

REPORT

from the Capital

SCOTUS headscarf decision a victory for workplace religious freedom for all

***EEOC v. Abercrombie & Fitch* ruling prohibits an employer from denying a job to a Muslim applicant because of her headscarf**

WASHINGTON — The U.S. Supreme Court affirmed the importance of protecting religious freedom in the workplace in an 8-1 ruling June 1, noting that employers have a duty to reasonably accommodate employees' religion and avoid religious discrimination against prospective employees.

The decision is consistent with arguments in a brief signed by the Baptist Joint Committee for Religious Liberty and 14 other groups, defending a person's right to wear a religiously-motivated headscarf while at work.

Title VII of the Civil Rights Act of 1964 prohibits employers from discriminating against job applicants or employees based on religion, and the decision notes that it "prohibits a prospective employer from refusing to hire an applicant in order to avoid accommodating a religious practice that it could accommodate without undue hardship."

BJC General Counsel Holly Hollman said the Court's decision means religion should not disqualify anyone from a job. "The Court today confirmed the fundamental principle in Title VII's ban on religious discrimination in employment. Neither a person's religion nor the potential need to accommodate a religious practice should be a basis for denying a prospective employee a job."

The Court's decision, written by Justice Antonin Scalia, points out that detailed knowledge of a religious practice is not necessary. "An employer may not make an applicant's religious practice, confirmed or otherwise, a factor in employment decisions," according to the decision.

The case, *Equal Employment Oppor-*



tunity Commission v. Abercrombie & Fitch Stores, Inc., involved Samantha Lauf, who was denied a retail job at the Abercrombie Kids store, run by Abercrombie & Fitch. During the interview, Lauf wore a headscarf, which she believes her Muslim faith requires her to wear. The interviewer neither inquired about it nor suggested that wearing one would be prohibited, and she rated Lauf as someone who should be hired. But, a higher-ranking employee said the headscarf would violate Abercrombie's "Look Policy" that prohibits "caps" – a term that is not defined. Lauf was not offered a job, and the Equal Employment Opportunity Commission sued Abercrombie on Lauf's behalf.

The BJC joined the General Conference of Seventh-day Adventists and 13 other groups, including the National Association of Evangelicals, American Civil Liberties Union, Christian Legal Society and American Islamic Congress, in a friend-of-the-court brief defending Lauf's right to wear the religiously-motivated garb while at work.

The brief makes clear that this case is not just about an individual's desire to wear religious garb. "Protection of religiously motivated conduct in the employment setting is highly important to believers of virtually all stripes, and to the religious bodies to which they belong," according to the brief.

More details on the case, including the brief signed by the BJC, are available at BJCOnline.org/Abercrombie.

—BJC Staff Reports

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Three things to know about the Abercrombie decision

By BJC Blogger Don Byrd

As you read in the cover story, the U.S. Supreme Court sided with the Equal Employment Opportunity Commission and plaintiff Samantha Elauf on June 1 in an employment discrimination suit against clothing retailer Abercrombie & Fitch. When it rejected her job application because of the headscarf she wears as a practicing Muslim, Abercrombie violated Ms. Elauf's rights under Title VII of the Civil Rights Act, the Court ruled.

What's so important about this case? Here are three things I think you should know about the ruling:

1. Abercrombie is a victory for everyone's religious liberty.

Yes, the headlines of the case are about the headscarf and a Muslim woman's win in the U.S. Supreme Court. But the Court's holding is not about one faith or one kind of religious attire. This ruling applies to any American whose application for a job is denied because a prospective employer does not want to accommodate the requirements of the applicant's faith.

The promise of religious liberty would be meaningless if our faith made us essentially un-hirable. What good is religious freedom if you could be denied a livelihood because of the requirements of your religion? Employment discrimination protections are essential to fulfill the constitutional promise of religious freedom. In *Abercrombie*, the Supreme Court declined an invitation to weaken those protections and embolden employers who are inconvenienced by the realities of religious life in America. That is a victory for us all.

