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- Religious Liberty Council
- Seventh Day Baptist General Conference

REPORT

from the Capital

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◆ Development Update ◆

Celebrate Religious Liberty with the BJC



Edwards

Phil Strickland with the J.M. Dawson Religious Liberty Award.

Tickets for this event are still available for \$35, or you may host a table of 10 for \$350.

Visit www.BJConline.org to order your tickets or contact Kristin Clifton at 202-544-4226 or kclifton@bjconline.org for more information.

Tickets purchased by June 19th will be mailed to you in time for the event.

Religious Liberty Council Luncheon
11:30 a.m. – 1:15 p.m.
Friday, July 3
George R. Brown Convention Center
Ballroom C
Houston, Texas

Celebrate Religious Liberty at Home

Is your church looking for something special to mark this Memorial Day or Fourth of July? Maybe your congregation wants to honor the sacrifices made by our troops with a worship service devoted to religious freedom. Or, perhaps you want to set aside time in your weekly Bible study or small group to talk about the biblical basis of religious freedom guaranteed by the First Amendment.

The Baptist Joint Committee can help you plan a Religious Liberty Day emphasis. We are happy to provide you with updated resources ranging from bulletin inserts, songs, children's sermons and study guides geared toward educating your congregation about religious liberty in our country.

Celebrating patriotism this summer goes hand in hand with celebrating our First Amendment freedoms. Let us help you make sure your congregation knows about the three R's of religious liberty: rights, responsibility and respect.

For more information, contact Kristin Clifton by calling 202-544-4226 or sending an email to kclifton@bjconline.org



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REPORT

from the Capital

Religious freedom panel adds Nigeria to list of world's worst violators

WASHINGTON — The U.S. Commission on International Religious Freedom added Nigeria to its list of the world's worst violators of religious freedom in an annual report released May 1.

Citing sectarian violence, attempts to expand Sharia law and complaints by Christians at the hands of Muslim-controlled governments, the advisory panel for the first time designated Nigeria a "Country of Particular Concern" (CPC).

Nigeria joins 12 other nations identified as the world's worst violators. They include Burma, China, Eritrea, Iran, North Korea, Sudan and Uzbekistan — countries all on a separate list of the U.S. State Department's CPCs.

The panel, an independent government commission created by an act of Congress in 1998, urged the State Department to also add Iraq, Pakistan, Turkmenistan and Vietnam to the list, along with Saudi Arabia, which the State Department lists as a CPC but has indefinitely waived any policy response to violations of religious freedom.

Commission Chairwoman Felice Gaer said in the past the government has sometimes followed the panel's recommendation to add countries to the list, though not immediately, due to disagreement about the seriousness of the violations or for reasons of diplomacy.

The commission has recommended that the Secretary of State designate Turkmenistan as a CPC every year since 2000, for example, but the government has never done so.

Sometimes members of the bipartisan panel disagree among themselves. In December the commission declared Iraq a Country of Particular Concern. Four of the 10 commissioners, including Richard Land, head of the Ethics & Religious Liberty Commission of the Southern Baptist Convention, dissented from the recommendation, saying Iraq should instead remain on a "Watch List" of nations that require attention but do not meet thresholds of a CPC.

Commissioner Nina Shea said about half of Iraq's 1.4 million Christians have been killed or left the country, jeopardizing Iraq's future as a diverse and free country.

This year's report adds Russia, Somalia and Venezuela to the Watch List. They join Afghanistan, Belarus, Cuba, Egypt, Indonesia, Laos, Tajikistan and Turkey. Laos rejoined the Watch List after being removed in 2005. This year the commission dropped Bangladesh from the Watch List, citing improved conditions, but will continue to monitor the situation there.

Commissioners said religious freedom in Venezuela has deteriorated since Hugo Chavez became president in 1998. Somalia was added because religious free-

dom protection is increasingly circumvented by warlords, local authorities and prevailing social attitudes. Russia came under scrutiny largely due to establishment of a new body in the Ministry of Justice with unprecedented power to control religious groups.

Commissioner Michael Cromartie described North Korea as the "worst violator of religious freedom of any country in the world."

Chairwoman Gaer said it was "not a good year for religious freedom" in China, citing crackdowns on protestors during the Summer Olympics in Beijing and conditions in Tibet she said are "now worse than any time since the commission was formed." She also said more unregistered Protestants were arrested in China than the year before.

