

ANNUAL REPORT

2018



International Center for Law and Religion Studies

DIRECTOR'S MESSAGE



Human Dignity for Everyone Everywhere

The year 2018 marked two important milestones: the 70th anniversary of the adoption of the Universal Declaration of Human Rights (UDHR) by the General Assembly of the United Nations and the 25th Annual Law and Religion Symposium at BYU Law School. The symposium, which predates the creation of the International Center for Law and Religion Studies in 2000, was an important moment for reflection and recommitment to the Center’s mission of striving to help secure the rights of freedom of thought, conscience, and religion for all people in all places. We are confident that the symposium has become one of the principal gathering places for worldwide discussions of law and religion, bringing together leading global religious, academic, and governmental leaders and thinkers.

We commemorated both anniversaries by highlighting the key value underlying the UDHR—human dignity for everyone everywhere. The topic of human dignity was the subject of conferences held in Budapest at Central European University in May; in Oxford at Christ Church in August, in conjunction with the charter class of our Young Scholars Fellowship on Religion and the Rule of Law; and in Provo at the Law and Religion Symposium in October. Along the way, we worked hard to help create a draft declaration that would strive for the broad and universal embrace that was afforded to the UDHR by the nations and peoples of the world 70 years ago.

The human dignity project culminated in a gathering of approximately 40 of the world’s leading human rights scholars in Punta del Este, Uruguay, in December to complete and adopt the landmark Declaration on Human Dignity for Everyone Everywhere. The Punta del Este Declaration is reproduced in this annual report, along with the story of its drafting and adoption. One of the central

implications of this declaration is that the best way to promote and protect religious freedom for all is to promote and protect human dignity for everyone everywhere.

Additionally, this annual report highlights many of our regional conferences and international teaching programs, our scholarly work and publications, and, as always, the many activities and contributions of our students and visiting scholars.

We are also pleased to include an important address made by Elder L. Whitney Clayton of the Presidency of the Seventy of The Church of Jesus Christ of Latter-day Saints at the Religious Freedom Annual Review in June 2018. His defense of religious identity as a counterpoint to other types of identity is a powerful reminder that religious freedom (sometimes called our “first freedom”) must not be neglected in our efforts to protect other rights and freedoms. He also explains that as we address problems of discrimination, we must remember that religious discrimination is one of the principal types of discrimination that people suffer around the world.

We hope you will share our sense of energy and meaning that we find in the work described on these pages. We are grateful to our many supporters, colleagues, and friends, whose partnership makes this work possible.

Gratefully, as always,

A handwritten signature in black ink, appearing to read "Brett G. Scharffs".

Brett G. Scharffs

Director, International Center for Law and Religion Studies

MISSION STATEMENT

It is the mission of the International Center for Law and Religion Studies at Brigham Young University to help secure the blessings of freedom of religion and belief for all people by

expanding, deepening, and disseminating knowledge and expertise regarding the interrelationship of law and religion,

facilitating the growth of networks of scholars, experts, and policy makers involved in the field of religion and law, and

contributing to law reform processes and broader implementation of principles of religious freedom worldwide.



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THE PUNTA DEL ESTE

Declaration on Human Dignity

ON 10 DECEMBER 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights, stating that “the inherent dignity and . . . the equal and inalienable rights of all members of the human family [are] the foundation of freedom, justice and peace in the world.”

For the declaration’s 70th anniversary, three ICLRS conferences commemorated its creation. It was then reaffirmed in Punta del Este, Uruguay, with the creation of the Punta del Este Declaration on Human Dignity for Everyone Everywhere.

1-2 JUNE 2018

Regional Conference at Central European University
Budapest, Hungary

3-4 AUGUST 2018

Regional Conference at Christ Church
Oxford, United Kingdom

7-9 OCTOBER 2018

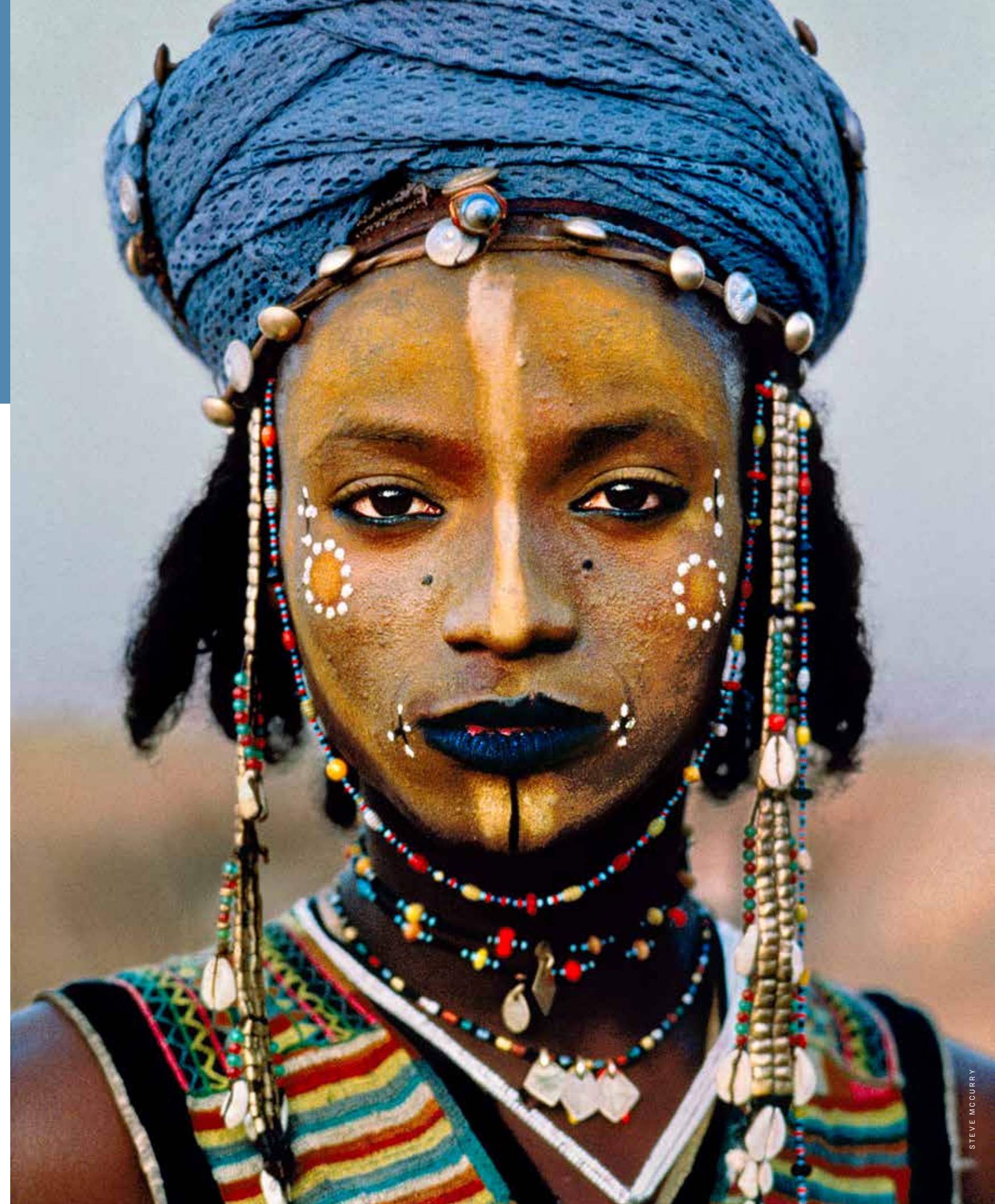
25th Annual International Law and Religion
Symposium at Brigham Young University
Provo, Utah, USA

REAFFIRMED

2-4 DECEMBER 2018

Punta del Este Conference on Human Dignity
for Everyone Everywhere
Punta del Este, Uruguay

**MORE ABOUT THE DECLARATION CAN BE
FOUND AT DIGNITYFOREVERYONE.ORG.**



The Punta del Este Declaration on Human Dignity for Everyone Everywhere

December 2018

PREAMBLE

Whereas seventy years ago in the aftermath of World War II, the nations and peoples of the world came together in solidarity and solemnity and without dissent adopted the Universal Declaration of Human Rights (UDHR) as a common standard of achievement for all peoples and all nations;

Whereas the Preamble of the UDHR declares that “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world”;

Whereas Article 1 of the UDHR proclaims that “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”;

Whereas the equal human dignity of everyone everywhere is the foundational principle of human rights and reminds us that every person is of value and is worthy of respect;

Whereas it is important to remember, reaffirm, and recommit ourselves to these basic principles;

Recalling that it was grave violations of human dignity during the wars of the twentieth century that preceded and precipitated the UDHR;

Recalling the international consensus that domestic law alone had not been sufficient to safeguard against and avoid the human rights violations of the World Wars;

Recalling that in spite of all of their differences, nations of the world concurred that the dignity of all people is the basic foundation of human rights and of freedom, justice, and peace in the world;

Recalling that human dignity is the wellspring of and underpins all the rights and freedoms recognized in the UDHR as fundamental;

Recalling that the UDHR has served as the inspiration for an array of international and regional covenants and other instruments, as well as numerous national constitutions, bills and charters of rights, and legislation protecting human rights;

Recognizing that human dignity is not a static concept but accommodates respect for diversity and calls for a dynamic approach to its application in the diverse and ever-changing contexts of our pluralistic world;

Recognizing that although the notion of dignity has been criticized by some as being too abstract, it actually has been and remains a powerful organizing force that points humanity towards its highest ideals and has proven itself as an influential heuristic in constitutional and human rights discourse;

Recognizing that the concept of human dignity emphasizes the uniqueness and irreplaceability of every human being; that it implies a right of each individual to find and define the meanings of his or her own life; that it presupposes respect for pluralism and difference; and that it carries with it the responsibility to honor the dignity of everyone;

Recognizing that severe violations and abuses of human dignity continue to this day, including through wars, armed conflicts, genocides, crimes against humanity, war crimes, and the global crises concerning refugees, migrants, asylum seekers, and human trafficking, and that such depredations continue to threaten peace, justice, and the rights of all;

Recognizing that human rights can easily be fragmented, eroded, or neglected and that constant vigilance is necessary for human rights to be implemented, realized, and carried forward in the world;

Recognizing that human dignity for everyone everywhere and at every level is threatened when the needs, interests, and rights of one group or individual are placed ahead of those of other groups and individuals;

Emphasizing that equal human dignity is a status with which all human beings are endowed, but also a value that must be learned, nurtured, and lived;

Emphasizing that violations of human dignity require appropriate redress;

Emphasizing that human dignity is now a time-tested principle that can help find common ground, reconcile competing conceptions of what justice demands, facilitate implementation of human rights, and guide adjudication in case of conflicts, and that can also help us respond to distortions, abuse, and hostility towards human rights;

Believing that human rights discourse might be less divisive than it often is and greater efforts might be made to find common ground;

Believing that human rights must be read and realized together;

Believing that the concept of human dignity can help us understand, protect, and implement human rights globally; and

Hoping that the present century will be more humane, just, and peaceful than the twentieth century;

*We, the undersigned,
do solemnly reaffirm:*

The Universal Declaration of Human Rights continues to be “a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping the Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, local, national and international, to secure their universal and effective recognition and observance.”

We, the undersigned, do solemnly issue the following Declaration on Human Dignity for Everyone Everywhere:

1 Foundation, Objective, and Criterion.

The inherent human dignity of all people and the importance of respecting, promoting, and protecting human dignity for everyone everywhere is the foundational principle and the key objective or goal of human rights, as well as an invaluable criterion for evaluating laws, policies, and government actions for how well they accord with human rights standards. Protecting, promoting, and guaranteeing respect for the human dignity of everyone is a fundamental obligation of states, governments, and other public bodies, whether local, regional, national, or international. Promoting human dignity is also a responsibility of all sectors of society, and of each of us as human beings. Doing so is the key to protecting the equal and inalienable rights of all members of the human family, and remains the foundation of freedom, justice, and peace in the world.

2 Generating Agreement and Building Common Understanding.

The inherent dignity of every human being was the key idea that helped generate agreement and a common understanding at the time of the adoption of the UDHR about human rights of all people, in spite of diversity and deep differences, notwithstanding divergent political and legal systems. Human dignity for everyone everywhere is valuable as a point of departure for exploring and understanding the meaning of human rights, as a basis for finding common ground regarding human rights and consensus about their content and meaning. It provides an approach to building bridges between various normative justifications of human rights, including those with religious and secular theoretical groundings. Respecting human dignity for everyone everywhere facilitates discussions on different conceptions of shared values. Human dignity is a broad concept that nevertheless invites in-depth reflection within differing traditions and perspectives. Human dignity for all reminds us that human rights are universal, inalienable, indivisible, interdependent and interrelated.