2. Employers cannot play games to avoid Title VII's accommodation requirements.

Abercrombie argued for an interpretation of Title VII that would have given prospective employers the perverse incentive to stay quiet about certain policies in job interviews. The interviewer then could reject applicants whose faith they suspect, but aren't certain, conflicts with those unmentioned policies. The applicant, meanwhile, doesn't raise the issue in the interview because he or she is unaware there is a conflict in the first place.

Under Abercrombie's view of Title VII, if the applicant discovers later she was rejected due to the interviewer's suspicion about the requirements of her faith, as happened here, the company should be free from liability because it lacked "actual knowledge" of her need for a religious ac-

commodation. After all, she never explicitly informed them of her faith, so they can plead ignorance. The 10th Circuit went along with this argument. The Supreme Court said no.

A prospective employer cannot hide behind manufactured ignorance about the applicant's faith to deny the applicant a job when, in fact, the desire to avoid accommodating the applicant's faith is a motivating factor in the decision not to hire.

3. Neutral work policies are not good enough.

Abercrombie also made the argument that, because they don't allow any employee of any faith to cover their heads, they are not discriminating against Muslim applicants. They say it is the same neutral policy toward everyone. That argument was accepted by Justice Clarence Thomas, the lone dissenting member of the Court, but the other 8 rejected that approach, which would have gutted Title VII's religious accommodation provisions.

Writing for the majority, Justice Antonin Scalia said:

Abercrombie's argument that a neutral policy cannot constitute "intentional discrimination" may make sense in other contexts. But Title VII does not demand mere neutrality with regard to religious practices—that they be treated no worse than other practices. Rather, it gives them favored treatment, affirmatively obligating employers not "to fail or refuse to hire or discharge any individual . . . because of such individual's" "religious observance and practice." An employer is surely entitled to have, for example, a no-headwear policy as an ordinary matter. But when an applicant requires an accommodation as an "aspect of religious . . . practice," it is no response that the subsequent "fail[ure] . . . to hire" was due to an otherwise-neutral policy. Title VII requires otherwise-neutral policies to give way to the need for an accommodation.



Don Byrd writes the Baptist Joint Committee's Blog from the Capital, which is available at BJCOnline.org/blog. You can also contact him at don.byrd@comcast.net.

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REFLECTIONS

A tale of two commencement addresses

School is out, and summer vacation is here! Congratulations to our graduates — not just high school, college, seminary and graduate school but, nowadays, all the way down the line. My five-year-old grandson even had a very nice graduation ceremony as he matriculated from preschool to kindergarten!

Commencement exercises are important occasions for attaboys (and gals), words of wisdom, expressions of encouragement and challenge and, among governmental officials, public policy pronouncements. Two recent commencement addresses caught my attention because of who gave them and the subject matter contained in them. They were delivered by two brothers — both sons of an American president, one a former president himself and the other a (so-far unannounced) presidential aspirant. Yes, George W. Bush and John Ellis (“Jeb”) Bush. And, both addressed, at least in part, matters relating to religious liberty.

The former president delivered an entertaining and thoughtful address at Southern Methodist University. As one would expect, there was lots of humor. He assured the “C” students that they too can become president! That drew laughter and applause. He further quipped that, “I was relieved to hear President [of SMU] Turner ask if I believed in free speech. I said yeah. He said, ‘Perfect. Here’s your chance to give one.’” [Laughter and applause.]

Turning to the more serious themes, he gave the students three reasons why they should be optimistic and hopeful about the future. In addition to the fact that they were graduating from a great university and are blessed to live in the greatest nation ever, President Bush, thirdly, said they should be hopeful because there is a loving God. He was then quick to say:

Whether you agree with that statement or not is your choice. It is not your government’s choice. It is essential — [applause]. It is essential to this nation’s future that we remember that the freedom to worship who we want, and how we want — or not worship at all — is a core belief of our founding.

President Bush went on to extol the benefits of faith, grace and unconditional love, as well as his hope that “God’s love will inspire you to serve others.” But he was absolutely clear that

this was the choice of students, not the government, and even a choice about whether to be religious at all.

Good job, Mr. President. A very appropriate civics lesson.

