



# REPORT from the Capital

## House, Senate hearings in March focus on American Muslims

WASHINGTON — Two very different congressional hearings just weeks apart focused attention on American Muslims — the U.S. House addressed their “radicalization” on March 10 while the U.S. Senate discussed their civil rights on March 29.

### U.S. HOUSE HEARING ON MARCH 10

Just after House Homeland Security Committee Chairman Peter King, R-N.Y., convened the first in a series of hearings examining “radicalization” in the American Muslim community March 10, BJC Executive Director J. Brent Walker and a group of faith leaders responded with a statement calling fellow citizens and political leaders to the “bedrock American principles” of pluralism and religious freedom, mutuality and respect.

In the joint statement, released at a Capitol Hill press conference following the hearing, religious leaders urged “elected representatives to act — not against a single, unfairly maligned group, but against all forms of violence and extremism that endanger our security.”

“As faith leaders, we are committed to building a future in which extremism is an artifact of the past, and where religious identity is not the cause of hostility but of acceptance,” the statement said.

On the day of the hearing, Walker and other faith leaders met with members of Congress to personally express their concerns about singling out one faith community in such a manner.

Among the statement signatories were some leaders of BJC supporting bodies, including Dr. Roy Medley of American Baptist Churches USA, the Rev. Daniel Vestal of the Cooperative Baptist Fellowship and the Rev. Dr. Carroll Baltimore of the Progressive National Baptist Convention. The March 10 hearing was titled, “The Extent of Radicalization in the American Muslim Community and that Community’s Response.” The premise was that American Muslims do not cooperate with law enforce-



For a short video, scan with your smartphone.

BJC Executive Director J. Brent Walker reads from a joint statement regarding the congressional hearing on the “radicalization” of the American Muslim community on March 10.

ment probes into violent members of their community. It lasted four hours and included testimony from a Muslim member of Congress — who cried as he described the efforts of a Muslim firefighter who died at the World Trade Center on 9/11 — and families of two individuals who blame the Muslim community for recruiting their sons to terrorism.

King said the March 10 hearing was progress in the fight against al-Qaida’s efforts to recruit terrorists from within American Muslim communities, according to the Associated Press.

The next hearing in the series, which will be later this year, will focus on Muslim extremism in American prisons.

### U.S. SENATE HEARING ON MARCH 29

Billed as the first-ever congressional hearing on the civil rights of American Muslims, the Senate hearing on March 29 received less attention.

This hearing’s focus was on crimes committed against American Muslims, not by them.

In many ways, this hearing was the dramatic antithesis of one held earlier in the House. Sen. Dick Durbin, D-Ill., said he con-

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## HEARINGS continued from page 1

vened the hearing because of rising Islamophobia, manifested by Quran burnings, hate speech and restrictions on mosque construction.

And though he did not mention him by name, Durbin twice criticized King, who convened the earlier hearing on the “radicalization” of American Muslims.

“We should all agree that it is wrong to blame an entire community for the wrongdoing of a few,” said Durbin. “Guilt by association is not the American way.”

King told Fox News that Durbin’s hearing “is somehow trying to create the illusion that there’s a violation of civil rights of Muslims in this country. It’s absolutely untrue, and to me it makes no sense.”

Durbin, the chamber’s No. 2 Democrat, criticized King’s controversial statement that “there are too many mosques in this country.”

“Such inflammatory speech from prominent public figures creates a fertile climate for discrimination,” Durbin said.

Durbin’s star witness was Thomas Perez, the Justice Department’s assistant attorney general for civil rights. Since the terrorist attacks of 9/11, a “steady stream of violence and discrimination” has targeted Muslims, Arabs, Sikhs and South Asians in the United States, he said.

“In each city and town where I have met with leaders of these communities, I have been struck by the sense of fear that pervades their lives — fear of violence, bigotry and hate,” Perez said. “The headwind of intolerance manifests itself in many ways.”

Perez noted that the Justice Department passed a grim milestone recently when it secured a guilty plea from a man who torched a playground at a Texas mosque: He was the 50th defendant charged in a federal criminal case of post-9/11 backlash.

Muslim complaints about workplace discrimination have increased 150 percent since 9/11, Perez said, but he and other witnesses seemed most upset by reports that many Muslim children are harassed at school — called “terrorists” and told to “go home.”

“We have a growing docket of cases involving Muslim, Arab, Sikh, and South Asian students,” he said. Muslim students form the largest category of religious discrimination cases handled by the Department of Justice’s education division, Perez added.

