



REPORT from the Capital

Obama holds firm on contraception coverage

The Obama administration said Jan. 20 that it will not broaden the religious exemption in new rules that require employers to provide contraception coverage to employees, a move that angered religious groups and opened a high stakes election-year fight.

Instead, the White House will give faith groups a one-year extension to find a way to comply with the mandate without compromising their beliefs.

The White House privately assured religious leaders — especially those who head the Catholic hospitals, universities and social service agencies most affected by the employer mandate — that President Obama will be directly involved in efforts to find a workaround that would satisfy their concerns.

Whether it will be possible to reconcile the contraception mandate with the religious dictates of faith-based employers is unclear. What is clear, however, is that religious groups intend to mount an all-out fight to defeat the new rules.

The administration is hoping to develop a system like the one used in Hawaii, which, like most states, mandates birth control coverage but mitigates it through a complex process that tries to accommodate religious employers.

Baptist Joint Committee Executive Director Brent Walker said the exemption for churches, while important, “is insufficient and should be broadened.”

“At the same time, the exemption need not deprive anyone of healthcare coverage,” Walker said. “The exemption could carry a duty of full disclosure by the employer as well as an obligation to help employees who want contraceptive coverage to get it elsewhere at a reasonable cost.”

Critics said the one-year window will not tamp down the issue until after the



November election as the administration may have hoped, nor will it mollify some religious leaders.

Galen Carey, the Washington director for the National Association of Evangelicals, was also critical of the regulations, which were issued by Health and Human Services Secretary Kathleen Sebelius.

“No government has the right to compel its citizens to violate their conscience,” Carey said. “The HHS rules trample on our most cherished freedoms and set a dangerous precedent.”

The Catholic bishops have led the charge against Obama’s contraception policies and other issues — chiefly gay rights and same-sex marriage — and have sought to frame them as a battle to defend religious freedom from encroachments by the administration.

Those arguments have also been taken up by social conservative activists and most prominently by the Republican presidential contenders, who regularly rebuke the president over religious freedom issues.

But the contraception decision also disappointed the administration’s Catholic allies who backed the administration on other controversial issues, such as health care reform. Those Catholics, like other Christians in the progressive camp, had expected the administration would expand the exemption.

—Religion News Service and Staff Reports

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Judge rules against prayer banner in R.I. school

A federal judge ruled Jan. 11 in favor of a teenage atheist who sought the removal of a prayer banner from her Rhode Island high school.

Attorneys for Jessica Ahlquist, 16, argued that a banner on display in Cranston High School West's auditorium titled "School Prayer" and addressing "Our Heavenly Father" is a violation of the Constitution and the Supreme Court's 1962 *Engel v. Vitale* decision banning state-mandated prayer in school.

Lawyers for the school district argued that the banner, which is painted on the wall, had been displayed in the school since the 1960s and was more secular than sacred.

U.S. District Judge Ronald Lagueux disagreed and ruled that the banner should be removed immediately. He wrote, "No amount of debate can make the School Prayer anything other than a prayer, and a Christian one at that." He also upbraided school officials for holding community meetings about the mural that "at times resembled a religious revival." At one meeting, several school officials read from the Bible or declared their faith. Ahlquist needed a police escort to leave one meeting.

"I am hopeful that this case can be looked back on in the future and encourage others to stand up for their rights as well," Ahlquist said from the Providence office of the American Civil Liberties Union, which represented her.

Ahlquist had to leave Cranston High School West due to threats, but said she is considering a return.

The Baptist Joint Committee followed the case, and in an

email message sent to BJC constituents in the state after the ruling, BJC Executive Director Brent Walker said that, in this case, the judge got it right. "In the public schools, religious freedom is a fundamental right of students, and that freedom depends on the neutrality of public school officials and careful application of First Amendment principles," Walker wrote.

Walker said the prayer banner in question — which was displayed for nearly 50 years under the exclusive control of the school — "clearly is school sponsored. ... Now it is imperative that those who value robust religious liberty and understand the significance of government neutrality stand up for these principles in the wake of this decision."

