



REPORT

from the Capital

House bill would make it harder to sue over church-state separation

Some members of Congress want to make it harder for citizens to sue the government over religious liberty abuses. If a House panel has its way, groups that win federal cases against the government for violating church-state separation will not be able to reclaim the legal expenses they have incurred.

On a 12-5 vote Sept. 7, the House Judiciary Committee passed the "Public Expression of Religion Act of 2006." In cases involving the First Amendment's Establishment Clause, the bill would not allow federal courts to require government entities to reimburse the legal costs of the individual or group that filed the lawsuit.

Supporters say the bill, if passed and signed into law, would keep special interest groups from "abusing the system" when filing challenges to government actions that may endorse religion. Opponents say it would have a chilling effect on the ability of religious minorities to defend their freedoms.

The committee's vote was split down party lines, with all 12 Republicans present supporting the bill and Democrats opposing it.

The Establishment Clause bars the government from endorsing or inhibiting religious groups or doctrines. Currently, federal judges routinely require the government entity to pay the legal expenses of a plaintiff who successfully asserts an Establishment Clause violation.

Without such reimbursements, many church-state separationist groups and other civil rights groups could not afford to file such lawsuits in the first place.

The American Civil Liberties Union frequently sues government entities for violating the Establishment Clause. They issued a statement denouncing the House vote.

"[T]he ability to recover attorneys' fees in civil rights and constitutional cases, including Establishment Clause cases, is necessary to help protect the religious freedom of all Americans and to keep religion government-free," the statement said.

"Few citizens can afford to [pay such fees]," it continued. "But more importantly, citizens should not be required to do so where the court finds that the government has violated their rights and engaged in unconstitutional behavior."

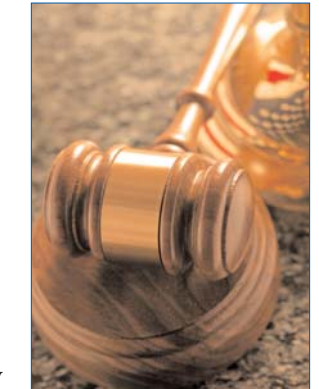
Rep. John Hostettler, R-Ind., the bill's chief House sponsor, said the act was necessary to prevent such groups from intimidating governments into agreeing to out-of-court settlements.

Several religious groups have stated their opposition to the bill, including the Baptist Joint Committee for Religious Liberty and the Anti-Defamation League. The American Legion—donor of several Ten Commandments monuments displayed at county courthouses across the nation—is among its main supporters.

According to sources close to the Judiciary Committee, Republican leaders were likely to bring the bill to the House floor as early as the week of Sept. 11.

Sen. Sam Brownback, R-Kan., has introduced a similar version in the Senate. However, it is unlikely to make it out of that chamber's Judiciary Committee.

The House version of the bill is H.R. 2679. The Senate version is S. 3696.



Newsletter of the Baptist Joint Committee

Vol. 61 No. 8

September 2006

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—Robert Marus, ABP

A pioneer figure in church-state rulings dies

When Justice Hugo Black wrote in 1948 for the majority on the U.S. Supreme Court, "The First Amendment has erected a wall between the church and the state which must be kept high and impregnable," he was acting to bar required religious classes from public schools, in a case called *McCollum v. Board of Education*.

The high court would subsequently prohibit state-sponsored prayers in schools in a New York case (1962) and then rule against devotional Bible readings in classrooms (1963). The latter case involved, in part, objections by Madalyn Murray on behalf of her son.

Murray, who after remarrying took the name Madalyn Murray O'Hair, became the major figure held responsible (by her opponents) for "taking God out of the schools"—an epithet she welcomed while leading a controversial atheist organization.

But defenders of church-state separation point out that years before, another homemaker and mother, Vashti Cromwell McCollum of Illinois, played a key role in legal history.

McCollum died August 20 at an assisted-living facility near Champaign, Illinois, at the age of 93. She had been in declining health in recent years, said James McCollum, the first of her three sons and the one who was required to take religious classes during the regular school day in Champaign.