“Parents worry, ‘Will my child be next?’” said Farhana Khera, executive director of Muslim Advocates, who also testified. “And they worry about the future: Will America be hospitable to other faiths? Will its better angels prevail?”

Durbin voiced doubt throughout the hearing that the Islamic law system, which offers guidance on subjects like charity and prayer, is a threat to American jurisprudence, as some conservatives warn.

Senate Republicans, meanwhile, agreed that Muslims’ rights should be protected but insisted that “there are two sides to this story.”

“Efforts to recruit and radicalize young Muslims must be dealt with,” said Sen. Lindsey Graham, R-S.C. “To the American Muslim community, I will stand with you, but you will have to help your country,” he said. “Get in this fight and protect your young people and your nation from radicalization.”

Muslims who attended the hearing said it was a welcome change from the earlier House session.

“Both needed to be held, both had certain aspects to discuss,” said Sayyid Syeed, who oversees interfaith programs for the Islamic Society of North America. “But the first hearing added to an atmosphere of witch-hunting and mistrust. This one was more positive.”

—Staff Reports & Religion News Service



Sen. Dick Durbin, D-III, swears in witnesses during the March 29 hearing on threats to Muslims’ civil rights. Courtesy: Office of Sen. Dick Durbin.

## BJC disappointed in Supreme Court ruling regarding tax credits

A divided U.S. Supreme Court ruled April 4 against an Establishment Clause challenge to an Arizona tax credit program, holding that the plaintiffs lacked standing to sue. The tax credit applies to donations to “school tuition organizations” that provide scholarships to students who attend private schools — including private religious schools.

In a 5-4 decision in the case of *Arizona Christian School Tuition Organization v. Winn, et al.*, the High Court ruled that the plaintiffs do not have standing because they are challenging “a tax credit as opposed to a governmental expenditure.” The majority opinion, written by Associate Justice Anthony Kennedy, found that the injury to the plaintiffs was too speculative, making it different from the circumstance where taxpayer standing is allowed.

In *Flast v. Cohen* (1968), the Court found a narrow exception to the general rule against taxpayer standing, recognizing standing when the government used its taxing and spending power in violation of the Establishment Clause.

The Arizona program allows any individual to direct up to \$500 of his or her state income tax bill to a state tuition organization, which then provides private school scholarships. Plaintiffs alleged that the program operates unconstitutionally,

primarily because many of the participating tuition organizations award scholarships only to religious schools.

The dissent, in an opinion by Associate Justice Elena Kagan, called the majority’s rule an end-run of *Flast*. “From now on, the government need follow just one simple rule — subsidize through the tax system — to preclude taxpayer challenges to state funding of religion.”

“This is a disappointing decision,” said BJC General Counsel K. Hollyn Hollman. “A state legislature should not be able to avoid a legal challenge by simply using an alternative tax mechanism. That denies citizens the right to fight for strong protections against a governmental establishment of religion.”

The BJC and others joined a brief filed by Americans United for Separation of Church and State asking the Court to protect the right of taxpaying citizens to bring the suit. While the constitutionality of the tax credit program requires a distinct analysis incorporating several factors, the brief says that, for purposes of taxpayer standing, tax credits have the same economic impact on the government and should be treated the same as legislative expenditures.

—Staff Reports

# REFLECTIONS

## Remembering a religious liberty champion

Edwin Scott Gaustad, one of the premier historians of American religion, died March 25 in Santa Fe, N.M., at age 87. An exemplar of Baptist principles, he was a staunch advocate of religious liberty and separation of church and state.

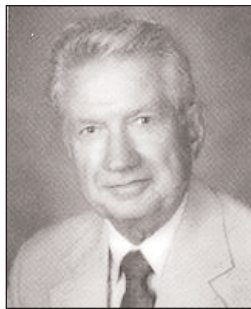
What a great loss this is.

Ed Gaustad taught in seven colleges and universities and authored more than 50 books, focusing mostly on the colonial period in our nation's history. He wrote several volumes on Roger Williams and one on Obadiah Holmes, a Baptist preacher from Massachusetts who was jailed and whipped by the Puritan establishment for his Baptist beliefs. He also penned a book titled "Faith of Our Fathers" (1987) which continues to be a valuable resource for debunking revisionist history about our Founders' religious beliefs and practices. In particular, he wrote a religious biography of Thomas Jefferson, titled "Sworn on the Altar of God," and a biography of Benjamin Franklin (2006) as a part of the Oxford University Press' Lives and Legacy Series.