If President Bush gets an A for that sentiment, his brother, former Florida Governor Bush — who delivered his address at Liberty University — gets a D-minus as far as his words about religion and politics and church and state are concerned.

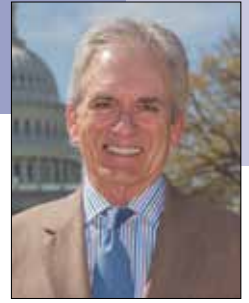
First, he set up and then knocked down a straw man. He said that if he were to become president, his Christian faith would be integral to his decision-making. In this connection he exclaimed, “I am asked sometimes whether I would ever allow my decisions in government to be influenced by my Christian faith.” He went on to tell the students that “whenever I hear this, I know what they want me to say. The simple and safe reply is, ‘No. Never. Of course not.’ If the game is political correctness, that’s the answer that moves you to the next round.”

I’d like to know who asked Gov. Bush that question. Of course he does not check his religion at the door when he enters public office; he need not split himself in two. Only the fiercest advocates of the separation of church and state — and I don’t know too many who fall into this category — will deny the permissibility of religion’s influence on our nation’s leaders. The separation of church and state does not segregate religion from politics or divorce religiously informed ethics from public policy. At Liberty University, at least, it made for a good applause line.

Second, Gov. Bush called for a forthright defense of our “first freedom” and deplored “federal authorities ... demanding obedience, in complete disregard of religious conscience.” He lauded “Christianity as a positive force for freedom and compassion” but lamented the “hostile caricature” of Christians as “intolerant scolds running around trying to impose their views on everyone.” So far, so good.

Then, he sketched some caricatures himself — three more free and easy applause lines.

Gov. Bush cited the incident last year when Houston Mayor Annise Parker demanded several pastors who opposed her policies turn



J. Brent Walker
Executive Director

Christians lose ground, 'nones' s

The United States is a significantly less Christian country than it was seven years ago.

That's the top finding — one that will ricochet through American faith, culture and politics — in the Pew Research Center's newest report, "America's Changing Religious Landscape," released May 12.

This trend "is big, it's broad and it's everywhere," said Alan Cooperman, Pew's director of religion research.

Christianity still dominates American religious identity (70 percent), but the survey shows dramatic shifts as more people move out the doors of denominations, shedding spiritual connections along the way.

Atheists and agnostics have nearly doubled their share of the religious marketplace, and overall indifference to religion of any sort is rising as well. Among the larger Christian bodies, only the historically black Protestant churches have held a steady grip through the years of change.

Remember the familiar map of American religion? The South: a bastion of white evangelicals. The Northeast: cradle of Catholics. The Midwest: nest of mainline Protestants. The West: incubator of "nones" — people who claim no religious brand label.

Well, scratch all that in the new topography.

The shrinking numbers of Christians and their loss of market share is the most significant change between 2007 (when Pew did its first U.S. Religious Landscape survey) and the new, equally massive survey of 35,000 U.S. adults.

The percentage of people who describe themselves as Christians fell about 8 points — from 78.4 to 70.6. This includes people in virtually all demographic groups, whether they are "nearing retirement or just entering adulthood, married or single, living in the West or the Bible Belt," according to the survey report.

State by state and regional data show:

- Massachusetts is down on Catholics by 10 percentage points. South Carolina is down the same degree on evangelicals.
- Mainline Protestants, already sliding for 40 years or more, declined all over the Midwest by 3 to 4 percentage points.
- The Southern Baptist Convention and the United Methodist Church, the country's two largest Protestant denominations, are each down roughly the same 1.4 to 1.5 percentage points.
- Every tradition took a hit in the West as the number of people who claim no religious brand continues to climb.

Christian faiths are troubled by generational change — each successive group is less connected than that group's parents — and by "switching" at all ages, the report shows. While nearly 86 percent of Americans say they grew up as Christians, nearly one in five (19

percent) say they aren't so anymore.

"Overall, there are more than four former Christians for every convert to Christianity," said Cooperman.

Although evangelicals are part of the decline, their slide has been less steep. They benefit from more people joining evangelical traditions, but they're hurt by generational change and by America's increased diversity.