Rob Boston of Americans United for Separation of Church and State hailed the ruling as "a 40-page slam dunk."

Roy Speckhardt, executive director of the American Humanist Association, praised Ahlquist. "She fought for the rights of nonbelievers and religious minorities and is an example for everyone."

On Jan. 24, the Rhode Island State Council of Churches organized a news conference with local clergy to show support for Ahlquist and to call for an end to the verbal abuse and threats made against her.

"We love Rhode Island, we love Cranston, and we believe that the majority of people in this fair city want the hateful speech to stop," said Rev. Don Anderson, executive minister of the organization.

—Religion News Service and Staff Reports

Attend the 2012 Shurden Lectures

The 2012 Walter B. and Kay W. Shurden Lectures on Religious Liberty and Separation of Church and State will be on the campus of Mercer University in Macon, Ga., in April. All lectures are free and open to the public. Come hear engaging presentations by Dr. Frank Lambert and connect with members of the Baptist Joint Committee staff.

For complete information, visit www.BJConline.org/lectures.

Tuesday, April 17:

America Conceived as a Christian Nation?: The Separation of Good and Bad History

10:50 a.m. in Mercer Medical School Auditorium

A Secular/Sacred Alliance in the Fight for Religious Liberty

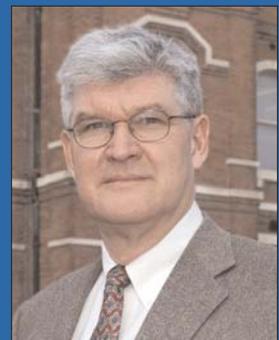
5 p.m. in Mercer Medical School Auditorium

Wednesday, April 18:

Constituting the Separation of Church and State

10 a.m. in Newton Chapel

For more information, contact the Baptist Joint Committee office at 202-544-4226 or email jhuett@BJConline.org.



Shurden Lecturer Frank Lambert is a professor of history at Purdue University. He has special interest in American Colonial and Revolutionary Era history, and he has written several books on religion in the United States.

GUEST VIEW

Roger Williams and liberty

John Barry, a prize-winning author whose books have examined George Washington, cancer, the Great Mississippi Flood of 1927 and the influenza pandemic of 1918, has produced an outstanding book about Roger Williams. In *Roger Williams and the Creation of the American Soul: Church, State, and the Birth of Liberty*, Barry argues that one of the great fault lines in American history has been the relationship of church and state and the individual and the state.

Barry traces one side of the "American soul" back to Roger Williams and sees him as the revolutionary source of that stream that separates church and state and brings political liberty. The other side was represented by John Winthrop, the first governor of Massachusetts Bay colony, and the Reverend John Cotton. Winthrop presented his state as a Christian "city on a hill" whose continued success required the state to be a "nurturing father" to the church.

The "Massachusetts Way" of Winthrop and Cotton required the government and the church to be partners in preserving their covenant with God. If they failed, God would make an example of them, chastising them as Jehovah did to Israel or destroying them like Sodom or Gomorrah. Williams, on the other hand, said that the state had absolutely no role to play in religion. Whenever the government intervened in religion, it corrupted religion.

In this book, Barry traces Roger Williams' ideas, showing how he developed them in England and America and struggled against great odds to preserve his little colony of "Providence Plantations" from the efforts of all the neighbors to dismember and destroy it. Barry stressed the influence of Sir Edward Coke, England's greatest jurist. Coke plucked the boy Williams from obscurity, made him his amanuensis, and saw that he received the finest formal education available. Williams accompanied Coke to Parliament, the Court of Star Chamber, Court of Common Pleas, the Privy Council, confrontations with the king and other high-level meetings. Williams learned about the law, government, and justice firsthand at the elbow of England's greatest legal thinker. Coke is famous for establishing the Common Law concept that a "man's home is his castle" and asserting that the king is subject to the law.