A life-long Baptist, Professor Gaustad embodied our heritage of dissent and our commitment to voluntary religion. Baptist historian Bill Leonard concludes his tribute to Professor Gaustad by saying that he "was teacher, scholar, and historian extraordinaire. He was also decidedly Baptist, prophetic and dissenting when necessary."

Well said. All of this is true enough. Indulge me some personal remembrances.

Yes, Ed's scholarship was impeccably thorough and objective. But he was always the advocate for causes he believed in, such as religious liberty and church-state separation. As an advocate, he was able to communicate that message on the street as well as in academe. In 1998, then-U.S. Rep. Ernest Istook, R-Okla., put forth a harebrained constitutional amendment in the House of Representatives that would have amended the First Amendment's religion clauses to permit forms of government-sponsored prayer and tax-financed religious activities. Ed came up with the slogan that was eventually emblazoned on campaign-style buttons that were worn by all of



Edwin Scott Gaustad  
1923-2011

us who opposed the amendment that said: "Istook is Mistook." The amendment failed by 61 votes. Ed was always able to state the point pithily.

In 2002, Ed was called as an expert witness to testify in the Ten Commandments case involving then-Chief Justice Roy Moore of the Alabama Supreme Court (*Glassroth vs. Moore*). His lucid testimony was critical in convincing the Federal court

that Moore had crossed the line into state-sponsored religion when he placed a huge Ten Commandments monument in the rotunda of the Alabama Supreme Court building.

Ed also was a wonderful mentor, helping to educate and encourage the next generation of historians and activists.

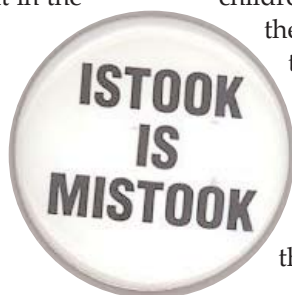
I fondly remember spending several days with Ed at Mercer University in September 2002, at a seminar convened by Baptist historian Walter B. Shurden in which we read and discussed original documents in early 16th century Baptist life. Ed, along with Shurden, shared freely with us "young Turks" from his vast reservoir of knowledge about early Baptist roots.

Moreover, Ed was a good friend and encouraged me in our work at the Baptist Joint Committee at every turn. I can point to countless notes of encouragement that he wrote — always by hand, not by email — and typically spiced with humor and expressions of pastoral concern. He inscribed a number of his books in my library — each fresh, never repeated or rote. And, Ed was one who put his money where his mouth was. He gave generously to the Baptist Joint Committee year after year, including to our recent capital campaign.

Scholar, advocate and encourager — indeed! Ed's wife of 63 years, Virginia, died in 2009. Virginia and Ed leave three children, four grandchildren and one great-grandchild. Beyond these lineal descendants, Ed's intellectual legacy lives on. Those of us who knew Ed, imbibed his wisdom, and were nurtured by his encouragement will continue his appreciation for understanding Baptist principles, the dissenting tradition, and the fragility of religious liberty.



J. Brent Walker  
Executive Director



# I support religious liberty FOR ALL!

## What do I do *now*?

We know you read *Report from the Capital* every month, and you stay informed on the latest issues regarding religious liberty and the work of the Baptist Joint Committee. You can also be an active participant in the fight for religious liberty.

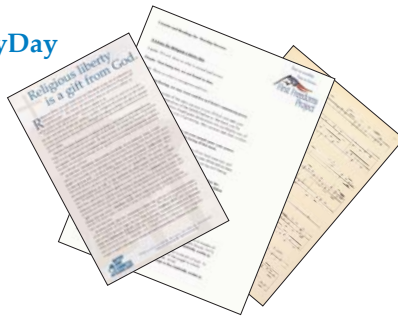
Whatever your sphere of influence, you can help communicate the belief that genuine religious liberty requires the separation of church and state. By advocating for religious liberty in your community, you help multiply the impact of our efforts.

Explore ways for you and your church community to be more involved in extending and defending religious liberty for all. Here are some ideas to get you started. You also have the BJC staff at your disposal. Please do not hesitate to contact us if you think we can help.

### ❑ **CONDUCT** a religious liberty emphasis at your church.

You can bring awareness of religious liberty to your church family by focusing your congregation on the issue. Plan an entire church service with every element tied to the idea or have a simple moment of emphasis.

Visit [www.BJConline.org/ReligiousLibertyDay](http://www.BJConline.org/ReligiousLibertyDay) to download resources, including songs, hymns, litanies, dramatic readings and curriculum to help you teach others about religious liberty.