The commission said it is also monitoring religious liberty concerns in Kazakhstan, where laws against "extremism" have been used to target minority sects, and Sri Lanka, based on attacks targeting members of religious minorities and proposed laws against religious conversion.

— Bob Allen
Associated Baptist Press



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Balmer speaks on Baptists, belief and bamboozling

2009 Shurden lectures explore the relationship between church, state and presidential politics

Like our Baptist forebears, Randall Balmer worries that the integrity of the faith is diminished by its entanglement with the state. Balmer explained why during this year's Walter B. and Kay W.

Shurden Lectures on Religious Liberty and Separation of Church and State. Over the course of two days at Mercer University in Macon, Ga., Balmer examined religion and the presidency, explained the rise of the religious right, and warned that when religion looks for sanction from the state, religion is diminished and "faith is reduced to fetish."

Balmer is a familiar face to many. He is a professor of American religious history at Barnard College at Columbia University, and he has written several books, the latest being *God in the White House: How Faith Shaped the Presidency from John F. Kennedy to George W. Bush*. Balmer was also one of the expert witnesses in the Alabama Ten Commandments monument trial, and he is the first Shurden lecturer to have been a guest on Comedy Central's *The Daily Show*.

In his first lecture, Balmer gave a history of the relationship between presidential politics and faith over the past 50 years. He traced the evolution of candidates' religious confessions from John F. Kennedy's 1960 speech declaring his faith would not substantially affect his conduct as president to George W. Bush's 2000 statement that Jesus was his favorite political philosopher. In between, Americans saw Jimmy Carter's 1976 watershed campaign that propelled the born-again Baptist to the highest office in the land, the rise of the moral majority, the Reagan revolution, and the first all-Southern Baptist ticket in 1992 (Clinton/Gore).

Balmer told his audience that candidates' claims of faith tend to serve as a "proxy for morality." In other words, when the public wants to know if a candidate can be trusted, the only way they seem to know how to frame the question is by asking if the candidate is a "person of faith." Balmer reminded the audience that, when a candidate talks about his or her faith, it is the voters' responsibility to follow up and find out how the proclaimed faith will affect the candidate's conduct as president. In the past half century, Balmer feels the voters have been repeatedly bamboozled by presidential candidates' claims of faith — with the possible exception of Jimmy Carter. Unlike other presidents, Balmer said Carter made morality one of his guiding principles in some explicit ways. Examples arose in his renegotiation of the Panama Canal treaty and his vocal concern for human rights.



Balmer

In another lecture, Balmer traced the history of the formation of the religious right and debunked some popular myths about the group's original motivation. Instead of rising as a response to *Roe v. Wade*, Balmer argued that the religious right sought involvement in the political process as part of their fight to keep a religious school's tax-exempt status in the face of racial discrimination.

Balmer left his audiences with warnings for the future. The great lesson of history, he said, is that "once religion hankers after temporal influence, faith loses its prophetic edge." Balmer encouraged people of faith to participate in the political process with voices uncompromised by unsavory political entanglements. He said we must remain free of the ritualistic "piety of patriotism." The Baptist ideal found in the provisions of the First Amendment has worked for centuries, and he said anyone who wants to undermine either clause of the First Amendment may not be a true Baptist. Balmer said he can spot a Baptist based on their belief in believer's baptism and liberty of individual conscience. True Baptists also understand that any attempt to baptize faith in public life does nothing but diminish the integrity of the faith itself.

Balmer's lectures can be watched on the internet at www.BJConline.org, and his appearance on *The Daily Show* can be seen on the BJC's Facebook page in the links section.

Mark your calendars for next year's Shurden lectures at Samford University in Birmingham, Ala. On April 27-28, 2010, the BJC will host University of Virginia Professor Charles Marsh, who is also the author of *Wayward Christian Soldiers: Freeing the Gospel from Political Captivity*. The event is free and open to the public, and the Shurden lectures are a golden opportunity to gather with fellow BJC supporters and champions of the Baptist ideal of religious liberty.

