Requirements and Free Exercise of Religion*, 98 MIL. L. REV. 53, 75-76 & 142-147 (1982) (discussing nonreviewability of certain military decisions).

However, assuming *arguendo* that the decision to conduct a supper prayer is not totally unreviewable, then judicial review of constitutional challenges to such military

regulations is *sui generis*. The supreme Court has consistently recognized that military interests in discipline and morale are of paramount national importance and that activities which are likely to have adverse effects on those interests may be regulated, even though the same activities, when engaged in by civilians, would be entitled to constitutional protection. *Brown v. Glines*, 444 U.S. 348, 354-57 (1980); *Parker v. Levy*, 417 U.S. 733, 758 (1974).

The reason that military personnel lack the same degree of constitutional protection afforded to civilians is a direct consequence of the fundamental distinctions between military and civilian society. “While the members of the military are not excluded from the protection granted by the First Amendment, the different character of the military community and of the military mission requires a different application of those protections.”⁵

Moreover, the divergence between military and civilian society is greatest in areas relating to the panoply of First Amendment rights that guarantee citizens the liberties essential to a self-governing people. Unlike civilian society, a “military organization is not constructed along democratic lines and military activities cannot be governed by democratic procedures . . . [M]ilitary decisions cannot be made by vote of the interested participants.” *Greer v. Spock*, 424 U.S. 828, 843-844 (1976) (Powell, J., concurring, quoting EMERSON, *The System of Freedom of Expression* 57 (1970)). To the contrary, soldiers are expected to obey the directives of their superiors without question or hesitation,

⁵ *Parker v. Levy*, 417 U.S. at 758; accord *Rostker v. Goldberg*, 453 U.S. 57, 67 (1981) (Due Process Clause “tests and limitations . . . may differ because of the military context.”); Hirschborn, *The Separate Community: Military Uniqueness and Servicemen’s Constitutional Rights*, 62 N.C. L. REV. 177, 201 (1984) (“[A]s a matter of observation and history, the armed forces are a distinct subculture in which the individual is subordinated to the organization in a manner unlike any other government activity”).

even when those orders may severely compromise a soldier's personal safety or comfort. As the Court stated in *In re Grimley*, 137 U.S. 147 (1890):

An army is not a deliberative body . . . Its law is that of obedience. No question can be left open as to the right to command in the officer, or the duty of obedience in the soldier.

137 U.S. at 153.

Unswerving obedience in extreme circumstances arises not from rational discussion and conviction, but from discipline: “[The accomplishment of the military mission implies] the fundamental necessity for obedience, and the consequent necessity for imposition of discipline.” *Parker v. Levy*, 417 U.S. at 758. Without this discipline, an effective military organization could not be maintained, and the existence of other civil liberties, and the State itself, could be jeopardized. For these reasons, the Court has recognized that the full ambit of constitutional protections is not compatible with the maintenance of a military organization, and that the special requirements of the military “may render permissible within the military that which would be constitutionally impermissible outside it.” *Ibid*; see generally, *Hirschborn*, *supra*, 62 N.C. L. REV. at 177.

The High Court has expressly disavowed the utility of employing labels for the standards it applies in cases of this sort. Therefore, it is clear that the Plaintiffs' reliance on concepts such as “strict scrutiny” and “compelling governmental interest” has no bearing in the military context. However, the “rational basis” test most closely describes the Court's approach in practice. Cases considered by the Court include the military's criminal punishment (three years at hard labor) of an officer's spoken protest of the Vietnam War on the ground that the speech was “conduct unbecoming of an officer” (*Parker v. Levy*); the military's ban of political speech from military bases (*Greer v. Spock*); and the military's imposition of prior restraints on peti-

tions to Congressmen in the interest of maintaining order and discipline (*Brown v. Glines*). None will doubt that civilian society may not be so regulated. Yet in each of these cases, the military regulations were upheld without any judicial “balancing of interests” or “strict scrutiny” of the asserted military interests.

Brown v. Glines most clearly exhibits the nature of this unique standard of review. There, Air Force regulations at issue forbade the circulation of petitions by soldiers on a military base without approval of the base commander, who was authorized to suppress the distribution of material that he judged would endanger the “loyalty, discipline, or morale of members of the Armed Forces.” 444 U.S. at 350. The regulation had been enforced against a soldier who had solicited signatures on petitions to congressmen, complaining about the Air Force’s grooming standards. The court of appeals invalidated the regulation on the ground that it was overbroad and allowed commanders to suppress “virtually all controversial written material.” 444 U.S. at 353.

The high Court reversed. Although prior restraints on civilian speech may be justified only by the most certain evidence of immediate peril to the nation (*see, e.g., New York Times Co. v. United States*, 403 U.S. 713 (1971)), the Court in *Glines* engaged in no balancing, no weighing of interests. To the contrary, the Court recognized that “[l]oyalty, morale, and discipline are essential attributes of all military service,” and held simply that “[s]peech *likely to interfere* with these vital prerequisites for military effectiveness therefore can be excluded from a military base.” 444 U.S. at 357, n. 14 354 (emphasis added). The only caveat added by the Court was that the regulation of such expression must “restrict speech no more than is *reasonably necessary* to protect the substantial governmental interest.” *Id.* at 355 (emphasis added).

Thus, rights that are fundamental in civilian society may be curtailed in the military if their exercise is “likely

to interfere” with the maintenance of good order or the instilling of discipline in military personnel. Plaintiffs’ claims must be evaluated in the light of this unique standard.

Not only are civilian precedents used to evaluate Free Exercise claims inapplicable because of the special nature of the military, but, in addition, the court must afford a significantly heightened degree of deference to professional military judgments concerning the need for a particular regulation promulgated to establish and maintain a disciplined and well-ordered military force. As the Court recently noted in *Chappell v. Wallace*, 462 U.S. 296, 301 (1983), the character of this deference was “summed up” in *Orloff v. Willoughby*, 345 U.S. 83 (1953):

Judges are not given the task of running the Army . . . The military constitutes a specialized community governed by a separate discipline from that of the civilian. Orderly government requires that the judiciary be as scrupulous not to interfere with the legitimate Army matters as the Army must be scrupulous not to intervene in judicial matters.

343 U.S. at 93-94.

This extraordinary deference is rooted partly in the express constitutional commitment of the governance of the nation’s Armed Forces to the President and Congress, U.S. Const., Art. I § 8, and Art. II, § 2, Cl. 1.⁶

⁶ Judicial deference to military judgments seems particularly appropriate in light of the Framers’ deliberate consideration of where best to repose civilian authority over the military. See, e.g., *The Federalist No. 26*, at 168 (A. Hamilton). See also, *Rostker v. Goldbert*, 453 U.S. at 70-71 (“[I]t is the primary business of armies and navies to fight or be ready to fight wars should the occasion arise. The responsibility for determining how best our Armed Forces shall attend to that business rests with Congress . . . and with the President.”).

In sum, this case involves judgments made by military professionals concerning the training of military personnel. It is the judgment of those military professionals that the supper prayer will help instill the discipline, morale and *esprit de corps* essential to the accomplishment of training soldiers which is, as Judge Corcoran observed, “perhaps in the long run the most important military activity of the United States” *Anderson v. Laird*, 316 F.Supp. 1081, 1085 (D.D.C. 1970). These professional judgments are illustrated by the writings of thirty-three senior uniformed military authorities, whose prayers and commentary about prayer are provided in Section I of the Addendum. Additional military precedents for prayer are found in Section III.

As the long history and present adverse training system of the Institute demonstrate, it is accurate for the Court to treat VMI as forming an essential part of Virginia’s Militia and the national defense establishment. VMI was founded November 11, 1839. Throughout its long history, VMI has been led by distinguished senior military officers



George C. Marshall

Cadet First Captain
General of the Army
Secretary of Defense
Secretary of State

Winner of the Nobel Peace Prize

and has produced many extraordinary military leaders. The spirit of VMI revolves around the Battle of New Market, and two men, General Thomas Jonathan “Stonewall” Jackson (who served on the VMI faculty from 1851 to 1861) and VMI’s most famous alumnus, George C. Marshall, who attained the status of First Captain at VMI, became Army Chief of Staff during WWII, General of the Army, Secretary of Defense, and in 1953, he was awarded the Nobel Peace Prize.

General George S. Patton of World War II fame spent a year at VMI as did General Lewis B. “Chesty” Puller, USMC, the only marine to win 5 Navy Crosses and a Distinguished Service Cross. VMI graduates have served their country in every American war since the Institute’s founding, including the Mexican War, Desert Storm, and the present “War on Terrorism.” (VMI Catalogue, 2000-2001, 4-5). There are five VMI Medal of Honor winners.

The distinctive military character of VMI is shown in the following quotation from an historical treatise describing the Virginia legislature’s establishment of the Institute:

. . . Governor Campbell appointed a new board and directed it to assemble on May 18 . . . Thereupon he was informed that the name “Virginia Military Institute” had been agreed upon as appropriate - “Virginia” implying a state institution; “Military,” its characteristic feature; and “Institute,” something different from either college or “university” . . . In face of all this, it is utterly futile to assume today that the Institute was designed to compete with the existing colleges in the state rather than to meet the existing special military need. . . the VMI bill was transferred from the Committee of Schools and Colleges to the Committee of Military Laws of which Colonel Dorman was the chairman. Soon he introduced the new bill that was enacted into law on March 29, 1839.

JENNINGS C. WISE, *SUNRISE OF THE VIRGINIA MILITARY INSTITUTE AS A SCHOOL OF ARMS: SPAWN OF THE CINCINNATI*, at 314-15 (1958).

Seldom did a small victory have so large an effect.

Douglas Southall Freeman



The Battle of New Market
May 15, 1864

Furthermore, VMI (unique among this nation's military colleges and academies) has sent its cadets, as a battalion, into battle. At the Battle of New Market, on May 15, 1864, Confederate General John C. Breckinridge ordered the VMI corps of cadets into battle against Union forces, to fight side by side with regular troops. Ten cadets were killed, and forty-seven wounded; however, the battle was won. For this reason, a battle streamer still flies above the VMI colors, an honor unique among U.S. institutions of higher learning.⁷ In *The Military History of VMI*,

⁷ "The crux of all VMI history, of course, is New Market - the battle, the legend, the town, the ritual. A cadet is reminded of New Market every day he is on Post when he walks by the somber figure of *Virginia Mourning Her Dead* and the graves, beneath the statue, of six of the ten VMI cadets killed in that battle." GEOFFREY EDGEWORTH, *THE INSTITUTE: VIRGINIA MILITARY INSTITUTE* 164 (1997).

Jennings C. Wise records a cadet's description of the scene moments before committing the cadets to combat:

Before the command to march was given, a thing occurred which left a deep impression upon us all - a thing which even now may be solace to those whose boys died so gloriously that day. In the gloom of the night, Captain Frank Preston, neither afraid nor ashamed to pray, sent up an appeal to God for His protection of our little band; it was an humble, earnest petition that sunk into the heart of every hearer. Few were the dry eyes, little the frivolity, when he had ceased to speak of home, of father, of mother, of country, of victory and defeat, of life, of death, of eternity. Captain Preston had been an officer in Stonewall Jackson's command; had lost an arm at Winchester; was on the retired list; and was sub-professor of Latin, and tactical officer of B Company; those who, a few hours later, saw him commanding his company in the thickest of the fight, his already empty sleeve attesting that he was no stranger to the perilous edge of battle, realized fully the beauty of the lines which tell that "the bravest are the tenderest, the loving are the daring."

JENNING C. WISE, *MILITARY HISTORY OF VMI FROM 1839 TO 1865* (1915) at 300-01.

The volumes of VMI history confirm its existence, not merely as another civilian university, but as a military institution, as evidenced by its academic and physical rigor, restrictions, daily formations, uniforms, and subordination to authority, and its cadets having fought and fallen honorably on the field of battle.

This military tradition continues at VMI today. As described in the trial court's opinion, the training and atmosphere is much more akin to that of military life than that enjoyed at universities across this land. 181 F.Supp.2d at 622 (describing the experience as one "more restrictive

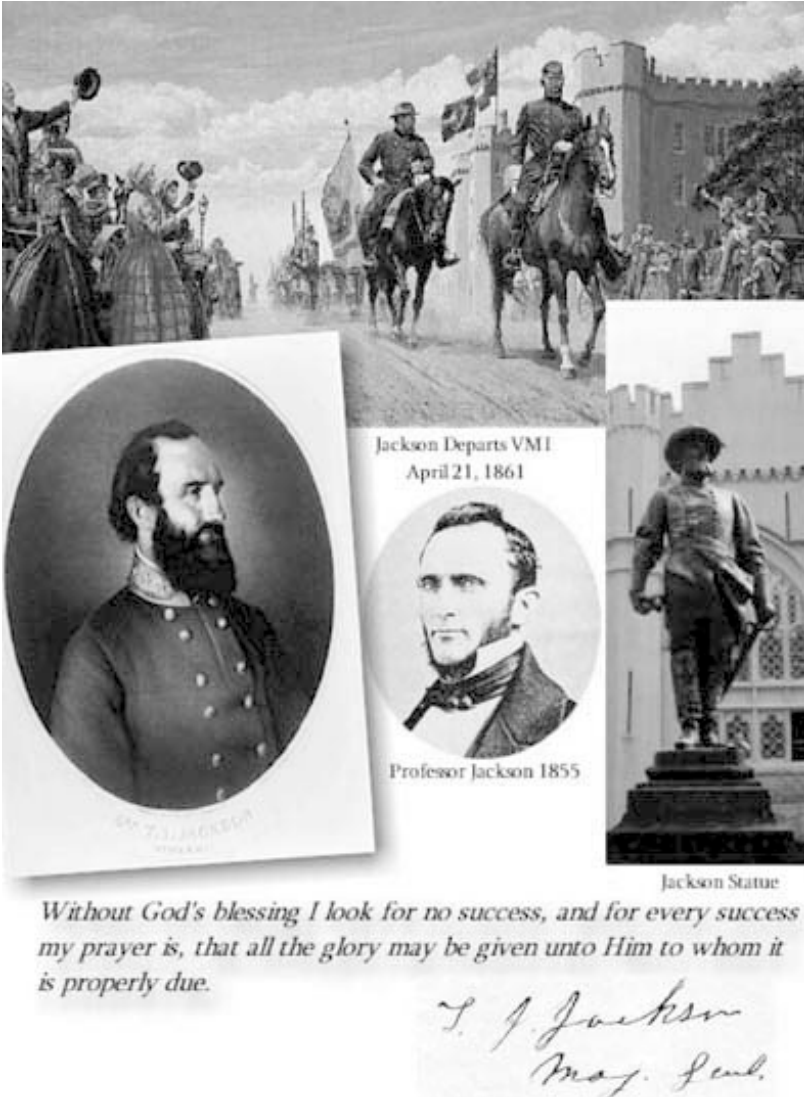
and more austere than the regular military”). All students are members of the Corps of Cadets and all participate in officer training programs associated with the Army, Navy, Marine or Air Force ROTC. Cadet life at VMI is communal; all students live in barracks, march to meals, eat together in a mess hall, and wear uniforms. Cadets are limited in what items they can keep in their rooms, and their absences from the Institute are limited (VMI Catalogue, 2000 - 2001, 25). Cadets are appointed to non-commissioned or commissioned cadet rank, and a large share of the leadership and administration of the Corps of Cadets is handled by these cadet officers and their staff (*Id.*, at 24). The cadets constitute a military corps, a part of the Virginia Militia, under provisions of the Code of Virginia, § 23-109.⁸ This austere program is clearly that of the military, rather than a civilian, institute.

There is no right to military service of any kind. It is a voluntary duty requiring great sacrifice and the risk of death and bodily injury. It is obvious that students at VMI do not enjoy the liberties granted students at civilian universities. In fact, the trial court posits the military emphasis of VMI as a reason for enjoining the reciting of mealtime prayers, based on the “coercive” nature of the VMI military experience. 181 F.Supp.2d at 635-36.

B. The Court Below Should Have Applied the Doctrine of “Military Necessity.”

The trial court, having erred in failing to consider VMI as comprising part of the Virginia Militia and the United States Armed Forces, further failed to apply the great deference shown by the courts to military regulations, based on the doctrine of “military necessity.”

⁸ “The cadets shall be a military corps under the command of the superintendent, and constitute the guard of the Institute.”



In *Chappell v. Wallace*, 462 U.S. 296 (1983), the supreme Court stated that: “centuries of experience have developed a hierarchical structure of discipline and obedience to command, unique in its application to the military establishment and wholly different from civilian patterns.

Civilian courts must, at the very least, hesitate long before entertaining a suit which asks the court to tamper . . .” 462 U.S. 296, 300 (1983). Courts have consistently deferred to the judgment of the military leadership in cases regarding military personnel. The courts have recognized the unique and special nature and expertise of military authorities in such matters, and the necessity for the Armed Forces to maintain good order, discipline and combat effectiveness. The entire military, including its own separate judicial system, is constructed with these considerations in mind. The weight of supreme Court precedent has confirmed the federal courts’ respect for the military’s special mission and their deference to the judgment of military leaders.

The U.S. supreme Court clearly reaffirmed the doctrine of “military necessity” in the 1986 case of *Goldman v. Weinberger*, 476 U.S. 503 (1986). In that case the plaintiff, an Orthodox Jew and ordained rabbi, was ordered not to wear a yarmulke while on duty in the Air Force, whose regulations forbid the wearing of headgear indoors, with limited exceptions for safety. The supreme Court upheld the military’s case, finding that the military’s determination of a need for uniformity justified the restriction of First Amendment freedom. No better synopsis of the doctrine of military necessity can be found than Justice Rehnquist’s brief majority opinion in *Goldman v. Weinberger*, 475 U.S. 503 (1986):

. . . we have repeatedly held that “the military is by necessity a specialized society from civilian society.” *Parker v. Levy*, 417 U.S. 733, 743 (1974). See also, *Chappell v. Wallace*, 462 U.S. 296, 300 (1983); *Schlesinger v. Councilman*, 420 U.S. 738, 757 (1975); *Orloff v. Willoughby*, 345 U.S. 83, 94 (1953). “[T]he military must insist upon a respect for duty and discipline without counterpart in civilian life.” *Schlesinger v. Councilman*, *supra*, at 757, in order to prepare for

and perform its vital role. *See also, Brown v. Glines*, 444 U.S. 348, 354 (1980).

Our review of military regulations challenged on First Amendment grounds is far more deferential than constitutional review of similar laws or regulations designed for civilian society. The military need not encourage debate or tolerate protest to the extent that such tolerance is required of the civilian state by the First Amendment; to accomplish its mission the military must foster instinctive obedience, unity, commitment, and *esprit de corps*. *See, e.g., Chappell v. Councilman, supra*, at 300. *Greer v. Spock*, 424 U.S. 828, 843-44 (1976)(Powell, J. concurring); *Parker v. Levy, supra*, at 744. The essence of military service “is the subordination of the desires and interests of the individuals to the needs of the service.” *Orloff v. Willoughby, supra*, at 92.

These aspects of military life do not, of course, render entirely nugatory in the military context the guarantees of the First Amendment. *See, e.g., Chappell v. Wallace, supra*, at 304. But “within the military community there is simply not the same [individual] autonomy as there is in the larger civilian community.” *Parker v. Levy, supra*, at 751. In the context of the present case, when evaluating whether military needs justify a particular restriction on religiously motivated conduct, courts must give great deference to the professional judgment of military authorities concerning the relative importance of a particular military interest. *See, Chappell v. Wallace, supra*, at 305, quoting Warren, *The Bill of Rights and The Military*, 37 N.Y.U. L. REV. 181, 187 (1962), but the military authorities have been charged by the Executive and Legislative Branches with carrying out our Nation’s military policy. [J]udicial deference . . . is at its apogee when legislative action under the congressional authority to raise and support armies and make rules and regulations for their governance is challenged.” *Rostker v. Goldberg*, 453 U.S. 57, 70 (1981).

475 U.S. at 506-508.⁹

In reading this passage at the present hour of national military peril and crisis, the amount of precedent cited, its recentness, and the explicitness of the holdings, are overwhelming. The courts are not dealing with uncharted territory or dim “penumbra” on this issue, but rather with clearly established and long-standing legal precedent. Indeed, there are few other constitutional doctrines so firmly established.