### ❑ **CLAIM** the historic Baptist distinctive of religious freedom.

In your teaching and preaching and through your church website and budget, help defend and extend religious liberty for all by supporting the vital work going on in the nation's capital and across the country.

### ❑ **BRING** speakers from the Baptist Joint Committee to your town.

BJC Executive Director J. Brent Walker and General Counsel K. Hollyn Hollman enjoy speaking in communities across the nation about the importance of our work defending and extending religious liberty for all, be it in a church service or other setting. We encourage supporters to join together and sponsor a community event in which Brent or Holly will engage the audience in a dialogue about our "first" freedom. You can see our current schedule at [www.BJConline.org/calendar](http://www.BJConline.org/calendar).



BJC Executive Director J. Brent Walker traveled to Rochester, N.Y., in March to speak at Colgate Rochester Crozier Divinity School and Lake Avenue Baptist Church about religious liberty and the work of the Baptist Joint Committee.



BJC General Counsel K. Hollyn Hollman played the role of judge in a dramatization of a religious display case during the 2010 Baptist General Association of Virginia Annual Meeting in Hampton, Va. Her ruling explained how the Supreme Court treats such cases.

❑ **TRACK** current events at the church-state intersection.

Dedicate a portion of your church newsletter or email updates to reporting on religious liberty issues. The BJC's continually updated news blog, *Blog from the Capital*, and our website can be a resource for you. You could also create a religious liberty bulletin board in your church or add a slide to your church's visual announcements. Link to the BJC website from your church's website and familiarize yourself with our home page.

Along the top of the website, you can learn more about what we do, see upcoming events and download our resources.

On the left side, you will find topics such as "Free Exercise of Religion," "Public Schools" and "Political Discourse." Click on the topics to learn more about the issues and the BJC's position.

The latest news from the BJC will be here or in the middle of the page.



Find the latest blog headlines. Click on the "Blog from the Capital" heading to see the recent blog entries.

❑ **CONNECT** to the BJC via social media.

Follow us on Twitter and Facebook for up-to-the-minute information about our work. Share important stories through your own Facebook and Twitter feeds. Make sure the BJC has your email address so you can know when the BJC is coming to your area and to get updates on our work between publications of *Report from the Capital*. If you aren't getting our emails, sign up at [www.BJConline.org/email](http://www.BJConline.org/email).

❑ **SPEAK** up!

Are people in your community misinformed about the proper relationship between church and state? Is there an issue in your town that is heading for a city council vote? Get involved. Write letters to decision makers. Speak up in town halls. Let others know that there are people out there who cherish robust religious freedom. Contact the staff of the Baptist Joint Committee if we can be of assistance.



Know when our blog is updated by subscribing to its RSS feed. Visit [www.BJConline.org/blog](http://www.BJConline.org/blog).



Get updates, links and the latest photos on our Facebook page. Simply "like" us by visiting [Facebook.com/ReligiousLiberty](https://www.facebook.com/ReligiousLiberty).



Find out about BJC activities in real time on Twitter. Follow us [@BJContheHill](https://twitter.com/BJContheHill) and keep up with our latest moves.





K. Hollyn Hollman  
General Counsel

## Free speech, religious belief & Westboro Baptist

Westboro Baptist Church — the tiny but seemingly ubiquitous church group founded by Fred Phelps of Topeka, Kan., and consisting mostly of his family members — is one of the most notorious religious groups in America. It seems almost everyone, regardless of religion, politics or geography, has encountered Phelps or his family members and their “God Hates Fags” and “God Hates America” signs. The church’s targets for protest seem chosen randomly. They admit, however, that a primary criterion is potential for media coverage. The higher profile or more emotionally charged an event, such as a military funeral, the more likely they will appear, carrying a message that the United States must be punished for tolerating homosexuality.

Now adding to the church’s distinction is a U.S. Supreme Court case bearing their leader’s name and upholding their constitutional rights despite the harm caused to a grieving military family.

In *Snyder v. Phelps*, the Court held by an 8 to 1 margin that the First Amendment’s Free Speech Clause protected Phelps from liability for the intentional infliction of emotional distress

caused by picketing near a soldier’s funeral service in Westminster, Md. A jury in Maryland had awarded millions of dollars in damages to the Snyder family, whose son was killed in the Iraq war. Phelps and his children and grandchildren held a protest on public land about 1,000 feet from the church where the funeral was held. The U.S. Circuit Court of Appeals overturned that verdict finding that the Free Speech Clause protected the demonstrators’ actions. The Supreme Court affirmed that decision.