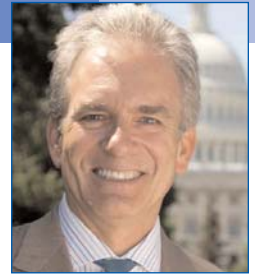
— Cherilyn Crowe



Mercer President William Underwood and Randall Balmer talk with BJC General Counsel Holly Hollman and Executive Director Brent Walker

REFLECTIONS

The first 100 days of church and state issues



J. Brent Walker
Executive Director

I write this column as the first 100 days of President Obama's administration come to a close. What can be said about its church-state record at this early but highly symbolic juncture? A lot has been written about the faith-based and neighborhood partnership initiative. I want to mention three other issues that deal more directly with social policy but with religious liberty overtones. These important issues also teach larger lessons about the proper relationship between church and state.

First, the administration's **proposed budget cuts back on the deductibility of charitable contributions** by certain donors in 2011. Tax exemption is not a constitutional right, but it does reflect a proper neutrality on the part of government toward religion. Church and state remain separate, with the state neither giving money to (grants) nor taking money away from (taxing) religious non-profits. The deductibility of charitable contributions has been a time-honored adjunct to Federal tax exemption for section 501(c)(3) organizations, including churches.

The proposal reduces the deductibility percentage from 35 percent to 28 percent for families making \$250,000 or more, arguably creating a disincentive to give. Although some say it may result in diminished giving to universities, museums and art galleries, it probably would not seriously affect giving to most churches and religious organizations, including the Baptist Joint Committee. Just the same, we would do well to keep existing deductibility rules and even expand them to allow non-itemizing taxpayers to deduct a portion of their charitable contributions in addition to the standard deduction.

Second, the Obama administration's **reconsideration of conscience clause protection for health care providers** highlights the ever-present tension between the accommodation of religion by government and the untoward effects on third parties. Since 1973, federal statutory law has provided an exemption for health care providers who have religious objections about providing abortion or sterilization services. At the end of his term, President Bush signed a more expansive executive order cutting off federal funding for organizations that do not allow doctors, nurses, pharmacists and other health care professionals to decline to provide a variety of services, including contraception, fertility and end of life issues. This has fostered criticism that Bush's order would prejudice the health of patients who may be deprived of needed care. President Obama rescinded the order, and his administration is presently studying alternatives. In the meantime, statutory exemptions continue.

Any appropriate response to this issue must balance the rights of conscience with the ability of patients to get the services they need. That is to say, there must be an alternative avenue open to the availability of medical treatment and prescriptions, even if a particular health provider will not provide them for religious reasons. To extend an across-the-board exemption, without balancing the rights of third parties, would be grossly unfair and arguably raise constitutional problems. The application of a reinvigorated Title VII (the need for which we have argued for years) and its requirement of reasonable accommodation of religion in the workplace would go a long way to properly honor these interests.

Third, a cluster of issues surround the **demand for equal treatment based on sexual orientation**, mainly in the areas of employment and marriage. These issues feature the difficulty in balancing religious liberty of some with civil rights of others. The administration is committed to equal rights, including domestic partnerships but does not favor same-sex marriage. Arguments continue to rage, along with calls to repeal the Defense of Marriage Act, pass the Employment Non-Discrimination Act and extend rights by various state legislatures and courts.

These issues are fought on the bloodiest battlefields of the culture wars. Yet, there may be some common ground for people of good will on which to stand. Some have suggested a bifurcated system with the state providing rights in a civil partnership, while houses of worship define and decide issues about marriage. (This also could relieve pastors of the oft-complained-of task of solemnizing marriage on behalf of the state.) Another way suggested to arrive at a more peaceful solution would be to link up any extensions of gay rights in the domestic and employment context with broad and vigorous exemptions for religious bodies.

The Obama administration, the Congress and state legislatures would do well to recognize the need to take seriously both sides of the debate and, to the extent possible, help fashion a win-win outcome. Although some will oppose the extension of any civil rights — gay rights or otherwise — I think much of the resistance comes from people who want to ensure the autonomy of their religious organization and protect the integrity of their own beliefs.

These and other church-state issues will unfold during the second 100 days and beyond. We'll be standing watch on the wall as they do, reminding policymakers of the importance of religious liberty and government's role in helping to ensure it for all Americans.

"These issues feature the difficulty in balancing religious liberty of some with civil rights of others."