3 Defining and Specifying Human Rights.

Dignity is an essential part of what it means to be human. Respect for human dignity for everyone everywhere helps us define and understand the meaning and scope of all human rights. Focusing concretely and in actual situations on human dignity and its implications for particular human rights claims can help identify the specific content of these rights as well as how we understand human dignity itself.

4 Duties and Responsibilities.

Human dignity for everyone everywhere emphasizes the concept in the UDHR that rights include accompanying obligations and responsibilities, not just of states but also of all human beings with respect to the rights of others. Dignity is a status shared by every human being, and the emphasis on everyone and everywhere makes it clear that rights are characterized by reciprocity and involve corresponding duties. Everyone should be concerned not only with his or her own dignity and rights but with the dignity and rights of every human being. Nonetheless, human dignity is not diminished on the ground that persons are not fulfilling their responsibilities to the state and others.

5 Education.

Recognition of human dignity is a vital basis for teaching and education. Human rights education is of importance to promoting respect for the equal dignity of everyone. Such education is essential for sustaining dignity and human rights into the future. Equal access to education is a crucial aspect of respecting human dignity.

6 Seeking Common Ground.

Focusing on human dignity for everyone everywhere encourages people to search for ways to find common ground regarding competing claims and to move beyond exclusively legal mechanisms for harmonizing, implementing, and mutually vindicating human rights and finding solutions to conflicts.

7 Implementing and Realizing Human Rights in Legislation.

Recognition of human dignity for everyone everywhere is a foundational principle of law and is central to developing and protecting human rights in law and policy. The richness of the concept of dignity resists exhaustive definition, but it encourages the pursuit of optimum mutual vindication where conflicting rights and values are involved. It is critical for moving beyond thinking exclusively in terms of balancing and tradeoffs of rights and interests.

8 Reconciliation and Adjudication.

Recognition of human dignity for everyone everywhere is an important constitutional and legal principle for reconciling and adjudicating competing human rights claims, as well as claims between human rights and other important national and societal interests. Mutual vindication of rights may be possible in adjudication and may be further facilitated if all involved focus on respecting the human dignity of everyone. When mutual vindication of rights is not possible, dignity for all can help us to delineate the scope of rights, to set the boundaries of permissible restrictions on the exercise of rights and freedoms, and to seek to bring into fair balance competing rights claims. Respect for dignity plays an important role not only in formal adjudication but also in mediation or other forms of alternative dispute resolution.

9 Potential Difficulties Involving Competing Human Rights Claims.

Respecting the human dignity of everyone everywhere supports effective human rights advocacy. Recognizing the universal and reciprocal character of human dignity is a corrective to positions claiming rights for some but not for others. It helps to defuse the hostility that is often associated with human rights controversies and to foster constructive dialogue. It also helps mitigate the distortion, avoidance, and selective recognition of human dignity.

10 Most Egregious and Most Feasible.

Human dignity for everyone everywhere reminds us to work toward the elimination of the most egregious abuses of the human rights of individuals and groups, including genocide, crimes against humanity, war crimes, and other atrocities. It also reminds us to protect those human beings most at-risk of human rights violations. At the same time, it encourages efforts to respond to problems that may be amenable to practical and feasible solutions.

Original Signatories to the Declaration

David Alton, Lord Alton of Liverpool (United Kingdom)

Rodrigo Vitorino Souza Alves (Brazil), Director, Brazilian Center of Studies in Law and Religion

Kristina Arriaga (United States), Vice Chair, United States Commission on International Religious Freedom (USCIRF)

Carmen Asiaín Pereira (Uruguay), Alternate Senator, Parliament of Uruguay; Professor of Law and Religion, University of Montevideo

Paul Babie (Australia), Director, Law and Religion Project, Research Unit for the Study of Society, Ethics, and Law, Adelaide

Andrew Bennett (Canada), Program Director, Cardus Law; Former Ambassador for Religious Freedom and Head of the Office of Religious Freedom, Canada

Thomas C. Berg (United States), James L. Oberstar Professor of Law and Public Policy, University of St. Thomas School of Law

Heiner Bielefeldt (Germany), Professor of Human Rights and Human Rights Policy, University of Erlangen; Former UN Special Rapporteur for Freedom of Religion or Belief

Sophie van Bijsterveld (Netherlands), Senator, Dutch Upper House of Parliament; Professor of Religion, Law, and Society, Radboud University

Ana María Celis Brunet (Chile), Associate Professor, Center for Law and Religion, Faculty of Law, Pontificia Universidad Católica de Chile; President, National Council of the Chilean Church for the Prevention of Sexual Abuse and Accompaniment of Victims

S. David Colton (United States), Chair, International Advisory Council, International Center for Law and Religion Studies, Brigham Young University

Simona Cruciani (United States), Political Affairs Officer, United Nations Office on Genocide Prevention and the Responsibility to Protect

Fadi Daou (Lebanon), Chair and CEO, Adyan Foundation, Beirut

Ganoune Diop (Senegal), Secretary General, International Religious Liberty Association

Gary B. Doxey (United States), Associate Director, International Center for Law and Religion Studies, Brigham Young University

Thomas David DuBois (China), Visiting Research Fellow, Fudan University Development Institute, Shanghai

W. Cole Durham, Jr. (United States), Founding Director, International Center for Law and Religion Studies, Brigham Young University

Boris Falikov (Russia), Associate Professor, Russian State University for the Humanities

Alessandro Ferrari (Italy), Associate Professor, Department of Law, Economy, and Cultures, University of Insubria

Silvio Ferrari (Italy), Emeritus Professor of Canon Law, University of Milan; Founder and Honorary Life President, International Consortium for Law and Religion Studies

Ján Figel' (Slovakia), Special Envoy for the Promotion of Freedom of Religion or Belief Outside the European Union

Gabriel Gonzáles Merlano (Uruguay), Professor and Coordinator of the Humanities, Universidad Católica del Uruguay

T. Jeremy Gunn (Morocco), Professor of Law and Political Science, International University of Rabat

Muhammed Haron (Botswana), Professor, Department of Theology and Religious Studies, University of Botswana

Charles Haynes (United States), Vice President, Freedom Forum Institute / Religious Freedom Center; Senior Scholar, First Amendment Center

Mark Hill QC (United Kingdom), Professor, Centre for Law and Religion, Cardiff University

Amineh Ahmed Hoti (Pakistan / United Kingdom), Executive Director, Centre for Dialogue and Action

Scott E. Isaacson (United States), Senior Fellow and Regional Advisor for Latin America, International Center for Law and Religion Studies, Brigham Young University
Merilin Kiviorg (Estonia), Senior Research Fellow in Public International Law and Human Rights, University of Tartu Faculty of Law

Douglas Laycock (United States), Robert E. Scott Distinguished Professor of Law and Professor of Religious Studies, University of Virginia

Tore Lindholm (Norway), Emeritus Professor, Norwegian Centre for Human Rights, University of Oslo

Nikos Maghioros (Greece), Assistant Professor of Canon and Ecclesiastical Law, Faculty of Theology, Aristotle University of Thessaloniki

Tahir Mahmood (India), Distinguished Jurist Chair and Professor of Eminence, Faculty of Law, Amity University
Kishan Manocha (Poland), Senior Adviser on Freedom of Religion or Belief, OSCE/ODIHR

Javier Martínez-Torrón (Spain), Director, Department of Law and Religion, Complutense University Madrid School of Law

Nicholas Miller (United States), Director, International Religious Liberty Institute, Andrews University

Dato' Dr. Mohd Asri Zainul Abidin (Malaysia), Associate Professor, Universiti Sains Malaysia

Juan G. Navarro Flórida (Argentina), Professor of Law, Pontificia Universidad Católica Argentina

Jaclyn L. Neo (Singapore), Assistant Professor of Law, National University of Singapore Faculty of Law; Deputy Director, Asian Law Institute

Ewelina Ochab (United Kingdom), Author of *Never Again: Legal Responses to a Broken Promise in the Middle East*

Norberto Padilla (Argentina), President, Latin American Consortium for Religious Liberty

Patrick Parkinson (Australia), Dean of Law, TC Beirne School of Law, University of Queensland

Fabio Petito (United Kingdom / Italy), Senior Lecturer in International Relations, University of Sussex; Scientific Coordinator, Italian Ministry of Foreign Affairs–ISPI Initiative on Religions and International Relations

Peter Petkoff (United Kingdom), Director, Religion, Law and International Relations Programme, Regent's Park College, Oxford; Law Lecturer, Brunel Law School

Andrea Pin (Italy), Associate Professor in Comparative Law, University of Padua

Clelia Piperno (Italy), Professor of Comparative Constitutional Law, University of Teramo

Ann Power-Forde (Ireland), Human Rights Jurist

Frank Ravitch (United States), Professor of Law and Walter H. Stowers Chair of Law and Religion, Michigan State University College of Law

Gerhard Robbers (Germany), Emeritus Professor, University of Trier; Former Minister of Justice and Consumer Protection of Rhineland-Palatinate

Neville Rochow SC (Australia), Barrister / Board Member, University of Adelaide Research Unit for Society, Law and Religion

Melissa Rogers (United States), Nonresident Senior Fellow in Governance Studies, Brookings Institution

Hans Ingvär Filip Roth (Sweden), Professor of Human Rights, Stockholm University Institute for Turkish Studies (SUITS)

Vanja-Ivan Savić (Croatia), Associate Professor, Department for Legal Theory, University of Zagreb, Faculty of Law

Brett G. Scharffs (United States), Director, International Center for Law and Religion Studies, Brigham Young University

Chris Seiple (United States), President Emeritus, Institute for Global Engagement

Ahmed Shaheed (Maldives), United Nations Special Rapporteur for Freedom of Religion or Belief

Marek Šmid (Slovakia), Rector, Trnava University; President, Slovak Rectors' Conference

Dicky Sofjan (Indonesia), Indonesian Consortium for Religious Studies, Graduate School, Universitas Gadjadara

Pinghua Sun (China), Professor, China University of Political Science and Law

Katrina Lantos Swett (United States), President, Lantos Foundation for Human Rights & Justice; Former Chair, United States Commission on International Religious Freedom

Nayla Tabbara (Lebanon), Director, Institute of Citizenship and Diversity Management, Adyan Foundation, Beirut

Eiichiro Takahata (Japan), Professor of Law, Nihon University College of Law, Tokyo

Jeroen Temperman (Netherlands), Professor of Public International Law, Erasmus University Rotterdam

Rik Torfs (Belgium), Chair, Faculty of Canon Law, Katholieke Universiteit Leuven

Renáta Uitz (Hungary), Chair/Director, Comparative Constitutional Law Program, Department of Legal Studies, Central European University

Marco Ventura (Italy), Professor of Law and Religion, University of Siena; Director, Centre for Religious Studies, Fondazione Bruno Kessler

Juan Martín Vives (Argentina), Director, Center for Studies on Law and Religion, Universidad Adventista del Plata

Dmytro Vovk (Ukraine), Director, Center for Rule of Law and Religion Studies, Yaroslav the Wise National Law University

Robin Fretwell Wilson (United States), Director, Program in Family Law and Policy, University of Illinois

International Law and Religion Symposium

CELEBRATING 25 YEARS



LOOKING BACK: A BRIEF HISTORY OF THE SYMPOSIUM

Throughout the 1980s, W. Cole Durham, Jr., organized a variety of comparative law conferences with the purpose of sharing ideas, creating networks, and contributing to publications before deciding to focus on one comparative law and religion conference a year. The first conference of what would become the annual International Law and Religion Symposium at Brigham Young University was the International Church-State Symposium of 1994. This conference of international colleagues, done with “Scotch tape and bobby pins,” as Professor Durham says, eventually led to the establishment of an entity within the J. Reuben Clark Law School: the International Center for Law and Religion Studies (ICLRS), formally launched on 1 January 2000 with Professor Durham as director and with a mission to “secure the blessings of religious liberty for all people everywhere.”

The annual symposium has become the Center’s signature event. The conference has continually

expanded and drawn from national and international networks of colleagues and friends, with whom the Center has also come to co-organize and co-sponsor about 30 other conferences each year worldwide. By 2018, some 1,300 people from 125 countries have participated in the symposium. Sessions are regularly translated into as many as 16 languages, and video and audio recordings from most past years are available at the Center’s website (iclrs.org).

In his closing remarks at the 25th annual symposium, Professor Durham said, “Twenty-five years ago I had a dream of having annual conferences that could attract practitioners from around the world. What you have experienced over the past two days is an outgrowth of that early dream. What you have seen is the result of the dedication, consecration, and work of people far too numerous to mention.”