According to the survey, white "born-again or evangelical" Protestants — closely watched for their political clout within the GOP — now account for 19 percent of American adults, down slightly from 21 percent in 2007.

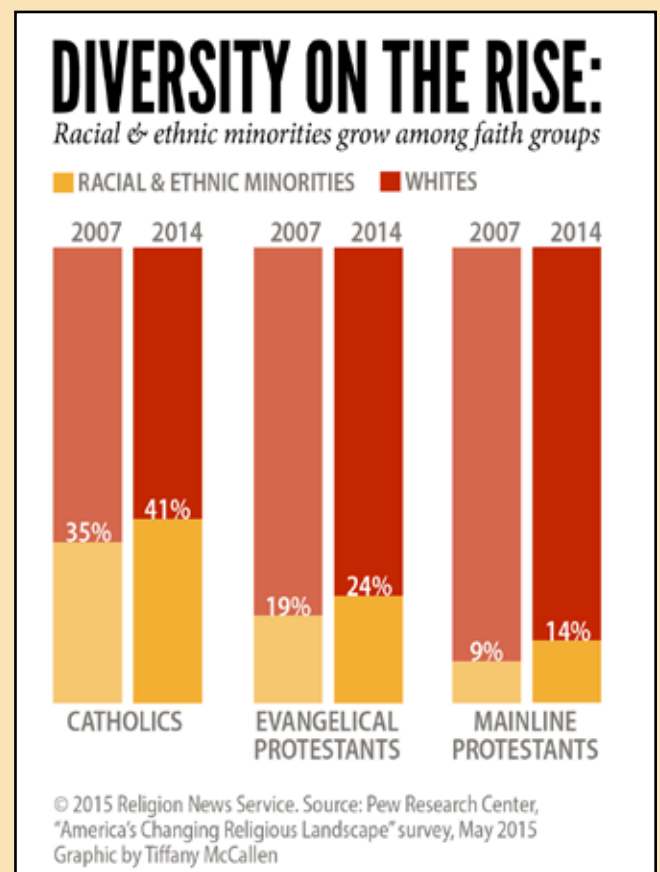
Politicians should take note, said Mike Hout, a sociologist and demographer at New York University who is also a co-director of the General Social Survey, a biennial national demographic survey.

"Traditionally, we thought religion was the mover and politics were the consequence," he said. Today, it's the opposite.

Many of today's formerly faithful left conservative evangelical or Catholic denominations because "they saw them align with a conservative political agenda and they don't want to be identified with that," Hout said.

Catholics dropped both in market share and in real numbers. Despite their high retention rate for people reared in the faith, they have a low conversion rate. Today, Cooperman said, 13 percent of U.S. adults are former Catholics, up from 10 percent in 2007.

Generational shifts are also hurting Catholic numbers.



Infographics courtesy Religion News Service

Boar in new portrait of U.S. religion

Greg Smith, Pew's associate director of research, said "just 16 percent of the 18-to-24-year-olds today are Catholic, and that is not enough to offset the numbers lost to the aging and switching."

Where are they going? To religious nowhere.

The nones — Americans who are unaffiliated with brand-name religion — are the new major force in American faith. And they are more secular in outlook — and "more comfortable admitting it" than ever before, said John Green, director of the Bliss Institute of Applied Politics at the University of Akron.

Their growth spans the generations, as well as racial and ethnic groups, said Green, a senior fellow in religion and American politics for the Pew Research Center.

Nones, at 22.8 percent of the U.S. (up from 16 just eight years ago) run second only to evangelicals (25.4 percent) and ahead of Catholics (20.8 percent) in religious market share.

The nones' numbers are now big enough to show noteworthy diversity: Atheists rose from 1.6 percent to 3.1 percent, and agnostics from 2.4 to 4 percent. Combined, there are more nones than Evangelical Lutherans, United Methodists and Episcopalians all together.

