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REPORT from the Capital

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◆ Capital Campaign Update ◆

BJC hosts capital campaign reception on Capitol Hill

The Baptist Joint Committee's capital campaign to establish the Center for Religious Liberty on Capitol Hill stands at slightly more than \$2.5 million of the \$5 million goal.

To show Washington, D.C., area supporters what the Center for Religious Liberty could be, the BJC Board of Directors sponsored a reception at the Florida House Oct. 1. The Florida House, the so-called "embassy" for the state of Florida, is similar in concept to the BJC's future Center for Religious Liberty on Capitol Hill.

Brent Walker, BJC executive director, said, "The Florida House was a fitting venue to kick off to the second half of our capital campaign. It is a visible rep-



Rep. Chet Edwards of Texas addresses the audience at the Florida House reception Oct. 1 in Washington, D.C.

resentation of the kind of facility we've been dreaming about for the BJC and expect soon to have."

Partners in Giving

We invite you to become a **Partner in Giving** by establishing an automatic monthly gift to the BJC on your credit card. Partners provide income that the BJC can count on for

ongoing budget needs and are given the opportunity to help sustain the BJC as we work to secure religious liberty. Simply call or e-mail us or go online to www.BJConline.org to make a credit card gift. If you wish to set up an automatic monthly credit card gift, simply tell us so on the online form.

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REPORT

from the Capital

BJC moves forward in property search for religious liberty center

WASHINGTON — The Baptist Joint Committee for Religious Liberty is one step closer to having its Center for Religious Liberty on Capitol Hill.

Directors voted Oct. 1 to engage the services of a real estate agent to identify a specific property for the BJC to purchase and renovate. The center will provide offices, research space for visiting scholars, meeting space for coalition partners, and a training center to teach supporters how to relay the BJC's message of religious liberty and church-state separation.

"We have turned a corner," said Reginald McDonough, a retired Baptist General Association of Virginia executive who is chairing the capital campaign. Noting that the campaign has received gifts and pledges totaling more than half of its \$5 million goal, the next phase will require having actual property to show potential donors.

"We need to begin, now, to say ... we have found a piece of property, and we have an option on that piece of property, and we are working toward completing that," he said. "And we believe that would be the trigger that we need to re-energize our donors for the rest of our campaign."

Directors approved the motion without dissent. The motion instructed BJC Executive Director Brent Walker to appoint a task force comprised of real estate, development and legal profession-

als to investigate ways to finance the project. For decades, the BJC has used a rented office suite on Capitol Hill in the Veterans of Foreign Wars building.

Although located a block from the Capitol and across the street from both the Supreme Court and Senate office buildings, McDonough said the space is expensive and doesn't provide the BJC with "a front door" or "a face on Main Street."



John Upton (l) representing the Baptist General Association of Virginia, Rob Appel (center) representing Seventh Day Baptists, Glen Howie (r) representing the North American Baptist Conference confer prior to the executive committee meeting on Oct. 1.

In other news, directors voted to accept the Baptist General Convention of Missouri as a member body of the BJC. The statewide body — formed in 2001 as an alternative to the Missouri Baptist Convention — joins 14 other national and regional Baptist groups that support the BJC.

"The Baptist Joint Committee exists to support causes that the Missouri Baptist Convention no longer supports or encourages, and there are still many Baptists [in Missouri] who want to be Baptists and still want to be part of the process of advocacy for religious liberty," said Jim Hill, executive director of the BGCMI.

Directors also approved a \$1.2 million budget for 2008, a slight increase over the 2007 budget of \$1.15 million, and welcomed a new development officer. Kristin Clifton, a graduate of Virginia Tech University, joined the staff from Columbia Baptist Church in Falls Church, Va., where she served as communications manager.

— ABP and staff

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INSIDE:

- Reflections3
- In God We Trust4
- Hollman Report6
- News7

Church wants IRS apology after probe into 2004 sermon

LOS ANGELES — A prominent Episcopal church wants an apology and clarification after a two-year Internal Revenue Service probe that threatened the church's tax-exempt status because of an anti-war sermon just before the 2004 elections.

The IRS told All Saints Episcopal Church in Pasadena, Calif., that its tax-exempt status would remain intact despite the sermon that officials said "constituted prohibited political campaign intervention," according to a press release issued by the church.

On Sept. 23, the church's rector, the Rev. J. Edwin Bacon Jr., said the letter did "not clarify what in the sermon ... was a transgression."