James McCollum said in an interview with the *Los Angeles Times* that he tolerated the religion classes in the fourth grade but decided in the fifth that he did not want to continue, and his parents supported him. Rebuffed by school officials, his mother sued the city school board in July 1945 with the help of a Unitarian minister and a group of Jewish businesspeople in Chicago.

The religious instruction was upheld by a circuit court and the Illinois Supreme Court, but the U.S. Supreme Court ruled 8 to 1 that the classes violated the First Amendment clause barring the "establishment of religion."

In reflecting upon Vashti McCollum's death, J. Brent Walker, executive director of the Baptist Joint Committee for Religious Liberty, told the *Century*: "The 1948 case that bears her name set the tone for the Supreme Court's view on the proper relationship between church and state in public schools."

Walker noted that the Court would later permit religious instruction that was voluntary and held off-campus—distinguishing that from required religious teaching in classes during the school day. "These

lines continue to protect students' rights," he said.

The McCollum case occasioned one of the first amicus briefs by the Baptist Joint Committee, which supported McCollum's position. "J. M. Dawson, the then-executive director of the BJC, took no little grief for filing that brief. It was not a popular position in Baptist life in those days, but it was the right position."

Coincidentally, in late August, BJC's Walker issued a statement critical of Representative Katherine Harris, R-Fla., for published remarks that church-state separation is a "lie" and that only Christians should be elected to office.

Walker said the Constitution is a secular document that never mentions Christianity and specifically bans a religious test for public office. Because the U.S. has not allowed government to take sides in matters of religion, Americans have avoided the kind of religious conflicts that plague much of the world, he said.

When McCollum brought her suit against the Champaign school board, however, Protestant perspectives dominated public life and institutions. "It was traumatic and expensive," McCollum told the *St. Louis Post-Dispatch* much later. "But we had a happy home life and were sufficient unto ourselves and not dependent on others," she said.

She lost a part-time job as a dance instructor at the University of Illinois campus, but her husband kept his faculty position because he had tenure.

The family received phone threats, and the family cat was killed. Son James was sent to live with his mother's parents in New York state for a while.

Years later, Champaign evidently made peace with the McCollums, electing son Dannel as mayor for three terms. He said he was the first atheist to serve as mayor of the city.

Vashti McCollum always said she was a humanist, not an atheist, and she served as president of the American Humanist Association for two terms.

In her book *One Woman's Fight*, published by the Freedom from Religion Foundation, she said she was sure that "I fought not only for what I earnestly believed to be right, but for the truest kind of religious freedom intended by the First Amendment, the complete separation of church and state."

—John Dart with Dean Peerman

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Vashti Cromwell McCollum

REFLECTIONS

Ground rules for religious engagement of civic life

Election season is upon us. I agree with Holly Hollman's assessment (see p. 6) that the relationship between religion and politics will dominate our public discourse over the next several months far more than discussions about constitutional issues concerning church and state.

As I have said before, the institutional separation of church and state does not compel a segregation of religion from politics or strip the public square of religious voices. People of faith may—indeed, I think, must—be involved in public life by speaking out, organizing, voting and running for office.

One of the best pithy statements defining the ground rules for religious engagement of civic life is found in a document called "A Shared Vision: Religious Liberty in the 21st Century." Originally drafted in 1994 and endorsed by more than 80 persons and six religious organizations, including the Baptist Joint Committee, it was revised and redistributed in 2002. It includes a variety of issues on which the endorsers find common ground. The full statement can be read on the BJC's Web site, but I include here the section on "Religion and Politics."

As concerned citizens, religious people can and do seek public office. Article VI of the Constitution wisely provides that no religious test shall be required for public office.

As voices of conscience, religious organizations can and do seek to express their prophetic witness by influencing moral values and public policy. Separation of church and state does not mean the separation of religion and politics. Nevertheless, attempts at affecting public policy should be tempered by tolerance for differing views and recognition that a multiplicity of voices is crucial for the success of a democratic society.

