



# ANNUAL REPORT 2021

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International Center for  
Law and Religion Studies



Dear Friends and Colleagues,

There have been two watchwords in our activities this year: *healing* and *collaboration*. As the coronavirus pandemic has reshuffled our plans for a second year, the themes of returning to health and vitality have been important both literally and as a metaphor for the task of trying to be a force for healing divisions that pose significant challenges to our work of promoting freedom of religion for all people in all places. And while collaboration has always been one of the central themes of our work, the degree of effort, creativity, and purposefulness that is needed to build upon and begin new partnerships and share work has been significant.

So it is fitting that the G20 Interfaith Forum theme in Bologna was “A Time to Heal” and the 28th Annual International Law and Religion Symposium theme was “Finding Collaborative Solutions to Promote Freedom of Religion or Belief.” While the Italy event was held in person, our symposium was, for the second year, held entirely online. But we found ways of doing our best with the hand we have been dealt. In Italy we sat down with forum participants Elder Ronald A. Rasband of the Quorum of the Twelve Apostles, Sister Sharon Eubank of the general Relief Society presidency and Latter-day Saint Charities, and Elder Jack N. Gerard of the Seventy and the Church’s director of communications and recorded a conversation that became the Sunday evening opening keynote session of the symposium. As you can imagine, getting that group together on the last day of general conference was beyond the world of imagination, so we were grateful to find ways to do wonderful things that we would not otherwise have been able to do.

Please note Elizabeth Clark’s account of Church international counsel Bill Atkin’s presentation to our International Advisory Council. Bill spoke on what he learned from his first experience working with our founding director, W. Cole Durham, Jr., on troubling legislation that was pending before the Russian parliament in the 1990s. Cole provided a legal analysis of the pending law that the chair of the parliamentary committee later praised in a meeting with Church leaders. While the draft law had received a large measure of criticism and condemnation from outside religious and human rights groups, the Russian parliamentary leader singled out Cole’s response as being uniquely constructive. In analyzing Cole’s memorandum, Bill identified several features that have become hallmarks of the Center’s unique approach or style of engagement: it was respectful, informational, rooted in meaningful legal analysis, instructional, and positive and non-condemnatory. Hearing such a skilled and experienced lawyer as Bill Atkin identify these “operating principles” was a confirmation that we remain committed to the basic ideals that Cole instinctively applied even in the years before the Center was officially launched.

As we move into our third decade of work promoting human dignity and freedom of thought, conscience, religion, and belief for all people, we renew our dedication to these founding values.

Gratefully, as always,

Brett G. Scharffs, Director

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# OUR MISSION

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

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



# The Path to Healing

COLLABORATION PROMOTING RELIGIOUS FREEDOM, HUMAN DIGNITY, AND PEACE

By Elizabeth Clark, ICLRS Associate Director

After two difficult years of pandemic, quarantines, isolation, political tensions and upheavals, and natural disasters in much of the world, finding healing and peace seems to be the order of the day. An international survey discovered that loneliness, which affects health outcomes more than smoking or obesity, has increased threefold during the COVID-19 pandemic.<sup>1</sup> This sense of isolation and disconnection is particularly marked in those with the fewest options in living arrangements and with challenges to financial and mental health.<sup>2</sup>

Religion plays a key role in addressing these challenges. A 2021 survey from the Survey Center on American Life, a project of the American Enterprise Institute, indicated that “Americans who report higher levels of religious participation feel more attached to their communities and the people in them.”<sup>3</sup> Other research suggests that religious ties strengthen families, bring communities together, encourage intergenerational transfer of norms, and break down the atomization of society. The binding forces of common belief and action build social capital and trust. Flourishing faith-based institutions can support joint humanitarian and social endeavors, particularly in education and healthcare, improving the well-being of society’s most vulnerable people.

The other-mindedness of religions encourages volunteerism and philanthropy, fostering a strong civil society. Free religious institutions can also promote political stability through uniting diverse communities, making peace, and reducing social hostilities. Religious institutions often have the social capital needed to negotiate an end to violent conflicts and to promote

reconciliation and justice during transitional regimes. In addition, religions provide the sense of community, civic engagement, and civic virtue that a neutral liberal political system needs to prosper but cannot foster alone.

At the Center, we seek to unleash the force for good that religion can play in society by promoting religious freedom for everyone everywhere. We affirm the strength that faith brings to individual lives, families, and communities. We all need the healing power that religious institutions and beliefs can contribute. We also recognize that to have this power, faith needs to be freely chosen, and people of all faiths and of no faith must be treated with respect for their human dignity.

But no one organization or group alone can ensure the rights of religious freedom and dignity to all. “Human dignity is as essential to our lives as air and water. Nature gives us air and water. Human dignity arises only from our kind cooperation,” explained Ryosho Shoji, deputy secretary-general of the World Fellowship of Buddhists.<sup>4</sup> For us at the International Center for Law and Religion Studies, cooperation is part of our DNA. Founding director W. Cole Durham, Jr. is legendary for his willingness to partner with and learn from academics and from government, religious, and civic leaders from a wide variety of backgrounds. He has often been described to me as a “moral force” who leads by example and with love and respect to all.

Earlier this year, Bill Atkin, a friend of the Center, described one of Durham’s early prototypical law-reform projects that took place before the Center was founded. Durham had contributed an analysis on a very controversial draft of a religion law

to the chair of the relevant parliamentary committee in that country. Shortly thereafter, the chair commented in a personal discussion that other groups’ letters had been “vitriolic,” “protesting,” and “complaining that the legislation was not very good.” He described Durham’s analysis as “the most valuable information we received concerning the draft law.” Durham had simply reviewed each provision of the draft law, commented on whether the provision violated any treaties to which the country was a signatory, and emphasized his gratitude for the opportunity for dialogue with the chair.

Since then, the Center has had opportunities to engage in law reform projects in over 50 countries. What Durham did has become the *modus operandi* of the Center, not just in law reform but in all its educational work, trainings, and joint conferences and initiatives. Atkin summarized Durham’s approach in five short points: (1) it was respectful, (2) it was informational, (3) it constituted a meaningful legal analysis, (4) it was instructional, and (5) it was positive and noncondemnatory.

If I were to add one point, it would be that it was collaborative. The most significant work of the Center has been done with friends and colleagues and people of goodwill around the world from an enormous variety of legal and religious traditions. The Center has been a convenor and a partner, bringing people together and working with groups with common interests but divergent identities. In the us and abroad, the Center seeks to help groups and individuals find common ground on questions of religious freedom. This process was well described by Viva Bartkus, a Notre Dame associate professor of management,



at our 2020 annual symposium. She said, “Common ground does not exist until we imagine it, and then we need to work ridiculously hard to create it.”<sup>5</sup>

Authentic friendship and honest—but positive and noncondemnatory—work go hand in hand in our efforts to find common ground and promote religious freedom for all. Rev. Dr. Andrew Teal of Oxford University explained this powerful paradox at a 2021 Center gathering: “Friendship enables you to be true. Kindness enables you to be true. We think of friends who look us in the eye and tell us when we are being a fool, who try to bring us back to the path of goodness and righteousness. In our society, we see this tragic collapse where people weaponize truth. . . . It strikes me

that if we can weaponize truth, if we make it something to attack somebody else, we are betraying our Lord, who never gave up on truth and never gave up on us.”<sup>6</sup>

Joseph Smith, the founding prophet of The Church of Jesus Christ of Latter-day Saints, explained that this sort of love and friendship is an essential part of our work in the restored Church: “Friendship is one of the grand fundamental principles of ‘Mormonism’; [it is designed] to revolutionize . . . the world, and cause wars and contentions to cease and men to become friends and brothers.”<sup>7</sup>

The Center is part of a university sponsored by The Church of Jesus Christ of Latter-day Saints; friendship and collaboration are indeed part of our DNA. This year, as

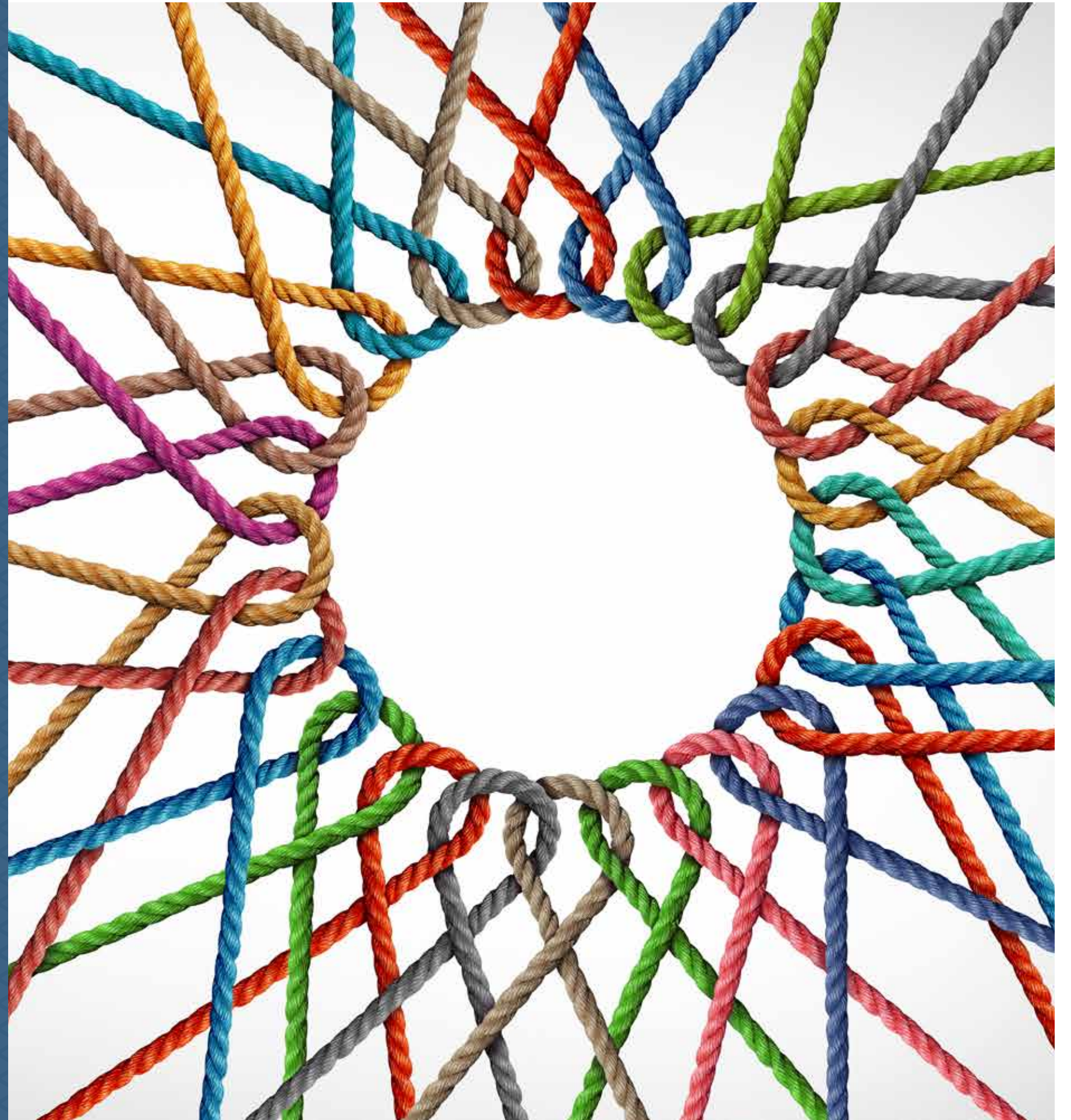
this annual report suggests, we’ve highlighted themes of collaboration and healing in our major conferences and events. The restrictions of the COVID-19 pandemic have forced us to use new and more creative ways to partner with others, from online conferences that reach broader audiences than we have ever had before to regular opportunities for dialogue on law reform across time zones. But our core approach has been the same since the founding of the Center over 20 years ago: promoting religious freedom for everyone everywhere through rigorous scholarship and friendly collaboration. We’re looking forward to the next 20 years!

## NOTES

1. See Christie Allen, “Financial Insecurity, Mental Health Conditions Predict Severe Loneliness During Pandemic,” *Y News*, November 8, 2021, [news.byu.edu/intellect/financial-insecurity-mental-health-conditions-predict-severe-loneliness-during-pandemic](https://news.byu.edu/intellect/financial-insecurity-mental-health-conditions-predict-severe-loneliness-during-pandemic).
2. See Allen, “Financial Insecurity.”
3. Daniel A. Cox, Ryan Streeter, Samuel J. Abrams, Beatrice Lee, Dana Popky, “Public Places and Commercial Spaces: How Neighborhood Amenities Foster Trust and Connection in American Communities,” Survey Center on American Life, American Enterprise Institute, October 20, 2021, [americansurveycenter.org/research/public-places-and-commercial-spaces-how-neighborhood-amenities-foster-trust-and-connection-in-american-communities](https://americansurveycenter.org/research/public-places-and-commercial-spaces-how-neighborhood-amenities-foster-trust-and-connection-in-american-communities).
4. Ryosho Shoji, in Brett G. Scharffs, Ján Figel, and Jane Wise, *Points of Light: The Punta del Este Declaration on Human Dignity for Everyone Everywhere* (Provo: International Center for Law and Religion Studies, 2021), 94.
5. Viva Bartkus, “Religious Organizations and the Common Good,” plenary session, 27th Annual International Law and Religion Symposium, International Center for Law and Religion Studies, October 8, 2020, [players.brightcove.net/605542268001/default\\_default/index.html?videoId=6198084689001](https://players.brightcove.net/605542268001/default_default/index.html?videoId=6198084689001).
6. Andrew Teal, quoted in Trent Toone, “What Elder Holland and the Rev. Teal Have Learned About the Meaning of Friendship,” *Deseret News*, November 12, 2021, [deseret.com/faith/2021/11/12/22775311/what-elder-holland-rev-andrew-teal-latter-day-saints-mormon-theology-friendship](https://deseret.com/faith/2021/11/12/22775311/what-elder-holland-rev-andrew-teal-latter-day-saints-mormon-theology-friendship).
7. Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1938), 316; *History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret Book, 1964), 5:517.



# SYMPOSIUM





# 28th Annual International Law and Religion Symposium

A TIME TO HEAL: PEACE AMONG CULTURES; UNDERSTANDING BETWEEN RELIGIONS

3–5 OCTOBER 2021

The 28th Annual International Law and Religion Symposium was centered on “A Time to Heal: Peace Among Cultures; Understanding Between Religions.” The symposium was held virtually for a second time because of the ongoing COVID-19 pandemic.

Speaking of the theme, symposium chair and Center associate director Elizabeth Clark said, “Successfully ensuring the right of everyone everywhere to freedom of religion or belief requires a vast array of individuals and organizations working together. The symposium explores these kinds of collaborations: How can they be most effective? What are the challenges and opportunities in various partnerships with religious organizations, national governments, NGOs, and multinational organizations?”

Leaders of The Church of Jesus Christ of Latter-day Saints began the 28th Annual International Law and Religion Symposium on Sunday, 3 October 2021, with a discussion about healing and equal privileges of belief among all people. This panel was prerecorded at the G20 Interfaith Forum in Bologna, Italy, held in September. Panelists included Elder Ronald A. Rasband of the Quorum of the Twelve Apostles; Sister Sharon Eubank, first counselor in the general Relief Society presidency and president of Latter-day Saint

Charities; and Elder Jack N. Gerard, a General Authority Seventy of the Church of Jesus Christ. ICLRS director Brett G. Scharffs moderated the discussion.

Elder Rasband began the discussion by sharing what he called the “essence” of the Church’s approach to religious liberty—the eleventh article of faith. To paraphrase the article, Elder Rasband said, “We claim the privilege of worshiping God according to our own dictates, and we allow all men that same privilege.” He also said, “We want to be given the opportunity to say and do and feel and speak that which we believe as a church, . . . but we are just as anxious to have everyone else have the same privilege.”

Sister Eubank then described what the pandemic has taught her about protecting the rights of all people. “If everyone isn’t protected, then nobody is protected,” she said. “That’s true in the pandemic, but it’s also true in the issues . . . about literacy, about health, about infant mortality, about all those difficult issues that are just chronic.”

The speakers continued discussing the theme of collaboration and relationship building. Elder Gerard offered this summative thought: “We build the relationship, we knock down the barriers, we improve understanding, then we come to know each other

for who we truly are, what we feel in our hearts, not as different races, not as different demographics, but truly all as children of a Heavenly Father.”

On Monday, 4 October 2021, Center associate director Amy Andrus hosted a keynote roundtable, “Challenges and Keys to Successful Collaborations in Promoting Freedom of Religion or Belief.” Roundtable members included Ambassador Jos Douma, special envoy for religion and belief for the Netherlands Ministry of Foreign Affairs; Dr. Mohamed Elsanousi, executive director of the Network for Religious and Traditional Peacemakers; Melissa Rogers, executive director of the White House Office of Faith-Based and Neighborhood Partnerships and senior director for faith and public policy within the Domestic Policy Council; and Knox Thames, senior visiting expert at the US Institute of Peace. The panelists discussed the challenges existing in their lines of work. They particularly highlighted the role of government and faith communities. Thames proposed that government and faith communities can work together for the common good. Rogers expounded on that idea, arguing that such collaboration is imperative: “The government has to work with faith communities to combat [social issues such as] COVID. Government can create a climate in which faith communities can thrive.”