Perhaps the most striking aspect of the *Goldman* opinion is that the Court relied upon the *mere perception* of military judgment that a certain practice hinders or aids the military’s ability to accomplish its mission. The Court required no proof; no scientific studies, no historical examples, and no exhaustive argument. Even expert testimony, proffered in opposition, was not enough to contradict senior military authorities’ “considered professional judgment.”

In reviewing military decisions, civilian courts “must accommodate the demands of individual rights and the social order in a context which is far removed from” those encountered in civil litigation. *Noyd v. Bond*, 395 U.S. 683, 694 (1969). The supreme Court has recognized that in that context “the rights of men in the armed forces must perforce be conditioned to meet certain overriding demands of discipline and duty.” *Burns v. Wilson*, 346 U.S. 137, 140

⁹ The wide variety of military restrictions upheld and cited in the excerpt from *Goldman* above should be noted: prohibiting circulation of petitions to members of Congress (*Brown v. Glines*); refusal to commission a physician who refused to deny he had been a member of the Communist Party (*Orloff v. Willoughby*); and exemption of women from registration with Selective Service (*Rostker v. Goldberg*). All of these restrictions were upheld; a result unimaginable in a civilian context.

(1953). These “overriding demands” have led to judicial recognition that the scope of a serviceman’s First Amendment freedoms of speech and expression are not the same as those in civilian life. *Dash v. Commanding General*, 307 F. Supp. 849 (D.S.C. 1970).

As one commentator has explained:

To a certain extent, at least, the military sector of a society must function outside the realm of democratic principles, including the principle of freedom of expression . . . Certainly, members of the armed forces, at least when operating in that capacity, can be restricted in their right to open discussion.

Emerson, *Toward a General Theory of the First Amendment*, 72 *YALE L. J.* 877, 935-36 (1963). See also, *Yahr v. Resor*, 431 F.2d 690 (4th Cir. 1970), (right to distribute literature on a military base restrained), and *Noyd v. McNamara*, 378 F.2d 538 (10th Cir. 1967) (military’s right to regulate personal appearance and conduct).

Military courts have held that a serviceman’s religious freedoms must be subject to reasonable limitation when military necessity requires. See *United States v. Cupp*, 24 C.M.R. 565, 570-72 (court martial conviction for refusal to salute superior officer upheld); *United States v. Morgan*, 17 C.M.R. 584, 587-88 (court martial conviction for refusal to “present arms” upheld); *United States v. Burry*, 36 C.M.R. 829, 831 (court martial conviction upheld for refusal to work on Saturday Sabbath). Moreover, in *West Virginia State Board of Education v. Barnette*, 319 U.S. 624 (1942), the supreme Court specifically recognized that “those subject to military discipline are under many duties and may not claim many freedoms that we hold inviolable as to those in civilian life.” 319 U.S. at 642, n. 19.

It is undisputed that the military may exact uniformity from its members, when its leadership deems necessary:

“Obedience to command is the chief military virtue, in relation to which all others are secondary and subordinate”; it is for the soldier, “the first great bond or charter of his service.” “The first and last virtue of a soldier.” “The first, second, and third part of a soldier is obedience.” “The first duty of a soldier is obedience, and without this there can be neither discipline nor efficiency in the army.” “To insure efficiency an army must be, to a certain extent, a despotism. Each officer . . . is invested with an arbitrary power over those beneath him, and the soldier who enlists in the army waives, in some particulars, his rights as a civilian, surrenders his personal liberty during the term of his enlistment, and consents to come and go at the will of his superior officers. He agrees to become amendable to the military courts, to be disciplined for offenses unknown to the civil law, to relinquish his right of trial by jury, and to receive punishments which, to the civilian, seem out of all proportion to the magnitude of the offense.” “No other obligation must be put in competition with this; neither parental authority, nor religious scruples, nor personal safety, nor pecuniary advantages from other services. All the duties of his life are, according to the theory of military obedience, absorbed in that one duty of obeying the command of the officer set over him.”

COL. WILLIAM WINTHROP, *MILITARY LAW AND PRECEDENTS*, at p. 571, n. 100 (Govt. Printing Off., 2d ed. 1920) (internal citations omitted).

Amici therefore submits that the fact that military action restricts the First Amendment interests of servicemen does not, of itself, create a presumption of invalidity or render the military action unconstitutional *per se*.

When this Court scrutinizes VMI's mealtime prayers under the rule set out above — that of deference to military judgment — the historic and essential military practice will surely be upheld. As noted above, the supreme

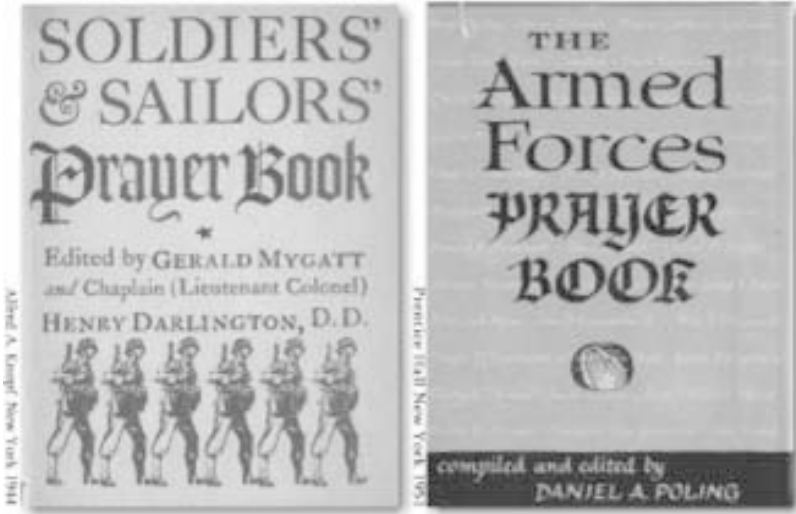
Court has allowed regulations violative of the First Amendment to stand, in the absence of any proof, merely upon the assertion by military leaders that it was necessary to achieve its goal.

However, should this Court find it necessary to inquire into the possible necessity or military purpose, *amici* contend that prayer has always and uniformly been viewed in the professional judgment of military leaders throughout this country's history as necessary for morale and strength in this nation's fighting men. A massive survey of combat troops during WWII revealed that prayer was the most frequently cited combat motivator "when the going was tough." The majority of over 6,400 soldiers in both the Mediterranean and Pacific theatres responded that prayer "helped them a lot." In their statistical analysis, the Social Science Research Council reports,

[T]he fact that such an overwhelming majority of combat men said that prayer helped them a lot certainly means that they almost universally had recourse to prayer and probably found relief, distraction, or consolation in the process.¹⁰

The attached Addendum includes a bibliography of 67 military prayer books published by both private entities and the Government printing office, which have been a source of strength and encouragement in the stresses of war, to officers and soldiers of all ranks, from the American War of Independence to the "War on Terror." Also included are quotations from our Commanders-in-chief on the occasion of their inaugurations. Without exception, each has led the nation to acknowledge God, and our dependence upon His Divine Providence, sought through official and public prayers.

¹⁰ SOCIAL SCIENCE RESEARCH COUNCIL. THE AMERICAN SOLDIER, COMBAT AND ITS AFTERMATH. Princeton University Press, (1949), at 185.



Two of many prayer books distributed during World War II and the Korean War

In sum, prayer for the common good and acknowledgement of Divine Providence is a central, official and historical tenet of the preparation of the American Military, particularly in times of peril or war. The importance of prayer in the formation and preservation of morale has been noted by numerous American military leaders, such as VMI graduate General George C. Marshall (see, p. 3, *supra*); General George Patton, who briefly attended VMI (“There is something in every soldier that goes deeper than thinking or working — it’s his ‘guts.’ It is something that he has built in there; it is a world of truth and power that is higher than himself . . . I don’t know what you call it, but I call it Religion, Prayer, or God”);¹¹ and General Omar Bradley (who specifically mentions the importance of the Cadet Prayer from his days in the Military Academy, stating “this prayer is an integral part of cadet life in the United States Military Academy”).¹²

¹¹ Chaplain James H. O’Neill. *The True Story of the Patton Prayer*, THE MILITARY CHAPLAIN, Vol. 19, No. 2, at 2 (1948).

¹² DANIEL A. POLING, THE ARMED FORCES PRAYER BOOK, at 12 (Prentice Hall, 1951).

The Addendum provides additional materials detailing the historic importance prayer in the military.

II. PLAINTIFFS HAVE MISTAKEN THEIR REMEDY.

The Court was most frequently called upon to consider the application of the Free Exercise Clause to members of the Armed Forces in the conscientious objector cases. In those cases, the Court uniformly and unequivocally held that conscientious objector status was a matter of legislative grace and not a constitutional right. *U.S. v. MacIntosh*, 283 U.S. 605, 623-24 (1931); *Johnson v. Robison*, 415 U.S. 361, 383-86 (1974). For purposes of the instant case, the most significant fact about the conscientious objector cases is that, as one commentator has noted, “the Supreme Court’s approach in *Gillette* and *Robison* clearly indicates that [*Sherbert v. Verner*, 374 U.S. 398 (1963)]’s strict scrutiny analysis for Free Exercise claims does not apply to activities arising from Congress’ power to raise and support armies” (*Folk, supra*, at 68). If religious scruples against the waging of war are insufficient to overcome the “Government’s interest in procuring manpower necessary for military purposes” (*Gillette*, 401 U.S. at 462), *a fortiori*, whatever unease the instant Plaintiffs experience from being required to either hear an unwanted prayer or absent themselves temporarily from the dining hall, is insufficient to justify overruling the disciplinary requirements which VMI leaders have determined are essential to accomplish the school’s military mission for the past 163 years.

Moreover, even assuming *arguendo*, that the Plaintiffs are somehow entitled to a modification of the Institute’s rules concerning the supper prayer, they should have raised the matter through “conscientious objection” which historically has been the proper channel to address religious accommodation. See, Code of Virginia, § 44-5(14). This fact is well illustrated by the conscientious objector cases, see, *U.S. v. Seeger*, 380 U.S. 163 (1965) and *Welch v. U.S.*, 398 U.S. 333 (1970).

As the supreme Court noted in *Estep v. U.S.*, 327 U.S. 114 (1946):

The provision making the decisions of the local boards “final” means to us that Congress chose not to give administrative action under this Act the customary scope of judicial review which obtains under other statutes. It means that the courts are not to weigh the evidence to determine whether the classification made by the local boards was justified. The decisions of the local boards made for conformity with the regulations are final even though they may be erroneous. The question of jurisdiction of the local board is reached only if there is no basis in fact for the classification which it gave the registrant.

398 U.S. at 122-23, *see also*, *In re Summers*, 325 U.S. 561 (1945) (upholding refusal to admit applicant to bar because, as conscientious objector, he could not take required oath); *Hamilton v. Bd. of Regents*, 293 U.S. 245 (1934) (upholding expulsion from state university for a religiously based refusal to take a required course in military training); *cf.*, *Pearson v. Coale*, 167 A. 54 (Md. 1933) (rejecting contention of student at University of Maryland who conscientiously objected to required military training); *Coale v. Pearson*, 290 U.S. 597 (1933) (dismissing appeal for want of a substantial federal question); *U.S. v. MacIntosh*, 283 U.S. 605, 623-24 (1931).

Because there is no constitutional or legal right to serve, the purpose of conscientious objection is to exempt those whose beliefs are incompatible with military uniformity from service. Such objectors are precluded from military service, as the need of the individual always is subordinate to the cohesion of the unit in a military framework. The insistence on nonconformity, even when accommodations have already been made to fall out prior to entering the dining hall to avoid participation, is an individual challenge to a three hundred year military tradition spanning

every war. Cohesion requires compliance with the existing values of the military unit, to the exclusion of those whose values are incompatible. The historical statements of our Commanders-in-Chief, our military leaders, and our national documents and history affirm that prayer is a component of morale, essential for meeting the military objective.

The instant Plaintiff, therefore, should have raised the matter by conscientious objection. They failed to do so; therefore, they have failed to show that they have standing to bring the instant case.

CONCLUSION

George Washington made the following observations during his farewell address, delivered September 17, 1796:

[R]esist with care the spirit of innovation . . . which will undermine what cannot be directly overthrown . . . In all the changes to which you may be invited, remember that time and habit are as least as necessary to fix the true character of governments . . . [and that] changes [based upon] mere hypothesis and opinion, exposes to perpetual change, from the endless variety of hypothesis and opinion.

George Washington's Farewell Address, cited in BLOOM, SOL, *THE STORY OF THE CONSTITUTION* 135 (United States Constitution Sesquicentennial Commission 1937).

Congress and the respective state legislatures are charged by the Constitution with a duty "to provide for the common defense." It is the most important duty enjoined upon our government and military authorities.

It is for this reason that courts have always accorded great deference to the judgment of America's military authorities in peace and war concerning the preparation, training and discipline of our armed services. As shown above, America's military leadership has long considered prayer a

military necessity, a vital element in the preparation of military officers. The addendum hereto entitled Senior American Commanders' Professional Military Judgment Concerning Crucial Importance of Official Prayer to the American Military's Morale & Well-Being, of the Naval Aviation Foundation and Coalition of American Veterans concludes that:

The recognition of "God" and the "Creator" is in tens of thousands of official public government documents. Divine Providence, is often publicly and officially invoked and acknowledged through public and official prayer by the Commanders-in-Chief, who without exception, have publicly acknowledged "God" in each of their inaugural addresses. Elected and appointed officials, and most importantly, America's uniformed and civilian military leadership and senior authorities, **all speak with a single voice that prayer to "Almighty God" for His provision and protection is a vital national security interest for all of the United States Armed Forces.**

The decision of the court below threatens to undermine this crucial aspect of military officer training. For that reason, and for all of the reasons hereinabove set out, the decision of the District Court should be reversed.

Respectfully submitted,

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and

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CERTIFICATE OF SERVICE

I hereby certify that a copy of the foregoing, together with a copy of the Amicus Brief, was served via first class U.S. mail, postage prepaid, on this 13th day of July, 2002, to counsel for the parties at the following addresses:

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**SENIOR AMERICAN COMMANDERS'
PROFESSIONAL MILITARY JUDGMENT CONCERNING CRUCIAL
IMPORTANCE OF OFFICIAL PRAYER TO THE AMERICAN
MILITARY'S MORALE & WELL-BEING**

Addendum is in response to a request by Amici,

Naval Aviation Foundation, Inc.

Admiral Thomas H. Moorer, U.S.N., (Ret.)
*Former Chairman of the Joint Chiefs of Staff, (1970-1974);
Former Chief of Naval operations (1965-1969);*

Vice Admiral Gerald E. Miller, U.S.N., (Ret.)

Rear Admiral Clarence A. Hill, Jr., U.S.N. (Ret.)

&

Coalition of American Veterans, Inc.

RESEARCH ASSISTANCE BY:
William L. Turner, Ph.D., J.D.
Linda L. Jeffrey, Ed.D.

“A page of history is worth a volume of logic.”
—Justice Oliver Wendell Holmes, Jr.
New York Trust Co. vs. Eisener, 256 U.S. 345, 349 (1921).

THE NECESSITY OF PRAYER TO EFFECTIVE
MILITARY & COMBAT LEADERSHIP

INTRODUCTION

The Naval Aviation Foundation (NAF) comes forward in the *Mellen and Knick v. Bunting*, to recognize legally and historically, that the Virginia Military Institute (VMI) is not a college, but a state military institute and therefore part of the American military and defense establishment. VMI cadets are trained as “citizen soldiers” and, as cadets, are members of the Virginia militia. VMI trains officers to defend the country “in time of national peril,” and thus, as an integral part of America’s military and defense establishment, is governed by very different laws and regulations. American military commanders and judges have both used the term “military necessary,” to describe this judicial deference to the considered judgment of America’s uniformed and civilian military leadership charged with American defense and national security.

Judicial deference to considered-professional military and combat judgment is the unvarying historic and constitutional position of the supreme Court, and all other inferior Courts. The NAF and CAV Addendum, presents proofs drawn from American history; organic utterances, official acts, testimonials and the prayers of America’s Commanders-in-Chief and preeminent combat leaders to reconfirm to the Court that American military leadership considers prayer a military necessity from our founding to this present grave hour.

1775 TO THE PRESENT DAY

The country’s first organic utterance is the Declaration of Independence. It recognizes the “Creator” and “Divine Providence.” The founders, who produced the Declaration and many of the nation’s other first official government documents, also wrote the U.S. Armed Forces’ first principles:

From 1775 to this present day,¹ commanding officers are to “show themselves a good example of virtue, honor and patriotism,” and to suppress all immorality, for the welfare of those under their command. The first of the three, “virtue,” is simply defined as moral goodness and the practice of moral duties.

The “Creator” cited in the Declaration of Independence is the same “God” called upon in the Armed Forces “sacred oaths,” all of which end in the prayer, “...so help me God.” Even as the U.S. government adapts U.S. military’s combat missions from time to time to meet challenges not only abroad, but at home, the inculcation of the nation’s founding and fixed “Articles For the Government” of the Armed Forces, the military, legal and moral code to the next generation of officers, is vital to *We the People*, that government the military officer serves. On March 16, 2002 Secretary of Defense Donald H. Rumsfeld, with the “War on Terrorism” underway, reaffirmed the centrality of the unbroken line of military’s first principles from 1775 to the present day, and called for renewed attention to the Declaration of Independence and the Constitution,² to which every member of the

¹ The first principles of the Continental Navy written by John Adams and the “Marine Committee” in 1775, were passed by the Continental Congress in November 28, 1775; were reaffirmed and expanded by Congress in 1956 as 10 USC § 5947 and confirmed again for the U.S. Army and U.S. Air Force in 1997 as 10 U.S.C. §3583 and § 8583, unchanged.

² Sol Bloom, *The Story of the Constitution*, House Office Building: Washington, D.C., 1937, p. 79. In August 23, 1935, Director Sol Bloom of the Official United States Constitution Sesquicentennial Commission, Chaired by the President Roosevelt, wrote of “heart and soul of the Constitution” as an expression of the “American spirit.”

As a frame of government it has stood the test of time, war, and depression. It is based on truth, and, like truth, it laughs at the assault of time...Why was the Constitution

(Footnote continued next page)

uniformed services takes a sacred oath to “support and defend.” Without “God” what is the basis for the “sacred oath” to which Secretary Rumsfeld refers?

THE U.S. CONSTITUTION, THE “SACRED OATH,” VIRTUE, & THE SOLDIER’S SOUL

The VMI Cadet Oath is similar to the “sacred oath” taken by all U.S. military officers and enlisted members:

I hereby engage to serve as a cadet in the Virginia Military Institute for the term for which I have entered. I promise on my honor while I continue a member thereof to obey all legal orders of the Constituted Authorities of the Institute and to discharge all of my duties as a Cadet with regularity and fidelity. I will never lie, cheat, steal, nor tolerate those who do, and I solemnly pledge to keep this covenant with all members of the Corps, so help me God.”

Virtue is the “animating spirit” of the American military and each of the U.S. Armed Forces, and is the “keynote” of a Commander’s sworn duty of exemplary behavior, supervi-

(Footnote continued from previous page)

formed? Who were its framers? What was the emergency before them? What did they aim to accomplish? In a nutshell, the Constitution was formed for the purpose of perpetuating American liberty by uniting the States in a firm Union. All other aims were subordinate to the safeguarding of liberty that had been won by the Revolution. It was evident after the Revolution that American liberty would be lost unless the States banded themselves together to preserve it. If you and I believe that life comes from God, and that the Creator endows man with the right of liberty when He breathes life into him, we must agree that the framers of the Constitution were obeying the will of God when they sought a way to perpetuate liberty. Life and the right to enjoy liberty come from God. The guaranty of the right to enjoy liberty, the power to maintain liberty must come from the human heart and soul. The Constitution is this guaranty. [Emphasis added.]

sion and correction.”³ Successful armies consist of uniformly disciplined, patriotic, well-trained and obedient soldiers, whose high morale demonstrates a special trust and confidence in the patriotism, valor, fidelity and abilities of their military officers and civilian military leaders. Distinguished VMI graduate General George C. Marshall taught that morale comes from “the religious fervor of the soul.” It is the essential element of achieving military objectives, and is ignored at great peril, when soldiers hold only guns and orders, with no strength of virtue.

...I look upon the spiritual life of the soldier as even more important than his physical equipment...the soldier’s heart, the soldier’s spirit, the soldier’s soul are everything. Unless the soldier’s soul sustains him, he cannot be relied on and will fail himself and his commander and his country in the end.