25 YEARS | 1,300 PEOPLE | 125 COUNTRIES



HUMAN DIGNITY AND FREEDOM OF RELIGION OR BELIEF

The Universal Declaration of Human Rights at 70

Provo, Utah | 7-9 OCTOBER 2018

The Center commemorated two anniversaries with this year’s annual International Law and Religion Symposium: the 70th anniversary of the Universal Declaration of Human Rights and the 25th anniversary of the symposium. “Anniversaries provide a wonderful opportunity to reflect on changes over time and to distill lessons learned from shared experience,” said Professor Scharffs. “We hope this conference will provide an opportunity to reflect on the aspirations and impact of the Universal Declaration. . . . We have learned much over the years from the more than 1,000 participants of the symposium and look forward to continuing the discussion.”

The theme of human dignity continued in plenary sessions and breakout sessions, which looked at religious

freedom challenges in various regions of the world, the role of interfaith cooperation in protecting human dignity and religious freedom, civil society efforts to foster human dignity and religious freedom, judicial perspectives, and other themes.

At the conclusion of the symposium, Center associate director and conference organizer Elizabeth Clark expressed her gratitude for “the chance to think together on questions of dignity.” She said, “[Dignity] strikes at the core of what it means to be human, regardless of race or religion or gender or status as immigrant or prisoner. It strikes at the heart of what it means to respond to one’s tradition to one’s family, the call of one’s conscience, the life that one has.”

Ann Power-Forde

*Presiding Judge, Constitutional Court Chamber of the Kosovo Specialist Chambers, The Hague
Former Judge of the European Court of Human Rights (2008–15)*

Ann Power-Forde delivered the opening remarks at the 25th Annual International Law and Religion Symposium. Following are excerpts from her address.



Respecting the religious freedoms of those perceived as "outsiders" and making reasonable accommodations for them, where possible, is a requirement of respecting their human dignity. Difficult as it may be to embrace the implications which respect for human dignity requires in some cases, it is the thread that weaves the human rights fabric of protection together. Our commitment to upholding human dignity for everyone is forged on the basis of the fact that to be human is to be a good in and of itself. If we lose sight of that principle [human dignity], then we may quickly find ourselves in a world where some people are more deserving of protection than others, where some people are of more value than others, where external factors such as race, ethnicity, orientation, or political opinions may become the basis for discrimination—and we don't have to look very far to remember where that can lead us. Dignity is the human glue that binds us. Whereas secularists and believers may be divided fundamentally on issues of religious freedom, a belief in respect for human dignity is something that unites them. Though a broad concept and difficult to define, it invites us to acknowledge the existence of good, the existence of value, the existence of fraternity.

International Religious Liberty Dinner and Award

Monaco Hotel, Washington, DC | OCTOBER 11, 2018

The J. Reuben Clark Law Society and the International Center for Law and Religion Studies presented the 2018 International Religious Liberty Award to Rabbi David Saperstein for his many years of defending and supporting freedom of religion or belief for all. The award was presented by Professor Durham, and Rabbi Saperstein delivered a keynote address. The Religious Liberty Student Writing Competition winners were also announced at the dinner.

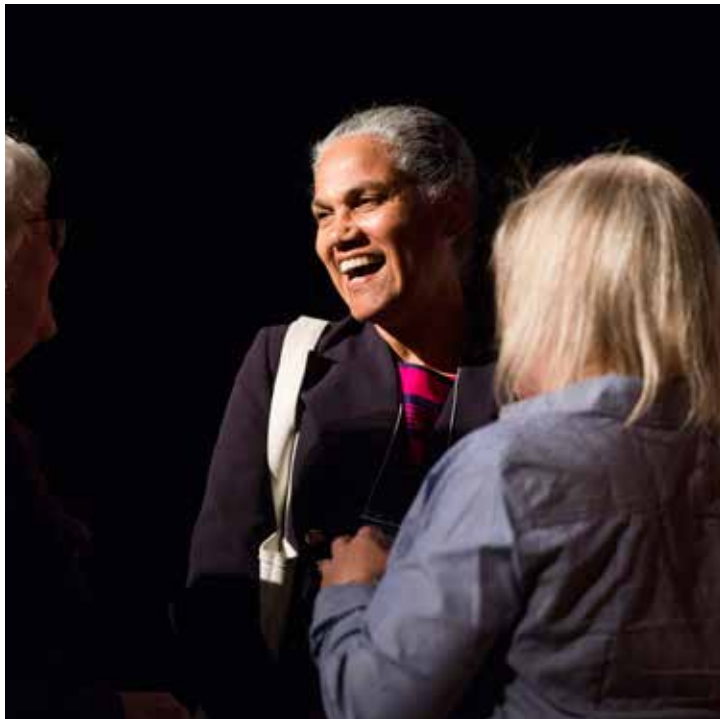
Rabbi David Saperstein

A rabbi and a lawyer, David Saperstein served as the U.S. Ambassador-at-Large for International Religious Freedom from 2014 to 2017. He was also the first chair of the U.S. Commission on International Religious Freedom, and in 2009 he was appointed to the first White House Council on Faith-Based and Neighborhood Partnerships. For 40 years he represented the Reform Jewish Movement as director of the Religious Action Center of Reform Judaism. Rabbi Saperstein has served on the boards or executive committees of the NAACP, the Leadership Conference on Civil and Human Rights, and the World Faiths Development Dialogue.



2018 RELIGIOUS LIBERTY STUDENT WRITING COMPETITION WINNERS

FIRST PLACE (\$4,000)	Trilce Gabriela Valdivia Aguilar <i>Northwestern Pritzker School of Law and Universidad Católica San Pablo</i>
SECOND PLACE (\$3,000)	John T. Melcon <i>University of Virginia School of Law</i>
THIRD PLACE (\$2,000)	Tanner J. Bean <i>Brigham Young University J. Reuben Clark Law School</i>
HONORABLE MENTIONS (\$1,000)	Craig Thomas Allen <i>Oxford Brookes University</i> Hailey M. Vrdolyak <i>Notre Dame Law School</i> Fahira Brodlija <i>University of Pittsburgh School of Law and University of Sarajevo Faculty of Law</i> Randi D. Brandon <i>Charleston School of Law</i>



Clockwise from top left: **Emma Green**, Staff Writer at the Atlantic; **Jacqueline C. Rivers**, Executive Director and Senior Fellow for Social Science and Policy, the Seymour Institute for Black Church and Policy Studies, and Lecturer, Harvard University; **Neill F. Marriott**, Former Second Counselor, Young Women General Presidency, The Church of Jesus Christ of Latter-day Saints; **Eugene F. Rivers III**, Reverend, Activist, and Political Analyst and Cofounder, the Boston TenPoint Coalition.

HUMAN DIGNITY AND FREEDOM OF RELIGION OR BELIEF

Religious Freedom Annual Review

Provo, Utah | 20-21 JUNE 2018

The goal of the fifth Religious Freedom Annual Review was to bring together people from a variety of backgrounds to listen to one another and engage thoughtfully on the important issues of religious freedom and religion in public life. Professor Elizabeth Clark, chair of the Annual Review, said, “You may not agree with everyone you hear, but we hope the review will be a place where we can discuss these topics in mutually respectful ways that can foster understanding and genuine pluralism.”

The Annual Review opened with a keynote from Elder L. Whitney Clayton of the Presidency of the Seventy of The Church of Jesus Christ of Latter-day Saints. He spoke on the need to offer the same legal and social protections to religious identity as to racial, gender, and sexual identities. “One cannot check religious identity at the church or synagogue exit or the door of one’s home any more than one can check their race or ethnicity. Religious identity

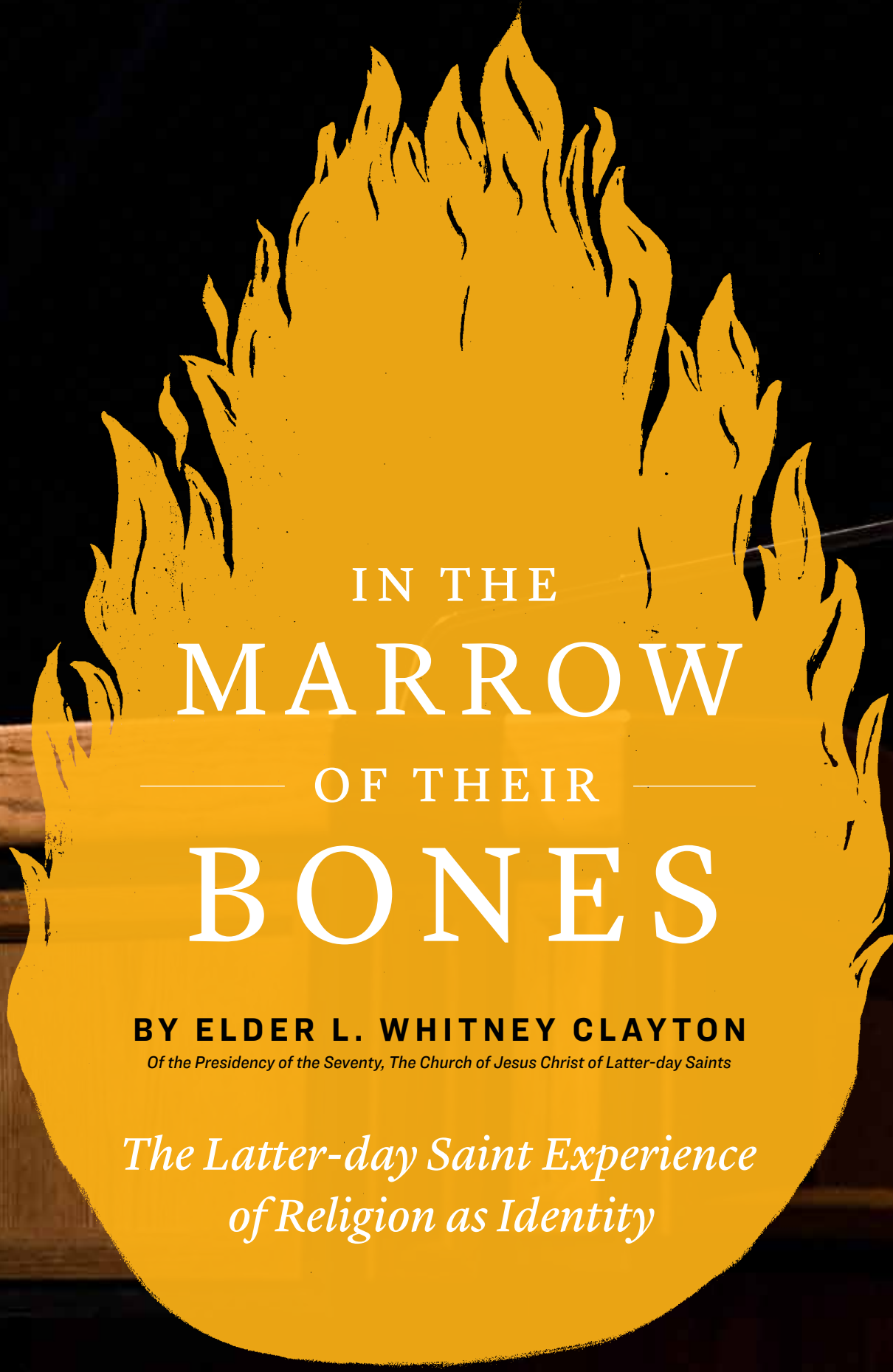
cannot be compartmentalized and stuffed into a box labeled ‘private.’”

This year’s program included a track on media coverage of religious freedom issues, and Emma Green, an award-winning staff writer for the *Atlantic*, delivered a keynote discussing fractures within religious communities that find themselves under pressure over issues of religious liberty. The track offered a series of Religious Freedom 101 sessions in which academics and journalists looked at where religious journalism is today, where they see it going, where reliable sources can be found, and how to get media coverage right.

Others speakers included authors Terryl and Fiona Givens; Reverend Eugene F. Rivers III, cofounder of the Boston TenPoint Coalition, and his wife, Jacqueline C. Rivers of the William J. Seymour Institute for Black Church and Policy Studies; and Neill F. Marriott, former member of the Young Women General Presidency of The Church of Jesus Christ

of Latter-day Saints. Topics included communicating about religious freedom with millennials, understanding religious freedom issues facing American Muslims, teaching about religion in schools, and finding common ground on religious liberty and LGBTQ rights. The latter topic was covered in both a plenary session on the first day and in a workshop session with LGBTQ students on fostering faith and community at BYU.

The Religious Freedom Annual Review began as a conference for lawyers but has expanded to include the general public as an opportunity to educate and work with attendees in an increasingly diverse space. Professor Clark said, “These discussions illustrate what pluralism looks like in practice. It’s hard and messy, and no one may end up perfectly satisfied, but it’s a crucial part of the American project.”