"While we are pleased that the IRS examination is finally over, the IRS has failed to explain its conclusion regarding the single sermon at issue. Synagogues, mosques, and churches across America have no more guidance about the IRS rules now than when we started this process over two long years ago," Bacon said.

In June 2005, the IRS began to investigate the church after the Rev. George Regas delivered a sermon titled "If Jesus debated Senator Kerry and President Bush" on the Sunday before the 2004 election.

In the sermon, Regas said that "good people of profound faith will be for either George Bush or John Kerry." Regas went on to refer to both candidates as

"devout Christians" and made it clear that his intention was not to instruct people how to vote.

But in a Nov. 1, 2004, article, the *Los Angeles Times* referred to the anti-war, anti-poverty speech as "a searing indictment of the Bush administration's policies on Iraq." According to church attorneys, it was that article that prompted the IRS investigation.

Through documents obtained by means of the Freedom of Information Act, All Saints also learned that by February 2006, the Department of Justice may have been working with the IRS on the investigation, which attorneys said "may have violated the rules intended to prevent inter-agency disclosure ... to insure taxpayers' privacy." It also heightened concerns that the probe

may have been politically motivated.

Although the church admits it would not have been difficult for the congregation to surmise Regas' political leanings, Bacon said the pulpit was never intended "to advocate for or against any candidate."

Steven T. Miller, who directs the IRS Tax Exempt and Government Entities Division, said the agency "will continue to work with charities and churches during the 2008 political season about the federal law's guidelines on political activity. Our goal is to ensure that charities meet their responsibilities under the law and avoid becoming involved in campaign activity."

— RNS



Walker selected for 'Newsweek'/'Washington Post' panel

Brent Walker, executive director of the Baptist Joint Committee, has been named a panelist for a joint project of *The Washington Post* and *Newsweek* magazine.

"On Faith" is an online conversation on religion and its implications led by *Newsweek's* editor, Jon Meacham, and author and journalist, Sally Quinn.

Walker said, "I am very excited about this opportunity to amplify the voice of the BJC."

Panelists are posed a question each week and are invited to respond on their individual blogs at newsweek.washingtonpost.com. Readers are encouraged to comment on the panelists' essays.

According to the "On Faith" Web site, "We think that the online world, with its limitless space, offers us a unique opportunity to carry on a fruitful, intriguing, and above all constructive conversation about the things that matter most."

Meacham and Quinn said the site provides a

forum for "sane and spirited talk, drawing on a remarkable panel of distinguished figures from the academy, the faith traditions, and journalism."

Walker joined the conversation on the sixth anniversary of 9/11, in response to a question concerning religious extremists.

"Our goal should be the greatest amount of religious freedom and zero tolerance for violence in the name of religion," Walker said.

Relating to John McCain's assertion that the United States is a Christian nation, the October 1 question asked panelists whether or not they would consider a candidate's religious background in deciding for whom to vote. Walker responded, "The fundamental inquiry for our leaders should be who can lead best and uphold our Constitution —not who is the most devout Christian or devotee of any other religion for that matter."

— Staff



J. Brent Walker
Executive Director

Survey: Many Americans woefully ignorant about First Amendment rights

Fall is my favorite season. Cooler weather, college football, the World Series, and my birthday — September 13. I also look forward to — and in a sense dread — the publication of the First Amendment Center's annual "State of the First Amendment" national survey. I look forward to it because it gives me a bead on the popular attitudes about the First Amendment generally and the religion clauses in particular. I dread it because, inevitably, it reflects sentiments that give me grave concerns. This year was no exception.

You can read the full report at www.firstamendmentcenter.org. The 2007 survey reveals three attitudes that I find particularly troubling — one dealing with woeful ignorance of the Constitution and history, one reflecting a popular misunderstanding of the Establishment Clause, and one revealing a cramped view of rights under the Free Exercise Clause.

First, when asked to name the specific rights guaranteed by the First Amendment, only 19 percent could name "freedom of religion." Moreover, 55 percent think that the Constitution itself establishes a "Christian nation" and an unbelievable 65 percent agree with the statement that the "nation's founders intended the United States to be a Christian nation." How could so many be so wrong about so much? Yes, everyone is entitled to their own opinion, but they are not entitled to their own facts. The Constitution never mentions Christianity, or God for that matter. It is a decidedly secular document. It mentions religion only once and then, in Article VI, to disallow a religious test for public office. Some of our founders wanted to mention Christianity, but they lost the debate in Philadelphia in the summer of 1787. No doubt most of our founders were men of faith of some ilk — rationalists, deists, orthodox Christians. And our nation today is Christian demographically. But it's a plain canard to say that our founders intended a Christian nation or that the Constitution establishes one.