General George C. Marshall

In 1828, Noah Webster defined “soul” as; “The spiritual, rational and immortal substance in man...which enables him to think and reason, and which renders him a subject of moral government.” The soul’s training for self-government yields a commensurate level of good order and military discipline. American military services, institutes and academies are especially constituted to train effective and disciplined combat officers, to lead and defend the country “in time of national peril,” and such institutes and academies must be keen to the soul and the true source of American virtue, honor and patriotism.

The state military institute or national service academy committed to routine daily public prayer acknowledges the same “Creator” God and “Divine Providence,” cited in the Declaration of Independence; and thereby inculcates into the

³ Leland P. Lovette, *Naval Customs Traditions and Usage*, George Banta Publishing Company: Menasha, Wisconsin, 1934, p. 60-61. See U.S. Navy, *Naval Justice* 18-19 (1945).

officer corps subordination to that same external objective Providential authority. The “Creator” also serves as the fundamental moral authority for the officer’s “sacred oath” to support and defend the U.S. Constitution against enemies foreign and domestic, “so help me God.” Remove public prayer, and other such institutional acknowledgements of “the Lord” or “God” from military and officer training and what remains as the guaranty for the “sacred oath?”

As General Marshall pointed out, the spiritual needs of the heart and soul are essential to military leadership in the naked face of danger in training and combat. Lectures and/or courses in moral guidance, comparative religion or ethics in officer training cannot convey or prepare future officers for this crucial military element. However, officer training that includes routine public prayer acquaints future commanders, before the crises of battle, to those crucial intangibles related to the life of the soul and the necessity of prayer, to effective military leadership.

Additionally, officers transmit via public prayer their subordination to the institutional moral standard, thereby signaling to the enlisted ranks their adherence to the standard’s high value of life and their careful consideration to the expenditure of lives and resources in accomplishing military combat objectives. Officers can rely upon the military chaplaincy to some extent to shoulder some of the responsibility for the spiritual welfare of the troops, but officers lead by example. Officer subordination to the Declaration’s “Creator” through prayer demonstrates to the enlisted ranks that commanders recognize the difficulty in humanly alleviating the morale-depleting stresses attributable to separation from their homes, loneliness when on duty in strange surroundings involving people whose language or customs they do not share, fear of facing dangerous training, deadly combat or new assignments, and other service hardships.

Transmitting the military necessity for public prayer and precedent military moral code to cadets familiarizes them with the military’s unique justice system, aids them in

determining “lawful” orders, both given and received, and assists them in inspiring virtue, honor and patriotism, while suppressing all immorality to, and for, the welfare of those under their command.

As a practical matter, how important is God and prayer to American fighting forces? In the 1950s, after the Korean War, a Defense Department study of returned POW’s reported the extent of their poor performance at Communist hands. Because our “soldiers did not understand the Constitution or the stark differences” between the atheistic Communist system and the rights and freedoms with which Americans are endowed by the “Creator” of the Declaration of Independence, President Dwight Eisenhower issued the U.S. Military “Code of Conduct” to reinforce the individual soldier by reaffirming the American purpose and by adding “under God” to the Pledge of Allegiance. The Code of Conduct memorized by all soldiers included; “never to forget that I am American fighting man, responsible for my actions, and dedicated to the principles which make my country free. I will trust in my God and in the United States of America.”

The recognition of “God” and the “Creator” is in tens of thousands of official public government documents. Divine Providence is often publicly and officially invoked and acknowledged through public and official prayer by the Commanders-in-Chief, who without exception, have publicly acknowledged “God” in each of their inaugural addresses. Elected and appointed officials, and most importantly, America’s uniformed and civilian military leadership and senior authorities, all speak with a single voice that prayer to “Almighty God” for his provision and protection is a vital national security interest for all of the United States Armed Forces.

SCIENCE CONFIRMS FOUNDERS & THE MILITARY NECESSITY OF PRAYER

Not only has prayer been deemed essential in the professional judgment of military leaders, scientific research supports its positive impact on military morale, health and well-being.

The Studies in Social Psychology in World War II Series, produced by the Social Science Research Council, was one of the largest social science research projects in history. Volume II, *The American Soldier, Combat and Its Aftermath*, Princeton University Press, (1949), reported data on the importance of prayer to officers and enlisted infantrymen. Prayer was selected most frequently as the soldier's source of combat motivation. The motivation of prayer was selected over the next highest categories of "thinking that you couldn't let the other men down," and "thinking that you had to finish the job in order to get home again."

From the responses, "did not help at all," "helped some," and "helped a lot," 70% of enlisted men in the Pacific Theatre (n = 4,734), and 83% in the Mediterranean theatre (n = 1,766) responded "helped a lot," as did 60% of Infantry officers (n = 319). Not only did enlisted infantrymen mention prayers more often than any other item as helping a lot, but length of combat had no effect on the frequency of responses.

These data would suggest that combat men who had experienced greater stress were at least as likely to say they were helped by prayer as those who had been subjected to less stress" (p. 176)...[T]he fact that such an overwhelming majority of combat men said that prayer helped them a lot certainly means that they almost universally had recourse to prayer and probably found relief, distraction, or consolation in the process (p. 185).

Military training and "going in harm's way" can result in injury and death. The healing aspects of religion and prayer have also been scientifically noted. In 1999, 61 of America's 126 medical schools offered spirituality and health courses, up from 3 in 1994.⁴ The trend in science is moving rapidly toward recognizing the intangibles, the value of prayer and

⁴ J. S. Levin, D. B. Larson, and C.M. Puchalski. Religion and Spirituality in Medicine: Research and Education. *Journal of the American Medical Association*, 278 (1997), at 792-793.

the life of the soul, in treating the physical. Dr. Dale Matthews, a physician with Duke University's Center for the Study of Religion/Spirituality and Health, has published a book on *The Faith Factor: Proof of the Healing Power of Prayer*, and the Duke University Center has produced more than 70 data-based, peer-reviewed papers published in medical and scientific journals. Although the mountain of data is vigorously challenged in humanist journals such as *Free Thought* and *Skeptical Inquirer*, Harold Pincus, deputy medical director of the American Psychiatric Association, believes these findings make it clear there are "important connections between spirituality, religion, and health,"⁵ and medical schools have acted to implement its benefits in physician training.

CONCLUSION

Institutional or official prayers have been used to foster a sense of honor, loyalty and devotion to duty in service to God and Country. These prayers never established, supported, or sponsored a specific religion, but rather recognized the "Creator" and general Providence acknowledged by the founders in declaring America's independence in the country's charter and operating legal document, the Constitution of the United States of America from which spring the freedoms the Armed Forces defend.

Historically, the military has acknowledged almighty God as sovereign over the affairs of men, especially men of valor in war. From General George Washington to the present hour, our Commanders-in-Chief have prayed for God's providence, and acknowledged His favor upon a military force that is dedicated to liberty and justice for all. Prayer must not be made into a wedge of exception. All military personnel acknowledge a Divine Providence who has created all men

⁵ H. A. Pincus. Commentary: Spirituality, Religion, and Health: Expanding, and Using the Knowledge Base. *Mind/Body Medicine*, 2 (1997) at 49.

equal, and Whose favor has been sought by great military leaders throughout our history. Those who cannot participate in this military act, according to General Marshall, are not the soldiers whose souls would sustain them in battle.

The Spirit of the Revolutionary army that defeated the world's most powerful military is recorded by General George Washington in his Orderly Book on July 9, 1776,

The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.

That American military spirit borne of the military's first principles, virtue, honor and patriotism, is confirmed in the public prayers, public speeches, and writings of senior military leadership in an unbroken record of American military judgment. The historic deep-rooted use of prayer in the military is also present in the traditional VMI Prayers. The seven topics of prayer addressed in the dinner prayers under assault are prayers for the Institute, the Corps, the Nation, Family and Friends, the Body, Success, and Strength. These themes are based on a solid precedent of prayers found in the speeches and writings of military leaders and published in a plethora of Armed Forces Prayer Books utilized by servicemen through our entire national history, of which only a sampling is hereafter provided. Contrary to the claim that these prayers are somehow sectarian, they are, in law, fact and history, reaffirmations of the continuous line of shed blood and sacrifice that has maintained the American Spirit and Liberty. This same spirit has imbued Virginia Military Institute cadets since November 11, 1839, when the Institute's senior military leadership's professional judgment determined to include prayer in the preparation of cadets as "citizen soldiers," for service to the nation.

11a



Military Leaders at VMI Chapel, Invocation before Officer Commissioning, May 15, 2002, on the Anniversary of the Battle of New Market

**SUMMARY AND
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I. Senior American Commanders' Professional Military Judgment Concerning Crucial Importance of Official Prayer to the American Military's Morale & Well-Being

Senior Uniformed Military Authorities

Brigadier General William R. Arnold
Omar Bradley, General of the Army, later Chairman of the Joint Chiefs of Staff
Major General Charles I. Carpenter
General Clifton B. Cates, Commandant of the Marine Corps
Mark W. Clark, General of the Army
General Lucius D. Clay
General James Lawton Collins, Chief of Staff of the Army
General Jacob L. Devers, former Chief of Army Field Forces
Major General John M. Devine
Dwight D. Eisenhower, General of the Army and Supreme Allied Commander, later President and Commander-in-Chief
Rear Admiral Thomas L. Gatch
Vice-Admiral Harry W. Hill, Superintendent, United States Naval Academy
General Thomas Holcomb, Commandant of the Marine Corps
Vice-Admiral F. J. Horne, Vice Chief of Naval Operations, United States Navy
Admiral Ernest J. King, Commander-in-Chief of the United States Fleet and Chief of Naval Operations
Brigadier General Julius Klein
Douglas MacArthur, General of the Army
Captain Thomas MacDonough, before the Battle of Plattsburg, September 11, 1814
George C. Marshall, General of the Army, Chief of Staff of the Army, later Secretary of State and Defense

Major General Bryant E. Moore, Superintendent of
the United States Military Academy
Fleet Admiral Chester W. Nimitz
Vice-Admiral Merlin O'Neill, Commandant of the
United States Coast Guard
Lieutenant General George S. Patton, Jr., Com-
manding General, United States Army
Colonel Mary Phillips, Chief of Army Nurse Corps
Captain Eddie Rickenbacker
Rear Admiral Stanton W. Salisbury
Brigadier General La Verne G. Saunders
Commander Herbert E. Schonland, United States
Navy
Lieutenant Commander Dorothy C. Stratton, Direc-
tor, Women's Reserve, United States Coast Guard
United States Navy Prayer for Departing Battal-
ions
General Hoyt S. Vandenberg, the Commander of
the Air Force
Lieutenant General Alexander A. Vandergrift, Com-
mandant, United States Marine Corps
Vice Admiral Russell R. Waesche, Commandant of
the United States Coast Guard
General George Washington, Commander-in-Chief

Senior Civilian Military Leaders

Dean Acheson, the Secretary of State
Dr. Karl T. Compton, Chairman of the President's
Advisory Commission on Universal Military Train-
ing
Thomas K. Finletter, Secretary of the Air Force
Frank Knox, Secretary of the Navy
General Curtis E. LeMay, Chief of Staff of the Air
Force
Theus J. MacQueen, National Commander of the
Marine Corps League
Francis P. Matthews, Secretary of the Navy
Frank Pace, Jr., Secretary of the Army
Beatrice Patton, widow of General George S. Patton

Eleanor Roosevelt, wife of Franklin D. Roosevelt
Harold Russell, National Commander, AMVETS

Senior Military Chaplains

Chaplain James L. Blakeney
Dr. Frederick Brown Harris, Chaplain of the United States Senate
Major General Luther D. Miller, Chief of Chaplains of the Army
Dr. James Shera Montgomery, Chaplain of the House of Representatives
Brigadier General James H. O'Neill, Deputy Chief of Chaplains
Lieutenant Colonel Samuel Overstreet, Senior Chaplain of the First Division
Major General Roy H. Parker, Chief of Chaplains
Reverend Roy B. Schmeichel, the National Chaplain, Veterans of Foreign Wars
J. Burt Webster, D.D., Chief of Chaplains, Second Service Command, United States Army
Colonel Clayton E. Wheat, Former Chaplain and Professor of English at West Point
Captain M.M. Witherspoon, Chaplain, United States Navy

Commanders-in-Chief

Herbert Hoover, President and Commander-in-Chief
Franklin Delano Roosevelt, President and Commander-in-Chief



**PATTON
EISENHOWER
BRADLEY**

This section contains the Prayers of the aforementioned Senior American Military Authorities from two selected prayer books issued during World War II and the Korean War. Each leader acknowledges prayer to be an essential source of strength in facing the enemy. The reality of prayer in combat is explained by the Supreme Commander of American-British Forces, Dwight D. Eisenhower, who wrote down these words;

A prayer that I once heard [from] a company commander...on a wet, cold night, just before starting a march to the front line, struck me more forcibly than almost any other I have heard.

Based on these leaders' own prayers, it is evident prayer was used to encourage and strengthen the weary, to contend with fear, to overcome military hardships impossible to humanly alleviate, to thank God for success, and to comfort those who mourn.

BRIGADIER GENERAL WILLIAM R. ARNOLD

Comments on The Lord's Prayer by the Chief of Chaplains of the United States Army.

I have little skill in spontaneous prayers suitable for publication. I generally use prayers from the ritual, which,

of course, are modeled on The Lord's Prayer. This prayer, when said thoughtfully and fervently, meets all the needs I have ever felt.

CHAPLAIN JAMES L. BLAKENEY

A prayer by the Chief of Chaplains of the Ninth Service Command, United States Army.

O God, thou hast been mindful of me through the night watches, and hast mercifully granted me the privilege of seeing the light of this day. May these words of thanksgiving from my lips express the sincere gratitude of my heart for all thy goodness to me.

I realize my unworthiness, but Christ has died for me. In His name and through His merits, I dare approach thy holy presence. Forgive me, I beseech thee, and make me what thou wouldst have me to be. Deliver me from the sins of the body and of the mind to which I am prone. Leave me not alone to become a prey to my passions and to the imaginations which inflame my desires. Cleanse me by thy Spirit, and let thy saving power control my life for Christ's sake.

Hear my prayers, O Heavenly Father, for those whom I love, and for all who need thee most just now. May their faith and hope be in thee. Protect all whose daily work on land or sea is attended with danger or temptation. Turn the hearts of men and women toward thyself, and may Jesus Christ be praised everywhere and all the time; for His sake wilt thou answer me beyond what I may ask or think, and may thy will be done in all things; in Jesus' name, I pray.

Amen.

GENERAL OF THE ARMY, MARK W. CLARK

"It is a pleasure to contribute to the Soldiers' and Sailors' Prayer Book. I am convinced that a soldier can find strength through prayer. All my life I have found prayer stimulating and comforting, particularly during critical periods."

On this eve of battle we ask Thee, our Heavenly Father, for strength and courage. We fight, not only for our

country, but for our God as well, because we battle for continuance of Christian principles among all men. Give us the strength and the courage to fight well. Help us, in our hour of need, to follow the words of the Bible: "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God." Give us Thy guidance, Dear Lord, in the hours of crisis that lie ahead. Grant us the power to face our enemies and Thine enemies without fear. And bless, we pray Thee, our families and loved ones at home. Give them comfort and courage and grant them Thy divine protection. These things we ask in Thy name.

Amen.

GENERAL OF THE ARMY and SUPREME COMMANDER, LATER PRESIDENT and COMMANDER-IN-CHIEF, DWIGHT D. EISENHOWER

Supreme Commander of American-British Forces in Europe says: "A prayer that I once heard a company commander repeating to his men, on a wet, cold night, just before starting a march to the front line, struck me more forcibly than almost any other I have heard. Possibly the drama of the occasion had something to do with my reactions, but in any event, it was a better prayer than I could compose. While I cannot repeat it verbatim, I am sending it to you in words that approximate the original."

Almighty God, we are about to be committed to a task from which some of us will not return. We go willingly to this hazardous adventure because we believe that those concepts of human dignity, rights and justice that Your Son expounded to the world, and which are respected in the government of our beloved country, are in peril of extinction from the earth. We are ready to sacrifice ourselves for our country and our God. We do not ask, individually, for our safe return. But we earnestly pray that You will help each of us to do his full duty. Permit none of us to fail a comrade in the fight. Above all, sustain us in our conviction in the justice and righteousness of our cause

so that we may rise above all terror of the enemy and come to You, if called, in the humble pride of the good soldier and in the certainty of Your infinite mercy.

Amen.

REAR ADMIRAL THOMAS L. GATCH

This was the prayer used by Admiral Gatch, Judge Advocate General of the Navy, on going into battle as Commanding Officer of the U.S.S. South Dakota at the Battle of Santa Cruz, October 26, 1942.

God grant that the woman that bore me suffered to suckle a man.

Amen.

GENERAL THOMAS HOLCOMB

Contributed to this volume as his favorite prayer by Retiring Commandant of the United States Marine Corps, 1936-1943.

O Almighty God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defense, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of Thy Son, Jesus Christ, our Lord.

Amen.

VICE-ADMIRAL F. J. HORNE

Vice Chief of Naval Operations, United States Navy

God is present here and now, guarding me and guiding me, protecting me and directing me, for I am his beloved child.

Amen.

I will not fear, for God is with me; I will not be dismayed for He is my God; He will strengthen me; He will help me.

Amen.

I trust in God with all my heart and lean not unto mine own understanding. In all my ways I acknowledge Him and He directs my path.

Amen.

ADMIRAL ERNEST J. KING

Commander in Chief of the United States Fleet and Chief of Naval Operations.

O God, we pray Thee that the memory of our comrades fallen in battle may be ever sacred in our hearts; that the sacrifice which they have offered for our country's cause may be acceptable in Thy sight; and that an entrance into Thine eternal peace may, by Thy pardoning grace, be open unto them through Jesus Christ our Lord and Saviour.

Amen.

FRANK KNOX

A Prayer by the Secretary of the Navy.

Almighty God, I pray that You will watch over the soldiers and sailors who fight this tremendous battle of democracy for all humanity. Impart to them, and to us, a full sense of Your own high purpose; give courage and hope; make America worthy of the righteous place which, with Your blessing, we are struggling to establish.

Amen.

CAPTAIN THOMAS MACDONOUGH

Before the Battle of Plattsburg, September 11, 1814.

O Lord God of Hosts, God of battles! Remember thy servant now. In this need and struggle appear in thy power, and prosper the right and rebuke the wrong. All

our help and hope are in Thee. O God of Hosts! God of battles! be gracious unto us, and give courage to these men; give success to our arms; give victory to our country's cause.

Amen.



GENERAL G. S. PATTON, JR.

God of our Fathers, who by land and sea has ever led us on to victory, please continue Your inspiring guidance in this the greatest of our conflicts.

Strengthen my soul so that the weakening instinct of self-preservation, which besets all of us in battle, shall not blind me to my duty to my own manhood, to the glory of my calling, and to my responsibility to my fellow soldiers.

Grant to our armed forces that disciplined valor and mutual confidence which insures success in war.

Let me not mourn for the men who have died fighting, but rather let me be glad that such heroes have lived.

If it be my lot to die, let me do so with courage and honor in a manner which will bring the greatest harm to the enemy, and please, O Lord, protect and guide those I shall leave behind.

Give us the victory, Lord.

Amen.

CAPTAIN EDDIE RICKENBACKER

Eddie Rickenbacker and two companions were rescued from a rubber raft after twenty-one days at sea. Their initial food supply was four oranges. "Frankly and humbly," says Rickenbacker, "we prayed for our deliverance. Within an hour after our prayers, a seagull landed on my head. That seagull kept us alive."

O Lord, I thank thee for the strength and blessings thou hast given me, and even though I have walked through the valley of the shadow of death, I feared no evil, for thy rod and thy staff comforted me even unto the four corners of the world. I have sinned, O Lord, but through thy mercy thou hast shown me the light of thy saving grace.

In thy care we are entrusting our boys and girls in the Services scattered throughout the entire world, and we know that in thee they are finding their haven of hope. Be with our leaders, O Lord; give them wisdom to lead us to a spiritual victory, as well as a physical one. And until that day, be with those at home—strengthen them for whatever may lie ahead. Be with our enemies, O Lord, and through the light of thy divine grace, may they reconsecrate themselves to thy service as we are reconsecrating ourselves, so all peoples of the world will sing in unison "Glory to God in the Highest," as only through thee can we realize our hopes for peace everlasting. In Jesus' name I ask it.