In addition to this formal and practical education, what Williams concluded about religion, the state and humanity flowed from his interpretation of the Scriptures and his personal experiences. He fled probable imprisonment in England because he was a dissenter, was banished on pain of death from Massachusetts because of his ideas, and evolved from

Anglican priest to Puritan to Separatist to Baptist to "Witness" for Christianity. (He was never a Seeker.)

His interpretations and experience led Williams to hold the most enlightened view of the Native Americans by any Englishman of his time, and it led to his revolutionary conclusion that church and state must be separated. He founded, for the first time in modern history, a totally secular state. The town government that he created in 1637, the charter that he obtained from Parliament in 1644, and the government established for Providence Plantations in 1647 were all secular entities. The enormity of this development provoked the neighboring colonies (Massachusetts, Plymouth and Connecticut) to try to dismember and destroy Williams' colony.

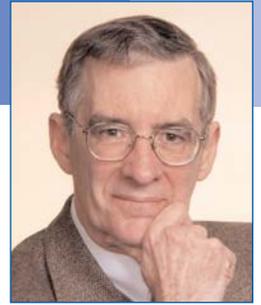
The "wall of separation" between church and state was a metaphor from Williams 150 years before Thomas

Jefferson used it. And, while there is no evidence that Jefferson ever read anything written by Williams, everyone knows how important John Locke was to Jefferson. Barry agrees with many historians that Locke knew Williams' work, even though Williams was even more radical than Locke or John Milton in advocating religious freedom for "all men of all nations."

Barry concluded that the division between Winthrop and Williams is still here and represents divergent understandings of the American soul. The debate that Roger Williams had in the 1640s with John Winthrop and John Cotton still rages on in the 21st century. Those who maintain that the United States was founded as a Christian nation articulate the same position Winthrop and Cotton made in the 17th century.

Roger Williams is a huge problem for them because Williams was a devout Christian minister, a profound Biblicalist whose conclusions flowed from his interpretation of the Bible. And, Williams demolished the arguments of those who would maintain that God favored the nurturing father-state or even that there was any such thing as a "Christian nation." Williams' profound analysis and conclusion of these matters has made him especially attractive to those concerned about the rise of those who think that the United States is God's new Israel. This book is an antidote to those who have argued so loudly in recent decades that America was founded as a Christian nation. Roger Williams believed that the concept of a "Christian nation" was blasphemous, and the state that he founded was wholly secular.

Dr. Lemons is Professor of History Emeritus at Rhode Island College and historian of the First Baptist Church in America.



J. Stanley Lemons
Guest Columnist

BJC Executive Director Brent Walker's column will return in next month's Report from the Capital.



Workplace religious complaints double over 10 years

CLEVELAND — Northeast Ohio native Suhad Hasan says neither her Muslim faith nor her headscarf should be an issue where she works.

But she said they were while she was a sales associate at the Old Navy clothing store in Santa Clara, Calif., three years ago. Hasan said she was assigned to work in the fitting room and was never offered training for other positions, despite her repeated requests.

After several months, Hasan moved back to Ohio, only to be denied what she said was supposed to be an automatic transfer to a job in another Old Navy store. She found herself without a job.

"I was born and raised in the United States, and I pay taxes like everybody else," said Hasan, 39, now a Parma, Ohio, resident who has sued Gap Inc., the parent company of Old Navy. "What I wear on my head and the God that I believe in should not be an issue in the workplace."

The number of complaints like Hasan's is steadily rising. Equal Employment Opportunity Commission statistics show that religious discrimination complaints in workplace settings have more than doubled from a little over a decade ago, resulting in roughly \$10 million in settlements. In 2010, nearly 3,800 were filed.

"Religion has increasingly moved into the private sphere, so when it does pop up in the workplace, we're less equipped to deal with it in a rational and even-handed manner," said John Gordon, chairman of the religion department at Baldwin-Wallace College in Ohio.