Since the case was decided, we’ve received a number of inquiries, centered primarily on two concerns: the scope of the Court ruling and Baptist fears of association with Westboro.

The case makes no specific contribution to religious liberty law. The facts of the case, recited in the opinion, state that the protesters held signs, sang hymns and recited Bible verses. The decision does not otherwise mention religion. The Court’s decision rests firmly on Free Speech principles that protect speech on public issues (including speech motivated by religion) because such speech is “more than self-expression; it is the essence of self-government.”

Taking into account all circumstances of the speech — what, where and how it was said — the Court found that the speech deserved protection because it relates to broad issues about our country’s political and moral conduct rather than purely private concerns. Rejecting Snyder’s claim that the speech’s connection with his son’s funeral made it a private concern, the Court emphasized that the Phelps message was “displayed on public land next to a public street,” the kind of space that occupies a special position for First Amendment protection. The Court noted, however, that even protected speech may be subject to reasonable time and place restrictions. The Court said that in this case the church members complied with police guidance and were not unruly or violent. As the Court stated, “Simply put, the church members had the right to be where they were.”

It seems likely the result would be different if the protesters had physically interfered with the funeral or broken any laws that regulated where they could picket, such as the many recently enacted state laws that restrict picketing near funerals (though the constitutionality of those laws has yet to be tested).

In addition to concerns about the boundaries between Free Speech and the privacy of families at funerals, many Baptists have been concerned about the damaging public witness of Westboro. Some, including those who have also been picketed by Westboro, have long issued “disclaimers” in public statements to avoid any association.

In addition to explaining the congregational and autonomous nature of Baptist churches, some have found opportunities to use publicity generated by Westboro to demonstrate another face of churches. When Westboro picketed a funeral in Raleigh, N.C., as in many cities, a number of counter-protesters showed up, holding signs about God’s love. The media attention also noted a ministry of nearby First Baptist Church on Salisbury Street that was working that same day to provide toys for children of families who could not afford them for the holidays. The coincidental timing offered a striking contrast and demonstrated one important aspect of the legal principles at stake in the Supreme Court case. The same free speech rights that protect Westboro protect those who have a far more generous view of God and a far different view of what we are called to do.

“The same free speech rights that protect Westboro protect those who have a far more generous view of God and a far different view of what we are called to do.”

## BJC, coalition work to protect religious employees

The Baptist Joint Committee joined a coalition of religious and civil liberty groups in pushing the Equal Employment Opportunity Commission to stop employers from segregating “visibly religious employees from customers and the general public.”

In a March 25 letter submitted to the EEOC, the groups asked the agency to “exercise its regulatory authority” and enforce Title VII of the Civil Rights Act of 1964, which prohibits discrimination based on religion.

The organizations are concerned that adherence to religious dress can cause segregation for employees, citing examples of a Muslim woman in a headscarf or a Sikh man in a turban, where courts ruled for employers who segregated those employees for their attire.

“We are troubled by these misinterpretations and the discriminatory impact they have on individuals whose religious observance encompasses adherence to dress and grooming requirements,” the letter said.

The 25 co-signers, including the BJC, Interfaith Alliance and the Muslim Public Affairs Council, presented three ways for the EEOC to be more aggressive in enforcement.

The EEOC must enhance training on the guidelines for “inappropriate segregation” already in place; make enforcement a priority; and clarify that it is never appropriate to separate religious employees from customers to save a “corporate image” the letter said.

—*Religion News Service & Staff Reports*

## Court rejects challenge to ‘In God We Trust’

Atheist Michael Newdow plans to continue his fight to get “In God We Trust” off U.S. currency after the Supreme Court denied a hearing in his case on March 7.

“I plan on bringing the lawsuit again on behalf of other Americans who believe they are injured when the government lends its power to one side of the controversy over whether or not God exists,” he said.

Newdow, a doctor in Sacramento, Calif., has filed numerous First Amendment suits concerning government endorsement of religion. He filed the challenge to the national motto in 2005.

A year ago, the 9th U.S. Circuit Court of Appeals ruled against him, citing a 1970 decision that said the use of the motto on U.S. coins and bills is “of a patriotic or ceremonial character and bears no true resemblance to a governmental sponsorship of a religious exercise.”

Newdow sought a rehearing of the case last April, but was denied in October.

The Obama administration and the Pacific Justice Institute, a Sacramento-based legal defense organization, argued against Newdow, saying court precedent called for the case to be dismissed.