While religious groups serve an important role in holding government accountable for its actions, that role can be fulfilled only when a healthy distance is maintained between religion and government.

Neither church nor state may control, dominate or subjugate the other. The idea that America is a "Christian nation" violates the American commitment both to democratic government and religious liberty. In the most religiously pluralistic nation in the world, any government endorsement of religion inevitably will make some people feel like outcasts in their own land.

Accordingly, we must:

- * Defend the right of individuals and organizations to speak, debate and advocate with their religious voices in the public square;

- * Stand firm by the principle that government action without a secular purpose or with a primary effect that advances or inhibits religion violates the separation of church and state.

Similarly, we should:

- * Discourage efforts to make a candidate's religious affiliation or nonaffiliation a campaign issue;

- * Discourage the invoking of divine authority on behalf of candidates, policies and platforms and the characterizing of opponents as sinful or ungodly.

May this widely embraced statement guide our words and deeds as we discharge this rite and right of democracy while whole-heartedly affirming the relevance of religious convictions to that sacred exercise.



J. Brent Walker
Executive Director

People of faith may—indeed, I think, must—be involved in public life by speaking out, organizing, voting and running for office.

Recent designated gifts to the BJC:

In memory of J. Wesley Forsline, Phil Strickland and Foy Valentine
Oliver Thomas

In memory of Sara Rutherford
Charlotte L. Beltz

In honor of Johnny and Sharon Heflin
Alan Nye

In honor of Buddy Shurden
Joseph and Terri Phelps

Prayer and Football: A Coach's Perspective

Americans are deeply passionate about both religion and sports. Nowhere does a combination of these two interests spark more debate than in the public schools. The beginning of fall brings a new school year and a new football season, and with it controversy regarding prayer and football. A recent federal court case from New Jersey, now on appeal, deals with football prayer, the role of coaches and the ability of school districts to protect the religious freedom rights of students.

With such controversies in mind, the BJC interviewed Kelly Reeves, who recently retired from a 35-year career in public education in Texas. He is the father of BJC Staff Attorney Stephen Reeves, who interviewed him below. Reeves has served 20 years as a high school football and basketball coach, including nine seasons as a head football coach. He spent the last 16 years of his career as the athletic director of a large school district in Central Texas. His career began as a football player at Graham High School in Texas and at New Mexico Highlands University. During his career he witnessed a dramatic change in the culture and rules regarding religion in the public schools.



Kelly Reeves

1. Was prayer a part of high school football when you were a player in Graham, Texas?

My pastor from the First Baptist Church acted as an informal team pastor and led the team in prayer before and after a game. We gathered as a team after practice each day and recited the Lord's Prayer together. Graham also had a tradition of prayer over the loudspeaker of the stadium before kickoff.

2. As a coach, how did you handle the issue of prayer with your players?

During most of my coaching career, I led the team in the Lord's Prayer after a game. The court cases that gave us guidelines on the issue of coach-led prayers were just winding their way through the legal system then.

I would have had no problem in stopping the practice if there had been a complaint. I did not think that type of prayer was a significant spiritual experience for a player anyway.

3. So then why did you lead the prayer? What were the positive aspects of prayer?

Every high school team I had ever been associated with had done it, so I did not give it much thought early in my career. I think part of it was to get the athletes to focus on things of a spiritual nature. Being mentally tough is extremely important in football; more so than in most other sports. Because it is a very violent game, it was important for players to not only see the tough side of the coach but also that the coach had a spiritual side. Also, I did not feel at

the time the Lord's Prayer was something that offended anyone, and after a Friday night football game, I thought a reminder of what kind of behavior we expected might be reinforced by having the prayer. In addition to prayer, I also talked a lot about being good citizens and being careful about the choices they made over the weekend. I tried to really stress that good values lead to good decisions. I wanted to give students a good moral compass, and I felt like a spiritual side of life was the best way to do it.

4. Do you now think coach-led prayer is a bad practice?

Obviously, at one time I did not think it was a bad idea. The resurgence of the Christian fundamentalists and their political influence has made me much more aware that all Christians are not the same and that many have political agendas. It is the political agendas that first convinced me that a coach leading a prayer could have undesirable consequences. That was something I had never considered.