"It's because we're right," crowed David Silverman, president of American Atheists. He hadn't yet seen the Pew findings but commented based on other surveys he said showed nones' rising numbers. Indeed, it's the public attention given to nones in the last decade, combined with the wide-open access to anti-religious discussion on the Internet, that drives the change, Silverman said.

"More people know the facts, and more people realize they are not alone," Silverman said. And with these shifts, the stigma of coming out as an atheist is lessening.

"It's now impossible for an atheist to think he is alone in this world. They are automatically empowered," said Silverman.

Most of the nones (15.8 percent, up from 12.1 percent in 2007) don't even commit to any view on God. Instead, they say they believe "nothing in particular."

But among the "nothings," there's a distinct split between "spiritual" and totally indifferent nones.

Thirty percent of all nones still showed "a sort of religious pulse" by saying that religion is still at least somewhat important to them, said Cooperman.

However, the bulk of this group (39 percent) are not agnostic, atheist or vaguely spiritual — they're just not interested. Religion is not even somewhat important to them.

That same level of disinterest cuts into their social and political clout, said Hout.

The nothing-in-particular folks "don't vote, don't marry and don't have kids," at the same rate as other Americans, said Hout. "They are allergic to large, organized institutions — mass media, religions, big corporations and political parties."

"None" is the winning category for religious switchers across society, particularly among gays and lesbians — 41 percent of gay or lesbian Americans say they have no

religion, Cooperman said. "This suggests the degree of alienation and discomfort and sense of being unwelcome that they may have felt in traditional religious groups."

Other trends of note:

- Intermarriage is rising with each generation. Among Americans who have gotten married since 2010, nearly 4 in 10 (39 percent) report that they are in religiously mixed marriages, compared with 19 percent among those who got married before 1960, according to the report.
- There's an identity gender gap. Most Christians are

women (55 percent) and most nones are men (57 percent). However, women's unbelief numbers are growing: Nearly one in five (19 percent) now say they have no religious identity.

• Diversity makes a difference. Racial and ethnic minorities now make up 41 percent of Catholics (up from 35 percent in 2007), 24 percent of evangelicals (up from 19 percent) and 14 percent of mainline Protestants (up from 9 percent). "The share of Americans who identify with non-Christian faiths also has inched up, rising 1.2 percentage points, from 4.7 percent in 2007 to 5.9 percent in 2014. Growth has been especially great among Muslims and Hindus," the report says.

The latest survey was conducted among a nationally representative sample of 35,071 adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. 30, 2014. The margin of error on overall findings is plus or minus 0.6 percentage points.

—Cathy Lynn Grossman, Religion News Service





K. Hollyn Hollman
General Counsel

Hollman **REPORT**

Challenges today defy easy answers, demand best efforts of Baptists and others

“[W]e must not take for granted that people understand what religious freedom means. Misinformation is rampant.”

These are trying times to promote “religious liberty for all” as the BJC mission statement demands. Many of the current challenges on the legal and cultural fronts are not conducive to easy answers. Same-sex marriage, objections to health insurance coverage for contraception, religious extremism abroad, and a growing proportion of Americans that do not identify with any religion all seem to be taking a toll on our shared vision for religious liberty.

There are no quick fixes for these issues. There is, however, a strong need for deliberate dialogue and the affirmation of core principles to keep our differences from dividing us too deeply. To protect this cherished aspect of our country’s foundation, we need to understand and appreciate it, think about how our rights are tied to the rights of others, and engage more thoughtfully with people from different perspectives about how best to protect everyone’s religious freedom.

First of all, we must not take for granted that people understand what religious freedom means. Misinformation is rampant. There is a distinct way that America protects religious freedom — a way that allows people from vastly different beliefs to live peaceably with each other. We start with the first 16 words in the Bill of Rights: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;” making clear that the role of government in religious matters is limited. While a majority of Americans are religious, far fewer understand how religion is protected by law.

At the core of our religious liberty is an individual’s right to believe and worship in accord with one’s conscience, without the interference of the government. That is the separation of church and state that Baptists have long championed. As Colonial Baptist Isaac Backus asked: “Now who can hear Christ declare, that his kingdom is, *not of this world*, and yet believe that this blending of church and state together can be pleasing to him?”