Amen.

PRESIDENT FRANKLIN DELANO ROOSEVELT

This prayer was read by the President, Commander-in-Chief of the Army and Navy of the United States, on Flag Day, June 14, 1942. It was composed for the occasion by Stephen Vincent Benet.

THE COMMANDER-IN-CHIEF'S PRAYER

God of the free, we pledge our hearts and lives today to the cause of all free mankind. Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter way, but for the days to come which shall and must unite all the children of earth. . . . We are all of us children of earth—grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. Grant us a common faith that man shall know bread and peace—that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march, toward the clean world our hands can make.

Amen.

BRIGADIER GENERAL LA VERNE G. SAUNDERS

Twentieth Bomber Command, United States Army.

O God, most merciful and just, look upon this suppliant soldier and help me to do my duty in all things for love of Thee. Make me strong in conflict, brave in adversity, and patient in suffering. Make me vigilant to defend my country against her enemies and proud to carry her cause fearlessly into battle. I do not ask to be preserved free from all bodily harm, and if death is the price I must pay for my country's freedom, I will pay it gladly, trusting in Thy infinite mercy that Thou wilt make a place for me in

heaven, there to know peace and happiness for all eternity. Bless and protect my loved ones at home, and grant that my sacrifices on the field of battle may make me worthy of their truth and confidence, through Christ our Lord.

Amen.

COMMANDER HERBERT E. SCHONLAND

Commander Schonland writes: "As Commanding Officer of the San Francisco, I addressed the crew after engaging superior enemy Japanese forces on November 12-13, 1942, and I consider this a prayer of thanksgiving for all of us who came through." This was the Battle off Savo Island, as a result of which, for his extreme heroism and courage above and beyond the call of duty, President Roosevelt, in a White House ceremony, presented Commander Schonland with the Congressional Medal of Honor.

Most merciful Father, our humble and gracious thanks for the safe deliverance through the ragging inferno of battle when mere boys turned veterans, hard and sturdy, in brief moments. Our hearts are heavy with grief for those who have fallen during the "Call of Duty"; shipmates and friends whose loss can never be replaced. Our sympathy is extended to the loved ones who suffering can only be relieved with the thought that "He could do no more than give life for his country in a cause that is just." They, forever, shall be an inspiration to all fighting men and their spirit and deeds shall never die. We who have come through can say: Thank God for the U.S.S. San Francisco and the crew that made her great.

Amen.

LIEUTENANT COMMANDER DOROTHY C. STRATTON

A prayer by the Head of the Spars, Director of the Women's Reserve, United States Coast Guard.

God of all peace-loving men and women everywhere: Grant us the strength and courage to survive this present

ordeal. We ask Thy aid that we may not fail our comrades-in-arms by negligence, indolence, or ignorance. Give us the intelligence to translate our desire for a peaceful world into a reality. Help us to care enough about human needs to make the individual as well as collective efforts to meet them. Forgive us our follies, intentional and unintentional. Above all, give to us peace in our time, O Lord!

Amen.

UNITED STATES NAVY PRAYER FOR DEPARTING BATTALIONS

Almighty God, our heavenly Father, send down upon this battalion Thy richest gifts, that they who serve therein may be harmed by no adversity either physical or spiritual; endow its officers with wisdom, zeal, and patience; inspire its men with the spirit of truth, courage, and loyalty; and enable all to maintain the honor of the Navy unsullied. Strengthen and increase their admiration for honest dealings and clean thinking, so that they may hate that which is evil and love that which is good. Guard them against irreverence in the sacred things of life. Fill their hearts with the spirit of comradeship, so that they may know sympathy for those who suffer. Hasten, O God, our victory that these, Thy servants, may soon return to their families and loved ones and this troubled world may be at peace. May the Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you now and forever more.

Amen.

LIEUTENANT GENERAL ALEXANDER A. VANDERGRIFT

A prayer by Commandant of the United States Marine Corps.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from

those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer; through Jesus Christ our Lord.

Amen.

VICE-ADMIRAL RUSSELL R. WAESCHE

A prayer by the Commandant of the United States Coast Guard.

O God, ease the suffering of those fighting that freedom might live; comfort the wives, mothers and children of men on the battle front; and save mankind from future greed that war may be banished from the earth.

Amen.

GENERAL GEORGE WASHINGTON

Commander-in-Chief's Prayer after his Inauguration:

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

Let us unite in imploring the Supreme Ruler of Nations to spread His holy protection over these United States to turn the machinations of the wicked, to the confirming of our Constitution; to enable us at all times to root out internal sedition and put invasion to flight; to perpetuate to our country that prosperity which His goodness has already conferred; and to verify the anticipations of this government being a safeguard of human rights.

Amen.

CHAPLAIN J. BURT WEBSTER, D.D.

A prayer by the Chief of Chaplains, Second Service Command, United States Army.

Almighty God, our Heavenly Father, Thou art always with Thy children. Through the power of Thy spirit make us ever conscious of Thy nearness, and in the confidence gained thereby, enable us this day to say and do only that which is according to Thy holy will. May we be possessed of that peace which Thou alone canst give. In danger, give us courage through the assurance of Thy protection. In service may we be ever loyal and above reproach. Grant unto us victory and enduring peace that Thy Kingdom may come and Thy Will be fully accomplished throughout the whole world. This, with the forgiveness of our sins, we ask through Jesus Christ, Our Lord.

Amen.

CHAPLAIN (CAPTAIN) M. M. WITHERSPOON

United States Navy

We invoke Thy Blessing, O God, upon the United States Marine Corps. Breathe Thou into the heart and soul of every Marine Thy Spirit that he may live a life of consecration and devotion to the highest ideals as he finds himself on the battle fields of democracy. Save him from softness of body and soul. Fill him with firmness and zeal, stamina and purpose. May he set up his banner, wherever his footsteps fall, in Thy Name, for liberty, for fraternity, for equality! Make us all fit to represent Thy Will as we catch the spirit of the Marine. O God, speak steadiness to our spirits this hour-that we may carry on.

Amen.

DEAN ACHESON

The Secretary of State selects the following prayer from the Book of Common Prayer:

Almighty God, who hast created man in Thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy holy Name; Through Jesus Christ, our Lord.

Amen.

GENERAL OF THE ARMY, LATER CHAIRMAN OF THE JOINT CHIEFS OF STAFF, OMAR BRADLEY

General Bradley wrote: "Since my cadet days at the Military Academy I have always gotten a great deal of comfort and consolation from the Cadet Prayer. This prayer is an integral part of cadet life at the United States Military Academy."

GENERAL JAMES LAWTON COLLINS

Collins, Chief of Staff, also named his favorite prayer for inclusion in this book, the Cadet Prayer.

UNITED STATES MILITARY ACADEMY CADET PRAYER

O God, our Father, Thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship to Thee be natural.

Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense eve to diminish. Encourage us in our

endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarse-minded humor. Help us in our work and in our play to keep ourselves physically strong, mentally awake, and morally straight that we may the better maintain the honor of the Corps untarnished and unsullied, and acquit ourselves like men in our effort to realize the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of men.

Amen.

By Colonel C.E. Wheat

MAJOR GENERAL CHARLES I. CARPENTER

This prayer from the Chief of the Air Force chaplains has strengthened men in the line of duty around the world.

Our Heavenly Father,

In these days of anxiety and confusion we look to Thee for guidance we so greatly need. Take under Thy direction the talents and abilities that are ours and indicate to us the manner in which these abilities may be used for Thee.

If today we are called upon to meet the challenge of life and our reservoir of personal strength is insufficient, grant us the sustaining power of Thy presence that we may, with Thee, acquit ourselves well.

Into Thy care this day we commit our loved ones. Thou knowest the deep thoughts of our hearts concerning them and the good things we covet for them. Today make it possible for us to enrich their lives through our love. Keep them safe in Thy care.

Grant this day, our Father, Thy blessing upon our nation. The strength and greatness of our nation will be only in proportion to our strength and our greatness. Use us, we pray, to build a better nation and a better world.

Stay near us this day, Father, for without Thee we are indeed weak, but with Thee we can do all things.

Amen.

GENERAL CLIFTON B. CATES

The Commandant of the Marine Corps writes: "I trust that my selection, My Prayer at Reveille, will prove helpful to those who use it."

My God, I offer to Thee this day
 All that I can think, or do, or say;
 Uniting it with what was done
 On earth by Jesus Christ, Thy son.

Amen.

GENERAL OF THE ARMY MARK W. CLARK

The Chief of the Army Field Forces writes: "I offer this prayer in the hope that someone else may find therein some courage, comfort, and peace of mind."

O God, who knowest the duties that be ahead of us, and the weaknesses that easily beset us, prepare us for the unknown immediately before us. We do not pray for immunity from risks; we pray for courage to face risks. We do not ask to be spared from danger; we ask for strength to face danger resolutely. Grant that we may be able to finish that which Thou hast granted us the wish to begin; through Jesus Christ, our Lord.

Amen.

GENERAL LUCIUS D. CLAY

General Clay writes: "Perhaps I should not say so but my prayers are usually silent prayers, and I find difficulty in expressing them in specific words. If I could express the prayer which is most often in my heart, it would be":

Our Father Who are in Heaven, open up the hearts and minds of men to Thy truth. Teach us that power comes from helping our fellow man and not from destroying him to satisfy ruthless personal ambition. Give us the strength to be patient and yet to be determined. Bear with us and bless us now in our hour of trial so that with steadfast purpose we may pursue the cause of freedom until there is peace and understanding among men everywhere.

Amen.

DR. KARL T. COMPTON

Dr. Compton, educator, scientist, and Christian statesman, who was Chairman of the President's Advisory Commission on Universal Military Training, writes: "This simple direct statement appeals to me..."

Oh God, give me strength to do my duty, and take good care of my loved ones.

Amen.

GENERAL JACOB L. DEVERS

The former Chief of the Army Field Forces writes: "I am sure that this book will bring comfort and courage to hundreds and thousands of men and women whose lives must build the barricades of freedom."

O God, in days when men and nations are tense with suspicion, jealousy, and fear, give to us as individuals and to all mankind the wisdom to replace discouragement and doubt with an enduring hope and faith in the future, and through Thy help to overcome hate with a steadfast love and tolerance for our fellowman.

Amen.

MAJ. GENERAL JOHN M. DEVINE

General Devine, who was in command of the Fort Dix U.M.T. Experimental Unit and who later commanded the First Cavalry Division in the Far East, is now Chief of the Armed Forces Information and Education Division, Department of Defense. He writes: "While I have composed many an impromptu prayer under the strain of difficult times, it never before occurred to me to put a prayer on paper."

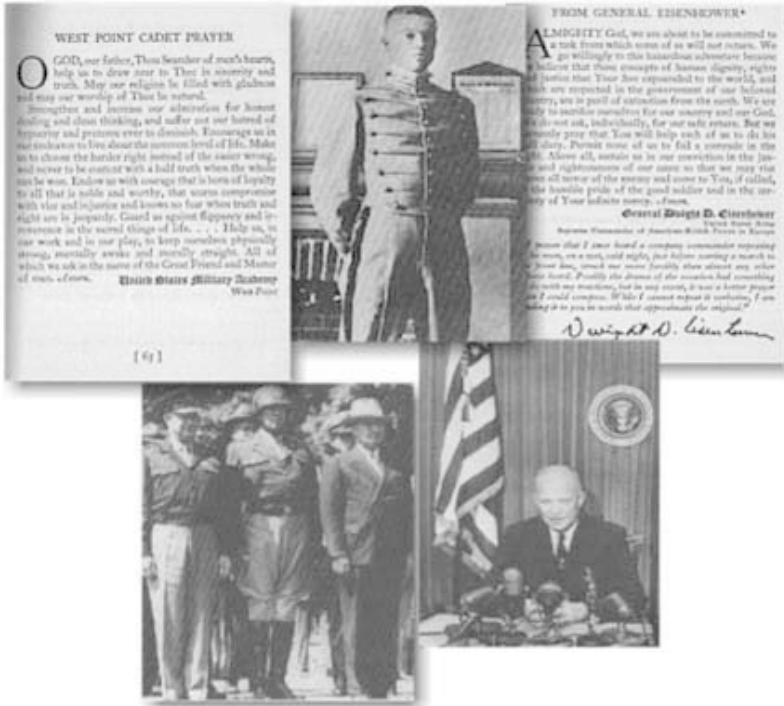
O God, Creator of Heaven and Earth,
 Before Whom we must all one day appear
 To give a final accounting of the use of our talents,
 We ask You to bless and guide us in our Army life;
 Assist us by Thy counsel as we instruct the young men of
 America

In developing their bodies,
 Enlightening their minds,
 And strengthening their spirits,
 That they may be men worthy
 Of the trust and confidence of their Country.

Grant us O God
 Wisdom to decide
 And courage to execute
 Whatsoever may be necessary
 For the preservation on earth of Thy Kingdom.

In Thee I have put my trust,
 I will not fear what flesh can do to me.
 Even though I should walk in the Valley of Death,
 I shall fear no evil, for Thou are with me.

Amen.



GENERAL OF THE ARMY, DWIGHT D. EISENHOWER

General Eisenhower, Commander of West European armies, wrote that his favorite prayer was the Twenty-third Psalm and his favorite hymn "Lead, Kindly Light." Since another contributor has named the Twenty-third Psalm, and since the hymn is a timeless prayer, the hymn follows:

LEAD, KINDLY LIGHT

Lead, kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark, and I am far from home,

Lead Thou me on!

Keep Thou my feet! I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on;

I loved to choose and see my path; but now

Lead Thou me on!

I loved the garish day; and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power has blest me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those angel faces smile,

Which I have loved long since, and lost awhile

THOMAS K. FINLETTER

Mr. Finletter, Secretary of the Air Force, contributes this original prayer.

Eternal God, Who countest the nations and dost weigh them in the balance: Who puttest down the mighty from their seats and dost exalt the meek of spirit; bless this Our Nation and look with favor upon the people whom Thou hast established.

Thou, O Lord, hast guided us in the past and hast led us to this hour of destiny. Thou hast set us in the gateways of the earth so that our name is spoken among all nations. Yet, not unto us, but unto Thee be all the glory. It humbles us to realize that we too shall be brought to judgment; that where much has been given much shall be required. Thy Providence knows no favorites and naught can bend Thy Justice. No prestige nor power can save those who deny Thy Purpose or refuse Thy Will.

Bless us in these days of trial with clear vision, unfailing courage, and the grace to deny ourselves for the common good. Make us worthy of the noble traditions in which we were conceived and help us to cherish the heritage bequeathed to us.

Bless the men and women of our Armed Forces. Make them brave in the face of danger and make them merciful

in victory. Let Thy Works appear unto Thy servants, and Thy Glory unto their children. Let the beauty of the Lord, our God, be upon us; and establish Thou the works of our hands upon us. Yea, the work of our hands, establish Thou it.

Amen.

DR. FREDERICK BROWN HARRIS

Dr. Harris, Chaplain of the United States Senate, submits this original prayer:

Our Father God, who hath made and preserved us a nation: Our fathers trusted in Thee and were not confounded. In Thee we trust.

Thou hast taught us to love truth and beauty and goodness. In all our relationships as citizens of the Republic, this sweet land of liberty, may Thy truth make us free—free from littleness, pride, and prejudice, and from all the ugly sins of disposition which so easily do beset us. May our patriotism be pure and undefiled. In all our aspirations and attitudes lift us, we pray Thee, above the mud and scum of mere things to the holiness of Thy beauty. Thus may the common tasks and the trivial rounds be edged with crimson and gold.

Lead us in the paths of righteousness for Thy Name's sake. Enrich us with those durable satisfactions of life, so that the multiplying years may not find us bankrupt in those things that matter most, the golden currency of faith and hope and love.

In these desperate and dangerous days in our national life, when the precious things we hold nearest our hearts are threatened by sinister forces without pity or conscience, help us to give the best that is in us against the wrong that needs resistance, and for the right that needs assistance and for the future in the distance, and the good that we may do.

In this solemn hour of the supreme test of America's faith, may we bear our full part in freedom's crowning

hour, that we may tell our sons and daughters who will live in the light of the new day: "I saw the powers of darkness put to flight. I saw the morning break!"

We ask it in the dear Redeemer's name.

Amen.

VICE-ADMIRAL HARRY W. HILL

Vice-Admiral Hill, Superintendent, United States Naval Academy, writes: "The Prayer of a Midshipman is used every Sunday morning at the Naval Academy Chapel Service. It...expresses the spirit of devotion and dependence upon Divine aid which is constantly stressed at the Naval Academy." This prayer was also the favorite named by ADMIRAL FORREST SHERMAN, Chief of Naval Operations.

THE PRAYER OF A MIDSHIPMAN

Almighty Father, whose way is in the sea, whose paths are in the great waters, whose command is over all and whose love never faileth: Let me be aware of Thy presence and obedient to Thy will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me so to live that I can stand unashamed and unafraid before my shipmates, my loved ones, and Thee. Protect those in whose love I live. Give me the will to do the work of a man and to accept my share of responsibilities with a strong heart and a cheerful mind. Make me faithful to my duties and mindful of the traditions of the Service of which I am a part. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of Him by Whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Lord.

Amen.

PRESIDENT HERBERT HOOVER and GENERAL DOUGLAS MacARTHUR

The Lord's Prayer is the one universal prayer, the prayer of all those of all faiths who believe in one God. Also, it is always personal, and as a personal prayer, Douglas MacArthur and Mrs. MacArthur have named it as their prayer for this book.

I received Mrs. MacArthur's letter while in Tokyo and only the day before the General had led the United Nations forces in repeating it at Seoul. Mrs. MacArthur wrote: "Both the General and I feel that the greatest and most comforting prayer would always be the Lord's Prayer."

And the Honorable Herbert Hoover, former President of the United States, joined the MacArthurs with "I have never found anything better than the Lord's Prayer."

THE LORD'S PRAYER

Our Father who art in heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done in earth, as it is in
heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For Thine is the kingdom, and the power, and the glory,
for ever.

Amen.

BRIG. GENERAL JULIUS KLEIN

Accompanying the prayer of General Klein, National Commander of Jewish War Veterans, U.S.A., is this message: "I wish to express the deep-seated conviction that this book of prayers will be warmly received by a world which is very much in need of closer contact with God."

Our Father, Whose glory filleth the Universe, we reflect upon the great achievements of those who have made the extreme sacrifice for our country in order that our

blessed land may continue to be a beacon of light and a source of hope for the entire civilized world.

Deliver us, O Heavenly Father, from our present impending evils and frustrate the designs of our enemies. Restore us to the bosom of peace.

We pray to Thee to hasten the day when humanity shall be delivered from oppressors and flourish on the face of Thy earth, and may we realize in our day the fulfillment of the prophetic vision "that they shall dwell every man under his own vine and fig tree with none to make them afraid."

Amen.

GENERAL CURTIS E. LeMAY, LATER CHIEF OF STAFF OF THE AIRFORCE

General LeMay, commanding the Strategic Air Command, expresses the hope that "the Book of Prayers will soon become available to our young men and women in the Armed Forces."

Almighty God, we are thankful for the privileges that are ours and ask that we may use Thy gifts with wisdom and integrity.

Deliver our Nation from complacency, self-interest, and apathy. Enable all those who have been placed in positions of trust to perform their duties with honor and fidelity.

Give us the strength to destroy oppression and enslavement wherever it might be found. May we accord to all men those inalienable rights we demand for ourselves.

Grant Thy peace now and always to those who have given their lives, or their loved ones, in service to the cause of justice and freedom.

In the name of the Prince of Peace we pray.

Amen.

THEUS J. MacQUEEN

This prayer from the National Commander of the Marine Corps League was written by Commander M. A. Hally, Marine Corps Chaplain.

Almighty and everlasting God, from Whom every good and perfect gift proceeds, look down upon us, Thy children, who Thou hast made to Thine own image and likeness.

Uphold the hands of those who make the laws by which we are governed: uphold the hands of those who enforce those laws.

Enlighten our intellects, inflame our hearts and strengthen our wills to persevere in the path of truth and righteousness.

We invoke Thy divine blessing upon the President of the United States of America, upon all the officers of our land, legislative, executive, and judicial.

We ask Thy blessing upon all the officers and members of our armed forces and upon all citizens of our beloved country. . . .