Second, with respect to the Establishment Clause, more bad news. The survey revealed 58 percent think teachers in public schools should be allowed to lead in classroom prayer. The U.S. Supreme Court ruled 45 years ago that state-sponsored, teacher-led prayer violates the Establishment Clause. Of course, the 58 percent who want teachers and public school officials to lead in prayer assume that is going to be their own prayer. In our amazingly pluralistic society, that will

not necessarily be the case. And, why would we want school officials deciding when, where and what our children should pray? The BJC works to show the dozens of ways in which voluntary, vital and voluminous religion can be included in the school day without counting on the government to do our religion for us or to foist, if not force, school-sponsored religion exercises on students who are in the classroom by compulsion of law.

Finally, concerning the free exercise of religion, only 56 percent think that religious liberty applies to all religions. And an astonishing 28 percent said that the freedom of worship as one chooses "was never meant to apply to religious groups that the majority of the people consider extreme or on the fringe." So, religious freedom applies only to those groups that the majority thinks is acceptable? The BJC has worked for more than seven decades to defend and extend religious liberty for all.

The BJC has been quite successful in convincing Congress, the courts, governmental agencies and policymakers that the Bill of Rights generally is counter-majoritarian. It does not matter what the majority thinks. The protection for religious liberty in the First Amendment protects against the tyranny of the majority. But, we must do a better job in convincing the culture. Eventually, it does matter what the majority thinks. They can elect new members of Congress and vote for presidents that will make new appointments to the Supreme Court and, in rare cases, a super-majority can amend the Constitution. So, ironically, for this counter-majoritarian understanding of the First Amendment to survive challenges, it must be embraced by a majority, if not a consensus, of the American people.

This is where you can help. Stand up for the truths that America is not a Christian theocracy, that our public schools should not inculcate a particular religious point of view, that everyone, no matter how extreme, foolish, or wrong their religious beliefs are, should be able to worship as they see fit. This important enterprise demands that we all cooperate to dispel the myths and misunderstandings that inform these results.

I hope and pray for a better birthday present next year.

"And our nation today is Christian demographically. But it's a plain canard to say that our founders intended a Christian nation or that the Constitution establishes one."

50 years later, 'In God We Trust' still mints controversy

WASHINGTON — It's been 50 years since "In God We Trust" first appeared on U.S. paper currency, and those four little words have proven to be the source of big debate in the courts.

Michael Newdow, the California atheist known for trying to strip "under God" from the Pledge of Allegiance, has asked the 9th U.S. Circuit Court of Appeals to declare "In God We Trust" an unconstitutional mingling of church and state. In Indiana, the American Civil Liberties Union has gone to district court, arguing that it's unfair for the state not to charge administrative fees for "In God We Trust" license plates when a plate advocating for the environment carries extra fees.

Why, decades after the words were made the nation's official motto and printed on our dollar bills, do they still inspire ire?

"A great many Americans are angry ... when the government promotes religion and a great many other Americans believe that this is not promoting religion — they're just representing who we are as a nation," said Charles Haynes, senior scholar at the Freedom Forum's First Amendment Center.

"That divide is an old story in American history and will probably continue way into the future."

Long before the words were printed on paper money, they first appeared on coins after a Pennsylvania minister wrote to the secretary of the treasury in 1861, suggesting God's name should be featured on U.S. coins.

"This would relieve us from the ignominy of heathenism," wrote the Rev. M.R. Watkinson to Treasury Secretary Salmon P. Chase in 1861, according to the Web site of the U.S. Treasury Department.

Three years later, U.S. coins began to bear the words "In God We Trust."

It wasn't until 1956 that Congress declared those words to be the national motto. On Oct. 1, 1957, they began appearing on the back of dollar bills under the words "The United States of America."

Newdow, whose case was dismissed by a lower federal court last year, said the words referring to a deity divide society by making non-believers "second-class citizens."

"The issue is not one of people who believe in God versus people who don't believe in God," he said. "It's people who believe in equality versus people who

don't believe in equality. That's what this litigation is about."

Jay Sekulow, chief counsel of the American Center for Law and Justice, has filed a brief opposing Newdow on behalf of dozens of members of Congress.