It is a bad idea, in general, because public institutions should remain neutral on the question of religion. I'm not sure I connected the issue of praying with students to the concept of religious freedom. I don't think I got the part that freedom of religion must also include freedom from religion.



5. How did you handle prayer as a coach once it became clear that you were not to lead the team in prayer?

The last couple of years I coached, we, as coaches, were becoming much more aware of the issue, and we tried to distance ourselves from the kids when they were involved in prayer. It was not a complete break from prayer but a reduced emphasis.

The last year I coached we had a particularly religious group of players. They approached me about incorporating a time specifically set aside for team prayer in the afternoon schedule prior to the game. I told them that we would not have a formal team prayer but if they wanted to pray on their own they could. We would not stop them, but the coaches would not take part.

6. Most coaches are also classroom teachers. How are those roles different?

Many coaches see their involvement with their athletic teams as similar to a classroom teacher, but they also believe they should teach values, team work, hard work, honesty, physical and mental toughness, perseverance, and many other attributes that go far beyond what is usually taught in a classroom setting. Coaches spend many hours with students in what can be very emotional situations. This could be a time when students may need some guidance.

7. If a coach's influence is greater than that of a teacher, doesn't it make religious neutrality more important?

I think it does. For one, I did not want there to be any doubt that a coach's decisions were being based on anything other than what was best for the team's chances of success or the student athlete's ability.

Also, I think parents should expect coaches to be neutral on religious issues while their children are with the coach in a school setting.

Coaches sometimes have a hard time understanding they represent a governmental entity.

8. When was it that you first realized prayer by school officials could pose a legal problem?

I remember when the Supreme Court handed down a ruling against prayers being led by school personnel. That was the famous case brought by Madalyn Murray O'Hair. I think I was a freshman or sophomore in high school. At the time it was very controversial and many people thought it was a terrible decision. I doubt that decision had much effect on coach-led prayer.

I think when the *Duncanville, Texas*, School District lost a coach-led prayer case in the early '90s, I realized that the courts were serious about the behavior of schools and school personnel.

9. As an athletic director in charge of training coaches, what was your policy regarding prayer?

The Coaches' Handbook quoted our school district policy on the issue of prayer with students. The language is somewhat universal. It begins by stating that every student has an absolute right to pray and every student has the right not to pray and not to be influenced by school personnel to take part in prayer. It was short, to the point and very clear. I told coaches that they needed to follow the law regardless of their own personal beliefs if they intended to stay with the school district.

10. How did you enforce the policy?

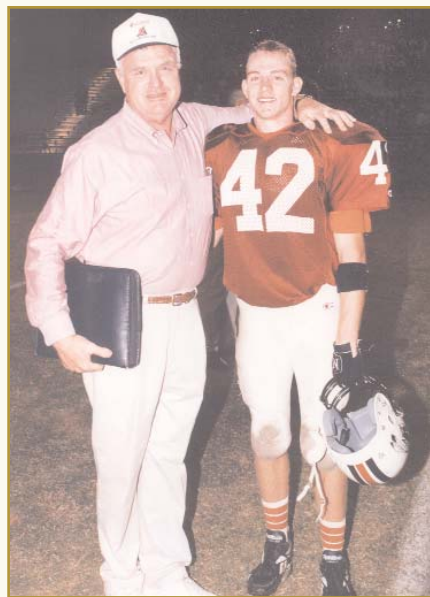
I did not seek out coaches to see if they were violating the policy. If I happened to observe a problem, I would usually just remind the coach of the policy the first time. If I observed a problem again, then I would get more formal in

my approach. If parents did not like the coach praying with the players, they would usually let me know, and they would expect me to resolve the problem.

I had to remind some of the coaches that our lawyers would not be sitting with them in the courtroom if they were guilty of violating a student's civil rights. The lawyer would more than likely be sitting with the student. I think they understood that they were on their own if they violated school district policy.