Let Thy divine benediction shine upon and gladden the hearts of all officers and members of this glorious organization, The Marine Corps League.

Hasten the time, Almighty God, Our Father, when the spirit of the charity of God shall so prevail throughout the world that no nation shall wage war for the purpose of aggression and none shall need it as a means of defense.

Amen.

**GENERAL OF THE ARMY, GEORGE C. MARSHALL,
LATER SECRETARY OF DEFENSE**

The prayer of General Marshall, Secretary of Defense, appeared first in Mrs. Marshall's book, Together, published by Tupper & Love.

Almighty God: May those who have given their lives in the service of this nation rest in Thy care.

May those who are wounded in body find spiritual comfort under Thy guidance in the knowledge that through their services a great cause has been served.

May those who offer their lives in support of that cause, by land and sea and air, find strength in Thy divine guidance.

May those of us who serve this nation in its great purpose to secure freedom for all peoples be sustained by Thy blessings.

Give us strength, O Lord, that we may be pure in heart and in purpose to the end that there may be peace on earth and good will among men.

May we be mindful this Easter morning “still stands Thine ancient sacrifice, an humble and a contrite heart.”

Amen.

FRANCIS P. MATTHEWS

The Secretary of the Navy contributes this original prayer:

Oh God, from Whom to turn away is to fall; To Whom to turn is to rise again; In Whom to abide is to stand firm; Oh God, from Whom to depart is to die;

To Whom to return is to be revived; In Whom to dwell is to live; Grant me faith, justice, purity, self-control, humility, repentance, prudence, patience, and that peace which the world does not know.

Let not my lips be for Thy Christ, and my heart for the world. Let me wear the Crusaders' cross of confirmation with honor and dignity, mindful that it is better to be genuine Christian and say nothing than to speak and not practice what one preaches.

If my brothers-in-arms are angry with me, may I imitate Your meekness; let me answer their words of pride with Your humility; their blasphemies by Your prayers; their error by Your steadfastness in the faith; their bullying by Your gentleness.

Since the crown of victory is promised only to those who engage in combat, I ask not for ease or escape, but simply for Thy divine and omnipotent grace and protection. Since my vocation implies constant readiness to fight unto death, grant me Thy understanding forgiveness if that great hour should come suddenly; may Thy saints and angels assist me in living and dying as a worthy and loving son of Thine.

Amen.

MAJ. GENERAL LUTHER D. MILLER

The original prayer of Dr. Miller, formerly Chief of Chaplains of the Army of the United States:

Heavenly Father, inspire and guide us in our search for the meaning of the gift of life. Help us in our search for the meaning of the gift of life. Help us to find the strength to submit ourselves to discipline, to make ourselves fit in every way to defend the nation and to serve our fellow men. Direct our minds toward great ends and teach us the way in which Thou wouldst have us serve Thee and our beloved country. Grant that we may continue to be Christ's faithful soldiers until our lives' end.

Amen.

DR. JAMES SHERA MONTGOMERY

Dr. Montgomery is Chaplain of the House of Representatives.

O Lord, our Lord, Thou whom we love to call Father, speak to us as in humility and yet in eagerness we await Thy presence. Continue to work through us Thy great purposes, and bestow upon us the treasures of Thy truth. Teach us that our love and faith are tested by what we are willing to suffer and sacrifice. In our failures, chasten us and forgive us; if impulsive, restrain us with Thy blessed calm.

As we onward walk the paths of duty, do Thou endow us with stout hearts and open minds. Stimulate us with

that faith that greets the dawn rather than the setting sun; faith in Thee, in our fellow men, and in the ultimate triumph of all things right. Dismissing past regrets and future fears, send us forth on errands of mercy and good will; then we shall have the satisfaction that comes to those who have borne wisely and well their part. Fill us with large sympathies for others, and bless us with complete trust in Thy goodness, and Thine shall be the glory forever. Through Christ our Saviour and Redeemer.

Amen.

MAJ. GENERAL BRYANT E. MOORE

This original prayer by a general who died in Korea was written while he was Superintendent of the United States Military Academy at West Point:

God, our Father, infinite in understanding and mighty in battle, be with us, your soldiers, wherever we serve. Keep us ever conscious of Thee and with Thy strength sustain us. While peace endures give us energy in the good cause; help us to cultivate our skills and instill in us the personal devotion to duty that questions not and know no reservation. Help us to realize our responsibilities as Americans. Keep us ever conscious of our Country's ideals and suffer us never to tarnish our soldier's honor.

When war comes, O Lord, gird us with Thy strength, and give to us the comforting knowledge of Thy imminence in the awful loneliness of battle. Grant us the strength of righteousness, not of ourselves but of our cause. Purge us of personal pride and conceit. Help us to lead with justice and human understanding those entrusted to our command; and to fulfill the purposes of our superiors with cheerful vigor and effectiveness. Help us to carry our lives but lightly when weighted in the balance against the ultimate values for which our nation fights. Grant us steadfastness under fire, courage in adversity, fortitude in pain. Bless and sustain our fellow soldiers and grant us long the joyful strength of their comradeship. Ease the wounded and

stricken, O Lord, and visit with compassion the lonely and bereaved at home.

Be ever at our side in the turmoil and chaos of battle, O Lord. Comfort, guide, and keep us; and teach us how with faith to endure hardness as good soldiers of Jesus Christ, and of our Country.

Amen.

ADMIRAL CHESTER W. NIMITZ

The vital and dynamic prayer of Admiral Nimitz:

God grant me the courage to change the things I can change, the serenity to accept those I cannot change, and the wisdom to know the difference—but God grant me the courage not to give up on what I think is right even though I think it is hopeless.

Amen.

BRIG. GENERAL JAMES H. O'NEILL

General O'Neill, Deputy Chief of Chaplains, served with General Patton in World War II.

Have mercy on us, O god of the universe, and behold us, and send Thy fear upon all the nations. Lift up Thy hand against the strange nations, that they may see Thy power. As in their sight Thou hast shown Thyself holy in us, so in our sight show Thyself glorious in them, so they may know, even as we know, that there is no god beside Thee, O Lord. Renew Thy signs and repeat Thy wonders; glorify Thy hand and Thy right arm. Stir up anger and pour forth fury; take away the adversary and destroy the enemy. Hasten the time and fix the end, that they may declare Thy great works. Fill Zion with Thy praises, and Thy temple with Thy glory.

Amen.

VICE-ADMIRAL MERLIN O'NEILL

The prayer of Vice-Admiral O'Neill, Commandant of the United States Coast Guard:

Almighty God, in Thy infinite mercy and wisdom, grant us the courage and the strength to meet the trials that lie before us this day. May we receive Divine guidance in our decisions so that what we do is acceptable in Thy sight. Teach us to be humble, charitable, and merciful in dealings with our fellowman. We ask this in God's name.

Amen.

LT. COLONEL SAMUEL OVERSTREET

Chaplain Overstreet, Senior Chaplain of the 1st Division, (Cavalry) wrote this prayer of gratitude for victory for Major General Hobart R. Gay.

Almighty God, with one accord we acknowledge in gratitude, that Thou hast heard our petition for power to stay the military might of the aggressor and bring to naught his evil purposes. When our strength and spirit were sorely tried midst the terrors and disappointments of defensive battle, we were vouchsafed the courage and physical stamina to withstand the worst our enemy could do. We are thankful for all the faithful service and heroic deeds performed by the members of this command, which have now culminated in days of glorious victory. Bless, we pray Thee, in Thy hallowed memory all those whose selfless response to duty required of them the sacrifice of their lives. And grant, Lord, through the continuance of Thy Divine guidance, that our arms may speedily gain the final and complete victory for right and justice and peace.

Amen.

FRANK PACE, JR.

The Secretary of the Army names as his prayer the great hymn:

ABIDE WITH ME

Abide with me: fast falls the eventide;
 The darkness deepens; Lord, with me abide:
 When other helpers fail, and comforts flee,
 Help of the helpless, O abide with me!
 Swift to its close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;
 Change and decay in all around I see:
 O Thou who changest not, abide with me!
 I need Thy presence every passing hour:
 What but Thy grace can foil the tempter's pow'r?
 Who like Thyself my guide and stay can be?
 Thro' cloud and sunshine, O abide with me!
 Hold Thou Thy cross before my closing eyes;
 Shine thro' the gloom, and point me to the skies:
 Heav'n's morning breaks, and earth's vain shadows flee-
 In life, in death, O Lord, abide with me!

H. F. Lyte

MAJ. GENERAL ROY H. PARKER

Chief of Chaplains Roy Parker, previously Senior Chaplain with both General MacArthur and General Eisenhower, has written this prayer:

Our gracious Heavenly Father, we come to Thee with grateful hearts for Thy many blessings of the past, and as we come confessing our sins and shortcomings, may we ask ourselves the question as the Psalmist did so long ago when he said: "What is man that Thou art mindful of him?" Yet we know if we come to Thee this day, placing our trust and faith in Thee, Thou has promised to show us the way. So wherever we are today-whether on land, in the air, or on the sea-may we come because we are weak and need a Saviour to lead us and guide us. May we, each and every one, realize that we are sinners and have come short of the glory of God. May we come in these troublesome times because we are

frustrated and we need something beyond that which our earthly friends can promise or give. And, our Heavenly Father, what we would ask for our own selves and our loved ones, we would ask for Thy children the world over. Especially would we ask at this time, dear Lord, that Thou wilt be with our men and women of the Armed Forces, the chaplains, their assistants, and those they strive to serve. May we, one and all, by faith look into the eyes of the Great Teacher and with humble and contrite hearts say, "Thy will be done." So help us in every way to reveal to others Thy matchless love and character. For we ask it in Christ's name.

Amen.

BEATRICE PATTON

The widow of GENERAL GEORGE S. PATTON contributes her own prayer:

Lord, into Thy hands I commend my Spirit.

Amen.

COLONEL MARY PHILLIPS

The prayer of Colonel Phillips, Chief of Army Nurse Corps:

ARMY NURSE'S PRAYER

Father, the soldier seems so close to You,
 I wonder if his hours on earth are few;
 His manly face is hot and red,
 Seems I see angels around his bed.
 Help me to keep him safe lest I should fail
 My pledge of love to Florence Nightingale.
 If he should die then I will know
 You called him home 'cause You loved him so;
 But, Father, ere he goes to rest
 Help me to know I have done my best.

Amen.

By Edith Aynes

CAPTAIN EDDIE RICKENBACKER

Eddie Rickenbacker submits this prayer and writes: "...herewith a prayer which I trust will be of some assistance to the boys who are doing so much for us."

O, Lord, unto Thee we lift up our eyes in our hour of trouble as we know Thou art with us and watching over us. Yea, though we walk through the Valley of the Shadow of Death, we will fear no evil, for Thou art with us, Thy rod and Thy staff they comfort us.

A thousand shall fall at our side and ten thousand at our right hand, but with Thy protection, we feel it will not come nigh us.

May our sin of worry be forgiven, O Father, for we have doubted Thy power and Thy goodness too often. Shake our souls this day with Thy power, and as we contemplate the awesome magnitude of the world to be, let our spirits grow in stature and in power.

Help us to live as Thy sons, as free men, as heirs of Christ and thus prepare the way for the gathering of all nations into Thy Family until Peace shall reign forever, and all peoples shall proclaim Thee Lord of Lords and King of Kings.

Amen.

ELEANOR ROOSEVELT

The choice of Mrs. Roosevelt is the immortal Twenty-third Psalm:

THE TWENTY-THIRD PSALM

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou annointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

PRESIDENT FRANKLIN DELANO ROOSEVELT

Letter to Chaplain Daniel Poling, November 15, 1944:

“In these grave days I like to think that I shall continue to have a remembrance in your prayers.” (pg. ix)

HAROLD RUSSELL

The prayer from the National Commander, AMVETS, was composed by the past National Chaplain of AMVETS, Rabbi Dudley Weinberg of Brookline, Massachusetts.

Almighty God and Father:

Unto Thee do we pour out our hearts in thanksgiving for the freedom we enjoy and for the heritage of liberty and human dignity which our forefathers have bequeathed to us as our birthright. We thank Thee for the United States of America and for the spirit which causes men here to strive to break down the barriers that separate man from his fellow man. Help us, O Father, to direct our efforts to the end that within the borders of our blessed land there may always be heard the glorious strains of a symphony of humanity united together in brotherhood under the divine fatherhood.

We thank Thee too for the memory of our Comradeship in time of war. Grant that we may never forget the purposes and the goals for which we suffered and for which so many of our comrades died. May we remain united in the search for peace and struggle to overcome tyranny on the battlefield. Sanctify our memories and cause them to serve as an unfailing inspiration to us to bring closer the day when each man shall sit under his vine and under his fig tree with none to make him afraid. Speed the day when nations shall beat their swords into plowshares and their spears into pruning hooks, when Thy divine peace shall be made to reign in the hearts of all Thy children.

Amen.

REAR ADMIRAL STANTON W. SALISBURY

Chaplain Salisbury writes, "My favorite prayers are as follows":

O God, we pray Thee that the memory of our comrades, fallen in battle, may be ever found in our hearts; that the sacrifice which they have offered for our country's cause may be acceptable in Thy sight; and that an entrance into Thine eternal peace may, by Thy pardoning grace, be open unto them through Jesus Christ our Lord and Saviour.

Amen.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over, and our work is done. Then of Thy mercy grant us a safe lodging, a holy rest and peace at the last, through Jesus Christ our Lord.

Amen.

REVEREND ROY B. SCHMEICHEL

The National Chaplain, Veterans of Foreign Wars, writes: "This prayer is from a book of prayers I use regularly."

A SAILOR'S PRAYER

Lord Jesus, Thy almighty hand has made the earth and sky and sea. Thou art the omnipotent Ruler of the mighty waters of the deep. Wherever my duties in the service of my country take me, even though it be to the uttermost parts of the sea, I know that even there Thy hand shall lead me, and Thy right hand shall hold me. Those were the hands that were extended on the cross for my salvation, the hands from which no power of earth and hell shall pluck me. O Jesus, be Thou at all times my mighty Protector, my gracious Guide, my very present Help in all trouble. Preserve and strengthen me in Thy faith, so that I may never cast aside my trust in Thy atoning blood. Keep me in chastity, in loyal and courageous service of my

country. Teach me to submit willingly to all tasks assigned to me by my superiors. When dangerous storms arise, hold Thy guarding hand over our ship and its entire crew, and dispel all fear and terror by the knowledge that Thou art mightier than the mightiest waves, and that Thou canst protect Thy children in the raging of wind and billows. May Thy peace keep my whole spirit, that my soul and body be preserved blameless until the great day of Thy coming, my Redeemer and Lord.

Amen.

GENERAL HOYT S. VANDENBERG

The Commander of the Air Force submits an

AIR FORCE PRAYER

Our Heavenly Father, whose loving care encompasses even the sparrow in its flight, guide and protect, we pray, the men who fly the uncharted spaces of the sky. Bless those who, through service in the Air Force, stand guard over the sacred trust of home and country.

Endow them with wisdom and understanding, that they may clearly see the path of duty and courageously devote themselves in service to the nation they love. In the solitude of flight may the beauty of Thy greatness be revealed to each of them that they may pattern their lives after Thine.

Extend Thy strengthening presence to those who wait at home; and may they ever know Thy watchful care will keep safe the absent one.

Let Thy benediction be upon us, O God we pray. Lead us to carry on the trust left by our brothers, who gave with honor their lives in service of their country. May we find peace in the knowledge of our mission accomplished and their task completed through service for Thee.

Amen.

COMMANDER RUSSELL WAESCHE

Commander Waesche of the United States Coast Guard writes: "The composing of prayers is not a familiar task to me, but I have written the following with particular emphasis on the Coast Guard":

Our Father, Lord of earth and seas,

We who are forced into conflict to uphold those principles in which we believe-

We who also are dedicated to saving lives from peril, in war and peace—

Ask Thy help.

Give us courage in danger,

Endurance in exhausting toil and stress

Grant us inner calmness of spirit in stormy seas and in the heat of battle

So that we may uphold our country's ideals and our honor,

To Thy greater glory and to the peace of mankind,

In Jesus' name.

Amen.

COLONEL CLAYTON E. WHEAT

Former Chaplain and Professor of English at West Point, the author of the Cadet Prayer, which was named as their favorite by GENERAL BRADLEY and GENERAL COLLINS, composed an original prayer for this book.

PRAYER FOR AN AVIATOR

O God of whose presence I am intimately aware as I rise into the blue on the wings of the morning, cleanse me, body and soul, of any selfish, unworthy motives which might hinder and discourage me in steadfast and instant devotion to duty.

Keep me ever unwavering in my loyalty to the Air Corps and constant in my allegiance to our Country.

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May my confidence and trust in Your vigilant watchfulness over me so possess my heart that in times of crisis and extreme peril I will know without fail that underneath always are Your Everlasting Arms.

I offer this prayer in the Name of the Master Pilot who came to guide men into the more abundant life.

Amen.

II. Excerpts Acknowledging God, His Divine Providence and Prayers for His Protection from the Inaugural Addresses by Each of Our Commanders in Chief, from George Washington in 1789 to George W. Bush.

George Washington, 1789
John Adams, 1797
Thomas Jefferson, 1801
Thomas Jefferson, 1805
James Madison, 1809
James Monroe, 1817
James Monroe, 1821
John Quincy Adams, 1825
Andrew Jackson, 1829
Andrew Jackson, 1833
Martin Van Buren, 1837
William Henry Harrison, 1841
James K. Polk, 1845
Zachary Taylor, 1849
Franklin Pierce, 1853
James Buchanan, 1857
Abraham Lincoln, 1861
Abraham Lincoln, 1865
Ulysses Grant, 1869
Ulysses Grant, 1873
Rutherford B. Hayes, 1877
James A. Garfield, 1881
Grover Cleveland, 1885
Benjamin Harrison, 1889
Grover Cleveland, 1893
William McKinley, 1897
William McKinley, 1901
Theodore Roosevelt, 1905
William Howard Taft, 1909
Woodrow Wilson, 1913
Woodrow Wilson, 1917
Warren Harding, 1921
Calvin Coolidge, 1925
Herbert Hoover, 1929

Franklin D. Roosevelt, 1933
Franklin D. Roosevelt, 1937
Franklin D. Roosevelt, 1941
Franklin D. Roosevelt, 1945
Harry S. Truman, 1949
Dwight D. Eisenhower, 1953
Dwight D. Eisenhower, 1957
John F. Kennedy, 1961
Lyndon B. Johnson, 1965
Richard M. Nixon, 1969
Richard M. Nixon, 1973
Jimmy Carter, 1977
Ronald Reagan, 1981
Ronald Reagan, 1985
George Bush, 1989
William J. Clinton, 1993
William J. Clinton, 1997
George W. Bush, 2001

**Excerpts From Inaugural Addresses of Our
Commanders-in-Chief, from 1789 to the Present**

**George Washington, First Inaugural Address,
April 30th, 1789**

“[S]ince we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment entrusted to the hands of the American people.

Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the

American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.”

John Adams, March 4th, 1797

“Relying, however, on the purity of their intentions, the justice of their cause, and the integrity and intelligence of the people, under an overruling Providence which had so signally protected this country from the first, the representatives of this nation, then consisting of little more than half its present number, not only broke to pieces the chains which were forging and the rod of iron that was lifted up, but frankly cut asunder the ties which had bound them, and launched into an ocean of uncertainty.

I feel it to be my duty to add, if a veneration for the religion of a people who profess and call themselves Christians, and a fixed resolution to consider a decent respect for Christianity among the best recommendations for the public service, can enable me in any degree to comply with your wishes, it shall be my strenuous endeavor that this sagacious injunction of the two Houses shall not be without effect.

And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its Government and give it all possible success and duration consistent with the ends of His providence.”

**Thomas Jefferson, First Inaugural Address,
March 4th, 1801**

“[A]cknowledging and adoring an overruling Providence, which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereaf-

ter—with all these blessings, what more is necessary to make us a happy and a prosperous people?

And may that Infinite Power which rules the destinies of the universe lead our councils to what is best, and give them a favorable issue for your peace and prosperity.”

Thomas Jefferson, Second Inaugural Address, March 4th, 1805

“In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the General Government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it, but have left them, as the Constitution found them, under the direction and discipline of the church or state authorities acknowledged by the several religious societies.