IN THE MARROW OF THEIR BONES

BY ELDER L. WHITNEY CLAYTON

Of the Presidency of the Seventy, The Church of Jesus Christ of Latter-day Saints

*The Latter-day Saint Experience
of Religion as Identity*

“If you believe that taking constitutional and human rights seriously requires social respect and legal safeguards so people can live out their core identities openly as equal participants in our communities and nation, then I hope that same conviction also extends to religious people and their core beliefs.”

Address delivered at the Religious Freedom Annual Review at Brigham Young University on June 20, 2018

I’ve heard about this conference for years, but I’ve never been privileged to attend. I’m personally thankful for all those at BYU’s International Center for Law and Religion Studies who organized this conference and for their gracious invitation to speak to you. This is a real honor for me.

I say that sincerely, because as I’ve looked over the conference schedule, I’ve been amazed to see so many prominent academics, thinkers, writers, and advocates whose academic and professional credentials humble my own. This is truly a high-powered gathering. I also acknowledge the generous and important assistance with the thinking and presenting of these remarks.

On behalf of The Church of Jesus Christ of Latter-day Saints, I would like to thank those of the many different faith traditions who have come—sometimes from great distances—to participate in this vitally important discussion about religious freedom; religious freedom is an issue for people of *all* faiths. But I also want to express gratitude for those who are here and yet do *not* profess *any* religious belief nor consider themselves believers. At times, the faith of the religious may seem to you like something inexplicable and irrational. Thank you for caring enough to come anyway—to share your views and learn more about religious freedom and why it is so important to so many of us.

I speak today about the role of religion and religious freedom from a unique perspective: that of a believing member and leader of The Church of Jesus Christ of Latter-day Saints. I also speak as one whose family (on my father’s side) has been in the Church, and has been defined by it, for gen-

erations—since its earliest days in the first half of the 19th century. And yet I can confidently say that my remarks reflect the sentiments of millions of others who have joined the Church more recently but whose identities have been just as profoundly shaped by our shared beliefs and by a common sacred history. In speaking about experiences from my own faith tradition, I, of course, recognize that every faith community has its own sacred stories too.

A few years ago, Elder Jeffrey R. Holland, a member of the Church’s Quorum of the Twelve Apostles, spoke about impoverished 19th-century Mormon handcart pioneers who walked the dusty or freezing 1,300-mile trail to the Salt Lake Valley, often burying spouses and children along the way. *Why* did they do it? *How* did they do it? Elder Holland observed: “[T]hey didn’t do [it] for a program, they didn’t do it for a social activity, they did it because the faith of the gospel of Jesus Christ was in their soul, *it was in the marrow of their bones.*”¹

With that in mind, I’ve entitled my remarks “‘In the Marrow of Their Bones’: The Latter-day Saint Experience of Religion as Identity.”

A World of Freedom and the Search for Identity

Modern life has afforded us enormous freedom. In many ways, people are now freer than ever to choose the life they want. The vast majority of Americans are wealthy by any historical standard. With rare exception, we have been almost totally liberated from the extreme poverty that was experienced throughout nearly all of human history and that still exists today in many other areas of the world. We have health care that not even kings and queens could have dreamed of a century ago, with many of our biggest health problems today coming from eating too much, rather than from history’s omnipresent linked challenges: hunger and starvation. Most of us have not known the pains of war and deprivation. We live in a time of relative peace and tremendous plenty. Nearly everyone in the United States can get an education, and most who

“For tens of millions of Americans, faith and religious conviction are the most powerful and defining sources of personal and family identity in their lives.”

do are rewarded for their efforts with jobs that make them comparatively wealthy. We have endless gadgets and gizmos and thousands of hours of entertainment on demand. Most of us carry phones that provide instant access to more information than we could consume in a lifetime.

Like never before, we are free to become what and who we want to be. As sources of individual meaning have proliferated, we now better understand that respect for human dignity requires appropriate accommodation for the many ways human identity finds expression. With that realization have come, albeit sometimes slowly, greater social acceptance of those once marginalized and greater legal safeguards to protect basic human rights and accommodate people’s identities.

The Failure of Secular Elites to Understand Religion as a Primary Source of Identity

I think that too often secular elites and government officials focus so much on certain favored identities—such as race, ethnicity, sex, sexual orientation, and gender identity—that they miss the importance of religion as a profound source of identity. Too often they see religion and religious faith—especially traditional Christian faith—as something akin to a quirky, private belief or hobby, like secretly believing in the yeti or UFOs or belonging to a weekly bowling league. “You are welcome to have your own private fantasy world, but keep it private and don’t make me acknowledge it!”

Perhaps that would be harmless by itself, but too often secular elites and government officials also see faith and faith communities, with their competing demands of loyalty and their adherence to tradition, as an intractable obstacle that interferes with achieving their own ideological views of a just and modern society.

I fear that too often they even see religion itself—not only particular beliefs to which they object but faith in God itself—as outright dangerous, as an uneducated and superstitious way of thinking that ought to be cast aside as soon as reasonably possible. “Religion is obviously a fraud,” this thinking seems to go, “and while sometimes it is harmless enough, the sooner it is abandoned in favor of reason and reality, the sooner we can be secure against its dangerous consequences.” Some are increasingly willing to use social and legal forces to pressure people to change their religious beliefs, convinced that people will be better off for having discarded those beliefs as quaint anachronisms.

But this view is profoundly naïve. It fails to account for the fact that, for tens of millions of Americans, faith and religious conviction are the most powerful and defining sources of personal and family identity in their lives. To borrow from Elder Holland again, their faith is marrow to the very bones of who and what they are. Naturally, the failure to understand this results in discounting the importance of the religious freedom that allows people of faith to live out their core identity in dignity and peace.

The Fateful Choice to Believe

Now let me be very clear: I am not suggesting for a moment that *all* secular elites hold these views. I feel confident that non-believers attending this conference don’t hold these views, because if they did, they almost certainly wouldn’t be here. But I am suggesting that many secular people in positions of influence—be it in government, academia, or the media—do hold such views to one degree or another.

Perhaps one reason for this is that many of them have never truly experienced the power of faith. Boyd K. Packer, late president of the Church’s Quorum of the Twelve Apostles, once asked an atheist, “[Do] you know what salt tastes like[?]” When the atheist said yes, President Packer asked him to describe it, which of course is impossible.² So it is with faith. Many secular people simply don’t understand how something they have never experienced, something they ideologically reject as false and even absurd, can in fact be true and profoundly real in the life of another person—indeed, so true and real that it defines one’s life, one’s very identity.

Thus, one legal scholar at a prestigious university recently argued:

*[T]here is no apparent moral reason why states should carve out special protections that encourage individuals to structure their lives around categorical demands that are insulated from the standards of evidence and reasoning we everywhere else expect to constitute constraints on judgment and action.*³

In other words, goes the argument, there is nothing special about religion, so why give it special legal protection? That is an argument that only someone without vibrant religious belief and without a true understanding of the role faith plays in the life and identity of a believer could ever make.

There is another reason why many secular people fail to understand how powerful religion can be in forming one’s identity: that is the view that faith is really just one more personal preference, like deciding whether to become a Yankees fan or even whether to

become a teacher, lawyer, or journalist. In this view, one’s religious identity is just an ordinary choice and thus not something fundamental to one’s being. I think this view is profoundly mistaken. For many believers, religion is simply not something one can put on or remove like a favorite T-shirt. Dispelling this myth is key to greater understanding between religious and nonreligious people.

It is certainly true that God does not force us to believe in Him. Faith in God is ultimately something we choose to accept by exercising our God-given agency. But that does not mean it is an ordinary choice or merely a preference in the sense that many secular thinkers understand it. In fact, it is just the opposite. Once experienced and accepted, faith in God is life altering. The fateful, life-changing choice to believe influences deeply one’s personal, familial, and cultural identity. It defines who and what we are, how we understand our purpose for being, how we relate to others, and how we deal with pain, suffering, and death. Through our faith, we comprehend more deeply the meanings of marriage and family, gender and sexuality.

In nearly all religions, personal faith brings us into communities of faith, where individual belief and practice combine with communal worship, sacred ceremonies, shared traditions, and holy celebrations. Indeed, for many, faith is experienced primarily in community. We become part of something larger than ourselves, bound in beautiful and complex relationships with those of similar conviction. Religious faith often entails duty and personal sacrifice, where obligation to a higher truth and the good of others is placed before the demands of self. Religious authority—whether in the form of sacred writ, revered teachers, priestly intermediaries, vows and covenantal obligations, or simply a conscience powerfully informed by faith—shapes our hearts, minds, and actions in profound ways. Our faith lifts us beyond the trials and tribulations of this life to a lofty vision

of salvation and peace. It gives us hope to press forward and rejoice in the journey.

It is no wonder, then, that in the New Testament Jesus Christ spoke of being born again, of becoming a new man or woman in God. For Christians, taking upon oneself a new identity as a disciple of Christ is essential for ultimate redemption (see John 3:5). There are similar concepts in other faith traditions.

It is no wonder that something this personally powerful and defining cannot be confined to the private portions of believers’ lives. Yet, as *Washington Post* columnist Christine Emba recently observed:

*It is now commonly held that citizens can—and should—practice their religious beliefs in private but remain neutral in public spaces. . . . It’s possible, technically, but that approach rests on the assumption that “beliefs” are not things that influence everyday life. For many religious people, that isn’t the case; for them, belief—religious faith—is all about acting out your faith in real life. Those without religious faith often fail to understand how untenable it is to insist on a dichotomy between private beliefs and public performance.*⁴

I agree. Just as society has increasingly recognized that other identities should not be required to be hid from the public’s view, society also must recognize the same for religious identity. One cannot check religious

“For many believers, religion is simply not something one can put on or remove like a favorite T-shirt.”

identity at the church or synagogue exit or at the door of one’s home any more than one can check one’s race or ethnicity. Religious identity cannot be compartmentalized and stuffed into a box labeled “private.”

My point is that misconstruing religious faith as a mere choice or preference—as something that can be adopted and discarded at will—radically misconceives the nature of religion in the lives of millions of faithful people. It makes light of faith, treating it, in the words of the Supreme Court, as “something insubstantial and even insincere.”⁵ It reduces a way of life and a state of being to a pastime. It takes an identity that, for millions, is vastly more important and profound than race, color, national origin, ethnicity, sexual orientation, education, profession, wealth, and so on and dismisses it as trivial or something to grow out of, like a childhood belief in Santa Claus.

Again, not all secularists refuse to see the reality of religious faith. And I admit that not all people of faith experience it so thoroughly. Every person is unique. But the simple fact is that many millions *do* experience religion as a fundamental human identity, if not *the* fundamental identity of their lives.

The Latter-day Saint Experience of Religion as Identity

That is certainly the case for faithful members of The Church of Jesus Christ of Latter-day Saints. The narrow, undemanding, personal-pastime conception of religious faith does not remotely account for its meaning in my life or in the lives of millions of my fellow Church members. And it could never account for its meaning in the lives of my pioneer forebears who sought a gathering place to build what they would call Zion—the name their modern revelations gave to a place where “the pure in heart” would dwell in unity and righteousness (Doctrine and Covenants 97:21), where there would be “no poor among them” (Moses 7:18), where in time they would be prepared to meet God.

Their faith was indeed, as Elder Holland put it, “in the marrow of their bones,” or, as Brigham Young said in a related context, it was “the fire of the covenant” that early Saints had “burn[ing] in [their] hearts, like flame unquenchable.”⁶ Elder Holland continued:

That’s the only way [that while on the trek to the Salt Lake] those mothers could bury [their babies] in a breadbox and move on, saying,

“The promised land is out there somewhere. We’re going to make it to the valley.”

They could say that because of covenants and doctrine and faith and revelation and spirit. . . . [Our faith is] the substance of our soul; it’s the stuff right down in the marrow of our bones.⁷

Jeremiah spoke of the word of God being like “a burning fire shut up in my bones” (Jeremiah 20:9). Or, as Sister Linda K. Burton, former general president of the Relief Society, the Church’s international organization for women, put it, our faith “is written in our hearts!”⁸

That faith sustained early Latter-day Saints as they uprooted themselves and their families and moved from upstate New York, where the Church was founded, to Kirtland, Ohio, to rural Missouri and then to Nauvoo, Illinois—all in the span of a little more than a decade—with prejudice, mob violence, plunder, and murder driving them to each new location. That faith brought them to the fateful decision to abandon their Illinois homes, their temple, and the country they loved and make the 1,300-mile trek west to a barren wilderness that they were determined to make their Zion—their place of gathering, worship, freedom, and peace. Thousands of others left comfortable homes, extended families, and professions in England and continental Europe and crossed the Atlantic Ocean and America’s plains to settle in what must have seemed like a desert wasteland.

Much of my own religious identity and that of my father’s forebears was forged in the crucible of those terrible trials. I cannot separate who I am from the faith that inspired those pioneer ancestors to sacrifice everything for the gospel of Jesus Christ. That faith continues to inspire and define my life and that of my family.