There were two breakout sessions on Monday. The first was devoted to African perspectives on collaboration between religion and government. Center associate director David H. Moore led Professor Kofi Quashigah, Professor Akin Ibidapo-Obe, and Dr. Lee Scharnick-Udemans in the panel discussion. The panelists described their spheres of interest and pointed out how little overlap there is among politics, academics, churches, and countries and that much more collaboration is desired. Dr. Scharnick-Udemans challenged Africans to “expand ourselves . . . to [a] transdisciplinary nature, . . . allowing us to appreciate the diverse body of fields to find common ground and work together to find solutions to common problems.”

The second breakout session was on religious freedom in Asia with W. Cole Durham, Jr., founding director of the ICLRS; Timothy Shah, a distinguished research scholar in the politics department at the University of Dallas; Nadine Maenza, chair of the US Commission on International Religious Freedom; Eugene Yapp, senior fellow with the Religious Freedom Institute of South and Southeast Asia and director of the RNFL Partnership and Organization for the Promotion of Religious Freedom and Inter-religious Harmony in Malaysia; and Dicky Sofjan, doctoral faculty in the Indonesian Consortium for Religious Studies, based at the Graduate School of the Universitas Gadjah Mada in Yogyakarta, Indonesia.

Tuesday, 5 October 2021, began with the keynote discussion “Working Together to Promote Freedom of Religion or Belief (FORB) in a Divisive World.” Panelist Susan Kerr, senior advisor on freedom of religion or belief at the Office for Democratic Institutions and Human Rights (ODIHR) at the Organization for Security and Cooperation in Europe (OSCE) addressed questions presented by Francesco Di Lillo, director of the European Union and International Affairs Office of The Church of Jesus Christ of Latter-day Saints headquartered in Brussels, Belgium. In clarifying what FORB means, Kerr stated: “Many people who are not working on FORB think that it is all about going to church or being able to say that you belong to a certain faith community. It’s actually about protecting people and their individual rights to worship or not to worship.”

The discussion was followed by a breakout session on collaboratively promoting religious freedom in Latin America and the Caribbean led by Gary B. Doxey, associate director of the Center; José Antonio Calvi, legal adviser to the Peruvian Episcopal Conference and current president of the Latin American Consortium for Religious Freedom; Astrid Ríos, vice president and executive director of Asociación La Familia Importa (AFI); and Elena López Ruf, professor of law at the Pontifical Catholic University of Argentina and the Austral University.

# Roundtable Highlights

## 28TH ANNUAL INTERNATIONAL LAW AND RELIGION SYMPOSIUM

At BYU Law School's 28th Annual International Law and Religion Symposium, the keynote roundtable, "Challenges and Keys to Successful Collaborations in Promoting Freedom of Religion or Belief," was a study in working together to heal rifts and preserve human dignity. All participants have extensive experience in working with governments, civil-society actors, and faith communities to bridge divides and to find solutions to benefit society as a whole. Here are some highlights from the conversation.

### Melissa Rogers

Executive Director of the White House Office of Faith-Based and Neighborhood Partnerships;  
Senior Director for Faith and Public Policy  
Within the Domestic Policy Council

Sometimes people will try to say that we can't really work collaboratively unless we all agree on A, B, C, D, and E, . . . but what's more successful is to . . . only insist that we agree on A and then form a single issue of collaboration around that. . . . When we have one thing that we're focused on, then we can park our disagreements on the other things, but we can also have a very broad coalition that can have a high impact. . . . We're getting to know people that we may not be sitting down with every day. . . . We can establish relationships of good faith, which can help us to turn down the temperature on our differences and find common ground on some of the issues that are the most difficult for us to tackle.

### Ambassador Jos Douma

Special Envoy for Religion and Belief,  
Netherlands Ministry of Foreign Affairs

Part of my task is to inform my own ministry on what it entails to be religious. We live in a secular society. We have secular government. Most of my colleagues have no belief or religion; they simply live or are not conscious that they have a belief. So I sometimes have to explain what it means.

My director general for international cooperation asked me, "Give me examples of what religion could mean for fighting COVID." I asked people in the Netherlands, and they referred to Ebola issues . . . in Africa. It was religious communities who acted responsibly, and those religious communities were inspired and helped by Dutch communities. . . . We need to act together as human beings, whatever our beliefs are. . . . We should forget about our differences and act together, driven by our own convictions and beliefs.

### Knox Thames

Senior Visiting Expert, US Institute of Peace

Having been a career bureaucrat, [I know that] putting a meeting together or putting a document together can take weeks, months, and it's a very heavy lift. And there's a sense of accomplishment when everyone comes together. But really, as we're trying to engage a world where persecution is rampant, the meeting that took so much effort just to pull off is not the end—it's

the beginning. That's where we actually come together to figure out what we are going to do as a coalition of countries that are like-minded in our belief that everyone should be free to follow their conscience, wherever it leads. How are you going to engage [countries that have been reluctant to protect freedom of religion or belief] and spend political capital, have those tough conversations, and then ensure there are consequences when abusive countries don't change their ways? That's the next step. That's hard. That doesn't come easy. But we need to have that end goal always in mind. It's not just meeting that is important; it's actually using the meeting to engage a broken world to see that people can live out their faiths however they wish.

### Mohamed Elsanousi

Executive Director, Network for Religious  
and Traditional Peacemakers

There are many challenges in looking into how to collaborate with different faith traditions to promote freedom of religion or belief. Looking into this, it's not only collaboration within the interfaith community, but there are challenges in intrafaith communities as well. . . . Because of our ongoing interreligious collaboration and understanding, we're able to form a partnership with religious communities to advance freedom of religion or belief. So we are able to overcome these challenges, agreeing that promotion of religious freedom or belief is



really a pathway for prosperity in all aspects of life. And we're making progress. I'm not saying that we are done with the job. There is a lot of work to be done. Government cannot do this alone. Civil society and religious actors have the trust, they have the theological documents, and they have the institutions in place. Government comes and goes. These institutions are there and are not going anywhere.

### Melissa Rogers

When religion and government come together, certainly each has its own authority and expertise, and each needs to be respected as an independent actor. But when they can come together out of mutual respect and dialogue—not one trying to dictate to the other but rather trying to inform one another and find common ground—we often can find wonderful success stories.

Operation Allies Welcome is an effort to welcome and integrate Afghan arrivals

coming into the United States. . . . One very important part is our collaboration with faith and community groups. And this is a natural thing because for decades faith and community groups have been helping to resettle refugees in the United States. Ambassador Susan Rice convened a call with [Alejandro] Mayorkas, the secretary of the Department of Homeland Security; Governor Jack Markell, the White House coordinator for Operation Allies Welcome; and a small but very influential group of faith leaders to talk about the process of receiving these Afghan arrivals. I can't tell you what an inspiration it was to be on this phone call. . . . We had people who have very different political leanings, many different faiths, and other differences, but everyone was coming together around this idea that everybody has equal dignity and worth, that the people who are coming to us need to be welcomed and respected and given the chance to thrive here in the United States. And this is something that should be nonpartisan, nonpolitical. It's

something that every American can join in and do together, because these are people that have suffered. They're vulnerable and they have done a lot for our country and for the world, and we need to protect them and welcome them.

### Knox Thames

This effort that we're all involved in really matters. There are millions and millions of people around the world who are facing persecution or violence or social discrimination because of what they believe or what they don't. It leads to instability, it contributes to the growth of violent extremism, and it hurts people. It limits the ability of individuals—our fellow human beings—to live out their lives as their conscience leads. So what we're doing today really matters.



# REGIONAL CONFERENCES







## North America

### REGIONAL CONFERENCE



#### RELIGIOUS FREEDOM ANNUAL REVIEW

## Religion's Role in Overcoming Divides and Strengthening American Democracy

15–16 JUNE 2021

**T**he intensifying social and political divides of the last year were the focus of the 2021 Religious Freedom Annual Review. Event chair and Center associate director Elizabeth Clark sought to provide a thoughtful place to work through what it means to live one's religion while engaging with the public square. When defining the aims of the review, Clark said, "Partisan and social upheaval have rocked the country over the last year. We hope the review can bring some insight to the role of religion in these controversies."

**HELD ONLINE FOR THE SECOND YEAR** and cosponsored by the Wheatley Institute, the event opened with an address by Peter Wehner, senior fellow at the Ethics and Public Policy Center. Wehner stated that Christians ought to see others as equal. "Don't withdraw from politics," he said. He also noted that Christians should use Christianity to help define a "moral excellence" and that Christians should "argue for truth, not for victory."

The concluding keynote speakers, Elder Dale G. Renlund, a member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, and Sister Ruth Lybbert Renlund,

a senior fellow at the Center, followed up with a presentation about the Prophet Joseph Smith's political life. The couple relied on historical sources, including the newest edition of the Joseph Smith Papers, to show how Joseph Smith was involved in the political spheres of his day and was America's first martyred presidential candidate. Elder and Sister Renlund noted that Joseph Smith set a civic example worth emulating. As Elder Renlund explained, "Joseph advocated for treating people with dignity and sincerely believed people were capable of learning and changing."

**THE SECOND SESSION FOCUSED** on religious identity and dignity in America. Asma Uddin, expert advisor for the Organization for Security and Cooperation in Europe, fellow at the Aspen Institute, and author of *When Islam Is Not a Religion: Inside America's Fight for Religious Freedom*, reported that religion is declining in the United States. Why? As Uddin pointed out, religion is increasingly aligning with political identity, an alignment that threatens the fabric of American society because the ongoing amalgamation of political tribalism is polarizing. The antidote to this tribalistic polarization, Uddin explained, is religious freedom.





**NEXT TO SPEAK WAS L. WHITNEY CLAYTON**, emeritus General Authority Seventy of the Church of Jesus Christ, who centered his message around living in a society with others who are different than you are. “Religion is more than a hobby. . . . It’s the why and the purpose to our lives,” he remarked.

**TO CLOSE THE SECOND SESSION**, Center director Brett G. Scharffs showed how the doctrine of The Church of Jesus Christ of Latter-day Saints leads to the promotion of religious freedom for everyone everywhere. He gave a summary of the recent work that the ICLRS has been doing on human dignity.

## DAY TWO

Day two of the review showcased two panel discussions and included a discussion of United States Supreme Court cases.

**THE FIRST PANEL**, “Civil Religion, Nationalism, and Patriotism,” was moderated by Clark. Panelists included Barbara A. McGraw, professor of social ethics, law, and public life at Saint Mary’s College of California and founding director of the Center for Engaged Religious Pluralism; Bradley Rebeiro, associate professor of law at J. Reuben Clark Law School; Bob Roberts, founder of GlocalNet, cofounder of Multi-Faith Neighbors Network, and global senior pastor at Northwood Church; and Andrew Whitehead, associate professor of sociology at Indiana University-Purdue University and director of the Association of Religion Data Archives. The panelists discussed how Christian nationalism interacts with politics and patriotism. Agreeing that Christian nationalism harms civil society, panelists also pointed out that there is a remedy. “We need many religions in the public square,” McGraw said, “all standing on America’s sacred ground of liberty and equal dignity.”



“Civil Religion, Nationalism, and Patriotism,” 16 June 2021, with (clockwise from top left) Elizabeth Clark, Bradley Rebeiro, Barbara A. McGraw, Andrew Whitehead, and Bob Roberts.



Discussion of President Dallin H. Oaks’s talk “Defending Our Divinely Inspired Constitution,” 16 June 2021, with (clockwise from top left) Cole Durham, Christine Durham, Jane Wise, Paul E. Kerry, and Thomas B. Griffith.

**THE SECOND PANEL** was moderated by Cole Durham and involved a discussion of President Dallin H. Oaks’s talk “Defending Our Divinely Inspired Constitution,” given at the April 2021 general conference of The Church of Jesus Christ of Latter-day Saints. Panelists included Christine Durham, retired justice of the Utah Supreme Court; Thomas B. Griffith, former judge of the United States Court of Appeals for the District of Columbia Circuit; Paul E. Kerry, associate director of the ICLRS; and Jane Wise, associate director of the ICLRS.

Griffith summarized President Oaks’s talk, saying: “We are in a perilous moment, and [members of The Church of Jesus Christ of Latter-day Saints] have a special obligation to help lead the country out of it. . . . We’re not going to do that by doubling down on our prior political biases. [President Oaks is] asking us to act differently. . . . We should seek to moderate and to unify.”

**CENTER ASSOCIATE DIRECTOR GARY B. DOXEY** moderated the final panel with David H. Moore, the Sterling and Eleanor Colton Endowed Chair in Law and Religion and associate director of the ICLRS, and Stephanie Barclay, associate professor of law and director of the Religious Liberty Initiative at the University

of Notre Dame Law School. The panelists discussed us Supreme Court cases involving religious freedom that were handed down over the past year, including cases involving the rights of religious groups to gather against public health mandates. Barclay addressed the monumental *Fulton v. City of Philadelphia*, which may be the most important case relating to religious freedom in the past decade. The case was decided a day after the panel convened.

**ELIZABETH CLARK CONCLUDED THE CONFERENCE** by asking how, as believers, we should live in the public sphere. Her answer was that if we set politics aside from religion, religion can strengthen—not tear apart—American democracy.

## WEB EXTRA

Scan to watch sessions from the 2021 annual review or past reviews.







# Human Dignity and Identity from a Latter-day Saint Perspective

By Brett G. Scharffs, ICLRS Director

*This article is adapted from remarks delivered at the Religious Freedom Annual Review on 15 June 2021.*

I am grateful for the opportunity to share some of our recent work at the International Center for Law and Religion Studies relating to human dignity and identity from a Latter-day Saint perspective.

## Human Dignity as a Foundation

The year 2018 marked the 70th anniversary of the United Nation’s unanimous

adoption of the Universal Declaration of Human Rights (UDHR). This was the first international human rights instrument, and it is the foundation of the human rights revolution that has taken place since the end of World War II. For several years prior to 2018, we at the Center had been thinking about something meaningful we could do to commemorate this important anniversary—something that also might refocus, refresh, and renew human rights discourse, which has become quite politicized, controversial, and divisive in recent years.

In January of 2018, Ján Figel, who at the time was the European Union’s Special Envoy for Freedom of Religion and Belief, visited BYU Law School, and we brainstormed about what we could do to celebrate the UDHR and to help effect what Ambassador Figel has described as the need for “climate change” with respect to human rights discourse. In his work, he has found human dignity to be a concept that is uniquely helpful in starting conversations, building bridges, and finding common ground in promoting freedom of religion around the world.

Indeed, human dignity was, in an important sense, the foundational idea of human rights. Consider this statement by General Douglas MacArthur at the time of the Japanese surrender at the end of World War II: “It is my earnest hope and indeed the hope of all mankind that from this solemn occasion a better world shall emerge out of the blood and carnage of the past—a world . . . dedicated to the dignity of man and the fulfillment of his most cherished wish for freedom, tolerance and justice.”<sup>1</sup>

But when the 18 countries that comprised the UN Human Rights Commission in 1947 started the work of drafting the UDHR, they quickly reached an impasse. There were too many different ideas of where to start and what should be included. Finally, one of the members of the drafting committee, P. C. Chang from China, recalled that the concept of human dignity had been mentioned in the preamble of the United Nations Charter. Perhaps they could start there, he suggested.

This broke the logjam, and focusing on human dignity helped the process of identifying, specifying, and articulating the 30 brief articles that comprise the final text of the UDHR. The significance of human dignity is apparent from the very first sentence of the UDHR. The preamble begins by stating, “Whereas 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.” And the first article of the UDHR declares: “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.”

Our efforts 70 years later culminated at Punta del Este, Uruguay, where 40 human rights experts from around the world gathered to complete a document enumerating the many practical ways that human dignity can help us navigate current human rights challenges.

For the drafters of the Punta del Este Declaration, we found, as had the founding figures of human rights 70 years earlier, that human dignity is a concept that is uniquely useful in finding agreement about human rights. The key idea that we came to focus upon is the idea of human dignity for everyone everywhere. Over the past four years we have come to call this the “human dignity initiative,” and it has been at the heart of our work. We believe that all human beings are endowed by their creator with inherent and inalienable human dignity. This dignity is the foundation for human rights and one of the most powerful justifications for religious freedom for all.

We have created a website that includes information about the background, drafting, and content of the declaration, as well as translations into a growing list of languages (see [dignityforeveryone.org](https://dignityforeveryone.org)).

I also want to mention a new “coffee table” picture book, *Points of Light*, that we have produced to highlight and amplify the theme of human dignity for everyone everywhere. It was published in April 2021, and it features quotations from 100 of the signatories of the Punta del Este declaration about what human dignity means to them.