BJC: Muslim women should be permitted to wear facial coverings in court



The Baptist Joint Committee for Religious Liberty and a diverse coalition of religious and civil liberties groups have filed a statement with the Michigan Supreme Court opposing an amendment to a Michigan Rule of Evidence that would allow judges to force

Muslim women testifying in court to remove their religiously mandated facial coverings.

The filing came just days before a May 12 court administrative hearing on this and other rule changes.

In its statement, the groups claim that “if the amendment is applied as intended, it will violate the Free Exercise Clause of the Michigan Constitution.”

“As it is currently written, the amendment empowers judges to prevent women who wear a niqab from participating in our court system solely because they refuse to abandon their religious beliefs,” the statement continued. “A witness’s ability to testify cannot be made contingent upon the violation of her religious

beliefs. The need to assess a witness’s credibility and verify her identity cannot justify such a heavy burden where there are numerous, more effective methods to achieve these goals.”

The groups call on the court to add a provision at the end of the proposed amendment stating that “no person shall be precluded from testifying on the basis of clothing worn because of a sincerely held religious belief.”

K. Hollyn Hollman, general counsel for the Baptist Joint Committee, said that the proposed rule is wrong because it targets a religious minority, an example of a majoritarian viewpoint that unconstitutionally curtails religious freedom rights.

“A court should be leery of making one-size-fits-all rules when it comes to something as important and as diverse as religiously motivated dress or conduct,” Hollman said. “There are other ways to assess witnesses’s credibility — ways that would respect the constitutional and practical considerations of the justice system without trampling the free exercise rights of a religious minority — that the very capable jurists of Michigan can employ.”

— Jeff Huett

State legislature roundup

In the waning days of many state legislative sessions, bills affecting the relationship between church and state find their way to the floor. Some are needed, some are frivolous, and some can muddy the line between church - state separation. Here are just a few bills making their way through state legislatures.

ALABAMA: Christian Heritage Week

In March, the house passed a resolution proclaiming Easter week as “Christian Heritage Week.” The resolution stalled in a senate committee in April.

IDAHO: pharmacists’ freedom of conscience

In March, the house passed a bill that allows pharmacists and institutions to refuse dispensation of medication that violates their conscience. The bill stalled in a senate committee at the end of March.

ILLINOIS: moment of silence

After a judge ruled the Illinois Silent Reflection and Student Prayer Act unconstitutional in January, Illinois lawmakers put together a bill changing the name of the act to the “Student Silent Reflection Act,” making it optional (instead of mandatory) for a teacher to have a moment of silence before the school day begins. The revised act passed the Illinois house

in March, but was held in a senate committee at the end of April.



OKLAHOMA: religion in the classroom and courthouse

In April, the governor of Oklahoma signed a bill explicitly permitting classrooms to display the motto “In God We Trust.” It also declared that teachers do not have to limit history instruction based on religious references in historical documents.

Another Oklahoma bill would create a Ten Commandments monument paid for with private funds and place it at the state capitol. Versions of the bill have passed the house and senate. It went to conference committee at the beginning of May.

If you have a question about the potential religious liberty implications of a bill in your state, the BJC is a resource for you.

— Cherilyn Crowe

Study: Ranks of religiously unaffiliated remain open to faith

WASHINGTON — While the fastest-growing religious segment of the United States population is those who are not affiliated with a particular religion, that group is not necessarily comprised of secularists and largely remains open to faith, a new study shows.

But majorities of those who have left their childhood faith cite judgmentalism and hypocrisy among religious people and leaders as a major reason why they left the fold.

The Pew Forum on Religion and Public Life released the study — a follow-up to a survey released in December — on April 27.

The “Faith in Flux: Changes in Religious Affiliation in the U.S.” study involved in-depth interviews with more than 2,800 people who had responded to the earlier “U.S. Religious Landscape Survey,” which found that more than 16 percent of all Americans were not affiliated with any particular religious group.

Of the currently unaffiliated in the original survey, 79 percent said they had been raised in a religious tradition. However, those raised without a specific religious affiliation apparently have a significantly harder retention problem than many faith groups. A majority — 54 percent — of those who were raised religiously unaffiliated now say they belong to a religious group.

A full 39 percent of respondents who said they were unaffiliated as children became Protestants. While 22 percent of the formerly unaffiliated had joined majority-white evangelical Protestant churches, 13 percent had joined historically white mainline Protestant denominations and 4 percent had joined historically African-American Protestant churches.