Let me share with you two family stories to illustrate what I mean. Pardon the pun—both stories have musical notes.

As I said earlier, the history of The Church of Jesus Christ of Latter-day Saints

prominently includes the emigration westward from Nauvoo, Illinois, on the eastern banks of the Mississippi River to the present Salt Lake Valley. Under the direction of Brigham Young, between 60,000 and 70,000 Church members migrated west about 1,300 miles. Some traveled by horseback or in covered wagons. Others walked or were carried by their parents. About 3,000 of those pioneers traveled with handcarts, which were basically large wooden boxes with two wheels similar to those found on covered wagons. Handcarts had space for very few possessions and a small child or two. The pioneers’ migration west commenced in about 1847 and continued through 1868 and was composed of about 250 separate companies or groups of Church members.

The first pioneer account I will share is from my great-great-grandfather, whose name was William Clayton. On 27 February 1846, William was compelled to leave Nauvoo in the company of other prominent Church members by unfriendly, threatening neighbors. It was winter. He and the others who fled the city at that time (some prominent, some not) took what few possessions they could and crossed the Mississippi River. William was appointed as the clerk for the entire Camp of Zion, as the pioneers were called. Because of wet, often freezing weather and deep mud, it would take the company in which he traveled, which was one of the first, about three months—90 days—to cross the state of Iowa and reach the Missouri River.

William had left his wife, Diantha, at home with her parents in Nauvoo. She was expecting their first child. On 15 April, William received a letter informing him that on 30 March, Diantha had given birth to “a fine fat boy.” He records in his journal that after hearing the news, he wrote a new song, which he entitled “All Is Well.”⁹ The song became an anthem for the pioneers. It is reputed to have been sung frequently as the pioneers worked their way west. Now known as “Come, Come, Ye Saints,” the

hymn he wrote is sung today all over the world in congregations of The Church of Jesus Christ of Latter-day Saints. Its stirring text includes these words:

**1 Come, come, ye Saints, no toil, nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be us your day.
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well! all is well!**

**3 We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt, nor make afraid;
There the Saints will be blest.
We'll make the air with music ring,
Shout praises to our God and King:
Above the rest these words we'll tell—
All is well! all is well!**

**4 And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell.
But if our lives are spared again
To see the Saints, their rest obtain,
O, how we'll make this chorus swell—
All is well! all is well!¹⁰**

The second pioneer account I will share is about Emma Jane Dixon, who was born the seventh of nine children in 1855 in Kirtland, Ohio, which in an earlier and brief season had been the headquarters of the Church. In her early childhood, Emma’s family moved to St. Louis, where her father obtained temporary employment building covered wagons for groups of pioneers who were beginning the trek west to the Salt Lake Valley. Too poor to buy a wagon for their own large family when they began the trek, Emma’s father and mother moved their family across the plains by handcart and settled in Payson, Utah, about 20 miles southwest of Brigham Young University.

Emma walked the entire way from St. Louis to Payson barefoot. She was six years old. During the journey, Emma became ill and lost her hearing entirely and permanently. Emma remembered how to talk and retained that capacity throughout her life, although family members remember that she spoke with a funny accent. She learned to read lips proficiently.

When she had just turned 19, she married Samuel Douglass. Emma bore and raised 11 children, the eldest of whom was my great-grandmother Mary. Mary married John Jasper McClellan, who became the chief Tabernacle organist and accompanist for the famed Tabernacle Choir. Emma died in Payson at age 87, shortly after the end of World War II. She never heard her husband speak, never heard any of her 11 children speak, never heard her grandchildren and great-grandchildren speak, and never heard her first son-in-law, John Jasper McClellan, play the famous pioneer anthem “Come, Come, Ye Saints”—or any other number—on the Tabernacle organ.

The profound faith of the early pioneer Saints, tested and strengthened by these and innumerable other profoundly difficult pioneer experiences, helped bind the Latter-day Saints together, welding tens of thousands of people from diverse backgrounds into a united people with a heroic, sacred history and a distinct religious identity. Millions of Church members around the world who have no blood ancestors among the pioneers count them as their spiritual forebears nevertheless. Their sacrifices to be true to the faith and to keep the covenants they made with God are part of every Church member’s personal, sacred narrative. It is part of our identity as members of The Church of Jesus Christ of Latter-day Saints and as disciples of Jesus Christ. The same faith that sustained 19th-century pioneers through terrible trials as they sought to build their Zion continues to sustain and define the identities and lives of faithful Church members to this day. That same faith is still “in the marrow of [our] bones.” It is still who we are.

If you have concluded that certain favored classes deserve special legal protections and accommodations but that people of faith do not because they have *chosen* their beliefs and can just as easily “un-choose” them, I would ask you to reconsider. If you believe public and private institutions should credit the dignitary claims of racial, ethnic, gender, and sexual minorities, then please consider that many of the same reasons for doing so apply with equal or greater force to the dignitary claims of religious believers. If you believe that taking constitutional and human rights seriously requires social respect and legal safeguards so people can live out their core identities openly as equal participants in our communities and nation, then I hope that same conviction also extends to religious people and their core beliefs, even when those beliefs may be deeply unpopular.

How Religious Identity and Experience Shape the Latter-day Saint Approach to Religious Freedom

Finally, I want to touch briefly on how the unique religious identity and experience of the Latter-day Saints shapes the Church’s approach to religious freedom. While the Church shares with all faith communities a desire to strengthen religious liberty, in some respects our approach differs from that of other faiths.

“The fire of the covenant burn[ing] in [their] hearts, like flame unquenchable.”

—BRIGHAM YOUNG

A history of fierce persecution against members of The Church of Jesus Christ of Latter-day Saints has made the Church sensitive to laws and practices that deny believers the right to participate as equals in society without abandoning their faith. No one should be denied free speech rights or the ability to have a job or a place to live based on their religious convictions, practices, or speech, and corporate employers

should reasonably accommodate an employee’s religious needs. Likewise, religion should not be a basis for denying the right to participate in one’s chosen profession or run a business. Governmental efforts to punish or threaten the licenses of professionals or business owners for expressing their religious convictions, especially on issues of sexuality, are deeply disturbing.

The Church also acknowledges the right of others to live according to their core convictions and needs. It has openly supported LGBT rights in areas such as employment and housing. That support was pivotal to the passage of well-known 2015 Utah legislation, the so-called Utah compromise, which protected both LGBT rights and religious freedom.

Also of vital importance to the Church’s religious freedom efforts is what might be called the “right to gather.” Much of the Latter-day Saint experience I have just touched upon can be understood as the quest of a people for a place to freely gather in families and communities of faith in the name of their God, without interference from the government or those who do not share our beliefs. We seek the greatest protection for areas that are most sensitive and essential to the perpetuation of our religion. At the center of the Church’s priorities, therefore, lie the protection of families and the right of parents to pass on their faith to

their children. Also at the center is the protection of core Church institutions that preserve, teach, and administer the Church’s doctrines, sacraments, and covenants. These religious institutions must have a very broad freedom to govern themselves in their ecclesiastical affairs, free from government regulation. Why? Because these zones of family and religious autonomy are vital to preserving our identity as individual

disciples of Jesus Christ and as a covenant religious community.

One small step out from this core of maximal religious freedom is the protection of religious schools like Brigham Young University, including its religious conduct standards for admission and continuing enrollment. The importance of such schools to the perpetuation of the faith among the next generation can hardly be overstated. There, tens of thousands of young Church members gather to obtain a first-rate education and associate with—and often marry!—other Latter-day Saint youth who share the same religious convictions, all in an environment shaped by Church teachings and ideals. The same occurs with religious schools in other faith communities. They too are places of religious gathering for many thousands of believers and thus, in our view, should receive strong legal protections to ensure that they can pursue their religious mission.

By contrast, the Church’s religious freedom efforts tend to focus relatively less on purely commercial interests, where government has heavily regulated for over a century and where public expectations of equal access are greater and more legitimate. The larger and less personally intimate the business, the more legitimate government’s interests are in regulating it for the protection of the community. That is not to say government should be able to force business owners to leave their religion at home. There are numerous ways faith can be expressed in the business context. In-N-Out Burger’s decision to print John 3:16 on the bottom of its soda cups is no business of the state. Government must not be allowed to marginalize and delegitimize religion by confining it to purely private spheres, as if it were some kind of infection to be quarantined. As a large majority of the Supreme Court just held, official bigotry against religious business owners, including those with traditional beliefs about marriage and sexuality, has no place in our nation.¹¹ Even so, I recognize that the commercial realm is far less vital as a place of religious gathering and thus legitimately subject to greater regulation for the public good than the family, ecclesiastical, and educational spaces I have just mentioned.

Conclusion

Religion remains one of the greatest sources of human identity and meaning for tens of millions of Americans—and countless millions more worldwide. The Latter-day Saint experience is but one powerful illustration of that reality; there are many similar examples from other faith traditions. I believe that no democratic government that claims to value personal dignity and human rights can ignore the moral imperative to respect the fundamental right to freely, openly, and peacefully exercise one’s religion—to be who one truly is, faith and all, in the private *and* public spaces where people live out their lives. I believe religious identity deserves to be taken at least as seriously—and that it should be afforded at least as much protection and accommodation—as other forms of identity that now attract far more attention and sympathy. It is that essential.

Yes, there are challenging situations to be worked out, as the recent Masterpiece

Cakeshop case makes clear. We cannot escape what Elder Lance B. Wickman, the Church’s general counsel, has called “the hard work of citizenship”¹²—the work of finding common ground and generous, even loving, accommodations for those whose beliefs, personal needs, and lives are different than our own. We may not get it right at first. There will surely be tense moments along the way. And no one need affirm the ultimate truth of another’s identity, religious or otherwise. But I believe that religious and secular Americans of good will—citizens of a great nation that over time has found a way to tolerate and even embrace my people, members of The Church of Jesus Christ of Latter-day Saints—have big enough hearts, broad enough minds, and strong enough wills to forge the hard compromises that will allow all of us, whatever our identities, to live together in dignity, respect, and peace. It is to that task that we must commit ourselves for the good of all. Thank you.

NOTES

1. Jeffrey R. Holland, in “Roundtable Discussion,” Worldwide Leadership Training Meeting: Building Up a Righteous Posterity, 9 February 2008, 28; italics added.
2. See Boyd K. Packer, “The Candle of the Lord,” *Ensign*, January 1983.
3. Brian Leiter, *Why Tolerate Religion?* (Princeton: Princeton University Press, 2014), 63.
4. Christine Emba, “The Supreme Court Wasn’t Ready to Decide on the Wedding Cake. Neither Are We,” *Washington Post*, 5 June 2018.
5. Masterpiece Cakeshop v. Colorado Civil Rights Commission, 584 U.S. (2018), slip op. at 14.
6. Brigham Young, letter to the high council, *Journal History of The Church of Jesus Christ of Latter-day Saints*, 28 September 1846, 5.
7. Holland, in “Roundtable Discussion,” 28.
8. Linda K. Burton, “Is Faith in the Atonement of Jesus Christ Written in Our Hearts?” *Ensign*, November 2012; italics in original.
9. William Clayton, 15 April 1846, *William Clayton’s Journal: A Daily Record of the Journey of the Original Company of “Mormon” Pioneers from Nauvoo, Illinois, to the Valley of the Great Salt Lake* (Salt Lake City: Clayton Family Association, Deseret News, 1921), 19.
10. “Come, Come, Ye Saints,” *Hymns*, 2002, no. 30.
11. See *Masterpiece v. Colorado*.
12. Lance B. Wickman, “Promoting Religious Freedom in a Secular Age: Fundamental Principles, Practical Priorities, and Fairness for All,” address at the 2016 Religious Freedom Annual Review, Brigham Young University, 8 July 2016; see “Elder Lance B. Wickman Speech at 2016 BYU Religious Freedom Conference,” Newsroom of The Church of Jesus Christ of Latter-day Saints, mormonnewsroom.org/article/promoting-religious-freedom-secular-age-fundamental-principles-practical-priorities-fairness-for-all.

Young Scholars Fellowship on Religion and the Rule of Law

Christ Church, Oxford, United Kingdom | 22 JULY-10 AUGUST 2018

In 1948 the UN General Assembly declared religious freedom a basic human right. At present, however, more than 70 percent of the world’s population does not enjoy religious freedom, and legal restrictions and social hostilities regarding religious practices and beliefs are on the rise. Seeing the crucial need to have leaders who are prepared to work on changing laws and social norms—and recognizing that the process of training them is often long and arduous—the International Center for Law and Religion Studies conducts Religion and Rule of Law certificate trainings, primarily in Asia. Additionally, in the summer of 2018, the Center launched an advanced certificate training program called the Young Scholars Fellowship on Religion and the Rule of Law, hosted at Christ Church in Oxford, England.