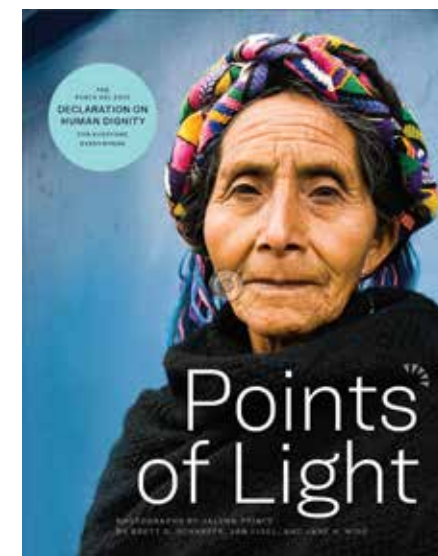
As I wrote in the foreword to the *Points of Light* book, “Human dignity is an idea that is at once simple and clear but also rich and profound. Almost everyone has something interesting and insightful to say when you ask them what human dignity

means to them. . . . I have come to view the perspectives on human dignity highlighted in this book as points of light not just illuminating our understanding of an important idea but also bringing light to a world that seems in darkness.”<sup>2</sup>

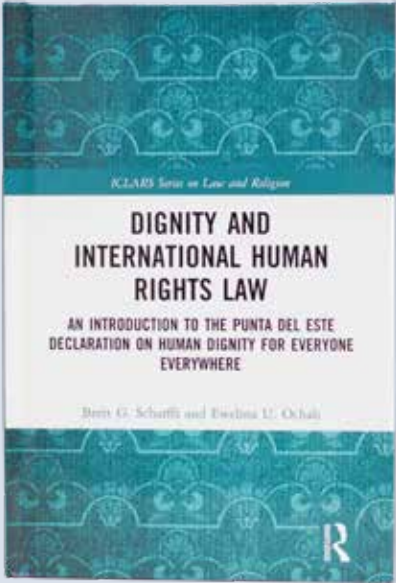
Referring to the beautiful photographs in the book, Oxford theologian Rev. Dr. Andrew Teal noted, “These images of people of different cultures . . . remind us that declarations are not about our having a correct argument but are expressions of value and love.”<sup>3</sup>

And Andrew Bennett, an former ambassador for religious freedom in Canada, said this: “At the core of our humanity is the dignity that we bear. . . . It is transcendent and immanent. . . . Human rights must serve constantly to reaffirm a conviction in the inherent dignity of the person.”<sup>4</sup>

The book also quotes Rabbi Lord Jonathan Sacks, who passed away in 2020. He once wrote: “The ultimate value we







Scharffs, Brett G., and Ewelina U. Ochab. *Dignity and International Human Rights Law: An Introduction to the Punta del Este Declaration on Human Dignity for Everyone Everywhere*. Abingdon: Routledge, 2021.

In the ongoing commitment to human dignity, Professor Scharffs and Dr. Ewelina Ochab wrote a book elaborating upon the Punta del Este Declaration and exploring the ways that human dignity for everyone everywhere can be a useful tool in helping to address the challenges and strains facing human rights in the world today. The book provides an overview of how the notion of human dignity has been used to strengthen human rights. As the foundational principle upon which human rights is built, human dignity has the force to revitalize the human rights project; it is also important in the evaluation of a country’s implementation of human rights.

should be concerned to maximize is human dignity—the dignity of all human beings, equally, as children of the creative, redeeming God.”<sup>5</sup>

### Shedding Light on Human Dignity

In 2019 the ICLRS participated in a conference at Oxford University about religious perspectives on human dignity. I contributed a chapter on Latter-day Saint perspectives. In that presentation I selected one scripture from each book from the Latter-day Saint canon of scripture that sheds light on human dignity. Some of these verses are shared by other religious traditions, and some are unique to the Latter-day Saint scriptural canon.

I would like to share with you a brief synopsis of these reflections on human dignity and identity from a Latter-day Saint perspective. As President Dallin H. Oaks put it in a general conference of The Church of Jesus Christ of Latter-day Saints in 1995: “In the theology of the restored church of Jesus Christ, the purpose of mortal life is to prepare us to realize our destiny as sons and daughters of God—to become like Him. . . . The Bible describes mortals as ‘the children of God’ and as ‘heirs of God, and joint-heirs with Christ’ (Romans 8:16–17). It also declares that ‘we suffer with him, that we may be also glorified together’ (Romans 8:17) and that ‘when he shall appear, we shall be like him’ (1 John 3:2).” As Elder Oaks then says, “We take these Bible teachings literally.”<sup>6</sup>

First, the Old Testament. The fundamental truth about human beings shared by all of the Abrahamic faiths is found in the first chapter of Genesis in the Hebrew Bible, where it states that all human beings are created in the image of God.<sup>7</sup> For Latter-day Saints, this is not a

metaphor. We believe that God is a perfect embodied Man and that we are His spirit children with a form and function modeled after Him. Sometimes I think Latter-day Saints don’t fully appreciate how remarkable, even radical, this belief is, even within Christendom.

From the New Testament, I focused on scriptures emphasizing the relationship between our Savior Jesus Christ and God the Father. One of the best known is Jesus Christ’s intercessory prayer, in which He cries out to God to let the cup pass from Him but ultimately submits to God’s will.<sup>8</sup> Latter-day Saints do not think of Jesus in the Garden of Gethsemane as engaging in a monologue or trying to resolve a conflict with Himself. Rather, this is a Son seeking unity with His Father. The unity of the Godhead is like the unity God’s children should have with Them—and with each other—a unity of purpose but not a unity of identity.

While Latter-day Saints tend to focus on the inherent nature of human dignity, we also recognize a behavioral dimension of dignity—a part of dignity that comes from a righteous change of heart. This is a recurring theme throughout the Book of Mormon and one that is expressed in these words from Alma: “This life is the time for men to prepare to meet God.”<sup>9</sup> Our dignity is magnified as we live in a way that prepares us to be reunited with our Savior and our Father in Heaven.

The Doctrine and Covenants further develops the Latter-day Saint idea that this life is the time to prepare to meet God and the idea that this life is the time for God’s children to prepare to become like Him. This theme is not unique to the Doctrine and Covenants; rather, it is consonant with doctrines found in the Bible and the Book of Mormon. The Doctrine and Covenants, however,

provides particularly powerful and compelling insights into the Latter-day Saint perspective on human dignity: “When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.”<sup>10</sup>

As Elder Joseph B. Wirthlin put it, “To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life.”<sup>11</sup>

The Pearl of Great Price provides a portrait of God who is everything His children are, only perfectly so. In the book of Moses, the Old Testament prophet Enoch experiences a vision in which he is shown the sweep of human history and God’s plan for His children. This vision includes the birth, life, and Atonement of Jesus Christ. Enoch then observes God weeping over the unrighteousness and suffering of many of His children and is taken aback by the Lord’s tears: “And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?”<sup>12</sup>

The Latter-day Saint conception of God is as a God who weeps—who is more like

It is my hope that a fundamental, universal belief in the worth of souls can . . . bring empathy where there is only apathy . . . and begin to move society toward a brighter, more unified future.

His children than God is often understood to be. Not only are we to become more like God, God is more like us than we sometimes realize.

And so to conclude, a fundamental belief in universal human dignity is interwoven throughout the theology of The Church of Jesus Christ of Latter-day Saints. It is not something that is received only due to status or certain behavioral requirements but is at its core something that is innate and inalienable for all human beings. President James E. Faust said: “I have seen human dignity and self-worth expressed eloquently in the lives of the humblest of the humble, in the lives of the poor as well as in the lives of the formally educated and the affluent. The fruits of the search for holiness in their lives have been transparent, expressed through their inner dignity, their feelings of self-respect and personal worth.”<sup>13</sup>

The Latter-day Saint scriptural canon is a key resource in understanding how Latter-day Saints think about human dignity and identity. The Old Testament and its emphasis on humankind being created in God’s image attests to both humankind’s

cosmic importance and the need to exercise humility. The New Testament shows the power and love in divine relationships through the Father and Son, the expectation of righteous conduct, and the crucial principle to “love thy neighbour as thyself.”<sup>14</sup> The Book of Mormon introduces the possibility of God’s children having His image in their countenances while highlighting some of the behavioral aspects that exist within the grand concept of human dignity. The Doctrine and Covenants provides a glimpse into the Latter-day Saint understanding of *theosis*, or eternal progression—the potential of each person to become like God. Lastly, the Pearl of Great Price crafts a portrait of a feeling God—a God who weeps, loves, and is more like His children than they realize.

It is my hope that a fundamental, universal belief in the worth of souls can help build the bridges that need to be built, bring empathy where there is only apathy—or worse—and begin to move society toward a brighter, more unified future.

Since I have been speaking of matters of faith and matters of the heart, I close in the name of Jesus Christ, amen.

### NOTES

- |   |   |  |
|---|---|--|
| 1. Douglas MacArthur, speech at the surrender of Japan, September 2, 1945, USS Missouri, Tokyo Bay, Japan.  | 5. Jonathan Sacks, <i>The Dignity of Difference: How to Avoid the Clash of Civilizations</i> (London: Continuum, 2002), 195–96. | 12. Moses 7:28.  |
| 2. Brett G. Scharffs, in Brett G. Scharffs, Ján Figel’, and Jane H. Wise, <i>Points of Light: The Punta del Este Declaration on Human Dignity for Everyone Everywhere</i> (Provo, Utah: BYU International Center for Law and Religion Studies, 2021), ix. | 6. Dallin H. Oaks, “Apostasy and Restoration,” <i>Ensign</i> , May 1995.  | 13. James E. Faust, “The Dignity of Self,” <i>Ensign</i> , May 1981. |
| 3. Andrew Teal, in Scharffs, Figel’, and Wise, <i>Points of Light</i> , 15.   | 7. See Genesis 1:27.  | 14. Matthew 22:39.   |
| 4. Andrew Bennett, in Scharffs, Figel’, and Wise,   | 8. See Matthew 26:39; Mark 14:36; Luke 22:42.   |  |
|   | 9. Alma 34:32.  |  |
|   | 10. Doctrine and Covenants 130:1–2.   |  |
|   | 11. Joseph B. Wirthlin, “Our Lord and Savior,”  |  |





# Protecting Religious Identity & Human Dignity Against Ascendant Irreligion

BY ELDER L. WHITNEY CLAYTON

*This address was given at the Religious Freedom Annual Review, hosted by the BYU International Center for Law and Religion Studies, on 24 May 2021.*

I am grateful to be with you. Our united interest in promoting and preserving religious freedom for everyone everywhere brings us together with not only a vital purpose but, I believe, a sacred one as well. Thank you for joining the broadcast, and thank you for your interest in and efforts to support religious freedom. Your time and personal influence matter.

We share a fundamental belief in human dignity and the importance of individual religious identity. Human dignity is not earned. It is innate. It is the spark of the divine in all humankind. The compelling religious feelings that animate us are not easy to describe to those who have not experienced them, but they are real. They are the center of our lives and our personal identity.

## The Power of Belief and Faith

The profound power of religious belief among the ancients is recounted frequently in the scriptures. The New Testament book of Acts describes an occasion not long after the Resurrection of Jesus Christ when the apostles Peter and John performed a prominent healing at the gate of the temple in Jerusalem of a man who had been lame since birth.<sup>1</sup> The sensational event led to Peter and John being arrested and jailed overnight.<sup>2</sup> The next day, Peter

and John, along with the man who had been healed, were hauled before the “rulers, and elders, and scribes.”<sup>3</sup> They were asked “[b]y what power, or by what name,” they had performed the healing.<sup>4</sup>

Peter and John stood before the *very* men who had condemned Christ before Pilate and who had vehemently urged that He be crucified. Peter boldly replied “that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”<sup>5</sup>

The high priest Annas, Caiaphas, and the other rulers threatened Peter and John “and commanded them not to speak at all nor teach in the name of Jesus.”<sup>6</sup>

Peter and John replied, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.”<sup>7</sup>

From Mexico in 1915 comes another account of the power of belief and faith. Rafael Monroy and Vicente Morales, both members of The Church of Jesus Christ of Latter-day Saints who lived in San Marcos, state of Hidalgo, were accused of following a foreign religion and of secretly harboring a cache of arms to be used against the revolutionary Zapatista army. Monroy’s store and home were repeatedly ransacked in the search for weapons. Nothing was found. Monroy affirmed to the Zapatistas that the only weapons they had in their homes and store were their copies of scriptures. The Zapatistas told them that if they would renounce their foreign





faith, they would be spared. They refused. And so they were lined up one evening before a firing squad and executed.

The history of the Latter-day Saints in this country tells a similar story. Between 1830 and 1847, early Church members moved from New York, where their faith was founded, to Ohio, to Missouri, to Illinois, to Iowa, and eventually to Utah in search of *only* the opportunity to escape persecution and the freedom to live their religion. The First Amendment promised them that freedom, but hard experience on the ground wherever they went denied them that right. Their 1,200-mile march from Illinois to Utah was among the greatest religious migrations in history, with about 60,000 Latter-day Saints crossing the plains on foot or horseback, in handcarts or wagons, between 1847 and 1868. The journey came at incalculable cost, with Church members leaving homes and farms, friends and family, and, in too many cases, their dead spouses, children, and parents buried alongside the trail west.

Why would anyone, anywhere, be willing to expose themselves to these risks of death, execution, imprisonment, physical and emotional suffering, economic loss, and trauma? Because religion is more than a hobby. For us believers, religion is the center—the core of our souls, identities, and lives. It is the why and the purpose of our lives. It most clearly isn’t a shirt or a blouse that we put on and take off according to whim or fashion.

## Infringements of Religious Freedom

A few weeks ago, my wife, Kathy, and I walked along the Mall in Washington, DC, visiting the Lincoln Memorial, the Washington

Monument, and the Jefferson Memorial. On one of the walls of his memorial, Jefferson’s words are inscribed as follows:

*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the Holy Author of our religion. . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*<sup>8</sup>

We live in a day when Jefferson’s words have been forgotten and when the reality of religious identity is ignored. Recent government action and inaction and the strong currents of culture have placed “temporal punishments [and] burthens” on religious “opinions [and] belief.” The pandemic opened an era of unconcealed discrimination against religion and believers in the USA. Notwithstanding the protections of the First Amendment, some government leaders imposed broad limitations on religious gatherings, labeled by government leaders as “nonessential,” while bars and other nonreligious activities were characterized as “essential” and were allowed to continue as normal or were accorded less-intrusive restrictions. All too often, infringements of religious freedom were undertaken without any concern for the harm done to the religious rights of believers and with little public outcry in favor of protecting the religious freedom of churches and their members.

Exigent circumstances like the pandemic may justify reasonable restrictions, but only if these are designed to tread as lightly as possible on the right of believers to practice their religion, including to gather and worship according to the dictates of their faith. No limitation on such religious actions should be imposed without first fully taking into account the preeminence of the protections in the First Amendment.

When government action or inaction, cultural currents, or community sentiments threaten our religious rights, those influences compel us to action. Overcoming the dangerous assumption that restricting religious rights harms no one is a core issue *for all of us*. Public religious expression and assembly are fundamental to our human dignity and our identity as believers, just as other points of view and actions are essential to other people’s deepest senses of themselves. Religious freedom—a human right—rests on the foundation of human dignity. Human dignity is a recognition that there is a divine, inextinguishable spark in everyone everywhere.

## The Core of Human Dignity

What does human dignity mean? Let me share, as I have on another occasion, an experience that I believe shows what human dignity looks like on the ground. A few years ago, Kathy and I were assigned to visit with leaders and members of The Church of Jesus Christ of Latter-day Saints in Kinshasa, Democratic Republic of the Congo. Our meetings were held in side-by-side meetinghouses located on a large, gently sloping lot. The street alongside the entry to the property was partially paved.

Inside the lot, there was no pavement, only concrete pathways immediately outside the buildings. It had been raining off and on (after all it was the Congo), so the driveway from the street to the buildings was muddy.

We arrived a few minutes early and stood some distance down the slope from the gate for a few moments, watching and greeting hundreds of Latter-day Saints as they arrived for the meetings. They were let off their buses near the entrance and walked downhill to the buildings—except one sister. She had no legs. She moved herself forward by pushing her fists into the mud, raising her torso off the ground, and then thrusting it forward until she rested it again in the mud. Then she repeated the process.

One of the people who had accompanied us was a White South African employee of the Church who oversaw security for southern Africa. A former high-ranking police officer who had been involved in the controversies and civil unrest of apartheid, he observed this sister making her way down the hill and then quietly said, “I can’t watch this any longer.” He rushed up toward the gate in his dark suit, white shirt, and tie, gently lifted the sister up, and carried her the rest of the way down the slope and into the building. When the meetings ended, he carried her back to the top of the hill and helped her board the bus for her return trip home.

Here was a collision of cultures. They shared no language. They were from vastly different educational backgrounds. He was White; she was Black. He was raised in a country riven by apartheid. She had likely seen few Whites ever before. But they were both aware of their own and each other’s identity as a child of God. With all their differences, they shared that critically important defining







characteristic. Their identity as children of God and neighbors, even as brother and sister, binds them together—then, now, and forever. His action validated their shared human dignity and their identity as brother and sister, equal before God.