—*Adelle M. Banks, Religion News Service*



## Supreme Court to weigh churches’ employment rights

The Supreme Court agreed March 28 to consider whether a teacher who was fired from a religious school is subject to a “ministerial exception” that can bar suits against religious organizations.

The case involves an employment dispute between a Michigan school and a teacher who is defended by the Equal Employment Opportunity Commission.

Lawyers for the Hosanna-Tabor Evangelical Lutheran Church and School in Redford, Mich., argue that courts have long recognized the First Amendment doctrine that often prevents employees who perform religious functions from suing religious organizations.

They asked the court to determine whether it extends to teachers at a religious school who teach a secular curriculum but also teach religion classes and lead students in prayer.

A lower court sided with the school and against fired teacher Cheryl Perich, citing the ministerial exception. But last March, the 6th U.S. Circuit Court of Appeals reversed the decision, saying it did not apply because Perich spends most of her time teaching secular topics.

The Becket Fund for Religious Liberty, which is representing the school, said federal appeals courts are divided on the limits of the ministerial exception and the Supreme Court’s consideration is groundbreaking.

“If ‘separation of church and state’ means anything, it means the government doesn’t get to pick religious teachers,” said Luke Goodrich, deputy national litigation director at the Becket Fund for Religious Liberty.

—*Adelle M. Banks, Religion News Service*

## U.N. passes religious freedom resolution

The U.N. Human Rights Council on March 24 approved a resolution voicing concern on “emerging obstacles” to religious freedom. The statement sidestepped a divisive debate sponsored by Islamic countries over the “defamation of religions.”

The United States supported the resolution, which Secretary of State Hillary Clinton called a “significant step forward” in global efforts to combat “intolerance, discrimination and violence ... based upon religion or belief.”

Annual U.N. resolutions sponsored by the Organization of the Islamic Conference against the “defamation of religions” have steadily lost support in recent years.

The issue gained greater scrutiny in Pakistan, which prohibits blasphemy against Islam, after two government officials who opposed the law were assassinated by Muslim radicals.

The independent U.S. Commission on International Religious Freedom, which has helped marshal opposition to the blasphemy resolutions in the U.N., said the vote should prompt Pakistan to rescind its blasphemy law.

“The resolution properly focuses on protecting individuals from discrimination or violence, instead of protecting religions from criticism,” the commission said.

—*Richard Yeakley, Religion News Service*



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## REPORT from the Capital

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## Tickets now available for the RLC Luncheon

The Baptist Joint Committee's annual Religious Liberty Council Luncheon is only two months away! Get your tickets and join us as we celebrate 75 years of the BJC.

**Religious Liberty Council Luncheon**  
**Friday, June 24**  
**11:30 a.m.**  
**Tampa Marriott Waterside**  
**Florida Ballroom IV-VI**  
**Tampa, Florida**

The event is open to the public, but you must have a ticket to attend. Tickets for the luncheon are \$35 each. You can buy individual tickets or purchase a table of 10.

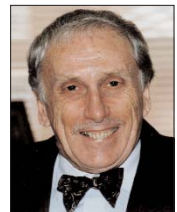
If you cannot make it to Tampa, you can still be part of the luncheon. Sponsor a table in honor of your

church, favorite college or seminary and encourage others to attend. Or, you can purchase a ticket that we will give to a seminary student who would be unable to attend other-

wise.

Purchase tickets for the luncheon by check or credit card. Simply call our office at (202) 544-4226 or visit our secure online store by going to [www.BJCOnline.org/store](http://www.BJCOnline.org/store). If you have questions, please contact Cherilyn Crowe at [ccrowe@BJCOnline.org](mailto:ccrowe@BJCOnline.org).

This year's keynote speaker is James M. Dunn, the Resident Professor of Christianity and Public Policy at Wake Forest University's School of Divinity. He was the executive director of the BJC from 1980-1999, and he has a career of service and leadership on religious liberty issues. Dunn will also receive the BJC's highest honor — the J.M. Dawson Religious Liberty Award — at the event.



Dunn

The luncheon is an opportunity for you to fellowship with other BJC supporters and hear a compelling religious liberty message, meet seminary students and hear from BJC staff. Also, learn how to join the Religious Liberty Council, the individual membership organization of the BJC.

Visit [www.BJCOnline.org/luncheon](http://www.BJCOnline.org/luncheon) for more information.



Scan this QR code with your smartphone to see photos from last year's RLC Luncheon.