For the inaugural 2018 fellowship program, 15 participants from countries such as Afghanistan, Argentina, Bangladesh, Brazil, Canada, China, Greece, Israel, Poland, Turkey, and Ukraine were chosen from among 70 applicants. Upon successful completion of the fellowship program, participants were awarded a certificate of completion and recommended for membership in regional and international learned societies in the field of law and religion. They completed an article to submit for publication, established a professional global network of peers, and returned to their respective countries to



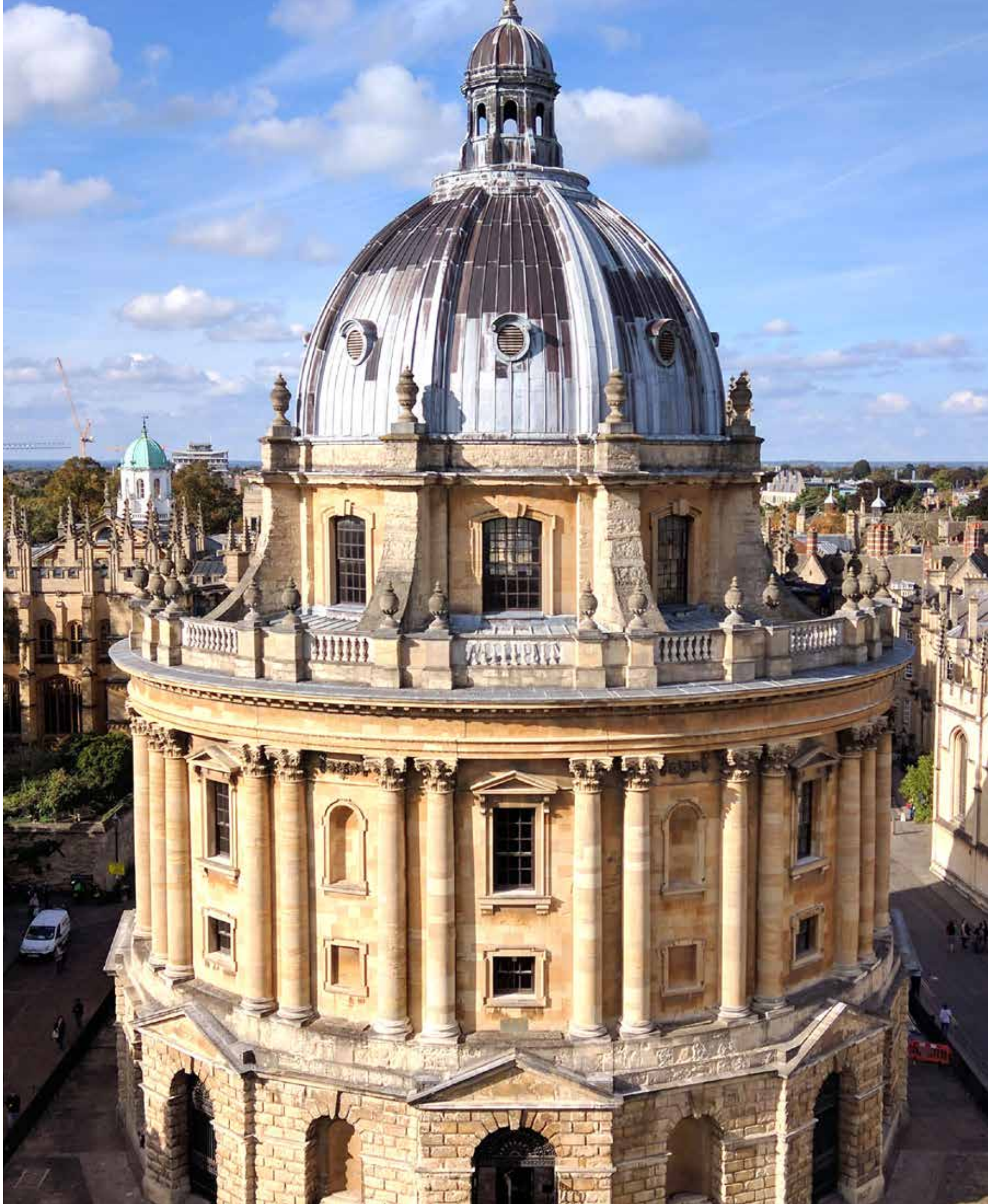
monitor changes in religious communities and advocate for religious liberties.

The new program offers in-depth training on the interrelationship of religion and law to international faculty, graduate students, and government officials in countries facing religious freedom challenges. This goal for training the next generation of religious freedom academics will help countries improve their laws, educate their communities, and gain the levels of religious freedom they desire. Graduates will be called on to do the work of drafting, advising on, and administering government policies and programs pertinent to religious freedom around the world.

The program is not sponsored by any government entity or religious affiliation.

It provides instruction and interactions with world-renowned religion and law writers, academics, and scholars and consists of three parts: (1) 12 weeks of online writing tutorials, (2) three weeks of intensive on-site coursework at the University of Oxford, and (3) a two-day academic conference held during the program at Oxford.

Much like other distinguished programs such as the Fulbright Program or the American Council for Learned Societies, the fellowship program is poised to become an important professional credential for academic scholars in the field of law and religion.





Africa

REGIONAL CONFERENCE

THE SIXTH ACLARS CONFERENCE

Law, Religion, and Human Flourishing

Abuja, Nigeria | 20–22 MAY 2018

Participants of the 2018 African Consortium for Law and Religion Studies (ACLARS) Conference gathered to explore the relationship between law and religion and the advancement of human flourishing. The conference was co-sponsored by ACLARS, ICLARS (the International Consortium for Law and Religion Studies, Milan, Italy), WARCLARS (the West African Regional Center for Law and Religion Studies, University of Lagos Faculty of Law, Nigeria), and the ICLRS.

The concept of human flourishing is especially important in Africa, where community and national development compete

with forces of conflict and scarce resources. Moreover, various legal, religious, and ethical traditions suggest different norms for measuring quality of life and designing the institutional structures that could best facilitate and preserve it. The sixth ACLARS Conference explored how law might help understand these various components. The conference also saw the launch of the book *Religion, Law and Security in Africa*, which includes contributions from the fifth ACLARS Conference in May 2017 in Rabat, Morocco.



South Asia

REGIONAL CONFERENCE

SACRALS CONFERENCE

Religio-Legal Parameters for Social Harmony

New Delhi, India | 1–3 FEBRUARY 2018

Under the direction of its founding president, Professor Tahir Mahmood, the South Asia Consortium for Religion and Law Studies (SACRALS) convened the South Asia regional conference in New Delhi, India. The inaugural session was chaired by Professor Mahmood, and participants were welcomed by SACRALS Board of Trustees chair Dr. Saif Mahmood. They then heard an inaugural address by Professor Upendra Baxi, former vice chancellor at Delhi University and visiting professor at Warrick University, United Kingdom, and stirring words from guest speaker Dr. Syeda Saiyidain Hameed, former

member of the National Commission for Women and the Planning Commission of India. Opening and closing addresses were given by Cole Durham, patron d'honneur of SACRALS. Professor Faizan Mustafa, vice chancellor at NALSAR Law University in Hyderabad, India, gave the valedictory address, and Dr. Moinudding Ahmad, news editor for Indiatimes.com and SACRALS honorary secretary, delivered the vote of thanks to participants. IAC member Firoz King Husein and Donlu Thayer also participated in the conference.





Europe

REGIONAL CONFERENCES

In recognition of the 70th anniversary, in December 2018, of the adoption of the Universal Declaration of Human Rights (UDHR), the ICLRS organized a series of conferences on the theme “Human Dignity for Everyone Everywhere,” which derives its language from the preamble of the UDHR itself. The long-term aim of the Center’s efforts to explore human dignity, extending beyond the conferences, was to identify and provide in-depth explanations for a set of dignity-based principles that can help anchor the protection of dignity for everyone everywhere. Such principles could be found at the level of foundations, objectives, and criteria for evaluating human rights. But those principles could also address building common understanding, finding better ways to implement human rights, and reconciling human rights claims in plural societies.

The two regional conferences in Europe specifically addressed human dignity for everyone everywhere in anticipation of the UDHR’s 70th anniversary.

HUMAN DIGNITY FOR EVERYONE EVERYWHERE

From Tensions and Conflict to Reconciliation

Central European University, Budapest, Hungary

1–2 JUNE 2018

The Central European University conference brought together a small group of experts from a variety of backgrounds to launch the human dignity project. Their presentations and discussions elucidated linkages between the idea of dignity and particular human rights claims and explored in particular whether a more nuanced understanding of dignity can provide a basis for principled reconciliation or at least mutual protection of otherwise conflicting rights claims.



HUMAN DIGNITY FOR EVERYONE EVERYWHERE

Founding Figures, Foundations, and the Uses of Human Dignity

Christ Church, Oxford, United Kingdom | 3–4 AUGUST 2018

The Oxford conference was co-sponsored with the *Oxford Journal of Law and Religion*; the Programme for the Foundations of Law and Constitutional Government, University of Oxford Faculty of Law; and the Religion, Law and International Relations Programme at the Centre for Christianity and Culture, Regent’s Park College, Oxford. Members of the charter class of the Young Scholars Fellowship on Religion and the Rule of Law participated in and assisted at the conference.

The first day’s morning sessions focused on the founding figures of the UDHR and their views on human dignity. The afternoon included presentations on religious and other philosophical views of human dignity. The second day included panel discussions of various uses of human dignity in practical contexts as well as group discussions and reports on draft materials from the planned declaration Human Dignity for Everyone Everywhere.





Eastern Europe

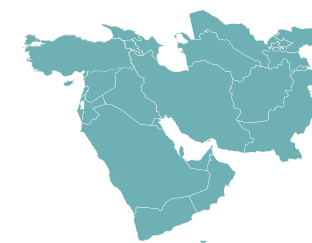
REGIONAL CONFERENCE

STATE RESPONSES TO SECURITY THREATS AND RELIGIOUS DIVERSITY

What Future for Europe in the Beginning of the Third Millennium?

Prague, Czechia | 26-28 NOVEMBER 2018

The Department for the Study of Religions at the University of Pardubice and the ICLRS cosponsored a conference in Eastern Europe. The main objective of the conference was to analyze state responses to security threats and the impact these have on religious diversity in Central and Eastern Europe. Much of the discussion focused on how to protect both state security and religious freedom and looked at how Islamic groups and new religious movements have suffered from overbroad efforts to protect national security. The conference was presented in Czech, Russian, and English. Selected conference papers will be published in the University of Pardubice's *Pantheon: Journal for the Study of Religions*.



Middle East

REGIONAL CONFERENCE

The Amman Message in a Changing World

University of Jordan, Amman, Jordan | 22-23 APRIL 2018

The Center's first Middle East regional conference looked retrospectively at the Amman Message, a vision of peaceful Islam promulgated by King Abdullah II of Jordan a decade ago. The conference was sponsored by the ICLRS, the University of Jordan School of Law, and BYU Religious Education. International and Jordanian speakers reflected on the lessons and continued significance of the Amman Message, including constitutional and judicial perspectives, the implementation of the Amman Message, human rights and minority protection, and responses to violent extremism.

His Royal Highness Prince Hassan bin Talal, the uncle of King Abdullah II, was the royal patron of the conference. The former president of the University of Jordan,

Professor Dr. Azmi Mahafzah, opened the conference. The former prime minister of Jordan, His Excellency Professor Dr. Senator Adnan Badran, chair of the board of the University of Jordan, delivered the keynote address. Religious leaders, educational leaders, and the highest-ranking leaders in the Jordanian government and the Jordanian judiciary attended the opening session, and the conference was covered by television and print media.

A key partner in Jordan was Professor Fayyad Alqudah, dean of the University of Jordan Law School. Special thanks goes to IAC member Helen Leon for her support of the conference.





Latin America

REGIONAL CONFERENCES

LIVING TOGETHER IN DIVERSITY

Strategies from Law and Religion

Pontifical Catholic University, Rio de Janeiro, Brazil | 15 SEPTEMBER 2018

The Fifth Biannual Conference of the International Consortium for Law and Religion Studies (ICLARS)

The 2018 ICLARS conference was built upon awareness of demographic projections indicating that cultural and religious diversity will increase dramatically in the coming decades in many parts of the world. Consequently, participants sought to answer the following questions: What contributions can law and religion studies make to face the challenges posed by the growing religious and cultural diversity? What are the political and legal strategies from law and religion that can enable citizens to live together in respect of their religious and cultural differences?

A highlight of the conference was a special session noting the 70th birthdays of and honoring the life work of former ICLARS presidents Cole Durham and Silvio Ferrari. A luncheon was held to launch the newest book in the Routledge ICLARS Series on Law and Religion: *Religious Freedom and the Law: Emerging Contexts for Freedom for and from Religion*.