In a November email, Gap spokeswoman Debbie Mesloh said the company denies allegations raised by Hasan in her complaint. "We are an equal opportunity employer with robust anti-discrimination policies and programs, and we strive to ensure a welcoming and inclusive environment for all employees," Mesloh said.

Many of the complaints from employees involve wearing head garb or those who say they work for companies that refuse to accommodate their requests for religious days off.

Cynthia Stankiewicz, enforcement manager for the EEOC Cleveland field office, said not allowing time off for religious observances is a common issue. She said

many cases come about when employers are not aware of employees' rights or when employers do not attempt to accommodate requests that do not pose a hardship on the business.

"In most cases, employers don't have a good valid job-related reason for religious discrimination," she said. "It's often based on fears, myths and stereotypes."

The law requires employers to make reasonable accommodations to "sincerely held" religious beliefs of employees as long as doing so poses no undue hardship on the employer, EEOC says. When that does not happen, EEOC said it steps in but only after first attempting to reach a pre-litigation settlement with the employer.

Still, an employer can turn down a request if that means training someone else, at a substantial cost, to cover for the worker who doesn't want to work for religious reasons, Stankiewicz said.

Also, employers are not required to pay premium or overtime costs to accommodate religious needs. Or undue hardships could become an issue if a collective bargaining agreement includes rules regarding seniority and assignments.

"It's a complex thing. Almost every case is unique," said Gordon. "A particular employer may really have a bias or an employee might be unreasonable."

Civil rights attorney and law professor Avery Friedman, who has represented employees for the past four decades, said he is not surprised about the increase in EEOC complaints about religious workplace issues.

"The rise relates to how certain groups are perceived, coupled with people who carry their faith-based precepts and act as missionaries in the workplace," he said.

Since returning to Ohio, Hasan has landed a job as a home health aide. She said she is still shaken by her experience with Old Navy.

"I was raised to respect all religions. But when you attack my hijab, you're demeaning my beliefs and my religion," she said.

—Marcia Pledger,
Religion News Service and The Plain Dealer (Cleveland)

Pagans, atheists, Christians and the battle for equal treatment

BY CHARLES C. HAYNES

Director of the Religious Freedom Education Project
at the Newseum

Religious freedom is hugely popular in America — until, of course, it's applied to unpopular groups.

Consider North Windy Ridge Intermediate School in Buncombe County, N.C. In December, school officials arranged for students to come by the office during break to pick up Bibles donated by the Gideons.

In the view of many people in the community (especially those of the majority faith), outside groups like the Gideons should have a religious liberty right to distribute Bibles in public schools.

But then Ginger Strivelli, a parent with a child in the school, brought pagan spell books for the school to make available in the same way — and, poof, the distribution policy disappeared.

Strivelli didn't actually want the school to give out religious material of any kind. But after her complaints about Bible distribution were rebuffed, she decided to test the school district's commitment to equal treatment.

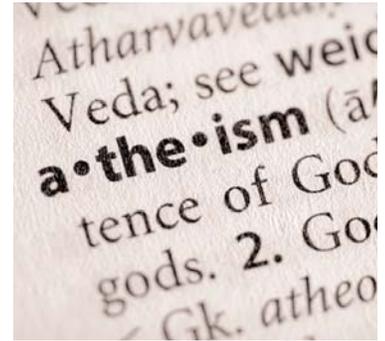
According to a story in the *Asheville Citizen-Times*, the school's principal was all for fair play in December: "If another group wishes to do the same," she said at the time, "I plan on handling that the same way as I have handled this."

By January, however, the school district had decided that maybe the whole distribution thing wasn't such a good idea after all.

It may be legal for school administrators at North Windy Ridge to arrange for "passive" distribution of religious materials (at least one lower court has upheld such a policy), but if, and only if, they are willing to give the same access to a wide variety of religious and community groups. That's unlikely to happen in Buncombe County.