11. Did you ever receive any complaints from parents?

I received a few complaints from parents about coaches violating the prayer policy. In most cases, when parents complained about a violation concerning prayer, there were underlying reasons. Usually, they wanted the coach removed or disciplined for some personal reason but knew they would not receive much attention for that type of complaint, so they literally tried to make a federal case of the issue.



Coach Kelly Reeves and son Stephen pose after a football game. Coach Reeves served 20 years as a football and basketball coach in Texas.

12. You were the athletic director when the superintendent made the decision to stop praying over the public address system before football games. Could you describe the reaction from the community?

I think the *Duncanville* decision influenced our superintendent to not allow prayer before football games. It was several years before the *Santa Fe* Supreme Court decision that directly addressed the issue. He felt like the prayers would lead to litigation, and trying to defend the district against a lawsuit would be a lost cause and a waste of the district's resources. He made the decision on his own. I told him that it would be controversial but that I would support him.

It turned out to be a very controversial call and the superintendent paid a high price.

However, I do not think the majority of the community cared one way or the other. It was a vocal minority that caused him problems. They organized a protest and brought the issue up during the public input time at a school board meeting. The decision had already been made and was not on the agenda for that meeting.

The superintendent was the son of a Baptist minister but he was publicly criticized by some conservative Christians. He was treated in a very un-Christian manner by some people in the community at that meeting. Some even questioned publicly where he would spend eternity.

The superintendent received support from some clergy in our area. A few pastors spoke at the school board meeting in support of the superintendent's decision. I think they genuinely did not believe that schools should get involved in religious issues.

I think other pastors felt like football had reached a point of being a religion in Texas, and they did not believe it should be viewed on that level.



K. Hollyn Hollman
General Counsel

In election years, the relationship between religion and politics tops the agenda

In our pluralistic society, religious uniformity and conformity are impossible, yet common ground on matters of public policy can often be found among those with very different religious perspectives.

I am often asked: “What is the most significant church-state challenge on the BJC’s radar?” Rarely is there an easy, single answer. There are always legislative proposals in Congress that would damage religious liberty. Some are pesky measures with no chance of passage; others pose serious threats, often because their potential impact is hidden behind a clever name and misleading rhetoric. With bills on “pledge protection” and “public expression of religion,” this congressional session is no different.

Sometimes the challenges are in the courts. The Supreme Court typically has one or two church-state cases on its docket. With recent changes on the Court, each case has the potential to shift the direction of church-state law. The push for government money to go to “faith-based organizations” without proper safeguards (an issue that spans the legislative, judicial and executive branches) remains a fundamental challenge to our first freedom, and will continue to demand our

attention.

During election years, however, the most significant challenge for church-state watchers tends to be not about constitutional matters, but about the broader relationship between religion and politics. Defining the proper role for religion is not a simple matter. In fact, the topic fills pages of books and articles. As election time nears and conversations on the topic abound, I offer a few thoughts, roughly stated—a clarification, warning, and plea.

First, the clarification: any conversation about religion and politics should begin with respect for the Religion Clauses of the First Amendment. Our system of secular laws prohibits government from making laws “respecting an establishment of religion” or prohibiting its “free exercise.” The First Amendment protects religious freedom by ensuring that neither government nor religion controls the other. While this arrangement has served our country well, the “separation” the words embody is by no means complete. Religion has always played, and will continue to play, a role in our society, our politics and even our government. We have a government “of the people,” and many of the

people are deeply religious. Strong support for the Religion Clauses does not hamper religion’s presence in the public square or its influence in our society. The laws that provide for the separation of the institutions of religion and government also protect religion’s role in the life of its citizens.

Second, the warning: while the First Amendment protects religious expression, many religious organizations are subject to laws that prohibit electioneering. Tax laws that govern certain non-profit organizations, including houses of worship, provide benefits for donors (deductibility) and ban those organizations from intervening in political campaigns. The rules protect the charitable, educational and religious purposes of the organizations and prevent conflicts with campaign finance laws. While houses of worship have near absolute freedom to promote their views on moral issues and may advocate for specific legislative matters (so long as not more than an insubstantial amount), they must not endorse or oppose candidates for elected office if they wish to retain their tax-exempt status. In the past year, the IRS has expanded education efforts to increase compliance with its rules and has promised stricter enforcement. The warning should not be ignored.