The event was sponsored by the ICLRS with the ICLARS Steering Committee and secretariat; ICLARS president Ana María Celis from the Center for Law and Religion at Pontifical Catholic University of Chile in Santiago; and the hosting institution, Pontifical Catholic University Rio de Janeiro. Special Spanish-language sessions were organized by Complutense University of Madrid, with assistance from the University of Milan.



BUILDING CONSENSUS FOR FAIR AND SUSTAINABLE DEVELOPMENT

Religious Contributions for a Dignified Future

Buenos Aires, Argentina | 26–28 SEPTEMBER 2018

G20 Interfaith Forum

The overarching focus for this year's G20 Interfaith Forum was on building consensus. The 2018 program consisted of presentations and panels that drew on leading expertise and highlighted the enormous role that religion plays in society to promote achievement of the United Nation's post-2015 Sustainable Development Goals. The forum addressed such issues as the economy, the environment, women, children, work, humanitarian aid, education, global security, and human rights and the rule of law. Perspectives of indigenous peoples were also brought into the discussions.

The event brought together key players from prior G20 Interfaith Forums and an expanding array of experts and groups interested in helping to build the network of religious voices concerned with G20 outcomes and in providing concrete policy recommendations from the religious sector to G20 Economic Summit participants. The 2018 G20 Interfaith Forum was organized by the G20 Interfaith Forum Association in collaboration with many other organizations.



For more details, visit g20interfaith.org.



Pacific

REGIONAL CONFERENCE

FREEDOM OF RELIGION OR BELIEF

Creating the Constitutional Space for Other Fundamental Freedoms

Sydney and Adelaide, Australia | 14–16 FEBRUARY 2018

The Pacific conference was held at a critical point in Australia’s constitutional history: the Australian prime minister had appointed an expert panel to report in April 2018 on whether and how Australia should change its laws to better allow for freedom of religion or belief. The panel asked conference organizers to hold a roundtable session on the subject with leading academics and other experts who were present at the conference. Brett Scharffs and Neville Rochow were among those asked to make oral submissions to the panel. At a dedicated session on 16 February, all in attendance agreed to produce a substantial academic book and possibly other more generally accessible publications from the papers and proceedings of the conference.

The Center partnered with the University of Adelaide Law and Religion Project, part of the Research Unit for the Study of Society, Ethics & the Law, and with the School of Law at the University of Notre Dame Australia, Sydney, for the conference. Key organizers were Center Senior Fellow Neville Rochow SC and Professor Paul Babie of the University of Adelaide. The first two days of the conference were held at the Sydney campus of the University of Notre Dame Australia, and the last day was held in the moot courtroom of the Adelaide Law School.



PUBLICATIONS

Elizabeth Clark, “The Ascendancy of Equality in Multi-Tier Religious Systems,” *Philosophy of Law and General Theory of Law* (Ukraine) (2018).

Elizabeth Clark, “Headscarf Bans, Equal Treatment, and Minority Integration into the Workplace,” *Notre Dame Law Review Online* 93(101) (2018).

Elizabeth Clark, “Neutrality, Public Space, and Discrimination by Religious Organizations in the United States,” *Quaderni di Diritto e Politica Ecclesiastica* (2018).

Elizabeth Clark, “Religious Freedom and the Functioning of Religious Organizations in the U.S.,” in *Religion in the Context of Globalization: Legal Aspects of the Functioning of Religious Organizations*, Henryk Hoffman et al., eds. (Baden-Baden: Nomos, 2018). Professor Clark also served as an editorial board member for the publication.

Elizabeth Clark, “Symposium: And the Winner Is . . . Pluralism?” *SCOTUSblog*, 6 June 2018, scotusblog.com/2018/06/symposium-and-the-winner-is-pluralism.

W. Cole Durham, Jr., and Brett G. Scharffs, with contributions by Donlu D. Thayer, *Law and Religion: National, International, and Comparative Perspectives* (“the Casebook”), 2nd ed. (Wolters Kluwer Legal & Regulatory, January 2019).

W. Cole Durham, Jr., and Donlu D. Thayer, eds., *Religion, Pluralism, and Reconciling Difference* (Routledge, 2018).

Brett G. Scharffs, “After Theory: An Aristotelian Conception of Legal Judgment,” *Clark Memorandum*, Spring 2018, 23–27.

Brett G. Scharffs. “Audacious Faith: Appreciating the Unique Power and Singular Appeal of LDS Doctrine,” *Brigham Young University Speeches*, 2016–17.

Brett G. Scharffs, “Latter-day Saint Online Missionaries Can Teach Us How to Respond to David Cross and Incivility,” *Deseret News*, 21 August 2018, deseretnews.com/article/900028879/guest-opinion-latter-day-saint-online-missionaries-can-teach-us-how-to-respond-to-david-cross-and-incivility.html.

Brett G. Scharffs. “The (Not So) Exceptional Establishment Clause of the United States Constitution,” *Journal of Law and Religion* 33(2), April 2018, 137–154.

Brett G. Scharffs. “Point-Counterpoint: Piece of Cake?” *Judicature* 102(1), Spring 2018, Duke University School of Law.

Brett G. Scharffs, Asher Maoz, Ashley Isaacson Woolley, eds., *Religious Freedom and the Law: Emerging Contexts for Freedom for and from Religions* (Routledge, 2018).

Brett G. Scharffs, “Towards an Understanding of Accelerants and Decelerants: A Non-Juriscentric Approach to Offensive or Hateful Speech Concerning Religion,” *Blasphemy and Freedom of Expression: Comparative, Theoretical and Historical Reflections After the Charlie Hebdo Massacre*, Jeroen Temperman and Andras Koltay, eds. (Cambridge University Press, 2018).

MEDIA

Gary B. Doxey “Will Kavanaugh’s Catholicism Affect His Confirmation to the Supreme Court?” interview by Julie Rose, *Top of Mind*, BYU Radio, 18 July 2018.

Brett G. Scharffs. “Masterpiece Cakeshop Wins at Supreme Court,” interview by Julie Rose, *Top of Mind*, BYU Radio, 4 June 2018.



JANUARY

30 Third Summit on Religious Freedom
Orlando, Florida, USA

FEBRUARY

1 World Interfaith Harmony Week
Lecture by Shaun Casey, Former U.S.
Special Representative for Religion and
Global Affairs, Former U.S.
Provo, Utah, USA

MARCH

1–5 UN Special Rapporteur on Freedom
of Religion or Belief Report
Geneva, Switzerland

5–8 European Academy of Religion
Annual Conference
Bologna, Italy

6 Conference at the Institute of Human
Rights of the Universidad de San Carlos
San Carlos, Guatemala

7 “Religious Freedom, the Secular State,
and Conscientious Objection” Conference
Guatemala City, Guatemala

7–8 2018 Global Business and Peace
Symposium
Seoul and Pyeongchang, South Korea

16 Annual Meeting of the Law School
Board of Visitors
Provo, Utah, USA

30 “The Power and Vision of Women
of Faith” at the Women’s Leadership
Conference
Provo, Utah, USA

APRIL

2 “Women Making a World of
Difference” at the International Society
Conference
Provo, Utah, USA

6 ODIHR Programme on Freedom of
Religion or Belief Meeting
BYU London Centre, London, UK

7 Stakeholder Work Meeting with
the All-Party Parliamentary Group for
International Freedom of Religion or
Belief
London, UK

10 Lecture at Ukrainian Academy of
Sciences: “Developments in Law and
Religion in the United States”
Kiev, Ukraine

12 “Theory of Change” Conference
Sponsored by the Commonwealth
Initiative for Freedom of Religion and
Belief
Oxford, UK

12–13 “Religious Freedom During the
Russian-Ukrainian Conflict”
Conference at the Ukrainian Academy of
Sciences
Kharkiv, Ukraine

24–28 “Foro de interés ciudadano”
Sponsored by the ICLRS, Latin American
Consortium, and Catholic University of
Bolivia



APRIL–MAY

Guest Teaching at Central European
University
Budapest, Hungary

MAY

1 Elder D. Todd Christofferson
Addresses All-Party Parliamentary Group
London, UK

3–4 Grassroots Mobilize Conference:
“Religion at the European Court of Human
Rights”
Athens, Greece

4 *The Kokkinakis Papers* Book Launch at
the Between State and Citizen Conference
Athens, Greece

4 “Religious Freedom: A Cherished
Heritage to Defend” at BYU Women’s
Conference
Provo, UT, USA

21–23 Atlantic Council of Montenegro’s
Eighth “To Be Secure” Forum
Budva, Montenegro

23–25 Oxford McDonald Conference
Oxford, UK

28–30 Conference on Religious
Violence and Extremism
Ramat-Gan, Israel

JUNE

4–6 Organization of American States
General Assembly
Washington, DC, USA

24–26 Advanced Course on Religion
and Human Rights
Yogyakarta, Indonesia

28–29 Launch of Center for Law and
Religion, University of Social Sciences and
Humanities, Vietnam National University
Hanoi, Vietnam

29 AMAR Foundation Reception and
Dinner, Hosted by Baroness Nicholson of
Winterbourne
House of Lords, London, UK

JULY

1–15 Visiting Professor for Law and
Religion Course
Beijing, China

12 All Party Parliamentary Group on
International Freedom of Religion or
Belief Consultation Meeting
London, UK

16–22 10th Annual Certificate Training
Program on Religion and Rule of Law
Beijing, China

17 United Kingdom Parliamentary
Seminary on Status of Religious Freedom
in China
London, UK

24–26 State Department Ministerial
Washington, DC, USA

AUGUST

23–24 UN Department of Public
Information / Nongovernmental
Organizations Conference
New York, New York, USA

27–31 Symposium on Strengthening
Society Through Strong Families
Asunción, Paraguay

SEPTEMBER

9 Interfaith Devotional
Rio de Janeiro, Brazil

10–12 18th Annual Colloquium: Latin
American Consortium for Religious
Liberty
Rio de Janeiro, Brazil

15 “Emerging Challenges for Religious
Freedom Globally” SBA Event
Recife, Brazil

16 Religious Freedom Devotional with
The Church of Jesus Christ of Latter-day
Saints
Recife, Brazil

17–18 Mackenzie University Conference
São Paulo, Brazil

17–22 Certificate Training Program on
Religion and the Rule of Law
Can Tho, Vietnam

19 “Religion and the Global Refugee
Crisis” Conference
Curitiba, Brazil

26–28 G20 Interfaith Forum
Buenos Aires, Argentina

OCTOBER

7–9 25th Annual International Law and
Religion Symposium
Provo, Utah, USA

11–12 25th Anniversary Annual
Symposium Extension
Newseum, Washington, DC, USA

25 Interfaith Conference on Religious
Freedom
Dallas, Texas, USA

25 Lecture at McGill University
Montreal, Canada

NOVEMBER

11 Amar Conference for the Yazidi
People
Baghdad, Iraq

29 International Religious Liberty
Association’s 19th Meeting of Experts
Cordoba, Spain

DECEMBER

12–14 National University of Singapore/
BYU Conference
Singapore

STUDENTS

ICLRS Student Research Fellows



Each year the Center invites several outstanding BYU Law students to become Student Research Fellows. These fellows spend the summer between their first and second years in externships at Area Legal Counsel Offices of The Church of Jesus Christ of Latter-day Saints in many parts of the world and at the Church’s Office of General Counsel in Salt Lake City, Utah. In addition, they participate in Center research, writing, and publishing projects.

“This externship has exceeded all my expectations for learning, challenge, and skills development. I have received great mentoring both with respect to the practice of law and with respect to my personal continued preparation for a career in the law. After this, I am totally convinced I chose the right career. I love the law!”

—Erin Cranor (Salt Lake City, Utah, USA)

2018 STUDENT RESEARCH FELLOWS

- | | |
|--|---|
| Austin Atkinson
<i>Moscow, Russia</i> | Diana Flores
<i>Hong Kong, China</i> |
| Andrew Birkinsha
<i>Johannesburg, South Africa</i> | Abdullah Hassan
<i>Frankfurt, Germany</i> |
| Bekah Chamberlin
<i>Auckland, New Zealand</i> | Madison Moss
<i>Accra, Ghana</i> |
| Miranda Cherkas
<i>Hong Kong, China</i> | Chase Olsen
<i>Salt Lake City, Utah, USA</i> |
| MaKade Claypool
<i>Moscow, Russia</i> | Gabriell Sabalones
<i>Santo Domingo, Dominican Republic</i> |
| Erin Cranor
<i>Salt Lake City, Utah, USA</i> | Rachel Mabey Whipple
<i>Brussels, Belgium</i> |
| Michael Duval
<i>Frankfurt, Germany</i> | |

ICLRS Student Management Board



BYU Law students are chosen to be members of the Student Management Board based on their interest in law and religion and their skills in writing, research, editing, and languages. Throughout the school year, board members participate in writing and editing projects, research, conferences, and other assignments with the Center.