## Protecting Religious Identity and Freedom

*The Will Rogers Follies*, a Broadway musical, includes a song titled “Never Met a Man I Didn’t Like.” In one scene, before singing the song, Will Rogers, who was part Cherokee, says to the audience in an aside:

*I guess I met a whole lot of people in my lifetime, and I always tried to approach ’em the same way my Indian ancestors would. . . .*

*Y’see, an Indian always looks back after he passes something so he can get a view of it from both sides. A white man don’t do that—he just figures that all sides of a thing are automatically the same. That’s why you must never judge a man while you’re facing him. You’ve got to go around behind him like an Indian and look at what he’s looking at. Then*

*go back and face him and you’ll have a totally different idea of who he is. You’ll be surprised how much easier it is to get along with everybody.”*

A fundamental step in protecting religious freedom, promoting human dignity, and honoring religious identity is to help believers and nonbelievers listen to each other with a modest respect for and deference to others’ views. We needn’t and often won’t agree with each other. But if we can genuinely listen, if we can “go around behind” the other person to see what he or she sees, the possibility of finding a mutually satisfactory path forward increases.

Failure to *really listen* to each other characterizes the controversies about religious rights to an astonishing measure. Some very specific identity-based rights today are culturally popular and ascendant. They get prime-time attention. Religious identity, by comparison, is given little attention and poor treatment. Believers are increasingly mocked by mainstream media, academia, and government. When religion is dismissed as passé, bigoted, uneducated, or insignificant, irreligious attitudes and decisions soon diminish the rights, dignity, and identity of believers.

For irreligionists, opposition to religion from any quarter is welcome and seen as advancing their secular cause. The question increasingly seems to be not *which* religious rights but *whether*

religious rights. This is a showdown between the forces of religion and irreligion, and it is a zero-sum game. If we lose, it ends with irreligion enthroned as the new state religion.

In 1978, here at Brigham Young University, Elder Neal A. Maxwell, then a member of the Presidency of the Seventy and later of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, spoke these words with remarkable foresight: “[I]rreligion as the state religion would be the worst of all combinations. Its orthodoxy would be insistent and its inquisitors inevitable. Its paid ministry would be numerous beyond belief.”<sup>10</sup> Quoting M. J. Sobran, he further noted, “A religious conviction is now a second-class conviction, expected to step deferentially to the back of the secular bus, and not to get uppity about it.”<sup>11</sup>

None of us can win this war alone. We need to stand together to ensure that human dignity is recognized for everyone everywhere and to protect religious identity and religious freedom. If we wish to succeed in protecting our rights, we will work with each other collegially, notwithstanding differences in doctrine and practice.

I join with you in applauding the work of the International Center for Law and Religion Studies. Its contributions become more prominent and powerful with each passing year. May we all join with the Center to bring to the battle the very best of scholarship, persuasion, financial support, and personal effort as we strive to protect human dignity, religious identity, and religious freedom.

Thank you very much.

## NOTES

1. See Acts 3:1–11.
2. See Acts 4:3.
3. Acts 4:5.
4. Acts 4:7.
5. Acts 4:10.
6. Acts 4:18.
7. Acts 4:19.
8. Thomas Jefferson, inscription on panel 2, Jefferson Memorial, Washington, DC; adapted from Jefferson, “82. A Bill for Establishing Religious Freedom” (Virginia Statute for Religious Freedom), 18 June 1779, in “Revisal of the

- Laws 1776–1786,” *The Papers of Thomas Jefferson*, ed. Julian P. Boyd, vol. 2, 1777 to 18 June 1779 (New Jersey: Princeton University Press, 1950), 545–46.
9. Peter Stone, Cy Coleman, Betty Comden, and Adolph Green, *The Will Rogers Follies: A Life in Revue* (New York: Charade Productions, Notable Music Company, and Betdolph Music, 1993), act 2, scene 5, pages 25–26 (pp. 81–82 of the play book); emphasis in original.
10. Neal A. Maxwell, “Meeting the Challenges of Today,” BYU devotional address, October 10, 1978.
11. M. J. Sobran, “The Established Irreligion,” *Human Life Review* 4, no. 3 (Summer 1978): 58; quoted in Maxwell, “Meeting the Challenges.”



# Points of Light

## POINTS OF LIGHT LAUNCH IN WASHINGTON, DC

The ICLRS joined with 70 other organizations as a partner in the inaugural International Religious Freedom (IRF) Summit 2021, a bipartisan, multifaith gathering meant to empower civil society, religious groups, and government officials from around the world to stand for religious freedom. The summit was created to increase public awareness of and political strength for the IRF movement. Held at the Omni Shoreham Hotel in Washington, DC, from 13 July to 15 July, the event drew participants from more than 30 countries. Summit cochairs were Sam Brownback, former ambassador at large for international religious freedom, and Katrina Lantos Swett, president of the Lantos Foundation for Human Rights & Justice.

Midway through the conference, the Center hosted an hour-long side event launching its book *Points of Light*. Authors Brett Scharffs, Ján Figel', and Jane Wise, along with photographer JaLynn Prince, hosted a panel discussion in which they highlighted the principles of human dignity in the Punta del Este Declaration and described how the declaration addresses conflict and finds common ground in the human rights arena. In the book, Prince's photographs, which feature the faces of people from many cultures, along with signatories' anecdotes on human dignity, illustrate tenets from the declaration. Two hundred books were given away at the event.



PHOTOGRAPHY BY JALYNN PRINCE  
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# Religion and Rule of Law Training

27–30 JULY 2021

## MYANMAR

In partnership with the Institute of Global Engagement (IGE) and the Kachin Baptist Convention (KBC), the Center conducted a religion and rule of law training for Kachin church leaders and seminary professors. The 38 participants, from six different regions of Myanmar, each attended the training despite the COVID-19 pandemic and ongoing conflict and unrest from the military coup in their country. The training was organized at KBC’s request in order to equip their church leaders to address the political turmoil in Myanmar, particularly as an ethnic and religious minority. The Kachin, who are mostly Christian, number about 1 million out of Myanmar’s total population of 54 million, which is predominantly Buddhist.

28–29 SEPTEMBER 2021

## VIETNAM

The two-day conference “Religion and the Rule of Law: Towards a Harmonious Relationship in the Era of Globalization” drew over 100 participants from Vietnam, the United States, and other countries around the world. The conference was hosted by Vietnam National University, Hanoi School of Law and co-organized by the Center, IGE, London School of Economics and Political Science Faith Centre, and Vietnam-USA Society. Legal scholars from 10 different countries addressed relations between religion and the rule of law, international human rights standards, religious freedom in modern society, religious conflict and solutions, and religious accommodation and human dignity.



7-9 DECEMBER 2021

## VIETNAM

Over 200 participants took part in the program “Religion in Contemporary Society” at the Ho Chi Minh National Academy of Politics (NAP). The first-of-its-kind online training addressed building religious literacy and international standards of religious freedom protection. The Center partnered with IGE, the Vietnam-USA Society (VUS) at the Vietnam Union for Friendship Organizations, and the NAP’s Institute of Religion and Belief.





## 8TH CONFERENCE ON LAW AND RELIGION IN AFRICA

# Law, Religion, and the Family

16–19 MAY 2021

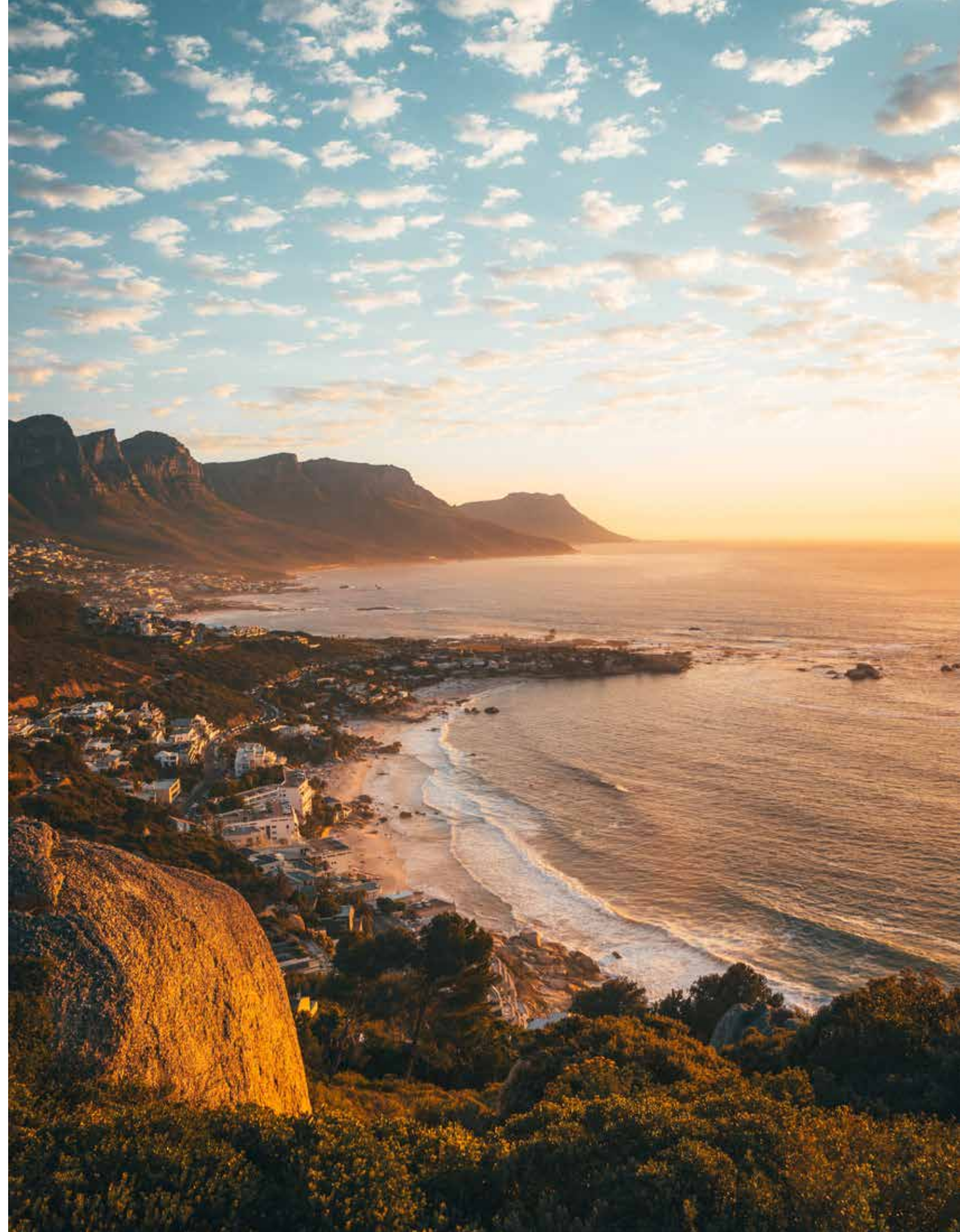
As a result of the COVID-19 pandemic, the 2021 African Consortium for Law and Religion Studies (ACLARS) annual conference was held virtually. The conference focused on the intersection of law, religion, and the family, tying the conference to the 30th anniversary of the UN Convention on the Rights of the Child in 2019 and the 40th anniversary of the African Charter on Human and Peoples’ Rights in 2021.

In the opening plenary session, Honorable Lady Justice Grace Mumbi Ngugi, judge of the High Court of Kenya, delivered the keynote address, supplemented with responses by Dr. Rashid Ali Omar, a member of parliament in Tanzania, and Elder Joseph W. Sitati, a General Authority Seventy of The Church of Jesus Christ of Latter-day Saints. In his remarks, Elder Sitati stated, “We support the work of this conference in discussing and identifying ways to

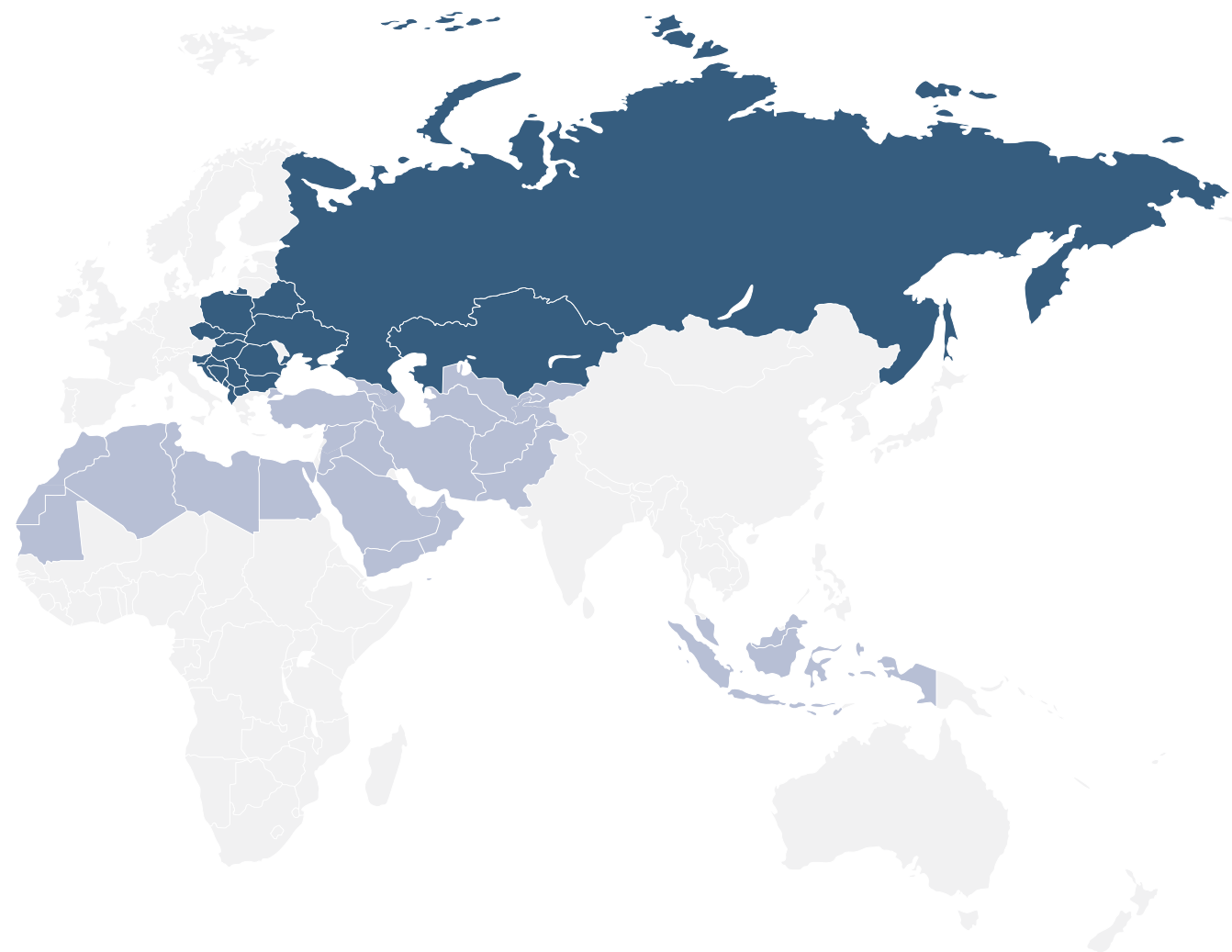
support and facilitate the family. The family is the center of all that is good in our societies, and we call on governments to support it.”

Academics, governmental leaders, and religious leaders from 13 African countries and several Western nations gathered virtually to discuss aspects of the theme. Participants from the Center included Cole Durham, who led the organizing committee for the conference, Brett Scharffs, and David Moore.

The Center organized the conference in cooperation with ACLARS, the West African Regional Consortium for Law and Religion Studies (WARCLARS), the International Consortium for Law and Religion Studies (ICLARS), and the G20 Interfaith Forum. ACLARS and WARCLARS are leading professional societies for the promotion of religious freedom in Africa; their influence reaches across the entire continent.