Only 6 percent of those raised without a religious affiliation had converted to Catholicism, and 9 percent had converted to other faith groups (including Eastern Orthodox Christianity, Judaism, Islam and smaller religious groups).

“Majorities of those who have left their childhood faith cite judgmentalism and hypocrisy among religious people and leaders as a major reason why they left the fold.”

Of the unaffiliated who eventually joined Protestant churches, those who joined evangelical organizations — whose very name implies evangelism — were just as likely to cite a friend’s invitation to church as a factor in their conversion as those who joined mainline Protestant churches.

The ranks of the currently unaffiliated, the survey found, are not

heavy on strong secularists. In fact, about a third of those who were religiously affiliated as children but have become unaffiliated said they thought they simply had not yet found the right religion and would be open to becoming religious again.

When asked about why they had left their childhood faith, large majorities of former Catholics and Protestants cited hypocrisy and judgmentalism among religious congregations and leaders, Pharisaical attitudes among the religious, greed in religious leaders and institutions and a belief that no single religion holds a corner on the truth.

However, only 32 percent of the unaffiliated who were raised in Catholic and Protestant churches agreed with the statement that “modern science proves religion is superstition.”

The study was devised from callback interviews of 2,867 people who had participated in the Pew Forum’s earlier religious-landscape survey, taken in 2007 and released in 2008.

— Rob Marus
Associated Baptist Press



K. Hollyn Hollman
General Counsel

Religious freedom is a human right

As BJC general counsel, I spend the vast majority of my time dealing with domestic religious liberty issues. Indeed, there are plenty of controversies arising at the federal and state levels to keep BJC staff busy without reaching beyond our borders. While our primary focus is on upholding the principles of the First Amendment's Religion Clauses, our reason for doing so connects us to religious freedom struggles across the globe.

The annual report of the United States Commission on International Religious Freedom (USCIRF — see cover story), as well as a recent controversy concerning the United Nations Human Rights Council, reminds us that while religious freedom is a fundamental right, it cannot be taken for granted.

International law has long recognized the importance of religious freedom. Many international agreements are based on the United Nations Declaration of Human Rights, which the United States signed in 1948. Two sections are particularly relevant to religious freedom.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change

his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Recent polls show changes in religious affiliations among Americans, offering strong evidence that we enjoy a great deal of religious freedom in the United States. Others elsewhere are less fortunate: the USCIRF details religious freedom violations in numerous countries. Even in international forums, such as the United Nations, the commitment to individual religious liberty leaves much to be desired. For example, the U.N. Human Rights Council recently passed a resolution that appears to sacrifice the liberty of individuals in a misguided attempt to prevent criticism of organized religion.

The "Combating Defamation of Religion" resolution passed by a vote of 23-11, with 13 abstentions. While it is not binding on U.N. members and analysts

debate its effect, many religious freedom advocates appropriately worry that the Council resolution provides international cover for domestic blasphemy laws. At the very least, the subject is worthy of contemplation since it may reflect stark differences about religious freedom in different parts of the world.

Couched in terms of promoting and encouraging "universal respect for and observance of fundamental freedoms for all," the resolution broadly recognizes positive contributions of religion. It properly notes instances of intolerance and violence against individuals based upon their faith, particularly Muslim minorities following the events of 11 September 2001, but then calls for action that may threaten the very freedom it purports to protect. The resolution calls for states to protect against "acts of hatred, discrimination, intimidation and coercion resulting from defamation of religions and incitement to religious hatred in general, and to take all possible measures to promote tolerance and respect for all religions and beliefs." In essence, it appears to fight discrimination with censorship. The vote illustrates significant divisions in the international community: support came largely from members of the Organization of Islamic Countries, China, and a few developing countries, while Canada, Chile, and many European countries opposed it. Mexico, Brazil, Japan and India were among those that abstained.

Generally, defamation is a legal offense based on the communication of a false statement that casts someone or some group in a negative light. The notion that a religion can be defamed is controversial. Courts are not competent to decide the truth of religious statements; moreover, punishing those who criticize religion stifles individual liberty. The resolution raises concerns that religious dissent could be met with repression justified in the name of preventing defamation of religion. For Baptists, a denomination born out of persecution for challenging religious orthodoxy established by the government, religious freedom must insist on the right of individuals to criticize religions.