"It reflects the heritage of the country," he said of the debated motto, which appears on a coin-shaped wristwatch that he wears when he argues before the Supreme Court.

"It's something the founding fathers recognized, that our rights and liberties were endowed by a creator. You recognize the source of these rights."

A 2003 Gallup Poll found that 90 percent of Americans approve of the inscription "In God We Trust" on U.S. coins.

A survey released in September by the First

Amendment Center found that 65 percent of Americans think the nation's founders intended the country to be a Christian nation and 55 percent think the U.S. Constitution establishes it as a Christian country.

"That suggests that a great many people have deeply misunderstood the Constitution," said Haynes. "The framers clearly wanted to establish a secular nation where anyone of any faith or of no faith could hold public office and that's a far cry from a Christian nation."

About a dozen states have passed laws declaring that public schools can post the motto. Five years ago, the American Family Association was involved in a campaign that shipped hundreds of thousands of posters to supporters so they could send them to local schools.

"I think we need to be constantly reminded and, although I don't look at my coins and my paper money day by day, there is a great satisfaction knowing that it's there and knowing that our government still recognizes God," said Randy Sharp, director of special projects for the AFA, based in Tupelo, Miss.

Haynes, of the nonpartisan First Amendment Center, says he does notice the motto on his money and wishes it wasn't there.

"I would prefer that government stay out of religion altogether and let religion be free," he said.

— Adelle Banks, RNS



The importance and urgency of the New Baptist Covenant Celebration

BY DR. JIMMY ALLEN

This article is the first in a three-part series in the run up to the New Baptist Covenant Celebration in 2008.

The gathering of Baptist believers of North America in the World Congress Center in Atlanta January 30-February 1, 2008, is unprecedented and long overdue. It is filled with positive possibilities. It was born, as many of the most effective movements of God have been, in the hearts of two Baptist laymen. Bill Underwood, lawyer and new president of Mercer University and Jimmy Carter, Sunday school teacher and former president of the United States, invited a cross section of leaders represented in the North American Baptist Fellowship of the Baptist World Alliance to explore what could be done to discover common ground around the mandate of Jesus in Luke 4.

The meeting has met with a ready response by the majority of leadership groups of Baptists in North America. Participating Baptist organizations represent more than 21 million of the 37 million Baptists in North America. It will reach across the chasms created by racial, economic and regional barriers that have divided us for more than a century. The last time a meeting of all kinds of Baptists came together to worship, plan, and prioritize our witness in the world was in 1814. That meeting, known as the Triennial Convention, centered on foreign missions. The 2008 meeting centers on fulfilling the command of Jesus to preach good news to the poor, proclaim release to the captives, restore sight to the blind, set at liberty those who are oppressed, and proclaim the acceptable year of our Lord. Tragic divisions over racism and slavery issues divided our nation. It also divided and diverted the efforts to join the local churches of the Baptist movement in a united effort that could grow to reach across regional, racial, economic, and doctrinal lines.

A few decades ago the rumor was spread that God was dead. Conferences were held to perform autopsies, lament disappearance of signs of life, and search for ways that humanity could grope its way into a faithless future. It turned out that people were weeping at the wrong funeral, sorrowing over the wrong things. An energetic resurgence of searching souls spilled over the levees of organized religion and into many levels of our culture's youth, business, megachurches, interest in the mystical, arts and books, movies, sports. God was not dead after all. He was simply moving in new and powerful ways in a secularized and materialistic society.

Now the rumors center on post-denominationalism. The fragmented, fractured, and failing structures of religious denominations have many of us grieving over what might have been. We see the erosion of the mission passions we once knew. There was a day when we were introduced to the world

through our church houses. That day is gone. Thomas Friedman is right in his pivotal book on globalization titled *The World Is Flat*. The forces of change coming out of instant communication through the Internet mean that our young can develop personal communications instantly across the globe. Travel throughout the world has created not just a tourist touch with other cultures but economic ties and relationships across the globe. We get our instructions on how to use our electronic equipment from people sitting in India, Bangladesh, or Indonesia. Hands on participation missions means that we go personally to help build homes, treat people in medical clinics, teach short term classes

in Christian nurture, and feed the hungry. We need to discover means to share God's unchanging good news in this changing world.