Strivelli's strategy of demanding "equal treatment" has been successfully used by other minority groups to push back against what they see as the privileged place of the majority faith in the public square.

In recent years, for example, atheists have moved from demanding removal of crèches from government spaces in December to demanding equal treatment for their own message. Now many government buildings and public parks during the holiday season feature messages like "There are no gods, no devils, no angels, no heaven, and



"Equal treatment" is a siren song few faith communities can resist. But applying it is often messy for government at best — and dangerous for religion at worst.

no hell" alongside Nativity scenes and menorahs.

Not surprisingly, the "equal treatment" tactic angers many people of the majority faith (atheist "holiday signs" in Santa Monica, Calif., were vandalized last year). But in other First Amendment arenas, equal treatment is exactly what many Christians demand for themselves when they believe government is unfairly excluding their organizations from programs or services.

In recent decades, for example, conservative Christian groups have argued that the First Amendment's Establishment Clause doesn't bar faith-based institutions from receiving taxpayer money in the form of school vouchers or funds for social service programs on the same basis as secular organizations. And on the school voucher question, at least, the U.S. Supreme Court has agreed.

"Equal treatment" is a siren song few faith communities can resist. But applying it is often messy for government at best — and dangerous for religion at worst. In a country with thousands of religious groups, how can schools or city halls open the door to all? And if and when state money flows to religious institutions, what happens to the independent and prophetic voice of faith?

Wherever the courts ultimately draw the Establishment Clause line on these difficult questions (and there are many line-drawing battles to come), the days of an unlevel playing field are numbered. The legal trend is clear: If government provides access or benefits to some, it had better be prepared to provide the same for all.



K. Hollyn Hollman
General Counsel

Supreme Court lets prayer decisions stand

Last month, this column explored the legal process by which litigants can seek review of a case by the U.S. Supreme Court, which begins when one party files a petition for a *writ of certiorari*. Shortly after the column appeared, the Court declined to review lower court decisions in two additional religious liberty cases, both of which involved prayer practices of government bodies and tested the boundaries of legislative prayers allowed under *Marsh v.*

Chambers (1983). In *Marsh*, the Supreme Court recognized a narrow Establishment Clause exception for nonsectarian legislative prayers that serve as a “tolerable acknowledgment of beliefs widely held among the [American] people,” with “no indication that the prayer opportunity has been exploited to proselytize or advance any one, or to disparage any other, faith or belief.”

While denial of *certiorari* should not be interpreted as signifying the High Court’s approval of or agreement with the lower court holdings, the denials were nonetheless welcome. The decisions below reflect a proper application of religious liberty case law, recognizing that sectarian prayers by public officials undermine religious liberty and degrade religion by entangling it with government. The Supreme Court was right to deny the public officials’ request for review — in one case, a school board, and in another, a county board of commissioners.

In *Indian River School District v. Doe*, a public school board had a longstanding practice of praying during its public meetings, which were often attended by district students. The school board’s official written prayer policy appeared to permit all types of prayer, and formally prohibited prayers advancing or disparaging any particular faith or belief. But the record showed that in practice, the prayers recited were almost always — and exclusively — Christian. When the prayers were challenged in court, the school board claimed it was a legislative body entitled to the narrow *Marsh* exception allowing neutral prayers at legislative sessions. The 3rd U.S. Circuit Court of Appeals rejected that contention, finding instead that the proper legal framework for

determining whether the prayers violated the Establishment Clause was the analysis used in public school cases. The appellate court emphasized “the need to protect students from government coercion in the form of endorsed or sponsored religion.” According to the court, the Indian River School Board meetings resembled other school events like graduations or extracurricular activities, where the Supreme Court has said there are special concerns about indirect coercion and the appearance of official sponsorship of religion. School board meetings are different than meetings of other legislative bodies because their business is uniquely related to school matters, and they represent a different type of “constituency”: students. The court concluded that the board’s prayer practice violated the Establishment Clause because it had the primary effect of advancing religion, and it resulted in excessive government entanglement with religion.