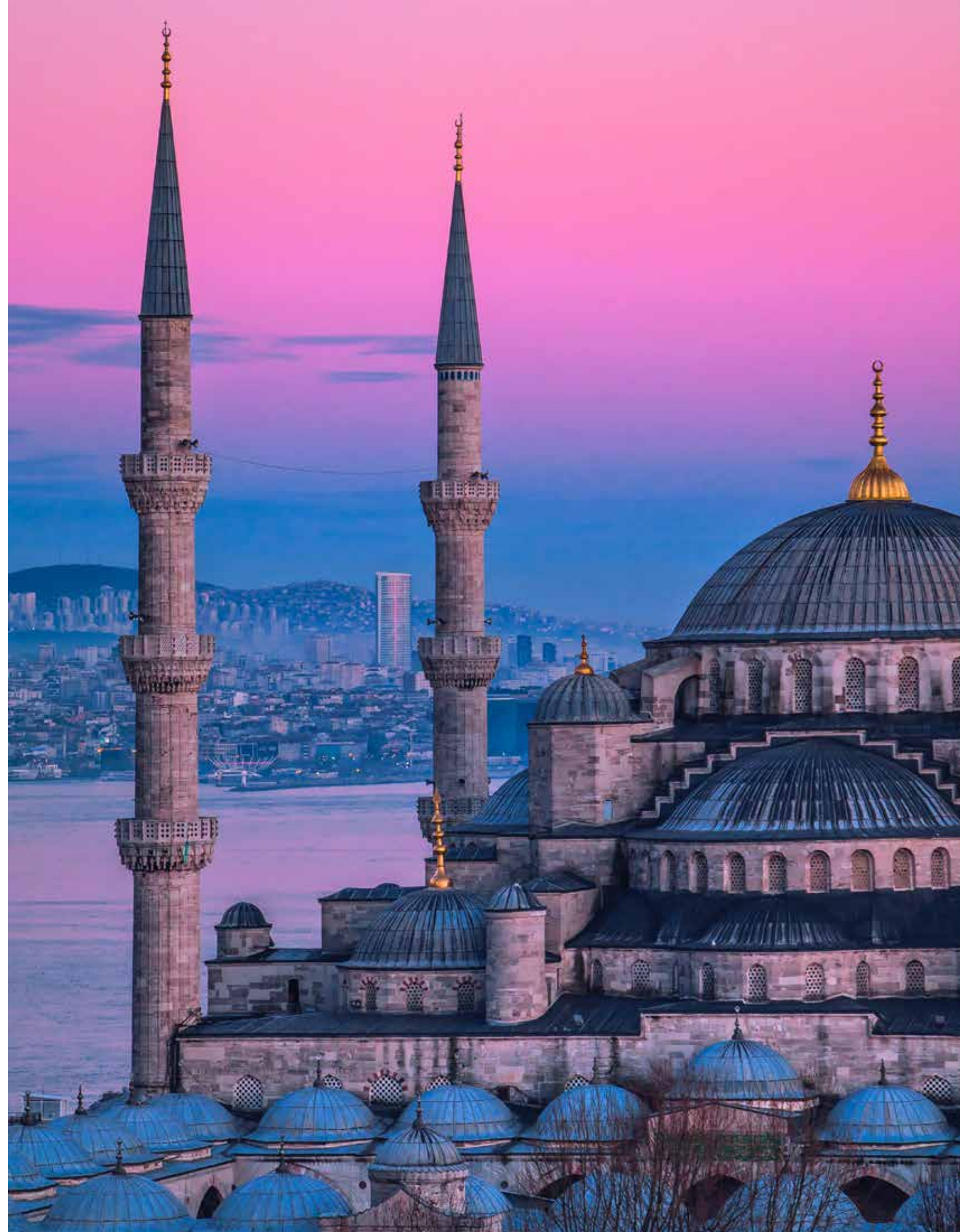
## Eastern Europe and Muslim World

In 2021, due to the COVID-19 pandemic, the Eastern Europe and Muslim World regional conferences were postponed. However, Brett Scharffs and Elizabeth Clark participated in law reform work in central Asia that encompassed both regions.

Clark serves on the intergovernmental us-Kazakhstan International Religious Freedom Working Group and consulted multiple times in 2021 on religious freedom initiatives in the country with the UN Special Rapporteur on freedom of religion or belief, the us State Department, the us Commission on International Religious Freedom, central Asian governments, and faith groups. While working with these entities, Center scholars participated

in Zoom parliamentary hearings, informal consultations with us and foreign governments, and small strategy sessions with the UN Special Rapporteur and us government leaders.

At the request of us and foreign government officials, Clark also wrote lengthy analyses of draft laws and amendments for Kazakhstan, Uzbekistan, and Mongolia. She reports: “It’s a privilege to be able to work with countries that are trying to bring their laws more in harmony with international standards. I’ve been grateful for the goodwill of government leaders and the opportunity to engage with them on these important issues.”







## AMAR WINDSOR DIALOGUE CONFERENCE

# The Recovery of Belief

ADVANCING THE CAUSE OF INTERNALLY DISPLACED PERSONS: CREATING A FRAME-  
WORK TO SUPPORT THE MENTAL HEALTH OF IDPS BY RESTORING HOPE AND IDENTITY

CUMBERLAND LODGE, WINDSOR, ENGLAND | 21–23 JUNE 2021

“The AMAR Windsor Dialogue is an annual conference that focuses on contemporary religious persecution as a driver of forced displacement, with particular emphasis on diagnosing the causes of religious persecution, reflecting on improvement strategies, determining treatments to address displacement crises, and developing long-term cures for religious persecution in the world today” (windsordialogue.org). The 2021 conference included both in-person and virtual presenters and focused on the mental and emotional health of millions in refugee camps and the support needed for them to express their religious faith.

The event was hosted by Baroness Emma Nicholson, chair of the AMAR Foundation. Participants included Elder Jeffrey R. Holland, Sister Sharon Eubank, and Elder Gary B. Sabin of The Church of Jesus Christ of Latter-day Saints; the Right Rev. Alastair Redfern of the Anglican Church; and Cole Durham, Brett Scharffs, and senior fellow David Kirkham of the Center.



## First Annual Zoom Event for Alumni and Admitted Scholars of the Young Scholars Fellowship at Oxford

Under the direction of Center associate director Jane Wise, alumni from the 2018 and 2019 Young Scholars Fellowship on Religion and the Rule of Law at Oxford met with admitted scholars for 2020, 2021, and 2022 via Zoom on 17 November 2021. It was a time to hear about future human dignity projects sponsored by the

Center for 2022–23, a time to reconnect and report on freedom of religion or belief in the regions represented, and a time to plan publishing and conference activities. Twenty-four scholars joined the meeting from 14 countries.



G20 INTERFAITH FORUM

# A Time to Heal

PEACE AMONG CULTURES, UNDERSTANDING BETWEEN RELIGIONS

BOLOGNA, ITALY | 12–14 SEPTEMBER 2021

The annual G20 Interfaith Forum (IF20) is an opportunity for a network of religiously linked organizations and initiatives to engage on global agendas (including the Sustainable Development Goals, or SDGs). Uniting under the banner “A Time to Heal: Peace Among Cultures, Understanding Between Religions,” IF20 organizers called upon G20 leaders and nations “to heal deep health, social, and economic divisions. This call reflects the global and distinctive calling of religious and interreligious communities to give true priority to the most vulnerable among us.”

A great deal of preparation went into this year’s forum, and the culminating event in Italy was preceded by several individual events. Ten working groups focused throughout the year on areas of relevance to G20 policy priorities. These IF20 working groups engaged in webinars focused on the SDGs and other areas of concern. These webinars not only helped educate and enlighten but also served as opportunities to develop the policy briefs that would be presented to the G20 Summit leaders in October. Altogether, the IF20 hosted 27 webinars in 2021 focusing on gender equality, antiracism, COVID-19 challenges, and freedom of religion or belief, among other topics.

The September event was organized by the G20 Interfaith Forum Association and its Italian partner, FSCIRE (Fondazione per le Scienze Religiose), with the help of numerous sponsors, including the Center. Cole Durham serves as the president of the G20 Interfaith Forum Association, and Center staff Brett Scharffs and David Moore participated on panels in Italy. Center staff also participated in the various webinars over the course of 2021.

WEB EXTRA

Scan to watch the 2021 G20 Interfaith Forum or policy briefs.



ITALY 2021 STATS

738

PARTICIPANTS

including religious leaders, professionals, academic professors, and activists

50

YOUTH DELEGATES

represented 50 different countries

231

SPEAKERS

from every major religion delivering informative and powerful messages

25

SESSIONS

addressing a variety of important topics and strategies for change through an interfaith lens



Participants at the G20 Interfaith Forum in Bologna, Italy; photography: Cody Bell







# The Good Work of Religion

By Elder Ronald A. Rasband, Member of the Quorum of the Twelve Apostles

*This address was delivered at the G20 Interfaith Forum in Bologna, Italy, on 13 September 2021.*

Ladies and gentlemen, brothers and sisters of the same God, Father of us all, I am grateful to be here with you today. I am honored to attend this summit with all the distinguished visitors and guests that we have with us. Your willingness to live your beliefs and to protect others in the public square is a beacon of courage and goodness for all humans everywhere. In April 2020, The Church of Jesus Christ of Latter-day Saints celebrated its 200th anniversary with a proclamation to the world. It begins: “We solemnly proclaim that God loves His children in every nation of the world.”<sup>1</sup> No matter the culture, color, creed, or country, God’s love unites us to stand together to face down religious persecution of the type we have heard this morning. Throughout history, people of faith have suffered mightily at the hands of others, and The Church of Jesus Christ of Latter-day Saints is no different and no exception.

My faith tradition and that of my own ancestors began in early 1820 in Palmyra, New York. Religious fervor consumed the hearts and minds of many in the United States at this time. Fourteen-year-old Joseph Smith was one of them. He read these words in the Holy Bible: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”<sup>2</sup> Joseph did just that. He walked into a grove near the family farm, seeking to know his standing before God, and knelt in humble prayer. We make a bold claim, ladies and gentlemen, that, in response, God the Father and His Son, Jesus Christ, appeared to that boy, Joseph Smith.

Later, Joseph was given a record of ancient prophetic writings that contain the history of a people in Jerusalem around 600 BC who, by the guidance of God, were led to the American continent. The record contains the teachings of Jesus Christ when He visited the Americas as a resurrected being following His Crucifixion in

Jerusalem. This record, known as the Book of Mormon, is a companion witness to the Holy Bible and is another testament of Jesus Christ.

In Joseph’s day, many people were seeking God and were drawn to the unique teachings of this new religion. Others were not. Opposition, persecution, and violence quickly followed Joseph and his followers. Church members were killed, robbed, violated, and driven thousands of miles from New York to Ohio to Missouri, where the governor issued an order that members of our church “must be treated as enemies, and must be exterminated or driven from the State.”<sup>3</sup> Yes, ladies and gentlemen, an extermination order in the United States of America. These early followers fled to Illinois, where the small town of Quincy and its 1,500 residents, none of them members of our faith, took in 5,000 members of our church—husbands, wives, mothers, fathers, grandmas, grandpas—all refugees fleeing the threat of extermination. The good people of Quincy provided refuge to these refugees.

Amid this turmoil, Joseph Smith published 13 fundamental tenets of this growing church, including this one, which is very appropriate for our gathering: “We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.”<sup>4</sup> Months later, Joseph pledged this:

*If it has been demonstrated that I have been willing to die for a [Latter-day Saint], I am bold to declare before heaven that I am just as ready to die in defending the rights of a Presbyterian a Baptist or a good man of any other denomination; for the same principle which would trample upon*

*the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics or of any other denomination who may be unpopular and too weak to defend themselves. It is a love of liberty which inspires my soul, civil and religious liberty to the whole of the human race.*<sup>5</sup>

Joseph Smith’s ministry was short. In 1844 he was confined—wrongly confined, by the way—in a small jail in Carthage, Illinois, on false charges, when a mob of 200 stormed the building and killed him and his brother Hyrum. The enemies who struck down Joseph thought they would kill this church. But the faithful carried on. Joseph’s successor, Brigham Young, led a forced exodus of thousands of religious refugees 1,300 miles west to what is now the state of Utah. My own ancestors were part of those early settlers.

From those days of intense persecution, our church has grown steadily now to some 17 million members, half of them living outside of the United States of America. We share with many of you a commitment to God and charity. True religion prompts us to help those in need. There is no question that the world needs all of us and our desire to go about doing good with the promise that God will be with us. When religion is given the freedom to flourish, believers everywhere perform simple and sometimes heroic acts of service.

For example, this year alone, many of you and other nonprofit organizations partnered with us in 160 countries. That includes significant contributions to COVAX, a global effort to provide two billion COVID-19 vaccines all around the world. Religious belief and practice are excellent predictors of service. Catholic charities such as Caritas Internationalis, Islamic Relief, and any number of Jewish, Hindu, Buddhist, Sikh, or Christian organizations such as the Salvation Army and the National Christian Foundation carry out essential relief efforts and social services to tens of millions of people. They do this for anyone and everyone. Our church delivered more than 26 million meals to feed the hungry this last year. We also carried out 294 projects for refugees in 50 different countries with many other partners, religions, and organizations,

helping with shelter, health support, and refugee resettlement. The ancient Jewish phrase *tikkun olam*, meaning “to repair or heal the world,” is reflected in the efforts of so many faith traditions, literacy programs, clean water wells, filled hospitals following earthquakes, food during famines, rebuilt homes after natural disasters, and assistance to refugee populations. The list is long, but so are the needs in our world today.

As we all go about doing good, we contribute to the growth and stability of diverse countries. A study in 2016 from the Religious Freedom and Business Foundation reported that religion contributes about \$1.2 trillion of socio-economic value annually just in the US economy.<sup>6</sup> That, according to scholar Brian Grim, is “equivalent to being the world’s 15th-largest natural economy. . . . It’s more than the global annual revenues of the world’s top 10 tech companies, including Apple, Amazon, and Google.”<sup>7</sup> If that is the impact of faith in America, imagine what faith can do across the entire globe. That is why protecting all faiths—even small minority faiths such as the Church of Jesus Christ was and is—is critical.

When people feel confident that their beliefs will always be protected, they will reach out to others in significant ways. Dr. Grim’s research shows a correlation between robust religious freedom and other vital human rights.<sup>8</sup> I have shared the story of my faith tradition, once a very persecuted minority. Today we reach out to others around the world in partnership and relationship. Like the lowly mustard seed described by Jesus Christ in the New Testament,<sup>9</sup> today we are a tree with branches that extends refugee help and care to many. Many other minority faiths have stories similar to ours. The good of religion, the reach of religion, and the heroic acts of love that religion inspires only multiply when we protect all of our religious freedom. We stand shoulder to shoulder in service with all of you.

I hope that universal goodness prompted by faith traditions will be honored and admired. People around the world are blessed as we lift and encourage others through life-saving aid. May we be grateful for the opportunity to make a difference. In these ways we fulfill and expand the truth. God loves all His children, in every nation of the world, even amongst the smallest minorities among us. This is my hope and my prayer and is in our faith tradition, in the name of our Lord, Jesus Christ, amen.

## NOTES

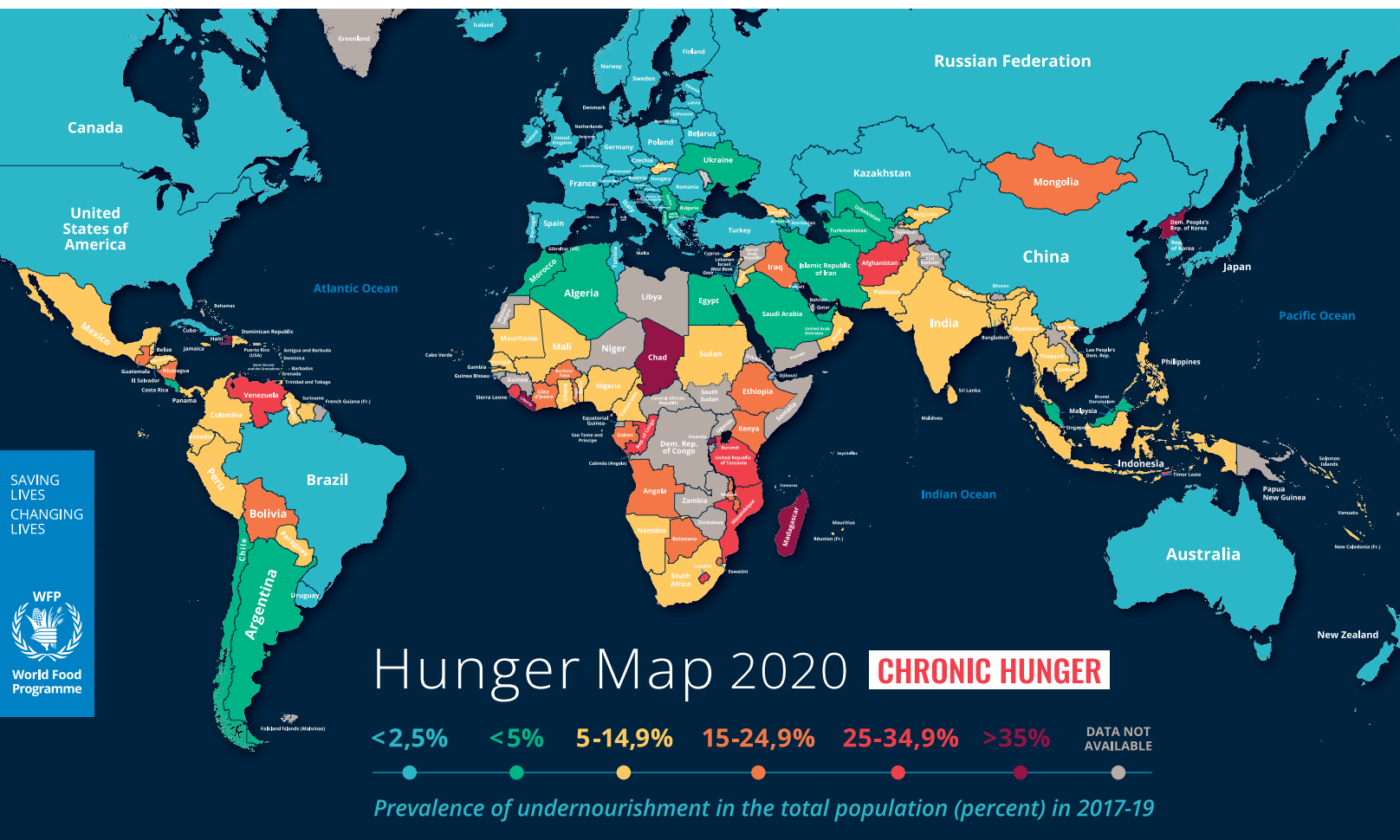
1. “The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World,” 5 April 2020; introduced in Russell M. Nelson, “Hear Him,” *Ensign*, May 2020.
2. James 1:5.
3. Lilburn W. Boggs, Jefferson City, Missouri, to John B. Clark, 27 October 1838, in *Document Containing the Correspondence*, Fayette, Missouri, *Boon’s Lick Democrat*, 1841, 61; also “History, 1838–1856, volume B-1 [1 September 1834–2 November 1838],” p. 842, Joseph Smith Papers.
4. Articles of Faith 1:11.
5. Joseph Smith, from “The Cause of the Prophet’s Success—Love for His Fellow-Man,” a discourse given by Joseph Smith on July 9, 1843, in Nauvoo, Illinois, and reported by Willard Richards; “History, 1838–1856,

- volume E-1 [1 July 1843–30 April 1844],” p. 1666, Joseph Smith Papers.
6. See Brian J. Grim and Melissa E. Grim, “The Socio-economic Contribution of Religion to American Society: An Empirical Analysis,” *Interdisciplinary Journal of Research on Religion* 12 (2016): article 3, pp. 24, 27; see also Brian J. Grim, “Religion May Be Bigger Business Than We Thought. Here’s Why,” World Economic Forum, 5 January 2017, [weforum.org/agenda/2017/01/religion-bigger-business-than-we-thought](https://www.weforum.org/agenda/2017/01/religion-bigger-business-than-we-thought).
7. Grim, “Religion May Be Bigger.”
8. See Grim and Grim, “Socio-economic Contribution”; and Grim, “Religion May Be Bigger.”
9. See Mark 4:30–32.