Third, the plea is that we all discuss public policy matters with civility. Those who lack religious conviction, those who keep their religious views to themselves and those who point to religion as the basis for their political views on any given issue must find ways to communicate respectfully with each other. In our pluralistic society, religious uniformity and conformity are impossible, yet common ground on matters of public policy can often be found among those with very different religious perspectives. Those who bring religious opinions into the political marketplace of ideas should not expect to be shielded from question or criticism. Nor should they be denied or deny others civil treatment in the debates.

As the election season continues, and interest in the relationship between religion and politics peaks, we will all have an opportunity to participate in this important conversation. Let your voice be heard!

New students arrive for fall internships

Laura Barclay of Richmond, Ky.; Ryan Eller of Nicholasville, Ky.; and Rhett Mason of Dallas, Texas, are serving fall internships at the Baptist Joint Committee.

Barclay is a second-year graduate student at Wake Forest Divinity School. She earned a B.A. in political science from the University of Louisville. After earning her Master of Divinity, she plans to work with a non-governmental or non-profit organization before possibly earning a Ph.D.

Eller is a student at Wake Forest Divinity School and plans to graduate with a Master of Divinity in May 2007. He earned a B.S. in political science from Appalachian State University. Eller plans to work with community organizing or military chaplaincy after graduation, and he is already a commissioned officer in the U.S. Navy.

Barclay and Eller are the first recipients of the Moyers Scholar program, a semester-long internship for Wake Forest Divinity School students. James and Marilyn Dunn established the program in 2005 in honor of their friends Bill and Judith Moyers.

Mason is a senior at Texas Christian University in Fort Worth, Texas. He plans to graduate in December 2007 with degrees in communications and English. He is uncertain of future plans, but considers law school an option. Mason is the son of George and Kim Mason; George is senior pastor at Wilshire Baptist Church in Dallas.

Bush names new head of White House faith-based office

The White House has announced that Jay Hein, the president of an Indianapolis-based international think tank, has been chosen as the new director of the Office of Faith-based and Community Initiatives.

Hein, president of the Sagamore Institute for Policy Research, will succeed Jim Towey, who left the post to become the president of Saint Vincent College in Latrobe, Pa., on July 1.

"Jay has long been a leading voice for compassionate conservatism and a champion of faith and community-based organizations," President Bush said in an Aug. 3 statement. "By joining my administration, he will help ensure that these organizations receive a warm welcome as government's partner in serving our American neighbors in need."

Hein also is vice president and chief executive officer of the Foundation for American Renewal, a charity that provides grants and other support to community-based organizations.

—RNS

Bush signs law putting controversial cross under federal control

President Bush signed a measure into law Aug. 14 that aims to preserve a controversial cross on public land in San Diego.

The law permits the Mount Soledad Veterans Memorial to be owned by the federal government, marking the latest juncture in a legal battle over its constitutionality.

In July, Supreme Court Justice Anthony M. Kennedy issued a stay that suspended a lower court decision that would have forced the city to remove the 29-foot cross from public property.

Republican members of Congress from California who supported the bill joined Bush at the signing ceremony. Rep. Duncan Hunter introduced the legislation and Reps. Brian Bilbray and Darrell Issa co-sponsored it.

While supporters argued that the religious symbolism of the memorial did not merit its removal, opponents said its use of the symbol of the Christian faith was inappropriate because veterans have a range of religious backgrounds.

The American Humanist Association was disappointed that a federal judge in San Diego denied a request for a temporary restraining order to prevent the transfer. But further legal action is expected as soon as September.

"Transferring control of the cross to the federal government does nothing to resolve the basic issues of the case," said Roy Speckhardt, executive director of the Washington-based association.