In *Joyner v. Forsyth County*, a county board of commissioners maintained a formal prayer policy that appeared neutral on its face but, in practice, had the effect of advancing Christianity. The 4th U.S. Circuit Court of Appeals held that the prayers violated the Establishment Clause because they were overwhelmingly sectarian and “repeatedly suggest[ed] the government has put its weight behind a particular faith.” *Marsh* notwithstanding, a public body’s prayer practice may never be used to advance, disparage or prefer one specific faith or belief. The Forsyth County Board’s prayers exceeded those limits and, as a result, could not withstand constitutional scrutiny.

As Christians, we know that we can pray to God at any time and in any place, so there is no real threat to prayer when the Establishment Clause is interpreted to prohibit prayers in certain government-sponsored contexts like school board or county commissioner board meetings. Students, too, are free to pray voluntarily at various times of the school day, absent school involvement or disruption to others. There is simply nothing constructive to be gained from official prayer that advances or harms a particular religion. On the contrary, such prayers threaten individual freedom of conscience and violate the First Amendment’s promise of religious liberty for all.

“As Christians, we know that we can pray to God at any time and in any place, so there is no real threat to prayer when the Establishment Clause is interpreted to prohibit prayers in certain government-sponsored contexts like school board or county commissioner board meetings.”

Deadline nears for 2012 Religious Liberty Essay Scholarship Contest

High school juniors and seniors have until March 15, to mail entries for the 2012 Religious Liberty Essay Scholarship



Contest, sponsored by the Religious Liberty Council of the Baptist Joint Committee. Three scholarship prizes ranging from \$100 to \$1,000 are available, and the grand prize winner also receives a trip to Washington, D.C.

To enter this year's contest, students must write an essay examining the role religion should play during a presidential campaign. Religious beliefs and affiliations of presidential candidates often become campaign issues; students are asked to discuss if that is fair, if presidential candidates should talk about their religious beliefs, and if there are certain religion-related questions each candidate should or should not have to answer.

Students must use and cite sources in their essays, such as the U.S. Constitution and news articles. Complete rules, guidelines and registration forms can be downloaded from the essay contest web page at www.BJConline.org/contest.

If you have any questions, contact Cherilyn Crowe at 202-544-4226 or by email at ccrowe@BJConline.org.

Va. judge rules against breakaway Episcopal parishes

Seven congregations that broke with the Episcopal Church in 2006 over disagreements regarding its policies on homosexuality are not entitled to keep parish property estimated to be worth millions, a Virginia judge ruled on Jan. 10.

The ruling by Fairfax County Judge Randy Bellows reverses a decision he made in 2008 and hands a major victory to the Episcopal Church and the Diocese of Virginia, which had fought hard to keep the property.

One of the churches, The Falls Church, traces its roots to Colonial times and has counted among its members a former CIA director, a former White House speechwriter, congressmen and numerous media mavens. Several of the congregations sit on valuable real estate in Washington's booming Northern Virginia suburbs.

Bellows said the property must now be returned to the Episcopal Church and the Diocese of Virginia. In a statement, the congregations said they will consider appealing the decision.

Since leaving the Episcopal Church, the seven congregations have joined the Anglican Church in North America, which is seeking recognition as an official branch of the worldwide Anglican Communion.

In 2010, the Virginia Supreme Court ruled that Bellows misapplied a state law that allows some breakaway congregations to keep parish property and sent the case back for his reconsideration.

Bellows wrote that the parishes had the right to break from the Episcopal Church, but "had no right to take these seven Episcopal churches with them."

Under Episcopal Church law, property owned by any member congregation, parish or mission is held in trust for the national denomination. Citing that provision, secular courts have generally ruled against the dozens of breakaway parishes that have split from the Episcopal Church since it elected an openly gay bishop in 2003.

—Daniel Burke, Religion News Service

Court says student's faith may have led to expulsion

A counseling student who declined to advise a gay client might have been expelled from her university because of her faith, a federal appeals court ruled on Jan. 27.