“I Was an Hungred,

and Ye Gave Me Meat”



▲ This map shows where chronic hunger is the most prevalent in the world. Chronic hunger is when people experience periodic seasons when they do not have enough food. The yellow, orange, and red colors are countries with a higher prevalence of hunger. Notice Haiti, Venezuela, Rwanda, Liberia/Sierra Leone, and the East Coast of Africa.

By Sharon Eubank, President of Latter-day Saint Charities and First Counselor in the General Relief Society Presidency of The Church of Jesus Christ of Latter-day Saints

*This article is adapted from an address delivered as part of a panel at the G20 Interfaith Forum in Bologna, Italy, on 14 September 2021.*

I represent Latter-day Saint Charities, which is the humanitarian arm of The Church of Jesus Christ of Latter-day Saints. As a faith-based organization, we can do nothing without the partnership of the others here, so I am very grateful to highlight some of the work we have been doing together.

The Sustainable Development Goals were originally determined by a coalition of world leaders to focus the conversation on 17 agreed-upon priorities. So many times, however, the Sustainable Development Goals get overshadowed by an emergency. Of the seventeen goals, three of them correspond to the topic of today’s session: no poverty, zero hunger, and clean water and sanitation. And although Latter-day Saint Charities and its partners do a significant amount of water and sanitation work around the world, I want to focus my remarks today on hunger, malnutrition, and childhood poverty because I believe that is where there is the greatest opportunity for new action. These issues are the most pressing, and there are some interesting developments that are going toward alleviating them. Let me first give some brief background on what COVID-19 has done to exacerbate hunger worldwide and then try to address my assigned topic: “In the face of the worsening situation, how can religious actors revamp and revitalize agendas?”

### The Rising Issue of World Hunger

Despite international efforts and improvements in other areas of global development, world hunger has been on the rise since 2014. Now, the pandemic has made it much worse: COVID-19 is further intensifying factors that lead to hunger in countries with already high rates of hunger and is also creating new pockets of food insecurity.

**IF CURRENT TRENDS CONTINUE, THE number of hungry people could reach 840 million by 2030**

That is a staggering number for the 21st century. In the 21st century, we ought to be able to do better.

There are three statistics from UNICEF that spell out the utter urgency of global hunger in 2021:

**1 in 3** children under the age of 5 are hungry

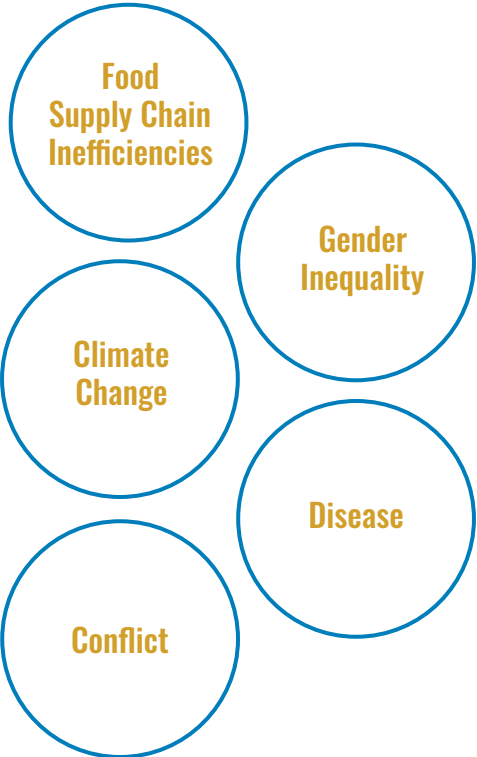
**45%** of child deaths are related to malnutrition

In **<sup>2</sup>/3** of the world’s countries, women are more likely to be hungry than men



The causes that create those three statistics are not always straightforward or easy to address. The five major contributing factors to hunger around the world are food supply chain inefficiencies—and we have seen very strong examples of that even in developed countries as the pandemic has gone forward—gender inequality, climate change, disease (including the pandemic), and conflict.

5 MAJOR CONTRIBUTING FACTORS TO HUNGER AROUND THE WORLD



The effects of a global pandemic have been disastrous on food security. In 2019, there were 135 million people suffering from acute hunger, in which they are actively starving to death (in contrast to chronic hunger, in which people experience periodic seasons when they do not have enough food). Now, less than two years later, since the pandemic started, that number has doubled to 272 million. I don't know if we can appreciate the scope of what that

COVID-19 IMPACT

272 million people suffer from acute hunger (in which they are actively starving to death)

By 2022 an additional 9.3 million children under the age of five will experience wasting (meaning their muscle mass is shrinking)

represents. Even more startling, an *additional* 9.3 million children under the age of five will experience wasting—meaning their muscle mass is shrinking—by 2022. This is an *additional* 9.3 million. One of the realities of the 21st century is that multilateral agencies are dealing with so many emergencies, one on top of another, that resources simply do not stretch. Yemen, of course, is an example. It has been labeled the “worst human-made disaster in the history of the modern world.” Southern Madagascar is another example, where 1.35 million people (doubled from last year) are food insecure and 11 percent of the children are wasting. And then a report just yesterday highlighted Afghanistan. Because of what has happened there, there are a million people at risk of dying before the end of the year. These situations drive home the point for those trying to mount a response: old approaches will not work. Like climate change and weather disasters, crises are getting bigger, they are getting longer, and they can successfully be addressed only with cooperation. I think the days of us trying to tackle crises on our own are past. We have to be able to coordinate with each other, which is why a forum like this is so important. It sounds controversial to say, but, in my experience, too much resource *by necessity* has been devoted to food aid and not enough

Old approaches will not work... The days of us trying to tackle crises on our own are past.

to food development. Of course, emergencies must be addressed, but ideally we would address crises farther up the line before they explode into full-blown humanitarian disasters. To do this takes an understanding of those five root causes I mentioned earlier and an intentional focus on mitigating them over the long term. This Ghanaian family in the photo below is using a communal grinding machine to make cassava flour for their cooking and food storage, giving them a week of food security. Available through a community program, this simple, low-cost intervention—shared by other neighbors—allows the family to store a small surplus of food staples to sell or eat later and increases their stability. The grinder costs about the equivalent of 10 emergency meals by the time you factor in the cost of distribution. But because of the

emergencies and the emotional feelings that come in a crisis, we spend our attention and our money on food aid. My plea today is to back up and try to intervene before a crisis hits the news, to focus on food development earlier on. Do you know what the biggest predictor is of whether a child will be hungry? It is whether they have two parents in their home. If one parent leaves, goes to make money, and sends money back, the marriage gets strained, and all of those things create stress and contribute to child hunger. Community interventions—like this grinder in Ghana—that support families working together to increase their income rather than separating parents to work in distant locations will pay dividends for the next generation in both physical health and social cohesion.

▼ A Ghanaian family makes flour using a communal grinding machine made available through a community program.





## Three Efforts to Alleviate Hunger

I want to highlight three things that Latter-day Saint Charities and its faith group network are doing to “revamp and revitalize” their agendas in the face of the pandemic and the associated food emergency.

### 1. SUPPLY CHAIN SUPPORT

Supply chains for needed goods are always stressed during an emergency. A global pandemic has magnified that problem tenfold. Even developed countries with complex distribution networks are seeing sudden shortages and unanticipated farm waste.

Latter-day Saint Charities has always been very efficient in its global supply, but we have learned through the pandemic that while efficient distribution channels are ideal, redundant channels are also needed—in other words, backup plans. To ease some of the pressure on supply chains, Latter-day Saint Charities invested two million dollars in the World Food Programme’s hub and spoke logistical network to strengthen it during the pandemic. The World Food Programme has the best distribution center in the world. It has three global hubs, five regional hubs, and dozens of spokes to move freight around the world. Forty-five thousand tons of humanitarian food and medical supplies, including vaccines, have passed through these hubs in just the last few months. These paths grew more critical as other supply chains were disrupted by the pandemic. The hub and spoke network is open to many humanitarian organizations. It increases efficiency, but it also has built-in redundancies. This has helped keep critically needed humanitarian supplies moving.

As we have invested in this redundant method of distribution, we have learned that we should be doing this at every level of our distribution chain. I bring this up because one of the benefits of local faith communities is that they often have different distribution systems, so if they cooperate with each other, they can get that redundancy along with the efficiency.

### 2. WOMEN AS AGRICULTURE LEADERS

Latter-day Saint Charities has increased its partnerships with a series of organizations, such as International Development Enterprises, that help develop women as agriculture leaders. Because women are more at risk of being hungry and because they often control the food choices that are being made for the family, it is critical that women become involved in agriculture. They do most of the work, yet they own hardly any of the land. These are issues about equity that have to be addressed. Let me highlight a program that this coalition of faith-based organizations has started to promote: peer groups of women farmers.

The woman in the black shirt in the photo below is named Beatrice. She is a farm business advisor in Zambia. Surrounding her are the other women farmers she supports. Beatrice teaches proven farming techniques and brokers relationships between seed suppliers and markets so that her clients can improve their



▲ This peer group of women farmers in Zambia support each other and help each other as they learn and implement farming techniques.

gardens and increase their incomes. The women in this group also support each other and help each other.

When the pandemic hit, Beatrice was also trained by the Ministry of Health in Zambia to teach her farmer clients about COVID-19 prevention. So this peer group system isn’t just about farming and seeds and income production; this farming peer group has developed a strong network to support one another in a wide variety of activities.

Why do these peer groups work? Because they know each other. They are neighbors. Though they might belong to different faiths in their community, they trust each other. And this has turned out to be a key lesson: It is relatively easy to distribute food aid. It is a much more complex effort to change the culture around farming practices, food consumption, diet, and nutrition. In the end, change is really only accomplished through consistent personal relationships of trust. And the most trusting relationships often come through faith communities working together.

### 3. COMMUNITY NUTRITION COUNCILS

This hope to build more trusting relationships has led to the revamping of our approach to community nutrition. Latter-day Saint Charities has begun supporting community nutrition councils, patterning them after agriculture leaders like Beatrice and her peer group of farmers. After a baseline screening to identify children who are moderately or severely malnourished, local citizens’ councils are created to learn more about how to help these children eat more nutritiously. The councils also partner with the local government for additional resources. This has worked best at the village and municipal levels. Let me share some examples of what is being done through this council system.

Family food is a women’s realm in most places. Women in both Paris and the Philippines are using the council system to help families in their communities. Their community nutrition councils have a simple approach in which they visit families as often as necessary to understand their needs and their goals. Then they help them find resources to accomplish these goals. They ensure families know about nutritional supplements, deworming medicine, and anything that is locally available that could be of use in their family. They also screen children for malnourishment and



▲ These women work with the immigrant and the migrant communities in Paris through their community nutrition council.

track their weight and height. Many parents have no idea that their children are underweight and malnourished because their children eat something every day, but it is just starch. They are not getting the nutrients that they need so that their brains can develop. To help with this, these councils share simple, locally developed health and nutrition lessons with parents. The councils encourage more fruits and vegetables in their daily diet and then teach them how to grow a garden or how to raise small animals.

These are, for the most part, low-cost, low-tech interventions that can have huge health benefits. Families become more resilient with knowledge and resources. This program works because each family is working with someone trusted and the assistance is tailored to the goals of the family. When families have knowledge about these things, they can make better decisions.

The mother of one family in the Philippines said, “This was a wake-up call for us. I’m a teacher and didn’t understand that children’s brain development stops when they don’t have the right





nutrients.” Because her children were eating rice every day, they felt full, but they weren’t getting the nutrition that they needed.

I happily acknowledge the very fine work of Catholic Relief Services, IsraAID, Adventist Development and Relief Agency, Rahma Worldwide, Islamic Relief, and Rise and Rebuild as partners in this holistic food security approach at the community level.

Healing the Root Causes of Hunger

I want to conclude by saying that the great benefit of the Sustainable Development Goals is to cluster focused attention around critical

▼ These women work through their community nutrition council in Catarman, Philippines, to help families in their community.



needs so that, in the middle of responding to emergencies, we don’t forget these core principles that have to be addressed.

Now, the theme for this conference is “A Time to Heal.” The coronavirus has inflicted wounds that aren’t simply about COVID-19. Food insecurity is one of the unexpected scars. In large measure, faith communities are focused on the holistic healing of body and spirit. Some of the finest social service work in the world is being offered by communities motivated by their love of God and love of their fellow man—the two great commandments. The Church of Jesus Christ of Latter-day Saints lays claim to this great, energizing mandate. I would like to extend two calls to action to the G20 leaders who will meet in October in Rome:


- 1. Ask your faith communities for data and progress reports, specifically on the 17 Sustainable Development Goals. You will be surprised at their scope.
  - 2. Please invest aid dollars early on—often best through faith communities—before the crisis is unbearable and hits the news. Holistic approaches can do much to heal the root causes of hunger.
- Nothing about that is new. Nothing about that is revolutionary. We talk about it; we just don’t do it. This is the commitment of Latter-day Saint Charities; it is the commitment of this panel here today. And I hope that every one of us will walk out with this New Testament verse ringing in our ears: “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in,” and if you can do it “unto . . . the least of these my brethren,” you are doing it unto God (Matthew 25:35, 40). And I say that with all my commitment. Thank you very much.

WEB EXTRA

Scan to watch a video of Sharon Eubank’s remarks.







## Latin America

### REGIONAL CONFERENCES

# Training Guatemalan Officials on FoRB

From March to early June, the Center held a series of training sessions about freedom of religion or belief (FoRB) for approximately 100 government officials of Guatemala. The collaboration arose at the invitation of the Guatemala *procurador* (attorney general) for human rights, Jordán Rodas Andrade, who attended the Center’s 2019 Annual International Law and Religion Symposium.

Associate director David Moore headed the Center’s trainings with assistance from associate director Gary Doxey, senior fellow Mark Wood, Professor Jason McDonald of BYU’s instructional psychology and technology program, and several current and former BYU Law students. The team worked for more than a year to create written materials for the Guatemala training that complemented Zoom sessions.

Emely Perez, who began working on the training materials in January 2020 as an LLM student at BYU Law, says that the materials

focus on understanding FoRB within the international human rights framework and emphasize human dignity as the core source of all human rights. She says: “Learning about the right of religious freedom in the framework of human rights can help bridge a gap—that [FoRB] is a right, that it’s not just a part of an agenda for one religion or another, but it is for everyone everywhere.”

While the training materials are currently being used in Guatemala, they have been created with a broader vision: the Center intends to use these resources to respond to training needs throughout the world. Moore says, “We want to have a repository of materials to which we can easily turn to respond to requests for training or to offer training. We would then be able to collaborate with other governments or organizations to identify the most important issues for them and tailor the training to their needs.”