“My time on the Student Management Board has been one of the highlights of my time at BYU Law. I loved being a part of the Center and seeing the impact of their work. While on the board, I have had the opportunity to travel to Argentina and Italy. Everywhere I go, the Center is well known, respected, and admired. I count being associated with the Center as a great privilege, and I hope to continue my relationship with the Center in the future.”

—Justin Miller

2017–2018 STUDENT MANAGEMENT BOARD MEMBERS

- | | |
|--------------------------------|---------------------------------|
| <i>Third-Year Law Students</i> | <i>Second-Year Law Students</i> |
| Reed Adlish | Shaun Belliston |
| Alexander Alton | Jarom Blackhurst |
| Jessica Farnsworth | Adam Bouka |
| Rebecca Horne | Melissa Hartman |
| Ryan Hughes | Kyle Harvey |
| Minji Kim | Justin Miller |
| Thomas Palmer | Malea Moody |
| Joshua Prince | Joe Moxon |
| Benjamin Thornell | Sara Plater |
| | Shelise Rupp |
| | Taylor Shaw |

Law and Religion Symposium Student Executive Committee

Every year, a talented group of BYU Law students devote countless volunteer hours to the success of the International Law and Religion Symposium. Under the direction of Professor Elizabeth Clark, committee members begin preparing weeks in advance. From the arrival of the first delegate a few days before the symposium until the last delegate departs, these students are available, cheerful, and hardworking. Past symposium delegates have commented on the dedication and commitment of the Student Executive Committee, and we at the Center are grateful for their exemplary work.

STUDENT EXECUTIVE COMMITTEE FOR THE 25TH ANNUAL INTERNATIONAL LAW AND RELIGION SYMPOSIUM



Recruitment
Rhonda Peck, *co-chair*
Sara Plater, *co-chair*
Bekah Chamberlin
Taylor Shaw

The team recruits, organizes, and supervises all student volunteers from the Law School and the BYU student body and coordinates campus-wide events for symposium delegates.

Interpretation and Documents
Athelia Graham, *co-chair*
Emily Parkinson, *co-chair*
Scott Balmsmeier
Andrew Birkinsha
Kevin Moscon

The team gathers delegate presentations, coordinates with translators, compiles moderator packets, prepares documents for publication, and takes care of various other important details.

Transportation
Stephanie Lenhart, *co-chair*
Scott Mosley, *co-chair*
George Simons, *co-chair*
Hayley Brooks Cousin
Madison Moss

The team’s responsibilities include ensuring the safe travel of each delegate to and from the airport and each venue. They coordinate the volunteer drivers but often spend hours themselves chauffeuring delegates.

Master Schedule
Shelise Rupp, *chair*
Erin Cranor
McKenna Rammell

The team coordinates and oversees the master schedule of all symposium events, including delegates’ schedules. This involves knowing the comings and goings of all subcommittees and adjusting on the fly.

Publicity
Joe Moxon

Concierge
Justin Miller, *co-chair*
Malea Moody, *co-chair*
Amy Lynn Andrus
Austin Atkinson
Gabriell Sabalones

The team oversees the concierge desks during the symposium and coordinates other hosting and logistical details for delegates and attendees.

Moot Court Competition

Bologna, Italy | 6-7 MARCH 2018

Eight BYU Law students competed in an international moot court competition in Bologna, Italy, on 6-7 March 2018. The competition was organized by the European Academy of Religion in collaboration with the International Consortium for Law and Religion Studies. Teams from the United States and Europe argued a case before either the European Court of Human Rights or the Supreme Court of the United States composed of preeminent scholars and actual judges from both jurisdictions. The BYU Law students were divided into two teams and argued before both courts.

Representing BYU Law
Joe Moxon, Joshua Prince, Shelise Rupp,
Jessica Farnsworth, Justin Miller,
Jacob Crump, Sara Plater, Malea Moody

Meritorious Service Awards for BYU Law Students

The ICLRS presented 12 third-year law students with Meritorious Service Awards at the annual Barrister’s Ball and Awards Banquet. Students were selected based on their dedicated service to the Center and the cause of religious freedom. Recognized students have served as Student Research Fellows, on the Center’s Student Management Board, or on the Symposium Student Executive Committee.

2018 MERITORIOUS SERVICE AWARDEES



Joshua Prince, Reed Adlish, Thomas Palmer, Nathan Kinghorn, Alexander Alton, Elizabeth McLaughlin, David Headley, Jacob Crump, Sarah Clifford, Ryan Hughes; not pictured: Kaleb Brimhall and Jessica Farnsworth

ICLRS INTERNATIONAL ADVISORY COUNCIL

The Center wishes to express its thanks to the members of the International Advisory Council for their continued support. Their gifts of time, talent, resources, and dedication enable the Center to move ahead with its mission to secure the blessings of freedom of religion or belief for all people.

INTERNATIONAL ADVISORY COUNCIL EXECUTIVE COMMITTEE



In April 2018, S. David Colton assumed the position of chair. Long-time chair David Christensen (left) continues to serve on the IAC Executive Committee.



IAC EXECUTIVE COMMITTEE Milt and Heidi Shipp, David and Mary Christensen, David Colton, *Chair*, and Julie Colton, Bill Benac, Linda and David Nearon; not pictured: Lynn Anderson, Mark Cressler, Blair Garff, Duane Madsen, Erlyn Gould Madsen, Bryce Wade, Athelia Woolley, Ken Woolley

IAC Members

Allen & Denise Alexander	William & Patricia Child	Larry Miner Gibson	Duane & Erlyn Madsen	Duane & Marci Shaw
Wilford & Kathleen Andersen	David & Mary Christensen	David & Doris Gillette	Stan & Susan Martineau	Milt & Heidi Shipp
Lynn Anderson	Jordan & Julie Clements	Scott & Cheri Gubler	Carlos & Vania Martins	Greg & Sharon Slater
Scott & Jesselie Anderson	David & Julie Colton	Wayne & Connie Hancock	Derek & Shelaine Maxfield	David & Laurea Stirling
Brent & Cheri Andrus	J. Phil & Barbara Colton	Curtis & Irene Hill	David & Lora McAllister	Wayne & Patrice Tew
Bill & Ann Atkin	Sterling & Eleanor Colton	Richard & Nan Hunter	Reid & Melanie Moon	Noel & Corrine Vallejo
Brent & Bonnie Beesley	Greg & Julie Cook	King & Diane Husein	Rulon & Jaquelin Munns	Bryce & Peggy Wade
Christi Belliston	Jim & Sandy Cook	Blair & Katrina Jackson	David & Linda Nearon	Steven & Marcia Wade
Bill & Barbara Benac	Lew & Barbara Cramer	Eric & Kaye Jackson	David Jr. & Tiffany Nearon	Blake & Leslie Walker
Brian & Rachel Bertha	Mark & Janette Cressler	Heber Jacobsen & Christine Lake	Jeff & Janet Nelson	Lance & Patricia Wickman
John & Diane Blatter	Gary & Ann Crocker	Ray Johnson	Robert & Joy Orton	Mark & Laura Willes
Jim & Sharman Blood	Jennifer Darger	Jim & Allyson Larkins	David & Kathryn Paxman	Kim Wilson & Gail Miller
Brad & Ann Botteron	Ralph & Mary Dewsnup	Justin & Tahna Lee	Catherine Pedersen	Larry & Linda Wilson
Bob & Lonnie Bradley	Greg & Monica Drennan	Helen Leon	Wayne & Robyn Petty	Mark & Carol Wolfert
Merrill & Nancy Bryan	Cole & Louise Durham	David & Nancy LeSueur	David & Mary Ann Pollei	Ken & Athelia Woolley
Doug & Ann Bush	Paul & Maren Durham	David & Bianca Lisonbee	Margaret McConkie Pope	Tim & Teresa Wright
Stacey Campbell	Richard & Christena Durham	Kent & Karen Lundquist	Bruce & Sara Robinson	
Craig & Deborah Cardon	Bryson & Jan Garbett	Larry & Susan Lunt	Jeff & Michelle Robinson	
Sheldon & Joan Child	Blair & Sue Garff		Gene & Martha Schaerr	

IAC ENRICHMENT EXTENSION TOUR: DANUBE RIVER



A group of IAC members, guests, and Center personnel participated in an enrichment extension tour along the Danube River from 5 to 18 May 2018. Extension tours are usually coordinated around a regional conference and give IAC members an opportunity to witness the work of the Center and learn more about religious freedom efforts in other parts of the world. The tour included stops in the cities of Prague and Český Krumlov, Czech Republic; Passau, Germany; Linz, Krems, Göttweig, and Vienna, Austria; Bratislava, Slovakia; and Budapest and Szentendre,

Hungary. Center leaders shared stories about religious freedom challenges and changes in Central Europe, and other presenters shared their experiences—Radovan and Marie Čaněk in Prague; Johann Wondra, emeritus Area Authority Seventy of The Church of Jesus Christ of Latter-day Saints, in Vienna; and Andras Sajo, former judge and vice president of the European Court of Human Rights, and Renata Uitz, director of the Comparative Constitutional Law program at Central European University, in Budapest.

IAC SPRING MEETING



The 2018 International Advisory Council Spring Meeting took place on Thursday, March 29, and Friday, March 30, at the Grand America Hotel in Salt Lake City. The theme was “Religious Freedom for All: Special Focus on Eastern Europe.” This annual meeting is an opportunity for IAC members to review the progress made in the past year and to receive briefings about upcoming activities.



Angus H. Belliston



Robert Pedersen

IN REMEMBRANCE

The Center mourns the passing of Angus H. Belliston and Robert Pedersen in 2018. We are grateful for their long-time friendship and support of the Center and its mission.

ACADEMIC ADVISORY BOARD



Professor Sophie van Bijsterveld
*Universiteit Radboud, Netherlands;
Member, Dutch Upper House of
Parliament*



Reverend Doctor Kim-Kwong Chan
*Executive Secretary, Hong Kong
Christian Council, Hong Kong, China*



Professor Carolyn Evans
*Dean of the Law School, University
of Melbourne, Melbourne, Victoria,
Australia*



Professor Silvio Ferrari
*Dipartimento di Scienze Giuridiche
“Cesare Beccaria,” Università degli Studi
di Milano, Milan, Italy*



Doctor Ján Figel
*International Expert on Freedom of
Religion or Belief, Bratislava, Slovakia*



Professor Mohammad Hashim Kamali
*International Institute of Advanced
Islamic Studies, Kuala Lumpur, Malaysia*



Professor Tore Lindholm
*Professor Emeritus of Philosophy,
Norwegian Centre for Human Rights,
University of Oslo Faculty of Law, Oslo,
Norway*



Professor Tahir Mahmood
*Founder Chairman, Amity University
Institute of Advanced Legal Studies,
New Delhi, India*



Professor Javier Martínez-Torrón
Universidad Complutense, Madrid, Spain



Professor Juan G. Navarro Floria
*Pontificia Universidad Católica,
Buenos Aires, Argentina*



Doctor Liu Peng
*Pu Shi Institute for Social Science,
Beijing, China*



Professor Gerhard Robbers
*Professor Emeritus, Universität Trier,
Trier, Germany*



Professor Rik Torfs
*Rector Katholieke Universiteit Leuven,
Leuven, Belgium*



Professor Juan Carlos A. Valderrama
Universidad Católica, Lima, Peru

SENIOR FELLOWS



Scott Isaacson
Regional Advisor for Latin America



David Kirkham
Regional Advisor for Europe



Gregory C. Clark



Michael L. Jensen



Denise Posse-Blanco Lindberg



Neil A. Lindberg



Adesina J. Olukanni



Erlend "Pete" Peterson



Ruth Lybbert Renlund



Neville Rochow SC



Hannah Clayson Smith



Patrick J. Thurston

VISITING FELLOWS



Cekli Setya Pratiwi
(Indonesia)
Head of the Legal Office and Senior Law Lecturer, University of Muhammadiyah Malang



Qian Qin (China)
Associate Professor of International Politics, Fudan University of China; Researcher, Study Center for Religion and International Relations; Vice Dean, Institute for Policy on Integrative Medicine



Dmytro Vovk (Ukraine)
Associate Professor, Yaroslav the Wise National Law University

CENTER STAFF



Brett G. Scharffs
Director



W. Cole Durham, Jr.
Founding Director



Elizabeth A. Clark
Associate Director



Gary B. Doxey
Associate Director



Jane Wise
Associate Director



Donlu Thayer
Publications Director



Deborah Wright
Center Coordinator and Executive Assistant



Sharman Blood
Conference Liaison



Sherie Rogde
Conference Liaison



Blythe Shupe
Communications Specialist



Sandy Stephenson
International Advisory Council Liaison





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