I shall need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me that He will so enlighten the minds of your servants, guide their councils, and prosper their measures that whatsoever they do shall result in your good, and shall secure to you the peace, friendship, and approbation of all nations.”

James Madison, March 4th, 1809

“In these my confidence will under every difficulty be best placed, next to that which we have all been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic, and to whom we are bound to address our devout gratitude for the past, as well as our fervent supplications and best hopes for the future.”

**James Monroe, First Inaugural Address,
March 4th, 1817**

“Relying on the aid to be derived from the other departments of the Government, I enter on the trust to which I have been called by the suffrages of my fellow-citizens with my fervent prayers to the Almighty that He will be graciously pleased to continue to us that protection which He has already so conspicuously displayed in our favor.”

**James Monroe, Second Inaugural Address,
March 5th, 1821**

“With full confidence in the continuance of that candor and generous indulgence from my fellow-citizens at large which I have heretofore experienced, and with a firm reliance on the protection of Almighty God, I shall forthwith commence the duties of the high trust to which you have called me.”

John Quincy Adams, March 4th, 1825

“To the guidance of the legislative councils, to the assistance of the executive and subordinate departments, to the friendly cooperation of the respective State governments, to the candid and liberal support of the people so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public service; and knowing that “except the Lord keep the city the watchman waketh but in vain,” with fervent supplications for His favor, to His overruling providence I commit with humble but fearless confidence my own fate and the future destinies of my country.”

**Andrew Jackson, First Inaugural Address,
March 4th, 1829**

“And a firm reliance on the goodness of that Power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that He will continue to make our beloved country the object of His divine care and gracious benediction.”

**Andrew Jackson, Second Inaugural Address,
March 4th, 1833**

“Finally, it is my most fervent prayer to that Almighty Being before whom I now stand, and who has kept us in His hands from the infancy of our Republic to the present day, that He will so overrule all my intentions and actions and inspire the hearts of my fellow-citizens that we may be preserved from dangers of all kinds and continue forever a united and happy people.”

Martin Van Buren, March 4th, 1837

“So sensibly, fellow-citizens, do these circumstances press themselves upon me that I should not dare to enter upon my path of duty did I not look for the generous aid of those who will be associated with me in the various and coordinate branches of the Government; did I not repose with unwavering reliance on the patriotism, the intelligence, and the kindness of a people who never yet deserted a public servant honestly laboring their cause; and, above all, did I not permit myself humbly to hope for the sustaining support of an ever-watchful and beneficent Providence. Beyond that I only look to the gracious protection of the Divine Being whose strengthening support I humbly solicit, and whom I fervently pray to look down upon us all. May it be among the dispensations of His providence to bless our beloved country with honors and with length of days. May her ways be ways of pleasantness and all her paths be peace!”

William Henry Harrison, March 4th, 1841

“However strong may be my present purpose to realize the expectations of a magnanimous and confiding people, I too well understand the dangerous temptations to which I shall be exposed from the magnitude of the power which it has been the pleasure of the people to commit to my hands not to place my chief confidence upon the aid of that Almighty Power which has hitherto protected me and enabled me to bring to favorable issues other important but still greatly inferior trusts heretofore confided to me by my country.

We admit of no government by divine right, believing that so far as power is concerned the Beneficent Creator has made no distinction amongst men; that all are upon an equality, and that the only legitimate right to govern is an express grant of power from the governed. The Constitution of the United States is the instrument containing this grant of power to the several departments composing the Government.

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time.”

James K. Polk, March 4th, 1845

“Confidently relying upon the aid and assistance of the coordinate departments of the Government in conducting our public affairs, I enter upon the discharge of the high duties which have been assigned me by the people, again humbly supplicating that Divine Being who has watched over and protected our beloved country from its infancy to the present hour to continue His gracious benedictions upon us, that we may continue to be a prosperous and happy people.”

Zachary Taylor, March 5th, 1849

“In conclusion I congratulate you, my fellow-citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country.”

Franklin Pierce, March 4th, 1853

“The energy with which that great conflict [the Revolutionary War] was opened and, under the guidance of a manifest and beneficent Providence the uncomplaining endurance with which it was prosecuted to its consummation were only surpassed by the wisdom and patriotic spirit of concession which characterized all the counsels of the early fathers.

Let it be impressed upon all hearts that, beautiful as our fabric is, no earthly power or wisdom could ever reunite its broken fragments. Standing, as I do, almost within view of the green slopes of Monticello, and, as it were, within reach of the tomb of Washington, with all the cherished memories of the past gathering around me like so many eloquent voices of exhortation from heaven, I can express no better hope for my country than that the kind Providence which smiled upon our fathers may enable their children to preserve the blessings they have inherited.”

James Buchanan, March 4th, 1857

“In entering upon this great office I must humbly invoke the God of our fathers for wisdom and firmness to execute its high and responsible duties in such a manner as to restore harmony and ancient friendship among the people of the several States and to preserve our free institutions throughout many generations.”

**Abraham Lincoln, First Inaugural Address,
March 4th, 1861**

“Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land are still competent to adjust in the best way all our present difficulty.”

**Abraham Lincoln, Second Inaugural Address,
March 4th, 1865**

“Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even

before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully.

The Almighty has His own purposes. "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away.

Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Ulysses Grant, March 4th, 1869

“In conclusion I ask patient forbearance one toward another throughout the land, and a determined effort on the part of every citizen to do his share toward cementing a happy union; and I ask the prayers of the nation to Almighty God in behalf of this consummation.”

Ulysses Grant, March 4th 1873

“Fellow-Citizens:

Under Providence I have been called a second time to act as Executive over this great nation.”

Rutherford B. Hayes, March 5, 1877

“Looking for the guidance of that Divine Hand by which the destinies of nations and individuals are shaped, I call upon you, Senators, Representatives, judges, fellow-citizens, here and everywhere, to unite with me in an earnest effort to secure to our country the blessings, not only of material prosperity, but of justice, peace, and union—a union depending not upon the constraint of force, but upon the loving devotion of a free people; “and that all things may be so ordered and settled upon the best and surest foundations that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.”

James A. Garfield, March 4, 1881

“Before continuing the onward march let us pause on this height for a moment to strengthen our faith and renew our hope by a glance at the pathway along which our people have traveled.

The emancipated race has already made remarkable progress. With unquestioning devotion to the Union, with a patience and gentleness not born of fear, they have “followed the light as God gave them to see the light.”

Let our people find a new meaning in the divine oracle which declares that “a little child shall lead them,” for our own little children will soon control the destinies of the Republic.

My countrymen, we do not now differ in our judgment concerning the controversies of past generations, and fifty years hence our children will not be divided in their opinions concerning our controversies. They will surely bless their fathers and their fathers' God that the Union was preserved, that slavery was overthrown, and that both races were made equal before the law.

I shall greatly rely upon the wisdom and patriotism of Congress and of those who may share with me the responsibilities and duties of administration, and, above all, upon our efforts to promote the welfare of this great people and their Government I reverently invoke the support and blessings of Almighty God."

Grover Cleveland, March 4th, 1885

"And let us not trust to human effort alone, but humbly acknowledging the power and goodness of Almighty God, who presides over the destiny of nations, and who has at all times been revealed in our country's history, let us invoke His aid and His blessings upon our labors."

Benjamin Harrison, March 4th, 1889

"Entering thus solemnly into covenant with each other, we may reverently invoke and confidently expect the favor and help of Almighty God—that He will give to me wisdom, strength, and fidelity, and to our people a spirit of fraternity and a love of righteousness and peace.

The influences of religion have been multiplied and strengthened.

God has placed upon our head a diadem and has laid at our feet power and wealth beyond definition or calculation. But we must not forget that we take these gifts upon the condition that justice and mercy shall hold the reins of power and that the upward avenues of hope shall be free to all the people."

**Grover Cleveland, Second Inaugural Address,
March 4th, 1893**

“Deeply moved by the expression of confidence and personal attachment which has called me to this service, I am sure my gratitude can make no better return than the pledge I now give before God and these witnesses of unre-served and complete devotion to the interests and welfare of those who have honored me.

It can not be doubted that our stupendous achievements as a people and our country’s robust strength have given rise to heedlessness of those laws governing our national health which we can no more evade than human life can escape the laws of God and nature.

Above all, I know there is a Supreme Being who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid.”

**William McKinley, First Inaugural Address,
March 4th, 1897**

“In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying upon the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey His commandments and walk humbly in His footsteps.

Let me again repeat the words of the oath administered by the Chief Justice which, in their respective spheres, so far as applicable, I would have all my countrymen observe: “I will faithfully execute the office of President of the United

States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.” This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer; and I shall confidently rely upon the forbearance and assistance of all the people in the discharge of my solemn responsibilities.”

**William McKinley, Second Inaugural Address,
March 4th, 1901**

“Entrusted by the people for a second time with the office of President, I enter upon its administration appreciating the great responsibilities which attach to this renewed honor and commission, promising unreserved devotion on my part to their faithful discharge and reverently invoking for my guidance the direction and favor of Almighty God.

As heretofore, so hereafter will the nation demonstrate its fitness to administer any new estate which events devolve upon it, and in the fear of God will “take occasion by the hand and make the bounds of freedom wider yet.”

Theodore Roosevelt, March 4th, 1905

“My fellow-citizens, no people on earth have more cause to be thankful than ours, and this is said reverently, in no spirit of boastfulness in our own strength, but with gratitude to the Giver of Good who has blessed us with the conditions which have enabled us to achieve so large a measure of well-being and of happiness.”

William Howard Taft, March 4th, 1909

“I invoke the considerate sympathy and support of my fellow-citizens and the aid of the Almighty God in the discharge of my responsible duties.”

**Woodrow Wilson, First Inaugural Address,
March 4th, 1913**

“I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me!”

Woodrow Wilson, Second Inaugural Address,
March 5th, 1917

“I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people.”

Warren Harding, March 4th, 1921

The oath of office was administered by Chief Justice Edward White, using the Bible from George Washington's first inauguration.

“If, despite this attitude, war is again forced upon us, I earnestly hope a way may be found which will unify our individual and collective strength and consecrate all America, materially and spiritually, body and soul, to national defense.

My most reverent prayer for America is for industrial peace, with its rewards, widely and generally distributed, amid the inspirations of equal opportunity.

But with the realization comes the surge of high resolve, and there is reassurance in belief in the God-given destiny of our Republic. If I felt that there is to be sole responsibility in the Executive for the America of tomorrow I should shrink from the burden. But here are a hundred millions, with common concern and shared responsibility, answerable to God and country.

I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in His Heaven. With these I am unafraid, and confidently face the future.

I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked: “What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?” This I plight to God and country.”

Calvin Coolidge, March 4th, 1925

“But if we wish to continue to be distinctively American, we must continue to make that term comprehensive enough

to embrace the legitimate desires of a civilized and enlightened people determined in all their relations to pursue a conscientious and religious life.

Here it will continue to stand, seeking peace and prosperity, solicitous for the welfare of the wage earner, promoting enterprise, developing waterways and natural resources, attentive to the intuitive counsel of womanhood, encouraging education, desiring the advancement of religion, supporting the cause of justice and honor among the nations. America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God.”

Herbert Hoover, March 4th, 1929

“This occasion is not alone the administration of the most sacred oath which can be assumed by an American citizen. It is a dedication and consecration under God to the highest office in service of our people. I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever-increasing burdens.

Ill-considered remedies for our faults bring only penalties after them. But if we hold the faith of the men in our mighty past who created these ideals, we shall leave them heightened and strengthened for our children.

I ask the help of Almighty God in this service to my country to which you have called me.”

**Franklin D. Roosevelt, First Inaugural Address,
March 4th, 1933**

“In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things.

Compared with the perils which our forefathers conquered because they believed and were not afraid, we have still much to be thankful for.

In this dedication of a Nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come.”

**Franklin D. Roosevelt, Second Inaugural Address,
January 20th, 1937**

“Shall we pause now and turn our back upon the road that lies ahead? Shall we call this the promised land? Or, shall we continue on our way?

While this duty rests upon me I shall do my utmost to speak their purpose and to do their will, seeking Divine guidance to help us each and every one to give light to them that sit in darkness and to guide our feet into the way of peace.”

**Franklin D. Roosevelt, Third Inaugural Address,
January 20th, 1941**

“As Americans, we go forward, in the service of our country, by the will of God.”

Franklin D. Roosevelt, Fourth Inaugural Address, January 20th, 1945

“As I stand here today, having taken the solemn oath of office in the presence of my fellow countrymen—in the presence of our God—I know that it is America’s purpose that we shall not fail.

The Almighty God has blessed our land in many ways. He has given our people stout hearts and strong arms with which to strike mighty blows for freedom and truth. He has given to our country a faith which has become the hope of all peoples in an anguished world.

So we pray to Him now for the vision to see our way clearly—to see the way that leads to a better life for ourselves and for all our fellow men—to the achievement of His will to peace on earth.”

Harry S. Truman, January 20th, 1949

The President went to the East Portico of the Capitol to take the oath of office on two Bibles—the personal one he had used for the first oath, and a Gutenberg Bible donated by the citizens of Independence, Missouri.

“In performing the duties of my office, I need the help and prayers of every one of you.

It is fitting, therefore, that we take this occasion to proclaim to the world the essential principles of the faith by which we live, and to declare our aims to all peoples.

The American people stand firm in the faith which has inspired this Nation from the beginning. We believe that all men have a right to equal justice under law and equal opportunity to share in the common good. We believe that all men have the right to freedom of thought and expression. We believe that all men are created equal because they are created in the image of God.

From this faith we will not be moved.

People everywhere are coming to realize that what is involved is material well-being, human dignity, and the right to believe in and worship God.

Our allies are the millions who hunger and thirst after righteousness.

Steadfast in our faith in the Almighty, we will advance toward a world where man’s freedom is secure.

To that end we will devote our strength, our resources, and our firmness of resolve. With God’s help, the future of mankind will be assured in a world of justice, harmony, and peace.”

**Dwight D. Eisenhower, First Inaugural Address,
January 20th, 1953**

The Republican Party successfully promoted the candidacy of the popular General of the Army in the 1952 election over the Democratic candidate, Adlai Stevenson. The oath of office was administered by Chief Justice Frederick Vinson on two Bibles—the one used by George Washington at the

first inauguration, and the one General Eisenhower received from his mother upon his graduation from the Military Academy at West Point. A large parade followed the ceremony, and inaugural balls were held at the National Armory and Georgetown University's McDonough Hall.

“My friends, before I begin the expression of those thoughts that I deem appropriate to this moment, would you permit me the privilege of uttering a little private prayer of my own. And I ask that you bow your heads:

Almighty God, as we stand here at this moment my future associates in the executive branch of government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere. Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory. Amen.”

**Dwight D. Eisenhower, Second Inaugural Address,
January 21st, 1957**

Chief Justice Earl Warren administered the oath of office on the President's personal Bible from West Point.

“Before all else, we seek, upon our common labor as a nation, the blessings of Almighty God. And the hopes in our hearts fashion the deepest prayers of our whole people. May we pursue the right—without self-righteousness. May we know unity—without conformity. May we grow in strength—without pride in self. May we, in our dealings with all peoples of the earth, ever speak truth and serve justice. And so the prayer of our people carries far beyond our own frontiers, to the wide world of our duty and our destiny.

May the light of freedom, coming to all darkened lands, flame brightly—until at last the darkness is no more.”

John F. Kennedy, January 20th, 1961

“For I have sworn I before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state, but from the hand of God.

Let both sides unite to heed in all corners of the earth the command of Isaiah—to “undo the heavy burdens ... and to let the oppressed go free.”

Now the trumpet summons us again—not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, “rejoicing in hope, patient in tribulation”—a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God’s work must truly be our own.”

Lyndon B. Johnson, January 20th, 1965

“On this occasion, the oath I have taken before you and before God is not mine alone, but ours together.

Our destiny in the midst of change will rest on the unchanged character of our people, and on their faith.

But we have no promise from God that our greatness will endure. We have been allowed by Him to seek greatness with the sweat of our hands and the strength of our spirit.

If we fail now, we shall have forgotten in abundance what we learned in hardship: that democracy rests on faith, that freedom asks more than it gives, and that the judgment of God is harshest on those who are most favored.

If we succeed, it will not be because of what we have, but it will be because of what we are; not because of what we own, but, rather because of what we believe.

For we are a nation of believers.

In my lifetime—in depression and in war—they have awaited our defeat. Each time, from the secret places of the American heart, came forth the faith they could not see or that they could not even imagine. It brought us victory. And it will again.”

**Richard M. Nixon, First Inaugural Address,
January 20th, 1969**

“Standing in this same place a third of a century ago, Franklin Delano Roosevelt addressed a Nation ravaged by depression and gripped in fear. He could say in surveying the Nation’s troubles: “They concern, thank God, only material things.”

What remains is to give life to what is in the law: to ensure at last that as all are born equal in dignity before God, all are born equal in dignity before man.

I have taken an oath today in the presence of God and my countrymen to uphold and defend the Constitution of the United States.

Only a few short weeks ago, we shared the glory of man’s first sight of the world as God sees it, as a single sphere reflecting light in the darkness. As the Apollo astronauts flew over the moon’s gray surface on Christmas Eve, they spoke to us of the beauty of earth—and in that voice so clear across the lunar distance, we heard them invoke God’s blessing on its goodness.

Our destiny offers, not the cup of despair, but the chalice of opportunity. So let us seize it, not in fear, but in gladness— and, “riders on the earth together,” let us go forward, firm in our faith, steadfast in our purpose, cautious of the dangers; but sustained by our confidence in the will of God and the promise of man.”

**Richard M. Nixon, Second Inaugural Address,
January 20th, 1973**

“We have the chance today to do more than ever before in our history to make life better in America—to ensure better education, better health, better housing, better transportation, a cleaner environment—to restore respect for law, to make our communities more livable—and to insure the God-given right of every American to full and equal opportunity.

We shall answer to God, to history, and to our conscience for the way in which we use these years.

Today, I ask your prayers that in the years ahead I may have God’s help in making decisions that are right for America, and I pray for your help so that together we may be worthy of our challenge.

Let us go forward from here confident in hope, strong in our faith in one another, sustained by our faith in God who created us, and striving always to serve His purpose.”

Jimmy Carter, January 20th, 1977

The oath of office was taken on the Bible used in the first inauguration by George Washington

“Here before me is the Bible used in the inauguration of our first President, in 1789, and I have just taken the oath of office on the Bible my mother gave me a few years ago, opened to a timeless admonition from the ancient prophet Micah: “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

Ours was the first society openly to define itself in terms of both spirituality and of human liberty.

And I join in the hope that when my time as your President has ended, people might say this about our Nation: that we had remembered the words of Micah and renewed our search for humility, mercy, and justice...”

**Ronald Reagan, First Inaugural Address,
January 20th, 1981**

“Your dreams, your hopes, your goals are going to be the dreams, the hopes, and the goals of this administration, so help me God.

I am told that tens of thousands of prayer meetings are being held on this day, and for that I am deeply grateful. We are a nation under God, and I believe God intended for us to be free. It would be fitting and good, I think, if on each Inauguration Day in future years it should be declared a day of prayer.

The crisis we are facing today...does require, however, our best effort, and our willingness to believe in ourselves and to believe in our capacity to perform great deeds; to believe that together, with God's help, we can and will resolve the problems which now confront us. And, after all, why shouldn't we believe that? We are Americans. God bless you, and thank you.”

**Ronald Reagan, Second Inaugural Address,
January 21st, 1985**

January 20th was a Sunday, so Reagan gave his Inaugural Address on the following day.

“God bless you and welcome back. There is, however, one who is not with us today: Representative Gillis Long of Louisiana left us last night. I wonder if we could all join in a moment of silent prayer. (Moment of silent prayer.) Amen.

By 1980, we knew it was time to renew our faith, to strive with all our strength toward the ultimate in individual freedom consistent with an orderly society.

Well, with heart and hand, let us stand as one today: One people under God determined that our future shall be worthy of our past.

My friends, together we can do this, and do it we must, so help me God.

There is no story more heartening in our history than the progress that we have made toward the “brotherhood of man” that God intended for us.

Today, we utter no prayer more fervently than the ancient prayer for peace on Earth.

Now we hear again the echoes of our past: a general falls to his knees in the hard snow of Valley Forge; a lonely President paces the darkened halls, and ponders his struggle to preserve the Union; the men of the Alamo call out encouragement to each other; a settler pushes west and sings a song, and the song echoes out forever and fills the unknowing air.