## 1ST ANNUAL CONO SUR FORUM ON LAW AND RELIGION

HUMAN DIGNITY AND RELIGIOUS FREEDOM

28–29 OCTOBER 2021

The Center helped launch what is intended to become an annual series of events designated the Religion and Law Forum of the Cono Sur. The Cono Sur includes the four southern-most countries of South America: Argentina, Chile, Paraguay, and Uruguay. The first such event in this series was a hybrid forum with in-person components in Chile and Argentina and virtual participation from key influencers from all four countries. The forum’s theme was “Human Dignity and Religious Freedom.” It focused on the importance of protecting religious freedom in the redrafting of Chile’s constitution, which is currently moving toward a plebiscite in June 2022.

Members of the Constitutional Convention of Chile attended the forum, as well as numerous religious leaders and religious freedom experts from around the region. Brett Scharffs and Gary Doxey spoke at the forum, as did Sister Reyna I. Aburto, second counselor in the general Relief Society presidency of The Church of Jesus Christ of Latter-day Saints. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles of the Church of Jesus Christ gave the closing address.

The forum organizers included the Center, the National Office of Religious Affairs of Chile, and the Center for Law and Religion of the Pontifical Catholic University of Chile. The event was streamed live throughout the region. Recordings as well as transcripts of speeches are available on the Center’s website.

## 20TH ANNUAL COLLOQUIUM OF THE LATIN AMERICAN CONSORTIUM FOR RELIGIOUS FREEDOM

AREQUIPA, PERU | 4–5 NOVEMBER 2021

After postponing the 2020 event due to the COVID-19 pandemic, the Latin American Consortium for Religious Freedom convened in Peru in 2021. The consortium includes leading religious freedom academics and lawyers from Latin America and Spain. Approximately 15 people gathered in person, forming the backbone of the colloquium, with another 70 individuals participating via Zoom or YouTube. This year’s colloquium focused on aspects of the right to life, including discussions on abortion and euthanasia, and their relation to religious freedom, with a particular emphasis on conscientious objection.

Center senior fellow Denise Posse-Blanco Lindberg was elected to the consortium’s five-member board of directors, and David Moore was officially welcomed as a member of the consortium, having satisfied the membership requirement of presenting at the colloquium in two separate years.





## Southeast Asia/Pacific REGIONAL CONFERENCE

# SEAFoRB Conference on Freedom of Religion or Belief

22–23, 25, 29 NOVEMBER AND 1 DECEMBER 2021

The Southeast Asia Freedom of Religion or Belief Network (SEAFoRB) held their 2021 conference over a series of days in November and December. All events, held online, focused on timely and challenging issues pertaining to Southeast Asia as seen through the lens of the universal right to freedom of religion or belief (FORB). The issues discussed included harmony laws in Southeast Asia, stories from women of faith in Southeast Asia, and how to protect the social space needed to optimize religious contributions to society. Speakers were from Southeast Asia, Europe, and the United States. Cole Durham and Seng Mai Aung, program officer for Myanmar at the Institute for Global Engagement and a BYU Law student, were both involved in organizing sessions of the

conference as well as biweekly SEAFoRB meetings starting in March 2021 that focused on the situation in Myanmar.

SEAFoRB is a coalition of organizations working to protect and promote the human right of FORB in Southeast Asia. Members come from diverse religious and ethnic backgrounds; nevertheless, they stand together in unity to promote FORB for all. The first SEAFoRB conference was hosted in Bangkok in 2015 as an initiative by Professor Heiner Bielefeldt, former UN Special Rapporteur on freedom of religion or belief, and the conference has been hosted every year since.





# STUDENTS





2021 SUMMER RESEARCH FELLOWS

The ICLRS Summer Research Fellows program invites students who have completed their first year of study at J. Reuben Clark Law School to participate in an international externship at the Office of General Counsel at either the headquarters of The Church of Jesus Christ of Latter-day Saints in Salt Lake City or one of the eight area legal counsel offices of the Church in countries around the world. In 2021, due to the COVID-19 pandemic, most fellows worked remotely for their assigned offices.

Fellows spend the balance of the summer on research projects with the Center. They gain practical experience as well as significant research and writing experience that is important for launching and sustaining their careers—all while working directly with global leaders in the field of religious freedom. At the same time, the fellows offer a vital service to the work of the Center and to the cause of religious freedom worldwide.

- Seng Mai Aung**  
*Hong Kong, People's Republic of China*

**Dallas Bates**  
*Moscow, Russia*

**Alea Beeston**  
*Salt Lake City, Utah*

**Ryan Cheney**  
*Nairobi, Kenya*

**Maren Cline**  
*Tokyo, Japan*

**Kekai Kalalea Gonçalves Cram**  
*Lima, Peru*

**Matthew Talmage Finch**  
*São Paulo, Brazil*

**Anastasia Lee Jespersen**  
*Manila, Philippines*
- Nicholas F. Loosle**  
*Guatemala City, Guatemala*

**Tanner Lyon**  
*Mexico City, Mexico*

**Daniel Nelson**  
*Salt Lake City, Utah*

**Madeline Olsen**  
*Accra, Ghana*

**Dillan Passmore**  
*Auckland, New Zealand*

**Nathan Phair**  
*Santo Domingo, Dominican Republic*

**Grant Rasmussen**  
*Buenos Aires, Argentina*

**Madison Wilson**  
*Johannesburg, South Africa*



STUDENT MANAGEMENT BOARD

The members of the Student Management Board are chosen 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 research, writing, and editing projects; conferences; and other assignments with the Center.

- Reece Barker**

**Leah Blake**

**Abigail Wadley Brown**

**Joseph Castro**

**Jaden Cowdin**

**Erin Cranor**

**Kimberley Farnsworth**

**Morgan Farnsworth**

**Christopher Fore**

**John Geilman**
- Tanner Hafen**

**Rhett Hunt**

**Rachel Johnson**

**Brock Mason**

**Andrew Navarro**

**Jordan Phair**

**Kody Richardson**

**Marianna Richardson**

**Jui-Chieh Tsai**

**Tom Withers**

MASTER OF LAW (LLM) STUDENTS

Each fall, BYU Law welcomes a group of international LLM students. These students are usually lawyers and judges in their own countries who come to BYU to gain experience in US law, enabling them to broaden their skills and to further their influence at home.

Sponsored by the Stirling Foundation or the Sorenson Legacy Foundation, LLM students volunteer with the Center on various projects. Because of the pandemic, some of the 2020-21 LLMS attended law school remotely or completed only part of the degree with the intention of returning to BYU to finish it later.

- Stirling Fellows*

**Alvaro Martins**  
*Brazil*

**Dominic Mwetu**  
*Kenya*

**Amanda Castro de Oliveira**  
*Brazil*

**Maria-Cristina Ortega**  
*Colombia*
- Sorenson Fellows*

**Vitor Kittler Munhoz**  
*Brazil*

**Yizhi Zhang**  
*China*

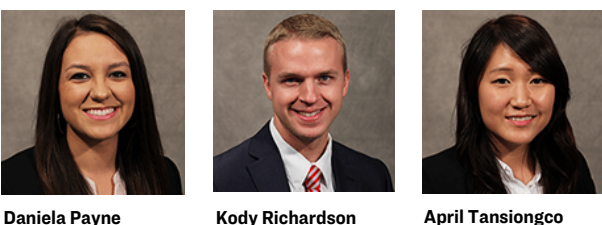
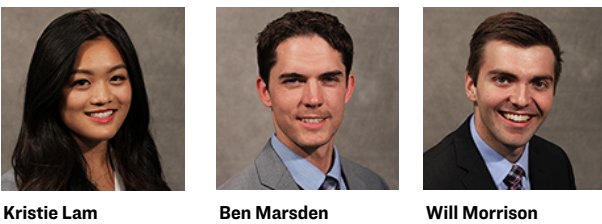
2021 ICLRS SERVICE AWARDS

At the conclusion of each academic school year, the International Center for Law and Religion Studies recognizes graduating BYU Law students who have contributed service to the Center throughout law school.

OUTSTANDING SERVICE AWARDS



MERITORIOUS SERVICE AWARDS





# 2021 Religious Liberty Student Writing Competition Awards

The Mid-Atlantic Chapter of the J. Reuben Clark Law Society and the International Center for Law and Religion Studies have announced the winners of the 12th Annual Religious Liberty Student Writing Competition. The purpose of this competition is to promote legal and academic studies in the field of religious liberty by law students pursuing related graduate studies.

While BYU Law students have competed in the past and placed in the competition, this was the first time in the 12 years of the competition that a BYU Law student has taken first place.

## 1ST PLACE

(\$4,000)

**Morgan Farnsworth** (BYU Law),  
*“Freedom of Religion and Security:  
 Dispelling Illusions of Incompatibility”*

## 2ND PLACE

(\$3,000)

**Brady Earley** (University of Chicago Law),  
*“Contagions, Congregations, and Constitutional Law”*

## 3RD PLACE

(\$2,000)

**Kade Allred** (BYU Law),  
*“Giving Hardison the Hook: Restoring Title VII’s  
 Religious Accommodation Requirement”*

## HONORABLE MENTION

(\$1,000 EACH)

**Perrin Tourangeau** (University of Virginia Law),  
*“Religious Favoritism in Federal Pandemic Relief:  
 An Establishment Clause Objection”*

**Andrew Navarro** (BYU Law),  
*“The Development of Freedom of Conscience in  
 Mexico, Argentina, and Colombia”*

**Olivia Roat** (University of Virginia Law),  
*“Free-Exercise Arguments for the Right to Abortion:  
 Reimagining the Relationship Between Religion  
 and Reproduction”*



## Quotes



“Study at BYU’s law school offers us solid introductions to legal principles through talented and experienced professors. Add study, work, and volunteer service with the International Center for Law and Religion Studies and we receive much more. We are given the beginnings of and a desire for fluency in principles of religious liberty. We meet and work with judges, attorneys, scholars, and other leaders from across the world who are giving their lives to the healing our world needs. They send ICLRS fellows and student volunteers into our futures filled with hope and care for religious freedom. I am thankful, inspired, and committed to continue to understand better what religious freedom means for peace and healing our world and what will be my part in it.”

—Erin Cranor

*Student Management Board*



“The Center’s fellowship program provides a variety of law experiences. Externing with the area legal counsel exposes you to different areas of law practice and to an in-house counsel office. The projects with the Center offer opportunities for research and writing on varied aspects of US and international religious freedom law. The Center also offers the opportunity to be mentored by world-renowned and respected experts in religious freedom as well as to gain exposure to shapers of international law and global policy.”

—Anastasia Jespersen

*Student Research Fellow, Manila, Philippines*



“Working at the International Center for Law and Religion Studies has been one of the best opportunities of my law school experience so far. One of the reasons that drew me to work at the Center was the opportunity to promote religious freedom to all people, even if in just small ways. My religion has always been an important part of who I am, and I want to help ensure this right not only for myself but for others. I love how the Center seeks to bridge gaps and build relationships by focusing on the value of all human beings, no matter their background. I am grateful for the opportunity I have had to be a part of such an important work.”

—Madison Wilson

*Student Research Fellow, Johannesburg, South Africa*



# INTERNATIONAL ADVISORY COUNCIL







Thirty-one IAC members joined with some Center personnel for an extension tour in Italy, organized around the G20 Interfaith Forum. From 9 to 20 September 2021, the group visited sites in Italy and attended the G20 Interfaith Forum, held 12–14 September in Bologna.

IAC EXECUTIVE COMMITTEE

- David Colton, *chair*

David Christensen, *immediate past chair*

Lynn Anderson

Bill Benac

Stacey Campbell

Jim and Sandy Cook
- Martin and Allyson Egbert

David and Linda Nearon

Milt Shipp

Bryce Wade

Ken and Athelia Woolley

We are grateful for the support of the members of the International Advisory Council (IAC). Their contributions of time, talents, and other resources are critical to the success of the Center in promoting freedom of religion or belief worldwide.



IN REMEMBRANCE

The Center mourns the passing of three IAC members in 2021: **Mary Ann Pollei**, **Richard Hunter**, and **Eleanor Colton**. All were avid supporters of the Center and its work, with Eleanor Colton’s support extending to before the Center’s founding. We are grateful for their service, and our thoughts are with their families.

INTERNATIONAL ADVISORY COUNCIL MEMBERS

- Allen and Denise Alexander

Wilford and Kathleen Andersen

Lynn Anderson

Scott and Jesselie Anderson

Brent and Cheri Andrus

Bill and Ann Atkin

Linda Bang

Gary and Marilyn Baughman

Brent and Bonnie Jean Beesley

Christi Belliston

Bill and Barbara Benac

Brian and Rachel Bertha

John and Diane Blatter

Jim and Sharman Blood

Brad and Ann Botteron

Bob and Lonnie Bradley

Joseph and Kimberly Brubaker

Mac and Christeena Brubaker

Merill and Nancy Bryan

Rick and Evelyn Bryson

Doug and Ann Bush

Stacey Campbell

Craig A. and Deborah Cardon

Craig D. and Aimee Cardon

Paul and Raeanna Cardon

Bill and Patricia Child

Sheldon and Joan Child

David and Mary Christensen

Jordan and Julie Clements

Phil and Barbara Colton

Dave and Julie Colton

Randy and Lisa Cone

Jim and Sandy Cook

Greg and Julie Cook

Lew and Barbara Cramer

Mark and Janette Cressler

Ralph and Mary Dewsnap

Greg and Monica Drennan

Rick and Janel Durfee

Paul and Maren Durham

Richard and Christena Durham

Martin and Allyson Egbert

Bjorn and Cydnee Farmer
- David and Christina Foote

Bryson and Jan Garbett

Sue Garff

Larry Miner Gibson

David and Doris Gillette

Scot and Cheri Gubler

David and Jen Harden

Senator Orrin and Elaine Hatch

Broc and Lori Hiatt

Grif and Brittny Hiatt

Curtis and Irene Hill

Clark and Kathy Hinckley

Robert and Cheryl Horne

Roger and Mauna Sue Hunt

Nan Hunter

King and Diane Husein

Eric and Kay Jackson

Blair and Katrina Jackson

Heber Jacobsen and Christine Lake

David and Liz Jensen

Mark and Christi Jensen

Michael and Jean Jensen

Woody and Page Johnson

Chris and Erlynn Lansing

Jim and Allyson Larkins

Justin and Tahna Lee

Helen Leon

David and Nancy LeSueur

Neil and Denise Lindberg

David and Bianca Lisonbee

Kent and Karen Lundquist

Larry and Susan Lunt

Duane and Erlyn Madsen

Stan and Susan Martineau

Carlos and Vania Martins

Derek and Shelaine Maxfield

Mike and Kelly Maxfield

David and Lora McAllister

Jon and Jeanette McEachran

Reid and Melanie Moon

Rulon and Jacquelin Munns

David and Linda Nearon

David, Jr. and Tiffany Nearon
- Joe and Karen Neff

Mike and Cynthia Neider

Jeff and Janet Nelson

Clair and Laura Nixon

Robert and Joy Orton

David and Kathryn Paxman

Catherine Pedersen

Terry and Sherry Peterson

Wayne and Robyn Petty

David Pollei

Stephen and Marianna Richardson

Jeff and Michelle Robinson

Bruce and Sara Robinson

Mark and Belinda Romney

Ed and Brooke Rowe

Gene and Martha Schaerr

Duane and Marci Shaw

Milt and Heidi Shipp

Shellie Silliman

Greg and Sharon Slater

David and Rebecca Smith

Senator Gordon H. and Sharon Smith

Bryant and Nicole Stirling

David and Laurea Stirling

Joel and Shannon Sybrowsky

Wayne and Patrice Tew

Tom and Leslie Thomas

Lonny and Lori Townsend

Noel and Carrie Vallejo

Bryce and Peggy Wade

Stephen and Marcia Wade

Blake and Leslie Walker

Kristine Whitesides

Elder Lance and Patricia Wickman

Jennifer Wilcox

Gerald and Claudia Williams

Kim Wilson and Gail Miller

Elder Larry and Lynda Wilson

Mark and Carol Wolfert

Ken and Athelia Woolley

Tim and Teresa Wright

Koo and Patricia Yuen





*“The difficulty is that toleration can be removed. I think it’s really more important to have freedom and to have advocacy.”*

# A Conversation with Reverend Dr. Andrew Teal and Elder Jeffrey R. Holland

SALT LAKE CITY, UTAH, USA | 11 NOVEMBER 2021

In the fall semester of 2021, the Center welcomed Reverend Dr. Andrew Teal, fellow and chaplain of Pembroke College, University of Oxford, where he is also a lecturer in theology. His visit was coordinated by Paul Kerry and the Maxwell Institute, where Rev. Dr. Teal was a visiting scholar.

Sadly, Rev. Dr. Teal’s stay was cut short due to injury. During his time at BYU, he delivered a BYU forum address on 26 October and held a public conversation for the Center’s International

Advisory Council with Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints on 11 November.