Citing her evangelical Christian religion, Julea Ward disagreed with professors at Eastern Michigan University who told her she was required to support the sexual orientation of her clients. When the graduate student was assigned a client who sought counseling on a same-sex relationship, she asked to have the client referred to another counselor.

Ward was then expelled from the school.

A lower court sided with the university, but Ward appealed, saying the school had violated her First Amendment rights to freedom of speech and free exercise of religion.

The 6th U.S. Circuit Court of Appeals agreed that Ward could have a valid claim, and sent the case back to a district court for another hearing.

"A reasonable jury could conclude that Ward's professors ejected her from the counseling program because of hostility toward her speech and faith, not due to a policy against referrals," the appeals court ruled.

The Becket Fund for Religious Liberty, which has helped defend Ward, hailed the ruling as a victory for religious freedom.

"No individual should be forced out of their profession solely because of her religious beliefs," said Eric Rassbach, the Becket Fund's national litigation director.

The Ypsilanti, Mich.-based university issued a statement noting that the court has not ruled in favor of Ward, but rather called for more legal consideration.

"This case has never been about religion or religious discrimination," the university said. "It is not about homosexuality or sexual orientation. This case is about what is in the best interest of a person who is in need of counseling."

—Adelle M. Banks, Religion News Service



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REPORT from the Capital

J. Brent Walker
Executive Director

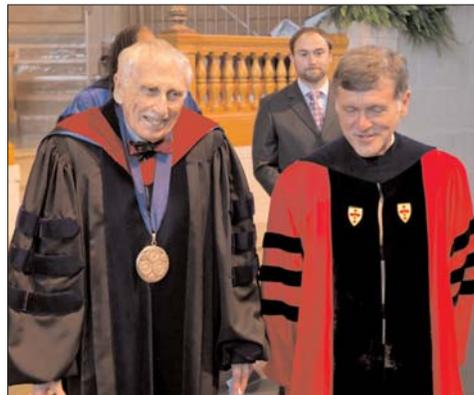
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Associate Editor

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Leonard installed as Dunn Chair of Baptist Studies at Wake Forest

Baptist historian Bill Leonard was officially installed Jan. 24 as the first James and Marilyn Dunn Chair of Baptist Studies at the Wake Forest University School of Divinity. Named in honor of the Dunns of Winston-Salem, N.C., the endowed chair will provide an ongoing Baptist studies faculty presence at the divinity school.



James M. Dunn (left) and Bill J. Leonard join the recessional after the service installing Leonard as the Dunn Chair of Baptist Studies. (photo: Ken Bennett/Wake Forest University)

Leonard, a scholar of church history and ordained Baptist minister, dedicated much of his career to the study of the Baptist church and was the founding dean of the Wake Forest University School of Divinity. After retiring in 2010, Leonard continued to teach church history at Wake Forest.

"The Dunn Chair offers the University a tangible opportunity to celebrate its origins even as it moves toward greater inclusion of religious diversity and identities," Leonard said in a Wake Forest news release. "In this position, particularly because it is named for the Dunns, I hope I will be able to explore that progressive Baptist identity and the role of conscience and dissent in shaping the relationship between faith and culture."

James and Marilyn Dunn have a long history of contributions to Baptist life, she as a musician and soloist, and he in a career focused on ethics and religious liberty. An advocate and activist, Dunn was the executive director of the Baptist Joint Committee for Religious Liberty from 1980 until 1999, when he joined the Wake Forest

University Divinity School faculty as Resident Professor of Christianity and Public Policy, a position he continues to hold.

— *Associated Baptist Press and Wake Forest University contributed to this story*

Mark your calendar!

Bill Leonard will be the speaker at the **2012 Religious Liberty Council Luncheon**. The event will be June 22 in Fort Worth, Texas, in conjunction with the Cooperative Baptist Fellowship General Assembly. More information is available at BJCOnline.org/luncheon.