For all our problems, our differences, we are together as of old, as we raise our voices to the God who is the Author of this most tender music. And may He continue to hold us close as we fill the world with our sound—sound in unity, affection, and love—one people under God, dedicated to the dream of freedom that He has placed in the human heart, called upon now to pass that dream on to a waiting and hopeful world. God bless you and may God bless America.”

George Bush, January 20th, 1989

“I have just repeated word for word the oath taken by George Washington 200 years ago, and the Bible on which I placed my hand is the Bible on which he placed his.

And my first act as President is a prayer. I ask you to bow your heads:

Heavenly Father, we bow our heads and thank You for Your love. Accept our thanks for the peace that yields this day and the shared faith that makes its continuance likely. Make us strong to do Your work, willing to heed and hear Your will, and write on our hearts these words: “Use power to help people.” For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name. There is but one just use of power, and it is to serve people. Help us to remember it, Lord. Amen.

And if our flaws are endless, God’s love is truly boundless. God bless you and God bless the United States of America.”

**William J. Clinton, First Inaugural Address,
January 20th, 1993**

“The Scripture says: “And let us not be weary in well-doing, for in due season we shall reap, if we faint not.” From this joyful mountaintop of celebration we hear a call to service in the valley. We have heard the trumpets, we have changed the guard, and now each in our own way, and with God’s help, we must answer the call.

Thank you, and God bless you all!”

**William J. Clinton, Second Inaugural Address,
January 20th, 1997**

“Guided by the ancient vision of a promised land, let us set our sights upon a land of new promise.

Our rich texture of racial, religious and political diversity will be a godsend in the 21st century.

May God strengthen our hands for the good work ahead, and always, always bless our America.”

George W. Bush, January 20th, 2001

“I know this is in our reach because we are guided by a power larger than ourselves who creates us equal in His image.

And to all nations, we will speak for the values that gave our nation birth.

Abandonment and abuse are not acts of God, they are failures of love.

And some needs and hurts are so deep they will only respond to a mentor’s touch or a pastor’s prayer. Church and charity, synagogue and mosque lend our communities their humanity, and they will have an honored place in our plans and in our laws.

And I can pledge our nation to a goal: When we see that wounded traveler on the road to Jericho, we will not pass to the other side.

Americans are generous and strong and decent, not because we believe in ourselves, but because we hold beliefs beyond ourselves.

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We are not this story's author, who fills time and eternity with his purpose. Yet his purpose is achieved in our duty, and our duty is fulfilled in service to one another.

And an angel still rides in the whirlwind and directs this storm.

God bless you all, and God bless America.”

III. Public Prayer by Military and Political Officials at Pivotal Points of National Peril in American History.

- The Birth of America
- The War of 1812
- The Civil War
- The Battle of New Market
- World War II
- Current Military Prayer
- The VMI Prayers

Prayer at pivotal points of Peril in American History

Prayer and American Military History in battles great and small are inseparable in that prayer has been used to foster a sense of honor, loyalty and devotion to duty in service to God and Country. The recognition of our “Creator” as in the Declaration of Independence, and tens of thousands of official government documents and Americans’ national dependence upon His superintending or Divine Providence, is often publicly and officially invoked and acknowledged through public and official prayer by the Commander-in-Chief, elected and appointed officials, and most importantly, America’s uniformed and civilian military leadership and authorities, all speaking with a single voice that prayer to Almighty God for his provision and protection is a vital national security interest for the United States Armed Forces. Military prayers have never established, supported, or sponsored a specific religion, but rather have acknowledged Divine Providence in the establishment of the United States of America, and the successes of her Armed Forces. The following are selected chronological examples in American history, in which our civil and military leaders have turned to prayer to face crisis. In a separate section, every Commander-in-Chief is quoted from his inaugural address. Without exception, each has acknowledged God, and many have prayed in their addresses, publicly invoking God’s protection on the nation.

The Birth of America

The first meeting of Congress in Carpenter's Hall in Philadelphia was opened with prayer. There was some argument then as to whether men of such diverse religious views could agree to pray. Mr. Samuel Adams arose and said, "that he was no bigot; and could hear a Prayer from any gentleman of Piety and virtue who was at the same time a friend to his Country." The next morning, September 7, 1774, The Reverend Jacob Duche opened the congressional session with prayer:

O Lord our Heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all the Kingdoms, Empires and Governments; look down in mercy, we beseech thee, on these our American States, who have fled to thee from the rod of the oppressor and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee, to Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support, which Thou alone canst give; take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in Council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their Cause and if they persist in their sanguinary purposes, of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved bands in the day of battle!

Be Thou present, O God of wisdom, and direct the counsel of this Honorable Assembly; enable them to settle things on the best and surest foundations; that the scene of blood may be speedily closed; that Order, Harmony and Peace may be effectually restored, and that Truth and Justice, Religion and Piety, prevail and flourish among the people. Preserve the health of their bodies and vigor of their minds; shower down on them and the millions they here represent, such temporal Blessings as Thou seest expedient for them in

this world, and crown them with everlasting Glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son and our Savior, Amen.¹

John Adams described the prayer to his wife Abigail in a letter, saying he had never heard prayer with “such fervor, such ardor, such earnestness and pathos, and in a language so elegant and sublime, for America, for Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here.”²

Thursday, June 28, 1787. Benjamin Franklin delivered a speech to the Constitutional Convention addressing a bitter debate over the representation of individual states in the new government. At the age of 81, he was the senior member of the convention. James Madison recorded his words as follows:

The small progress we have made after four or five weeks close attendance and continual reasonings with each other-our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding.

We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all around Europe, but find none of their Constitutions suitable to our circumstances.

¹ William J. Federer. 1996. *America's God and Country: Encyclopedia of Quotations*. Fame Publishing, at 137.

² C. F. Adams (Ed.). 1841. *Letters of John Adams Addressed to His Wife*. Boston: Little & Brown, Vol. I, at 23-24.

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding?

In the beginning of the Contest with G. Britain, when we were sensible of danger, we had daily prayer in this room for Divine protection.-Our prayers, Sir, were heard, & they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor.

To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance?

I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth-that God Governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, Sir, in the Sacred Writings, that "except the Lord build the House, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel; We shall be divided by our partial local interests; our projects will be confounded, and we ourselves shall become a reproach and by word down to future ages.

And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

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

or more of the clergy of this city be requested to officiate in that service.³

In July of 1776, a committee was appointed to draft a seal for the new United States. Benjamin Franklin suggested a depiction of Moses lifting his wand over the Red Sea with Pharoah's chariot drowning in the waters, inscribed with the words, "Rebellion to tyrants is obedience to God." Thomas Jefferson used these words with his initials to seal his letters.

The Declaration of Independence, our nation's birth certificate establishes,

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

The acknowledgment of our Creator stretches across the pages of American history in an unbroken line. The supreme Court affirmed our roots in 1892 by declaring,

...no purpose of action against religion can be imputed to any legislation state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation...we find everywhere a clear recognition of the same truth....this is a Christian nation.⁴

³ June 28, 1787. James Madison. Notes of Debates in the Federal Convention of 1787. NY: W. W. Morton & Co. Original, 1787, reprinted, 1987. Vol. I, p. 504. See also, Gaillard Hunt and James B. Scott, Eds. 1920. The Debates in the Federal Convention of 1787 Which Framed the Constitution of the United States of America, Reported by James Madison. New York: Oxford University Press.

⁴ Church of the Holy Trinity v. United States, 143 U.S. 457 (1892).

George Washington recorded in his Orderly Book on July 9th, 1776,

The honorable Continental Congress having been pleased to allow a chaplain to each regiment, the colonels or commanding officers of each regiment are directed to procure chaplains accordingly, persons of good characters and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect. The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.⁵

General George Washington issued this order from Valley Forge on May 5, 1778,

It having pleased the Almighty Ruler of the universe to defend the cause of the United American States, and finally to raise up a powerful friend among the princes of the earth, to establish our liberty and independence upon a lasting foundation, it becomes us to set apart a day for gratefully acknowledging the divine goodness, and celebrating the important event, which we owe to His divine interposition.⁶

And later that year, Washington wrote,

The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations.⁷

⁵ Jared Sparks. *The Writings of George Washington*. Vol. XII. Boston: Ferdinand Andrews, Publisher, 1838, at 401.

⁶ Henry Whiting. 1844. *Revolutionary Orders of General Washington, Selected from MSS. Of John Whiting*, p. 74. From *America's God and Country* by William J. Federer. Fame Publishing, 1996.

⁷ The Writings of George Washington, *supra.*, note 2, at 402.

During the Revolution, John Adams wrote to his wife,

Our favorite Dr. Tillotson observes that “in all our concernments we ought to have particular regard to the Supreme Disposer of all things, and earnestly to seek his favor and blessing upon all our undertakings, but more especially in the affairs of war, in which the providence of God is pleased many times in a very peculiar manner to interpose and interest itself, because all war is as it were an appeal to God, and a reference of those causes to the decision of His providence which through pride and injustice and perverse passions of men can receive no other determination.”⁸

In 1796, President Thomas Jefferson wrote,

And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with His wrath?⁹

The War of 1812

Andrew Jackson, the victorious Major General in the Battle of New Orleans, wrote of the experience,

It appears that the unerring hand of Providence shielded my men from the shower of balls, bombs, and rockets, when every ball and bomb from our guns carried with them a mission of death.¹⁰

On March 4, 1829, Andrew Jackson was inaugurated President of the United States. In his address, he offers a prayer for the nation:

⁸ Charles Frances Adams. 1898. *Familiar Letters of John Adams and His Wife Abigail Adams, During the Revolution*. Boston: Houghton, Mifflin and Co., at 318.

⁹ Jefferson, *Notes on the State of Virginia*, 1794, Query XVIII, p. 237

¹⁰ Burke Davis. 1977. *Old Hickory: A Life of Andrew Jackson*. p. 150. NY: Dial Press. Quoting a January 8, 1815 letter to Robert Hays.

ognize the sublime truth, announced in the Holy Scriptures and proven by all history: that those nations only are blessed whose God is the Lord:

And, insomuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisement in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious Hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us then to humble ourselves before the offended Power, to confess our national sins and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request and fully concurring in the view of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer.

And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the Divine teachings, that the united cry of the nation will be heard on high and answered with blessing no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.
By the President: Abraham Lincoln.¹¹

The Battle of New Market

The Battle of New Market on May 15, 1864 is a pivotal point in the history of Virginia Military Institute. Every Cadet remembers New Market as he walks by the statue of Virginia Mourning Her Dead, under which six cadets who died in that battle are buried. The story of the march to New Market begins with the command from General Breckinridge, and the hasty assembling of the cadets for the 26 mile march. Frank Preston, instructor of English, Latin, and Tactics at the Institute, led the cadets in prayer:

Kind Heavenly Father, we are about to march into the unknown. We don't know what lies up the road in New Market, but we expect it isn't going to be good. We ask your protection for these fine boys. We ask that you also watch over their homes, their mothers and fathers, until they are all reunited with their families. Bless our young country, Father, whether we are on our way to victory or defeat. And if any of our number should die in the coming battle, we ask that you take us into eternity with you. May we all be safe

¹¹ Abraham Lincoln, March 30, 1863, in a Proclamation of a National Day of Humiliation, Fasting and Prayer. James D. Richardson (U.S. Representative from Tennessee), Ed. *A Compilation of the Messages and Papers of the Presidents 1789-1897*. 10 Vols. Washington D.C.: U.S. Govt. Printing Office, published by authority of Congress, 1897, 1899.

in the coming battle, and may we show mercy to our enemy. Amen.¹²

One of the cadets gave this description of the prayer:

Before the command to march was given, a thing occurred which made a deep impression upon us all—a thing which even now may be a solace to those whose boys died so gloriously that day. In the gloom of the night, Captain Frank Preston, neither afraid nor ashamed to pray, sent up an appeal to God for His protection of our little band; it was an humble, earnest petition that sunk into the heart of every hearer. Few were the dry eyes, little the frivolity, when he had ceased to speak of home, of father, of mother, of country, of victory and defeat, of life, of death, of eternity...¹³

General Daniel Hill recalled his last conversation with General Stonewall Jackson in which he expressed his desire that soldiers would always acknowledge God as their Source. He said, “The manner in which the press, the army, and the people seem to lean upon certain persons is positively frightful. They are forgetting God in the instruments he has chosen. It fills me with alarm.”¹⁴

The Union officer commanding at the battle of Gettysburg was General George Meade. President Coolidge remarked of him,

Throughout his life General Meade was a man of deep religious conviction. When he entered the service he said, “I go into the field...trusting to God to dispose of my life and actions in accordance with my daily prayer

¹² James Gindlesperger. 1997. *Seed Corn of the Confederacy: The Story of the Cadets of the Virginia Military Institute at the Battle of New Market*. Shippensburg, PA: Burd Street Press, at 68.

¹³ Jennings C. Wise. 1915. *Virginia Military Institute Military Histories*. Lynchburg: J. P. Bell Co., at 300.

¹⁴ General Daniel H. Hill. *The Real Stonewall Jackson*. *The Century Magazine*. February, 1894.

that His will, not mine, shall be done.” Throughout his entire military career he constantly acted in harmony with that sentiment. Time and again, in his letters and statements, he acknowledged his dependence upon Divine Providence. Like most great soldiers he was devoted to peace, not war.¹⁵

World War II

The spirit of VMI is embodied in the lives of Stonewall Jackson and General George C. Marshall, both of whom acknowledged the importance of prayer in the life of a cadet. General Marshall said,



...I look upon the spiritual life of the soldier as even more important than his physical equipment...the soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his commander and his country in the end. It's morale, and I mean morale, which wins the victory in the ultimate, and that type of morale can only come out of the religious fervor in his soul. I count heavily on that type of man and that kind of Army.¹⁶

World War II has numerous examples of a nation at prayer. Perhaps the most famous instance of prayer in the troops was a circulated prayer by General George Patton in December, 1942. In the interview with Chaplain Brigadier General James H. O'Neill, General Patton confided,

¹⁵ *Address of President Coolidge, on the 19th of October, at 2:30 p.m., at Washington D.C., accepting the monument of Gen. George Gordon Meade.* From the collection of the Library of Congress. Published in Washington, D.C. by the Government Printing Office, 1927.

¹⁶ Joint Pub 1-05. Religious Ministry Support for Joint Operations. Joint Chiefs of Staff. 26 August 1996, p. II-3.

Chaplain, I am a strong believer in prayer...We were lucky in Africa, in Sicily, and in Italy, simply because people prayed. But we have to pray for ourselves, too. A good soldier is not made merely by making him think and work. There is something in every soldier that goes deeper than thinking or working.-it's his 'guts.' It is something that he has built in there: it is a world of truth and power that is higher than himself. Great living is not all output of thought and work. A man has to have intake as well. I don't know what you call it, but I call it Religion, Prayer, or God...We've got to get not only the chaplains but every man in the Third Army to pray. We must ask God to stop these rains. These rains are the margin that holds defeat or victory...I believe that prayer completes the circuit. It is power.¹⁷

On December 11th and 12th, 3,200 training letters on prayer were distributed to every chaplain and organizational commander down to and including the regimental level, and 250,000 prayer cards were distributed to every soldier in the Third Army with the now famous Patton prayer:

Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies, and establish Thy justice among men and nations. Amen.

The Chaplain reports, "On December 20, to the consternation of the Germans and the delight of the American forecasters who were equally surprised at the turnabout-the rains and the fogs ceased. For the better part of a week came bright clear skies and perfect flying weather. Our planes came over by tens, hundreds, thousands."¹⁸

¹⁷ Chaplain James H. O'Neill. 1948. The True Story of the Patton Prayer. *The Military Chaplain*. Vol. 19, No. 2, p. 2.

¹⁸ *Id.*, p. 3, 13.

Franklin Delano Roosevelt took his oath of office on Saturday, March 4, 1933. He prayed in his address,

In this dedication of a Nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come.

Roosevelt's most famous prayer would come eleven years later, when on D-Day, June 7, 1944, he asked his fellow Americans to join him in prayer for American troops facing the most difficult battle of World War II. As people gathered around their radios for his famous fireside chat, Roosevelt prayed,

My fellow Americans:

Last night when I spoke with you about the fall of Rome I knew at that moment the troops of the United States and our allies were crossing the channel in another and greater operation. It has come to pass with success thus far. And so in this poignant hour I ask you to join with me in prayer.

Almighty God, our sons, pride of our nation, this day have set upon a mighty endeavor. A struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity. Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith.

They will need Thy blessings. Their road will be long and hard, for the enemy is strong. He may hurl back our forces, success may not come with rushing speed. But we shall return again and again. And we know that by Thy grace, and by the righteousness of our cause, our sons will triumph. They will be.... night and day without rest until the victory....

The darkness will be rent by noise and flame. Men's souls will be shaken with the violences of war. For these men are lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise and tolerance and good will among all thy people. They yearn but for the end of battle, for their return to the haven of home. Some will never

return. Embrace these, Father, and receive them Thy heroic servants into Thy Kingdom. And for us at home, fathers, mothers, children, wives, sisters, and brothers of brave men overseas, whose thoughts and prayers are ever with them, Help us almighty God to rededicate ourselves to renewed faith in Thee in this hour of great sacrifice.

Many have urged that I call this nation into a single day of special prayer. But because the road is long, the desire is great, I ask that our people devote themselves in a continuance of prayer. As we rise to each new day, and again when each day is spent, let words of prayer be on our lips invoking thy help to our efforts. Give us strength too. Strengthen our daily tasks. Redouble the contributions we make in the physical and material support of our armed forces.

Let our hearts be stout to wait out the long travail. To bear sorrows that may come. To impart our courage to our sons wheresoever they may be. And, O Lord, give us faith, Give us faith in Thee, faith in our sons, faith in each other, faith in our united crusade.

Let not the keenness of our spirits ever be dull. Let not the impact of temporary events, of temporal matters of but fleeting moments, let not these deter us in our unconquerable purpose. With Thy blessing we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country and with our sister nations into a world unity that will spell a sure peace, a peace invulnerable to the [unintelligible] of unworthy men, and a peace that will let all men live in freedom, reaping the just rewards of their honest fight. Thy will be done, Almighty God. Amen.¹⁹

¹⁹ Audio recording transcribed from www.wavethemes.org/!usa/index.html, Franklin Delano Roosevelt, June 7, 1944

After the Great War's end, an aging Herbert Hoover reflected on "The Meaning of America" on August 10, 1948:

At the time our ancestors were proclaiming that the Creator had endowed all mankind with rights of freedom as the children of God, with a free will, there was being proclaimed by Hegel, and later by Karl Marx, a satanic philosophy of agnosticism and that the rights of man came from the State. The greatness of America today comes from the one philosophy, the despair of Europe from the other.²⁰

In one of his final addresses to the Republican National Convention on July 8, 1952, approaching his 78th birthday, Mr. Hoover declared, "And I shall continue to fight for those principles which made the United States the greatest gift of God to freedom. I pray to Him to strengthen your hands and give you courage."

General Omar Bradley, the first chairman of the Joint Chiefs of Staff in the newly created Department of Defense, contributed a prayer to the Armed Forces Prayer Book published in 1951. General Bradley wrote:

"Since my cadet days at the Military Academy I have always gotten a great deal of comfort and consolation from the Cadet Prayer. This prayer is an integral part of cadet life at the United States Military Academy." General James Lawton Collins, Chief of Staff, also named his favorite prayer for inclusion in this book, the Cadet Prayer.

O God, our Father, Thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship to Thee be natural.

Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense eve to diminish. Encourage

²⁰ Herbert Hoover. The Meaning of America. August 10, 1948. Homecoming Address at the Reception Tendered by West Branch, Iowa, the President's birthplace.

us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarse-minded humor. Help us in our work and in our play to keep ourselves physically strong, mentally awake, and morally straight that we may the better maintain the honor of the Corps untarnished and unsullied, and acquit ourselves like men in our effort to realize the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of men. Amen.²¹

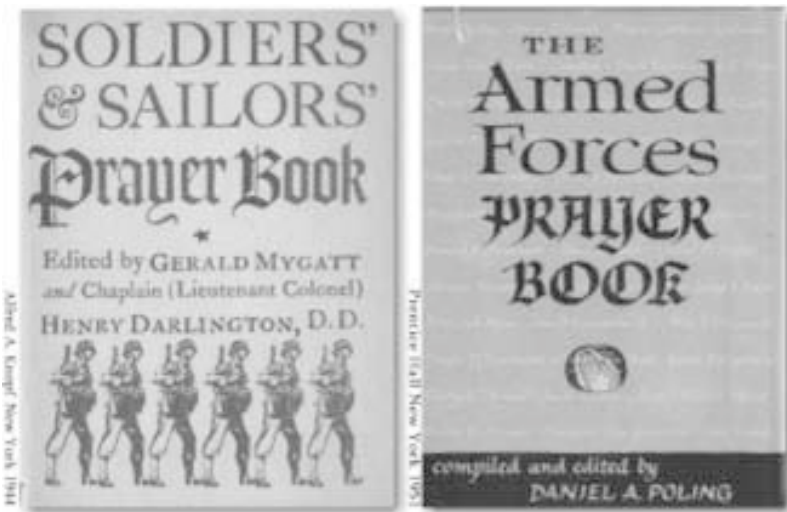
Another World War II General, Dwight David Eisenhower, was elected president in 1953. He began his inaugural address with a prayer for Divine power and discernment:

My friends, before I begin the expression of those thoughts that I deem appropriate to this moment, would you permit me the privilege of uttering a little private prayer of my own. And I ask that you bow your heads:

Almighty God, as we stand here at this moment my future associates in the executive branch of government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere.

²¹ Daniel A. Poling. 1951. *The Armed Forces Prayer Book*. New York: Prentice Hall, at 12-13.

Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory. Amen.



Two of many prayer books distributed during World War II and the Korean War

Current Military Prayer

In two of 67 Military Prayer Books we have identified in a separate addendum, thirty-three senior military authorities have acknowledged the essential nature of prayer for every member of the armed forces. As we began to remove this recognition of God, His divine providence and prayer from our public institutions, the American military has experienced difficulties, military setbacks and defeats culminating in September 11, 2001, the greatest national security failure in American history.

President George W. Bush remarked at a National Day of Prayer gathering on May 3, 2001,

Our country was founded by great and wise people who were fluent in the language of humility, praise and petition. Throughout our history, in danger and division, we have always turned to prayer. And our country has been delivered from many serious evils and wrongs because of that prayer.²²

This suit moves prayer from the realm of Divine acknowledgment, a tenet of our National Anthem, our National Motto, our Money, our Declaration of Independence, and our Military History, and makes it a bothersome exception to the uniformity required of military necessity. Let every man acknowledge Divine Providence in the blessings of the United States. It is American to do so. Then let each individual worship or deny worship as his freedom is guaranteed, with military personnel functioning under the confines of military regimentation. A purpose of all military prayers is the furtherance of military objectives. Creating individualism and exception defeats the basic purpose of military prayer, and denies the cohesiveness that comes from experiencing the Power beyond ourselves.

The concept that prayer is a private exercise without impact on the common morale is novel and without foundation. The conduct of soldiers is highly regulated with uniformity being a priority for combat readiness. The morale of the unit is dependent upon members deferring their individual interests to the function of the whole. This is not a matter of requiring a certain faith or creed. The consequence of eliminating the common prayer has implications for military readiness. General Patton called on all men of faith to pray, and even provided the words to voice a request. The chaplain wrote in his training letter, "we must urge, instruct, and indoctrinate every fighting man to pray as well as fight . . . This Army needs the assurance and the faith that God is with us. With prayer, we cannot fail."

²² White House News Release, Office of the Press Secretary, at www.whitehouse.gov.

Historically, the military has acknowledged almighty God as sovereign over the affairs of men, especially men of valor in war. From General George Washington to the present hour, our Commanders-in-Chief have prayed for God's providence, and acknowledged His favor upon a military force that is dedicated to liberty and justice for all. Prayer must not be made into a wedge of exception. All military personnel acknowledge a Divine Providence who has created all men equal, and Whose favor has been sought by great military leaders throughout our history. Those who cannot participate in this military act, according to General Marshall, are not the soldiers whose souls would sustain them in battle. The prayers at VMI, lasting a few seconds, acknowledge the favor of Divine Providence for our military, our country, our families, and our core values.

The VMI Prayers

The Monday Prayer: Almighty God, we give thanks for VMI, for its reputation, spirit and ideals. Let Your favor continue toward our school and Your grace be abundantly supplied to the Corps. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

The Tuesday Prayer: O God, we ask Your blessing on the Corps. Strengthen our commitment to excellence, establish our hearts in honor, confirm upon us honorable conduct and perfect us in the performance of our duty. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

The Wednesday Prayer: Sovereign God, we are grateful for our country and the prosperity we have enjoyed. Give our elected officials the wisdom to choose what is right and the courage to pursue truth so that we may continue to experience your goodness. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

The Thursday Prayer: Heavenly Father, You are a good God. We are blessed with health, strength and sound minds with which to reason and learn. Thank You that we are fearfully and wonderfully made. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

The Friday Prayer: Almighty God, we praise You for the promise of a future and a hope. To our labor, add Your grace, in response to our hard work, provide abundant opportunity. Add to our daily development the assurance of Your favor. Uphold us by Your Spirit as we resolve to be educated, honorable people. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

The Sunday Prayer: Father God, we are grateful for this past weekend. We thank You for time to rest and regroup, for the opportunity to enjoy others and to make preparation for this week. As we determine to give our best in meeting the challenges before us, we ask for strength. Be faithful to enable us while we put our trust in You. Now O God, we receive this food and share this meal together with thanksgiving. Amen.

IV. Annotated Bibliography of 67 U.S. Armed Forces Prayer Books (from 1775 to Present) Distributed to American Soldiers, Sailors, Airmen and Marines.

Introduction

A search of military and historic academic libraries has identified sixty-seven Prayer Books written for the benefit of our Armed Forces, and spanning four centuries. The dates of publication indicate that printings cluster around the wars in which American Armed Forces have served. Almost one third of the books were published during the Civil War. Fifteen are published during World War II. One WWII book, *The Service Prayer Book*, lists 239,500 printed from December 1940 to October, 1942, including the 1st through 14th editions. The publishers we contacted were unable to give us additional information about print runs. Publishers were commercial companies, church affiliates, as well as the Government Printing Office.

The Prayer Book most frequently found in libraries was Daniel A. Poling's *Armed Forces Prayer Book*, published in 1951. This book contains the prayers of our highest ranking officers, with their reasons for selecting or writing the prayer they submitted. Based on the principle of leadership by example, these prayers were compiled and edited by Daniel Poling for wide distribution to the ranks.

The list of books illustrates the continuous commitment of our Armed Forces to prayer.

Military Prayer Books of the Armed Forces

1643. *A Salve for Every Sore*, or A collection of promises out of the whole Book of God: and is the Christian centurions infallible ground of conscience, or his poore soules most assured comfortable companion at all times and in all things. By Phillip Skippon. London: Printed by E.G. for Samuel Enderby.

1684. *Soldiers Catechisme. The Souldiers Catechism*, composed for the Parliaments army: consisting of two parts: wherein are chiefly taught, 1. the justification, 2. the quali-

fication of our souldiers: written for the encouragement and instruction of all that have taken up arms in the cause of God and His people, especially the common souldier: and now republisht to satisfie tender consciences in the grounds upon which the late thorough Reformation proceeded. By Robert Ram. London: Reprinted by T.B., and are to be sold by R. Taylor.

1775. Leonard Abiel. (Chaplain to General Putnam's regiment). *A Prayer, Composed for the Benefit of the Soldiery in the American Army, to assist them in their private devotions; and recommended to their particular use.* Cambridge: S. & E. Hall.

1812. *A Sailor's Manual of Prayer for Every Day in the Year.* By William Fox. London: Printed for the author by the Philanthropic Society.

186X. *The Soldier's Text-Book: or, Confidence in Time of War.* J. R. Macduff. Boston: American Tract Society.

1861. *The Soldier's Manual of Devotion.* J. G. Forman. Alton, Illinois: L. A. Parks & Co.

1861. *The Soldier's Friend.* By John W. Dulles. Philadelphia: C.S. Luther.

1861. *Prayers, & c. Suitable for the Times in Which We Live, for the use of the soldiers of the Army of the Confederate States.* Charleston: Evans & Cogswell.

1861. *Prayers and Other Devotions for the Use of the Soldiers of the Army of the Confederate States.* Published for the Female Bible, Prayer-Book and Tract Society. Charleston: Evans & Cogswell.

1861. *The Angel of Prayer: With a Selection of Devotions for Christians.* Richmond: J. W. Randolph. (Original in the Museum of the Confederacy Library, Richmond.)

1862. *The Soldier's Hymn-book for Camp Worship.* Richmond: Soldiers' Tract Society, Virginia Conference, Methodist Episcopal Church, South. C. H. Wynne.

1862. *The Soldier's Hymn Book.* Charleston: South Carolina Tract Society, Evans & Cogswell. The 2nd Ed., Revised, was published in 1863, (30,000).

1862. *Hymns for the Camp*. 2nd Ed., Revised and Enlarged. Raleigh: Strother & Marcom.

1863. *The Soldier's Prayer Book*. Charleston: South Carolina Tract Society, Evans & Cogswell.

1863. *The Soldier's Hymn-book for Camp Worship*. Richmond: Soldier's Tract Association, Virginia Conference, Methodist Episcopal Church, South, Macfarlane & Fergusson.

1863. *The Soldier's Manual of Devotion or Book of Common Prayer*; containing a form of public worship, with responses, additional prayers, a psalter, scripture lessons, articles of religion, and a collection of hymns and national songs. 2nd Ed. St. Louis: A. Wiebusch & Son.

1863. *The Courtland Saunders Tract for Soldiers*. Selections from the Bible made in the camp of the First Corn Exchange Regiment, of Philadelphia (the 118th Regiment, P.V.). Philadelphia: Protestant Episcopal Book Society. Also includes a memorial from one hundred cadets, since styled the Courtland Saunders Cadets.

1863. *Prayer Book for the Camp*. Diocesan Missionary Society, Protestant Episcopal Church in Virginia. Richmond: Macfarlane & Fergusson.

1863. *The Confederate Soldier's Prayer Book: A Manual of Devotions, Compiled Mainly from the Book of Common Prayer and Arranged for Public and Private Use in Camps and Hospitals*. Joseph W. Murphy. Petersburg, VA: St. Paul's Congregation.

1863. *The Confederate Soldier's Pocket Manual of Devotions*. C. T. Quintard. Charleston: Evans & Cogswell.

1863. *The Army Hymn-Book*. Richmond, VA: Presbyterian Committee of Publication. (2nd Edition, 1864).

1863. *The Army and Navy Hymn Book*. Petersburg, VA: Evangelical Tract Society.

1864. *The Southern Zion's Songster: Hymns designed for Sabbath schools, prayer, and social meetings, and the camps*. Raleigh: North Carolina Christian Advocate Publishing.

1864. *The Soldier's Hymn-Book for Camp Worship*. Richmond: Soldiers' Tract Association, Methodist Episcopal Church, South.

1864. *Hymns for the Camp*. Raleigh: Biblical Recorder Printing.

1864. *Balm for the Weary and Wounded*. Rev. C. T. Quintard (Chaplain 1st Tenn. Reg't, C.S.A.) Columbia: Evans & Cogswell.

1864. *The Army and Navy Prayer Book*. Diocesan Missionary Society of the Protestant Episcopal Church of Virginia. Richmond: C. H. Wynne. (Reprinted, 1865).

1900. *Prayers for Public Observances*. Ft. Monmouth, NJ: U.S. Army Chaplain Center and School.

1917. *For Soldiers and Sailors: an abridgment of the Book of common worship*, published for the National Service Commission of the Presbyterian Church in the United States of America. Philadelphia: Presbyterian Board of Publication.

1917. *Abridged Prayer Book for Jews in the Army and Navy of the United States*. Author unknown. Publisher: Philadelphia, PA: Jewish Publication Society of America.

1917. *Union Prayerbook*. By Cyrus Adler, Bernard Drachman, and William Rosenau. Jewish Publication Society.

A Prayer for Divine Aid (to Be Recited During the War). Louis Ginzberg. New York: The Jewish Theological Seminary. No Date; circa WW I.

1917. *Army and Navy Service Book*. National Lutheran Commission for Soldiers' and Sailors' Welfare. Printed and distributed by Augsburg Publishing House. Minneapolis.

Prayers 1-9 are seasonal prayers; prayers 10-42 are public prayers, including prayers for the president, for the nation, for victory, for the army, navy, comrades in arms, and for the sick and wounded. Prayers 43-58 are private prayers for Divine protection, for purity, in loneliness, when sick or wounded, before battle, and after battle. Sixty seven hymns

are printed, including the Start Spangled Banner, the Battle Hymn of the Republic, and The Red, White and Blue.

An example, prayer 35, Against the Enemies of the Nation:

O Lord God Almighty, Who alone riddest away tyrants and stillest the noise and tumult of the people: Scatter, we beseech thee, the counsels of them that secretly devise mischief, and bring the dealings of the violent to naught; cast down the unjust from high places and cause the unruly to cease from troubling; put down all envious and malicious passions and subdue the haters and evil-doers, that the whole world may have rest before Thee and that all nations may serve Thee; through Jesus Christ, Thy Son, our Lord, Amen.

1918. *With God in the War*. New York: MacMillan.

1918. *A Prayer Book for the public and private use of our soldiers and sailors: with Bible readings and hymns*. Philadelphia: Bishop White Prayer Book Society. "This edition is printed for and distributed by the War Commission."

1925. *The Army and Navy Hymnal*. New York: The Century Co. Compiled by the chaplains of the Army.

1941. *Song and Service Book for Ship and Field: Army and Navy*. Ivan L. Bennett, (Ed.). New York: A.S. Barnes and Co. Republished in 1942 by the Washington: Government Printing Office.

1941. *Prayer Book: Abridged for Jews in the Armed Forces of the United States*. NY: National Jewish Welfare Board. (Reprinted in 1943).

1941. *Army Navy Service Book*. Revised Ed. NY: National Lutheran Council. The Castle Press. This book is a revised edition of the 1917 version. Contains scriptures, 62 prayers for public and private use, and hymns for worship.

1942. *Rations 100 Days: Edited for Servicemen*. New York: Christian Commission for Camp and Defense Communities. Federal Council of Churches of Christ in America.

1942. *Ministering to the Jews in the Armed Forces of the United States*. New York: Jewish Welfare Board.

1942. *A Prayer Book for Soldiers and Sailors*. Protestant Episcopal Church. New York. Church Pension Fund. (4th ed.). Identified in the forward as a gift from the church to "you who are serving our country in the Army or the Navy." The prayer "For the Nation" follows:

O eternal God, through whose mighty power our fathers won their liberties of old: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

1942. *On Guard*. Joseph R. Sizoo. New York: Macmillan.

1942. *Service Prayer Book*, dedicated to the Army, Navy, Marine and Air Corps of the United States. N. M. Ylvisaker, Editor. Augsburg Publishing House, Minneapolis.

Fourteen printings of this prayer book were published from December, 1940 to October, 1942, totaling 239,500 copies. The first page quotes Abraham Lincoln saying, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day." This prayer book begins with a call to the entire nation to pray:

A time of testing has come to our nation more severe and searching than ever before in the long story of its life. How shall we meet the test?

We can rely on the wonderful unity of the people. We can rely on the heroic courage of sailors, soldiers, and airmen, and on the no less heroic devotion of workers in coal mine and ship yard, in factory and field. But in the last resort it is upon the spirit of the whole nation, of every man and woman within it, that the issue will depend...It is faith-faith in God, faith that God reigns.

Humbly but confidently we can commit our cause to Him. It must be in accordance with His will that

men should defend their land, their homes, their freedom. It must be in accordance with His will...that justice, truth, mercy, freedom should not perish from the earth. Thus even in this anxious hour the summons comes. Lift up your hearts. Let the answer be, We lift them up unto the Lord.

It is in prayer that we thus lift up our hearts. We must pray without ceasing. Let every day, and especially every Lord's Day, be a day of national prayer.

Yet if prayer is to be real it must be honest. Honesty requires penitence-for our manifold sins and shortcomings as a people and as individual men and women, for our neglect of God and of the needs and claims of our fellow men, for our failure to be a Christian nation in fact as well as in phrase. Honesty requires a right purpose-that if victory be given to us we shall use it not selfishly, nor vindictively, but for the establishment of God's truth and justice in our own land, among our own people, and so far as we can in the world.

The best and deepest way of meeting this testing time is to trust in the name of the Lord and stay upon our God. This is the spirit that will banish fear and give us calmness, steadfastness and courage. Come what may, let us hold fast to the eternal truth-God reigns.

1943. *Prayer Book for Catholic Servicemen*. Washington D. C.: National Catholic Community Service.

1943. *Prayers for Private Devotions in War Time*. Willard L. Sperry. NY: Harper & Brothers. Reprinted in 1991 by The Memorial Church, Harvard University.

1943. *The Armor of God: Reflections and Prayers for Wartime*. Fulton J. sheen. NY: P.J. Kennedy & Sons.

1944. *Soldiers' and sailors' prayer book*. Gerald Mygatt. New York: A. A. Knopf.

1948. *The West Point prayer book*. [New York] : Published by Macmillan for the United States Military Academy, c1948. viii, 309 p. ; 20 cm.

1944. *Our Sons will Triumph*; from the D-day Prayer of the Commander in chief of the Armed Forces of the United States, Franklin Delano Roosevelt, June sixth, 1944. Arranged by Jack Dixon. New York: Thomas Y. Crowell.

1944. *D-DAY PRAYER by President Franklin D. Roosevelt from the White House - June 6, 1944. Here printed for his friends at Christmastide 1944.* Publisher: Washington: U.S. Government Printing Office.

194X. *A Prayer Book for Soldiers and Sailors.* Tucker, H. St. George (Presenter). Church Pension Fund. 4th edition. Commission of the Protestant Episcopal Church.

195X. *Armed Forces Hymnal.* United States Department of Defense, Armed Forces Chaplains Board. Washington: Govt. Printing. Doc. No. D 1.2:H 99.

1951. *The Armed Forces Prayer Book.* 1951. Daniel A. Poling. New York: Prentice-Hall.

1957. *Armed Services Manual.* Independence, MO: Reorganized Church of Jesus Christ of Latter Day Saints.

1958. *Prayer Book For Jewish Personnel In The Armed Forces Of The United States,* author unknown. Published by the Commission of Jewish Chaplains, 1958.

1966. *Lay Leader's Handbook.* Washington: U.S. Govt. Printing. Gov. Doc. No. D 214.9/2:L 45.

1967. *A Prayer book for the Armed Forces.* Published for the Bishop for the Armed Forces, the Episcopal Church. NY: Seabury Press.

1967. *Meditations for Servicemen.* William E. Parsons, Jr. Nashville: Abington Press.

1967. *Catholic Supplement: Armed Forces Hymnal.* United States Dept. of Defense, Armed Forces Chaplains Board. Chicago: F.E.L. Church Publications.

1969. *Strength For Service to God and Country.* By Lawrence P. Fitzgerald. Nashville: Abingdon Press.

1969. *High Holy Day Prayer Book: For the Jewish Personnel in the Armed Forces of the United States.* New York: National Jewish Welfare Board.

1970. *Serviceman's Prayer Book: A Book of Devotions for Those in the Armed Forces*. NY: Word Publishing.

1974. *Book of worship for United States Forces: a collection of hymns and worship resources for military personnel of the United States of America*. Washington : U. S. Govt. Print. Office. 815 p. ; 23 cm.

The Preface notes, "Through the ages the people of God have related to their Creator through the medium of worship and song. Books of Worship record some of man's noblest expressions in his continuing search for understanding and meaning. Their pages flow in endless streams of song and Scripture, prayer and praise. They speak of the believer's faith in the daily renewal of life and love between creature and Creator. *The Book of Worship for United States Forces* follows in this tradition. (p. 5)

1984. *Prayer Book for Jewish Personnel in the Armed Forces of the United States*. Stephan O. Parnes, Ed. Prepared by the Commission on Jewish Chaplaincy of the National Jewish Welfare Board.

1985. *For All Who Go Down to the Sea in Ships*. Washington D.C.: Office of the Chief of Naval Operations. Gov. Document # D 207.2:Sh 6/3

1986. *Prayers for the United Ministry Team*. Ft. McPherson, GA: HQ, U.S. Army Forces command.