A society being reshaped by forces beyond our comprehension has caused some institutions of religion to seek to use the powers of the

state to preserve their places of influence. Ego struggles, isolation of people of diverse opinions despite the vitality of their faith, an erosion of denominational loyalty, "mountain out of mole hill" religion plagues us. But we are weeping at the wrong funeral, sorrowing over the wrong things. Denominations are not dying, they are changing strategies. They are essential ingredients of what is and face the changing challenges of what must be.

I had no idea almost three decades ago as I presided over the formation of Cooperative Baptist Fellowship that we were creating out of our woundedness a laboratory for change and renewal. Networking is the key! God is moving again in new and powerful ways. Now we are ready under God's guidance to move into the whole new movement of national and international impact.

Dr. Herbert Reynolds, Baylor University President Emeritus, said the week before his death that "this tremendously important initiative can have the most profound impact on the advancement of Christianity in this hemisphere since the First Great Awakening in America in the 18th century."

Don't miss it! Come join us in Atlanta January 30-February 1 at the Celebration of the New Baptist Covenant!

NEW BAPTIST
COVENANT



Dr. Jimmy Allen is on the program committee for the New Baptist Covenant Celebration. He also serves as chair of Baptists Today and is a former president of the Southern Baptist Convention. This article originally appeared in the August edition of the Baptist Studies Bulletin produced by the Center for Baptist Studies.



K. Hollyn Hollman
General Counsel

Supreme Court declines to hear church-state cases in 2007-2008 term

The beginning of October marks a new Supreme Court term and the potential for a major development in church-state relations. Early in the term, the Court continues the process of reviewing petitions for certiorari, which determines the cases that it will hear. This term opened with no church-state cases on the docket, but with several petitions pending, some of which were denied during the first week of the new term.

It seems likely this term will be noteworthy for cases addressing such major issues as criminal sentencing guidelines, death by lethal injection, and the rights of detainees at Guantanamo Bay. Whether the Court adds any religion cases remains to be seen. In the meantime, it is worth noting the cases the Court denied hearing during its first week in session. The fact that the Court did not review them does not mean it agrees with the decisions left in place. The cases, however, provide a sketch of the kinds of cases that are bubbling up through the lower courts and the tough issues that may eventually be resolved by the High Court.

First, the Court let stand *Vision Church, United Methodist v. Village of Long Grove*, a case out of the 7th U.S. Circuit Court of Appeals, that was one of special interest to the BJC because of our leadership role in advocating for the Religious Land Use and Institutionalized Persons Act of 2000. In this case, we joined many other religious organizations seeking review by the Supreme Court because the decision below applies a narrow, watered down interpretation of RLUIPA's statutory protections in this land use case. The appellate court in *Vision Church* set the threshold for finding a "substantial burden" on religion so high that the protections of RLUIPA are effectively rendered meaningless. The case also highlights the differences among jurisdictions over the application of RLUIPA and confusion in lower courts over the meaning of statutory terms in the context of RLUIPA and the Free Exercise

Clause. In 2005, the Supreme Court heard a case dealing with the prisoner provisions of RLUIPA, but it has not yet reviewed any case applying the statute's land use provisions.

Second, the Court again declined to hear a case that rejected religious freedom arguments by Catholic Charities for an exemption to a law that requires employers providing prescription drug coverage to employees to include prescription contraceptives for women. In *Catholic Charities v. Dinallo*, New York's highest state court upheld the application of the statute to the Catholic and Baptist religious organizations that challenged it. The statute at issue provides an exemption for a narrow category of religious employers that did not cover those challenging the statute. The Court had earlier declined hearing a similar case from California.

Third, the Court let stand a case disallowing the use of a public library facilities for church services. *Faith Center v. Glover, et al.*, is a case from the 9th U.S. Circuit Court of Appeals, in which a church was denied access to meeting space based upon a county policy that prohibited use of public libraries "for religious purposes." The church argued that its right to religious expression was violated by the policy. The appeals court overturned a victory by the church at the district court level.

Much has been written about the overall declining Supreme Court docket. Therefore, it would be expected that the number of church-state cases heard would also decline. The *New York Times* reported that last term, the Court decided fewer cases than the year before and that the number of cases in 2005 was "the lowest since 1953 and fewer than half the number the court was deciding as recently as the mid-1980s." While there is no consensus on the reasons for this phenomenon, it is clear that many of the important church-state cases are decided in the lower courts. With that in mind, the BJC will continue to pursue opportunities to be a strong voice for religious liberty in the courts, reviewing and participating in a greater number of cases in the lower courts through coordinated *amicus* (friend of the court) efforts and keeping you informed.