Second, robust religious liberty also means the right to exercise or act upon one’s religious convictions. Diversity of religious expression has always been a hallmark of our country. Standing up for religious liberty does not mean

you agree with all the expressions of religion you see. But if we expect the government to protect us, we should ask the government to protect others. As Baptist preacher John Leland preached in the 18th century: “Let every man speak freely without fear, maintain the principles that he believes, worship according to his own faith, either one God, three Gods, no God, or twenty Gods; and let government protect him in so doing” We cannot expect uniformity in matters of religion. Even within our own tradition, there are important differences. As early Baptist and founder of Rhode Island Roger Williams said, “[A]n enforced uniformity of religion ... denies the principles of Christianity and civility”

Third, while it is difficult to find common ground with those with whom you disagree, religious liberty is a good place to make the effort. People on opposite sides of the political aisle and those with very little else in common may want the same things for themselves when it comes to religion, such as the ability to believe and act in accordance with their conscience, equal rights under the law, and a government that does not take sides in religious disputes.

Despite the challenges we face, we know that religious liberty is too important to quit working for its protection. Since the founding era, Baptists have played a crucial role, providing a strong voice standing up to those who would oppress in the name of religion and declaring the importance of religious liberty for all. We should appreciate that, while religious matters are reserved to individuals and faith communities with little room for governmental regulation or interference, it is not always easy to draw the lines marking boundaries. As the U.S. Supreme Court has noted, the First Amendment embraces both the freedom to believe and the freedom to act: “The first is absolute but, in the nature of things, the second cannot be.” Religious liberty certainly does and should extend beyond the house of worship doors. But understanding its breadth and limits is not easy. The good news is that Baptists have a long, proud history of contributing to the vitality and understanding of our country’s religious freedom, a legacy that the BJC and its supporters are committed to continuing.

BJC welcomes summer interns

A pair of summer interns recently began working alongside the Baptist Joint Committee staff in Washington, D.C.

Jess Vaughan of Auburn, Alabama, is a rising sophomore at Samford University, pursuing a Bachelor of Arts degree in history. He is the son of Amanda Hiley and a member of Holy Trinity Episcopal Church in Auburn. Vaughan plans to attend law school after graduation.

Miriam Cho of Radcliff, Kentucky, is a 2014 graduate of Yale University with a Bachelor of Arts degree in Religious Studies. She is the daughter of Yong and Lydia Cho. After graduation, she completed a yearlong post-graduate fellowship for language study in Korea. Cho plans to pursue a career in public relations and advocacy focusing on discrimination issues.



Vaughan



Cho

REFLECTIONS CONTINUED FROM PAGE 3

over copies of their sermons. Yes, that was a bad move on her part. But he failed to tell the students that within days, pastors and religious leaders across the religious spectrum (including the BJC) rose up in protest, and the subpoenas were quickly withdrawn and the controversy blew over.

Gov. Bush railed against judicial activism, by judges who think of themselves as “elected legislators.” But, he passed up a golden opportunity to tell the students about the counter-majoritarian nature of First Amendment rights that depend on the outcome of no election. They protect the rights of the minority, even a minority of one. Whether it is judicial activism or judicial statesmanship usually depends on whether one likes the outcome.

Finally, he cited the federal government’s attempt to require the Little Sisters of the Poor — a Catholic charity — to comply with the contraceptive mandate in the Affordable Care Act when doing so would violate their religious belief. He cast the battle as one between Little Sisters vs. Big Brother. Again, a clever applause line, but it’s not true. The administration is actually seeking to accommodate the Little Sisters and other religiously affiliated objectors, if they would register their objections in writing.

If Gov. Bush decides to run for president, I hope he will take a lesson from his big brother. He needs to understand that church-state issues are usually not black and white and the accommodation of rights of conscience sometimes needs to be balanced against the adverse effects on other people, rather than to offer pat answers and pander to friendly political constituencies.

BJC announces Lectures on Social Justice and Religious Liberty

This fall, the Baptist Joint Committee is sponsoring a new lecture event with a focus on social justice, featuring two presentations from Judge Wendell Griffen.