—RNS

Poll shows declining religious influence on society

A solid majority of Americans believe that religion's influence on society is waning and that the U.S. is a Christian nation, according to a new poll released Aug. 24 by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life.

Politicians in Washington may note that only 26 percent of Americans see the Democratic Party as "friendly to religion." But the number of Americans—particularly white evangelical Protestants—who view the Republican party as friendly to religion has fallen from 55 percent last year to 47 percent today, according to the Pew poll. Less than half of the population (44 percent) holds a favorable view of Christian conservatives.

The percentages of American political/religious life remain relatively small, with only 7 percent of the public identifying with the "religious left," while just 11 percent identify with the "religious right."

More Americans (32 percent) think of themselves as "liberal or progressive Christians," than identify as white evangelical Christians (24 percent).

But evangelicals remain more cohesive, according to the pollsters, because members "share core religious beliefs as well as crystalized and consistently conservative political attitudes."

The Pew survey was conducted July 6-19 among a nationwide sample of 2,003 adults. For results based on the total sample, the margin of error is plus or minus 2.5 percentage points.

—RNS

Walker crisscrosses the U.S. for capital campaign

From St. Louis to Tampa and Houston to Memphis, Baptist Joint Committee Executive Director J. Brent Walker has crisscrossed the country through the spring and summer, holding information meetings about the organization's 70th Anniversary Capital Campaign.

So far, Walker has presented in more than 10 cities. He notes, "These area meetings represent another venue—beyond Capitol Hill and local churches—for us to inform and energize BJC donors about our vision for the future and to meet new supporters."

The Baptist Joint Committee is raising \$5 million to purchase and renovate property for a Center for Religious Liberty on Capitol Hill. Located within a few blocks of the U.S. Capitol, the Library of Congress and the Supreme Court, the state-of-the-art training center will serve as a nerve center for the BJC's activities in Washington and provide highly visible education space. The Center for Religious Liberty will be used as a training center for youth, pastors, laity and others who actively advocate and advance religious liberty in their local communities.

Available campaign resources

DVD—To spotlight 70 years of defending and extending religious liberty for all and to set the stage for even greater years ahead in establishing the Center for Religious Liberty, the nearly eight-minute DVD features com-

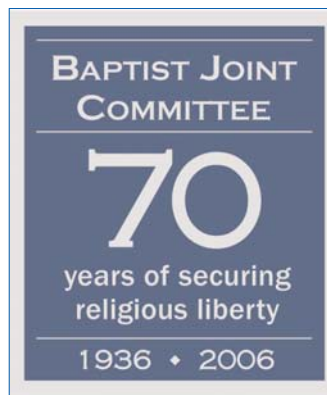
PELLING interviews with Brent Walker and explains the BJC's mission and work.

Campaign brochure—This informative publication details the BJC's 70th Anniversary Capital Campaign to raise \$5 million to establish a Center for Religious Liberty on Capitol Hill.

Naming Opportunities brochure—From the Executive Director's Suite to

the conference room and Communications Center, the campaign provides opportunities to name portions of the Center for Religious Liberty in honor or memory of family and friends.

To order or obtain information on the campaign, including copies of the resources listed, please email us at bjc@BJCOnline.org or visit the web site, www.BJCOnline.org.



Baptist Joint Committee Supporting Bodies

- Alliance of Baptists
- American Baptist Churches USA
- Baptist General Association of Virginia
- Baptist General Conference
- Baptist General Convention of Texas
- Baptist State Convention of North Carolina
- Cooperative Baptist Fellowship
- National Baptist Convention of America
- National Baptist Convention U.S.A. Inc.
- National Missionary Baptist Convention
- North American Baptist Conference
- Progressive National Baptist Convention Inc.
- Religious Liberty Council
- Seventh Day Baptist General Conference

REPORT from the Capital

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Report from the Capital (ISSN-0346-0661) is published 10 times each year by the Baptist Joint Committee. For subscription information, please contact the Baptist Joint Committee.

Our Challenge—Their Future

Securing religious liberty for our children and grandchildren



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