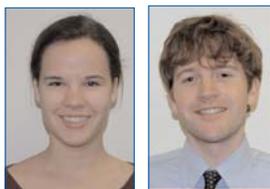
"The fact that the Court did not review them does not mean it agrees with decisions left in place. The cases, however, provide a sketch of the kinds of cases that are bubbling up through the lower courts and the tough issues that may eventually be resolved by the High Court."

Dale, Lawrence serve as fall interns at the BJC

This fall the Baptist Joint Committee welcomed Liz Dale and John Lawrence as interns.

Dale, a native of Winston-Salem, N.C., graduated in May 2007 from the University of North Carolina, Chapel Hill, with a double major in public policy analysis and political science. She is the daughter of Mac and Suzanne Dale.

Lawrence is a 2007 Bill and Judith Moyers scholar, and a student at Wake Forest University Divinity School. He is a native of Asheville, N.C.



Dale Lawrence

The Moyers scholar program was created by a gift from James and Marilyn Dunn and, each year, invites one Wake Forest University Divinity School student to complete an internship at the BJC.

Lawrence is a 2004 graduate of Duke University, where he majored in history. He is the son of Dr. John and Dale Lawrence.

Case of praying high school football coach heads to court

PHILADELPHIA — A federal appeals court was asked Oct. 3 to decide whether a New Jersey high school football coach violated the Constitution by taking a knee and bowing his head during pre-game prayers.

Marcus Borden, a longtime coach and Spanish teacher at East Brunswick High School, persuaded a lower court judge last year that his actions did not amount to prayer and did not violate the separation of church and state. Borden, 52, instead described his movements as a secular sign of respect for the team.

The East Brunswick Board of Education appealed the ruling, contending that by taking a knee and bowing his head, Borden was endorsing religion whether he mouthed the words with his players or not.

The appeal has since been taken over by Americans United for Separation of Church and State, a Washington-based group that opposes prayer in schools.

"There is no question that Borden was leading the prayer," Richard Katskee, the group's assistant legal director, told a three-judge panel of the 3rd U.S. Circuit Court of Appeals.

With sharp questioning, the judges at times appeared to express doubt about the school board's position.

"How are you going to enforce this? Are you going to walk around with a ruler?" Judge Maryanne Trump Barry asked in reference to Borden's bowed head. "What if he has his head bowed, but he says he's not praying?"

But the panel also took issue with the arguments made on behalf of the coach, who has acknowledged praying with the team in the past.

"Knowing the (coach's) history, I'm not sure I'd want to say, 'No, I don't want to pray,'" Judge Theodore McKee said.

McKee said he had "serious concerns" about several aspects of the lower court decision, but he added the school board's appeal didn't raise the issues. At one point, he told both sides, "This looks like a mess to me."

The case has been closely watched around the country, and Barry Lynn, the executive director of Americans United, said it is likely to guide schools nationwide in setting policy.

—RNS

BJC announces 2008 religious liberty high school essay contest

WASHINGTON — To engage high school students in church-state issues and to generate interest from a wide range of Baptists, the BJC has launched the 2008 Religious Liberty High School Essay Contest.

Open to all Baptist high school students in the classes of 2008 and 2009, the contest offers a grand prize of \$1,000 and a trip to Washington, D.C. Second prize is \$500, and third prize is \$100.

Winners will be announced in the summer of 2008 and will be featured in the BJC's flagship publication, *Report from the Capital*. The grand prize winner will also be recognized at the BJC board meeting in Washington, D.C., on October 6, 2008. Judges reserve the right to present no awards or to reduce the number of awards if an insufficient number of deserving entries are received.

The 2008 topic asks students to discuss the relevance of religious faith to politics, including whether and to what extent faith should be an election issue in 2008. Essays must be between 700 and 1,000 words. All essays must be postmarked by March 3, 2008.

Essays that do not meet the minimum qualifications will not be judged. To download a registration form and a promotional flier, visit www.bjconline.org/contest. For more information, contact Phallan Davis at 202-544-4226 or e-mail her at pdavis@bjconline.org.

Supporters honor, memorialize others with donations to BJC

In honor of Hardy and Ardelle Clemons
Baxter and Paula Wynn

In memory of Jewel B. Dalton
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In memory of Johnny Heflin
James L. Maloch

In honor the Rev. Grover D. Jones
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