On Nov. 12-13, Griffen will deliver lectures on the campus of Fuller Theological Seminary in Pasadena, California. Over the course of two days, he will examine the interplay of religious liberty and equal protection as well as issues of pastoral leadership and congregational discipleship.

This year’s event will be the first of a series of lectures designed to increase the demographic reach of the BJC. Each series will be on a different campus, bringing religious liberty discussions and the BJC to diverse communities.

“Religious liberty is a social justice issue, and Judge Griffen is uniquely poised to give students a foundation for understanding the moral imperative of justice in combination with religious liberty,” according to Charles Watson Jr., the BJC’s Education and Outreach Specialist. “We are excited to partner with Fuller and take a BJC event to their campus for the first time.”

Griffen is pastor of New Millennium Church in Little Rock, Arkansas; CEO and owner of Griffen Strategic Consulting, PLLC; and Circuit Judge for the 6th Judicial District of Arkansas, 5th Division. He frequently lectures and writes about legal ethics and professionalism, religion and social justice, and public policy.

Griffen grew up in Arkansas and attended racially segregated public schools. He earned a political science degree from the University of Arkansas in 1973 and a law degree from the University of Arkansas School of Law in 1979. Between college and law school, he served in the United States Army, attaining the rank of 1st Lieutenant. Before his honorable discharge, Griffen headed the Race Relations/Equal Opportunity Office for the 43d General Support Group at Fort Carson, Colorado, and was awarded the Army Commendation Medal for that service.

After law school, Griffen represented clients in business and tort litigation for 15 years and served as Chairman of the Arkansas Workers’ Compensation Commission after being appointed to that post by Arkansas Gov. Bill Clinton. He served as a judge on the Arkansas Court of Appeals and was elected Circuit Judge for the 5th Division of the 6th Judicial District in November 2010. He has presided over civil and criminal cases since Jan. 1, 2011.

The BJC’s Lectures on Social Justice and Religious Liberty will be free and open to the public. More details will be announced in coming months. You can find the latest information about the event online at BJCOnline.org/FullerLectures.



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REPORT from the Capital

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WHY WE GIVE

'Separation of church and state matters. I want the story to be told to future generations ...'

Ella Prichard cannot remember a time when she did not know about the Baptist Joint Committee. Her mother and Baptist Training Union taught her about the principles of religious liberty and separation of church and state from the time she was a very young child.

Prichard has had the chance to know all five of the BJC's executive directors. While a student at Baylor University, she got to know members of Dr. Joseph M. Dawson's family. "I also knew Dr. James Wood through the Baylor Honors Program," Prichard recalled. "And, I've known Dr. James Dunn, one of my heroes, and now Brent Walker. This is part of my Baptist identity."

Prichard believes the First Amendment to be Baptists' greatest contribution to public affairs in the history of our nation. "Baptists are in danger of forgetting our history, that we were a poor, persecuted minority," she said. "Separation of church and state matters. I want the story to be told to future generations — of the U.S. Congress, Baptists and the entire faith community."

Ella's financial support of the BJC started soon after the Southern Baptist Convention de-funded the BJC. "I think the BJC is the most respected and influential voice for religious freedom and separation of church and state in the country."

In addition to annual financial support, she recently joined the James Dunn Legacy Circle, which honors those benefactors whose estate gifts will ensure the BJC's mission and ministry into the future.

As a staunch advocate for historic, distinctive Baptist principles, Prichard wants to see the BJC's work and influence carry on into the future. "We live in a post-denominational society and — if tonight's news was correct — an increasingly post-Christian society," she said. "Even our Baptist churches tend to be more independent, less cooperative, keeping more money for local missions and ministries. Those of us who care about religious liberty and separation of church and state need to provide a financial base to ensure the BJC's future."



If you have included the BJC in your estate plans or would like more information about naming us as beneficiary of a will or retirement plan, please visit our website at BJCOnline.org/

planned-giving and fill out the simple form. You may also contact Development Director Taryn Deaton at 202-544-4226 or email LegacyCircle@BJCOnline.org.