While it may not be surprising that there are deep divisions in the international community over this issue, I am hopeful that the United States will regain its presence on the Council and that as this issue continues to be debated, more countries will recognize the significance of protecting individual religious freedom as a fundamental human right that cannot be compromised in efforts to shield organized religions from criticism or dissent.

"The notion that a religion can be defamed is controversial. Courts are not competent to decide the truth of religious statements; moreover, punishing those who criticize religion stifles individual liberty."

BJC hires new staff member

Cherilyn Crowe, a native of Fort Payne, Ala., has joined the Baptist Joint Committee for Religious Liberty as the associate director of communications.



Crowe

A journalism and mass communications graduate of Samford University, Crowe comes to the BJC after spending nearly a decade working in television news at the NewsChannel 5 Network (WTVF-TV) in Nashville, Tenn. She was an active member of First Baptist Church in downtown Nashville and volunteered regularly with the youth group. In May 2009, Crowe graduated from Vanderbilt University with a master's degree in liberal arts and sciences.

Blair calls for continued fight against Islamic extremism

American diplomacy must be accompanied by a defeat of religious extremism in the Muslim world, former British Prime Minister Tony Blair said in Chicago on April 22.

Speaking at a forum sponsored by the Chicago Council on Global Affairs, Blair pointed out the shortcomings of peaceful negotiation.

"President Obama's reaching out to the Muslim world at the start of a new American administration is welcome, smart, and can play a big part in defeating the threat we face," he said. "But it will expose, too, the delusion of believing that there is any alternative to waging this struggle to its conclusion."

Blair said negotiation may solve short-term political issues, but the world must be prepared to fight deep-rooted religious extremism.

He also stressed that backing down to small conflicts could lead to larger defeats and urged peace-seeking citizens to continue the fight against extreme ideologies. In particular, he encouraged Islamic religious leaders to critique religious error within the Muslim community and to begin working for peace from inside the faith.

Blair backed his call for action by describing the goals and initiatives of the Tony Blair Faith Foundation and its newly created Interfaith Youth Core (IFYC), a Chicago-based interfaith group of 30 young people. Blair said by working together, the world and its religions could be a part of progress.

— RNS

Bible verse used to protest school dress code

The Dallas Morning News reported that a mother won a battle against a local elementary school's dress code based on her Christian beliefs. The school leaders required shirts to be tucked in, but according to media reports, Dyker Neyland said her daughter had

the right to wear her shirt untucked based on the instruction to "dress modestly" in 1 Timothy 2:9.

The school board agreed with Neyland and gave her daughter a waiver. They noted the handbook did not specifically address the rule of tucking in one's shirt.

According to newspaper reports, several members of the board mentioned their personal religious beliefs before voting. Even though they granted the waiver, many mentioned their interpretation of Scripture did not necessarily match that of Neyland.

— Cherilyn Crowe

Faith-based office discusses religious hiring discrimination

Baptist Joint Committee staff members have been part of several conversations with leaders in President Obama's Office of Faith-Based and Neighborhood Partnerships. Of particular concern to the BJC is avoiding government funding of religion and avoiding discrimination in government-funded positions. According to *The Washington Post*, the task force charged with reforming the faith-based office will have a limited role in addressing the controversial employment issue.



DuBois

At an April gathering of religious groups on Capitol Hill, BJC Executive Director Brent Walker asked Joshua DuBois, the head of the faith-based office, what the administration was doing about religious hiring discrimination. DuBois told Walker that the President wanted to think through all the issues involved in that area, and the faith-based office is working with the Attorney General and the White House Counsel to make recommendations. DuBois said they want to understand all legal and policy ramifications when it comes to the practice.

— Staff Reports

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At www.BJConline.org, you can see updated stories in the "Latest From Capitol Hill" section every weekday, and our blog is also updated with the latest news on religion and state issues. You can even subscribe to the blog's RSS feed so you know when a new article is posted.

Are you on Facebook? The BJC has its own Facebook "Fan Page." Sign up to be a fan and get updates and links from the BJC in your news feed.

Or, if you just want to see what we're doing at any moment, follow us on Twitter @BJContheHill. Be the first to know where and how the BJC staffers are working to defend and extend religious liberty for all.