In that conversation, facilitated by Center director Brett Scharffs, Elder Holland and Dr. Teal talked about the power of friendship, their work together, including the book *Inspiring Service*, and Dr. Teal’s time at BYU. Dr. Teal also spoke of the need for advocacy in interfaith relations, not just tolerance.

“When you meet someone like Andrew, it’s so easy. I wanted to make sure that he never felt that I was only interested in him because somehow it would look good for one cleric to be in touch with another cleric in The Church of Jesus Christ of Latter-day Saints. I didn’t want him to ever feel that he was secondary to that purpose . . . but that [he would feel] my friendship with him and my affection for him are genuine. . . . It was just important to have my own integrity about that and that he would know that . . . because I would try to live it. . . . For me, that’s friendship with a capital F.”

—Elder Jeffrey R. Holland

“I think tolerance is a good thing. On one level, we want more tolerance and less intolerance. But on the other side, tolerance often just reinforces the past structure—someone tolerates somebody. The difficulty is that toleration can be removed. I think it’s really more important to have freedom and to have advocacy. . . . If you go on the Pembroke site, . . . you can see the chapel. And you will see The Church of Jesus Christ of Latter-day Saints mentioned, I think, four times. And . . . at the side, there are links to the Jewish community, Muslim community, Armenian Orthodox, you name it. The point of that is not to say, Oh, look, aren’t we woke? . . . It’s to say, Look, if you come here, not only are you welcome, but we expect you to contribute to the life of this college. And we will not just tolerate you, we will advocate with you. We want you to stand up for your Muslim friends. We want you to build understanding in our community. We want you to help Jewish people. We want you to flourish. In other words, it’s a place where I hope the human spirit gives away. Yes, we need the laws which prevent intolerance. But tolerance is such a static thing. That’s why I prefer advocacy.”

—Reverend Dr. Andrew Teal

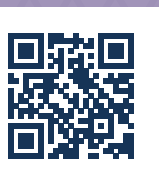
## Learn More

Listen to or watch Rev. Dr. Teal’s BYU forum, “Building a Beloved Community.”



## Learn More

Read more about Rev. Dr. Teal’s conversation with Elder Holland.







IAC SPRING MEETING

# A Shared Respect for Human Dignity

2 APRIL 2021

Elder L. Whitney Clayton addressed the International Advisory Council during its Spring Meeting, broadcast from the J. Reuben Clark Law School on 2 April 2021. Elder Clayton first spoke about the value of the Center’s work. He said: “[The Center] seeks to bring the hearts and minds of government, academic, and media leaders across the world to a shared respect for human dignity and the religious rights of all mankind, including nonbelievers. It enlarges the understanding of those who are in a position to encourage religious freedom among the peoples they govern, inform, and educate.”

Elder Clayton then emphasized the necessity of helping believers and nonbelievers listen to each other with a humble respect for and deference to others’ views. He also spoke about the interconnectedness of human dignity and religious freedom. “Religious freedom, a human right, rests on the foundation of human dignity,” he said. “Human dignity is a recognition that there is divine spark in everyone everywhere. That spark cannot be extinguished. It is part of our humanity.”

Other speakers at the event included Gordon Smith, dean of the BYU Law School; Brett Scharffs; and Bill Atkin, associate general counsel of The Church of Jesus Christ of Latter-day Saints.

## KING HUSEIN RECEIVES GLOBAL BUSINESS AND INTERFAITH PEACE AWARD

The third biannual Global Business & Interfaith Peace Awards, held August 2021, honored International Advisory Council member King Husein with a gold medal for his advocacy work on behalf of religious freedom. He was recognized for his “critical role addressing the rising global tide of restrictions on religious freedom.” His efforts to help found the South Asia Consortium for Religion and Law Studies, his part in the first-ever Business Roundtable to advance international religious freedom during the 2019 UN General Assembly in New York City, and his efforts at BYU–Hawaii to equip students from across Asia to advance religious freedom when they return home were among the reasons cited for Husein’s award (see “King Husein, CEO of Span Construction, Has Critical Role in Countering Rising Tide of Restrictions on Religious Freedom,” July 30, 2021, Religious Freedom and Business Foundation, [religiousfreedomandbusiness.org/2/post/2021/07/king-husein](https://religiousfreedomandbusiness.org/2/post/2021/07/king-husein)).



The award was presented by the Religious Freedom and Business Foundation, a US-based nonprofit, in cooperation with the UN Global Compact’s Business for Peace initiative. The foundation helps educate the global business community about how religious freedom is good for business and how they can promote respect for freedom of religion or belief.



## REGIONAL SUMMITS

Many supporters of the Center have asked how they can support the cause of religious freedom for everyone everywhere. Over the last several years, we have seen their efforts result in the formation of conferences in various parts of the United States and in the establishment of groups such as the Dallas–Fort Worth Alliance for Religious Freedom and similar organizations in Las Vegas, Nevada; Phoenix, Arizona; Orlando, Florida; and Toronto, Canada.

One such conference is the Annual Interfaith Freedom of Religion Summit, which took place for the fourth year on 16 October

2021 and was titled “Freedom of Religion in a Changing World.” This year, Gary Doxey gave the closing keynote address, “Hope for a Better World.” This regional annual activity seeks to develop closer ties of understanding among religious denominations in the Winston-Salem area of North Carolina. Black Muslim congregations and Latter-day Saints are particularly active in the summit, and speakers represent a variety of denominations and areas of expertise from throughout the nation.





## ENDOWMENTS

Endowments—together with generous support from Brigham Young University, The Church of Jesus Christ of Latter-day Saints, and individual members of the International Advisory Committee—provide the financial means for the Center to accomplish its work. Unlike other methods of funding, endowments are long-term financial tools that assist the Center in planning for the future. The individuals who create endowments for the Center establish a family legacy supporting religious freedom, and they can direct the focus of the Center’s work to global areas of particular interest to them.

Since the establishment of the Center in 2000, a wide range of endowments have positively impacted BYU Law students, the Center’s work in specific regions of the world, and the development of legal scholarship and legislation involving religious freedom.

## CURRENT ENDOWMENTS

The **International Advisory Council Cornerstone Endowment** (2000) was the first endowment for funding the Center and its ongoing work.

### *Founding Contributors:*

**David S. and Mary L. Christensen**  
**Richard P. and Christena H. Durham**  
**Duane L. and Erlyn G. Madsen**  
**David A. and Linda C. Nearon**

The **Sterling and Eleanor Colton Chair in Law and Religion** (2008) provides support for a wide range of the Center’s work, including supplemental support for BYU Law faculty. The chair is currently held by David H. Moore, associate director of the Center and professor at BYU Law.

Many of the endowments were created as a base for others to contribute to areas of special interest, and the Center hopes to establish endowments in more areas. Please contact David Colton or Sandy Stephenson if you would like to discuss personal options.

Two new endowments were established in 2021. The first, created by the David and Linda Nearon family, will support the Center’s growing sponsorship of international LLM students at BYU Law. The other endowment, created by William and Barbara Benac and Mark and Christi Jensen, will focus on the Center’s programs supporting local interfaith alliances both within the United States and globally.

The **David and Julie Colton Endowed Fund for International Law and Religion Studies** (2013) supports the work of the Center in Europe.

The **David S. and Mary L. Christensen Endowed Fund for International Law and Religion Studies** (2014) provides for the work of the Center in the UK, with a focus on growing the connections between the Center and Oxford.

The **Edward Joseph Leon and Helen Hall Leon Endowed Fund for Law and Religion Studies** (2014) supports the work of the Center in the Middle East.

The **W. George and Helen Lowe Johnson Research Fellowship** (2014) focuses on legal scholarship, with an emphasis on freedom of religion and belief.

The **Jean and Frank, Barbara and Wayne Friendship FORB** (2016) supports the work of the Center in Europe.

The **Gregory P. and Julie L. Cook Endowed Fund for International Law and Religion Studies** (2017) supports the critical work of the Center in China.

The **Andrus African Endowed Fund for International Law and Religion Studies** (2018) provides for the critical work of the Center in Africa, including support of the growing number of religious liberty scholars in the region.

The **Gary Stephen Anderson Endowed Fund** (2018) provides learning opportunities to enhance BYU Law students’ experiences as they work with the Center.

The **Southeast Asia Endowed Fund** (2018)

### *Founding Contributors:*

**Milton and Heidi Shipp**

The **Latin American Religious Freedom Endowed Fund** (2020)

### *Founding Contributors:*

**James F. and Allyson L. Larkins**

The **Oxford Religious Liberty Endowed Fund** (2020)

### *Founding Contributors:*

**H. Brent and Bonnie Jean M. Beesley**

## DAVID H. MOORE APPOINTED STERLING AND ELEANOR COLTON ENDOWED CHAIR

In 2008, Sterling and Eleanor Colton—long-time supporters of the International Center for Law and Religion Studies—established the Sterling and Eleanor Colton Endowed Chair in Law and Religion. The chair was designed to facilitate the Center’s international efforts to advance freedom of religion or belief. In January 2021, as the vision for the chair matured, BYU Law professor and ICLRS associate director David H. Moore became the first occupant of the Sterling and Eleanor Colton Endowed Chair.

“It’s special to be appointed to this chair that is named after people who have dedicated their lives to doing good, particularly in making a difference in international religious freedom,” Moore said.

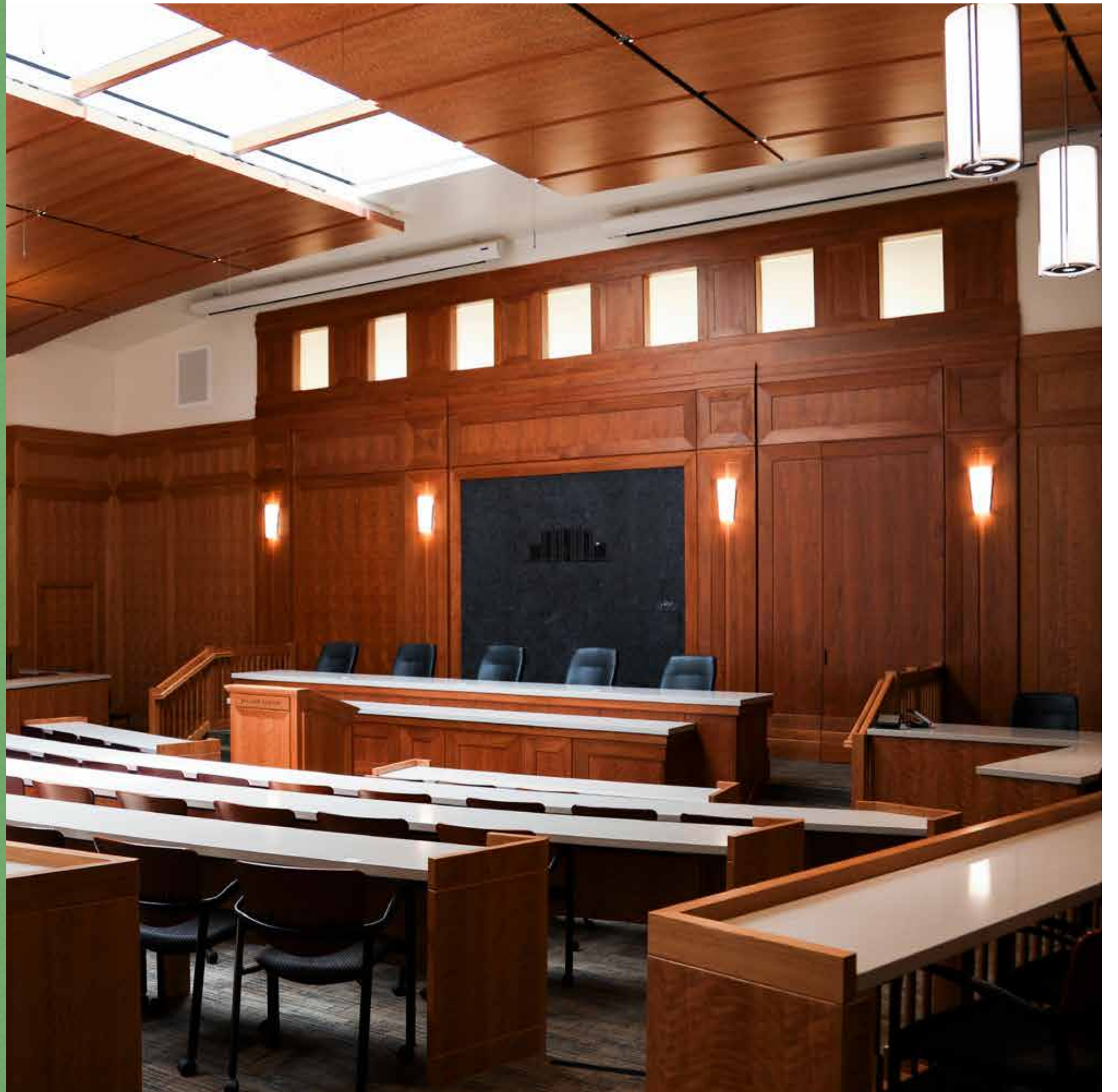
Moore began teaching at J. Reuben Clark Law School in 2008 and became an associate director of the Center in 2019 after returning from two years as acting deputy administrator and general counsel at the United States Agency for International Development (USAID). In 2020 he served a brief term on the UN Human Rights Committee.

Sterling and Eleanor Colton’s oldest son, S. David Colton, said that his parents cared deeply about the well-being of people all around the world. “One of the great lessons of my parents to me, and hopefully to others by establishing the endowed chair, is the importance of abundance—of giving what you have to make the world a little bit better,” he said.

Moore is grateful that the Coltons’ generosity enables the work of the Center to move forward. “The work of the Center is so important because it is focused on human dignity—that is, trying to secure the dignity that every human being deserves by the fact of being human,” he said. “I definitely feel privileged to receive a position tied to such wonderful people.”



# ACADEMIC ADVISORY BOARD, FELLOWS & STAFF





## ACADEMIC ADVISORY BOARD



**Sophie van Bijsterveld**  
*Netherlands*



**Carolyn Evans**  
*Australia*



**Kim-Kwong Chan**  
*China*



**Silvio Ferrari**  
*Italy*



**Ján Figel'**  
*Slovakia*



**Mohammad Hashim Kamali**  
*Malaysia*



**Tore Lindholm**  
*Norway*



**Tahir Mahmood**  
*India*



**Javier Martínez-Torrón**  
*Spain*



**Juan G. Navarro Floria**  
*Argentina*



**Liu Peng**  
*China*



**Gerhard Robbers**  
*Germany*



**Rik Torfs**  
*Belgium*

## SENIOR FELLOWS



**L. Whitney Clayton**



**Orrin G. Hatch**



**Scott E. Isaacson**



**Michael L. Jensen**



**David M. Kirkham**



**Cynthia Juárez Lange**



**Dennis Lange**



**Denise Posse-Blanco Lindberg**



**Neil A. Lindberg**



**Douglas E. McAllister**



**Adesina J. Olukanni**



**Erlend "Pete" Peterson**



**Ruth Lybbert Renlund**



**Gene Schaerr**



**Hannah Clayson Smith**



**Gordon H. Smith**



**Donlu DeWitt Thayer**



**Patrick J. Thurston**





**Brett G. Scharffs**  
*Director*



**W. Cole Durham, Jr.**  
*Founding Director*



**Amy Lynn Andrus**  
*Associate Director*



**Elizabeth A. Clark**  
*Associate Director*



**Gary B. Doxey**  
*Associate Director*



**Paul E. Kerry**  
*Associate Director*



**David H. Moore**  
*Associate Director*



**Jane Wise**  
*Associate Director*



**Deborah Wright**  
*Center Coordinator and  
Executive Assistant*



**David Colton**  
*International Advisory  
Council Chair*



**Sherie Rogde**  
*Conference Liaison*



**Blythe Shupe**  
*Communications Specialist*



**Sandy Stephenson**  
*International Advisory  
Council Liaison*

CENTER STAFF APPOINTMENTS

PAUL KERRY NAMED TO RELIGIOUS LIBERTY INITIATIVE  
AND ALL-PARTY PARLIAMENTARY GROUP

Paul E. Kerry was named to the advisory board of the Notre Dame Law School’s Religious Liberty Initiative (RLI). Established in 2020, the Religious Liberty Initiative promotes religious freedom for people of all faiths through scholarship, events such as religious liberty summits, and the Notre Dame Law School’s Religious Liberty Clinic. “RLI is quickly establishing itself at the forefront of religious freedom research and engagement as well as clinical training of students,” said Kerry.

Kerry is also the ICLRS stakeholder of the United Kingdom’s All-Party Parliamentary Group (APPG) for International Freedom of Religion or Belief, the largest APPG in the UK. This cross-party group of parliamentarians from both the House of Commons and the House of Lords seeks to raise the profile of freedom of religion or belief issues in government, in Parliament, in the media, and among the general public.

ELIZABETH CLARK INVITED TO POWERING PLURALISM  
NETWORK COHORT

Elizabeth Clark was invited to be a member of the Aspen Institute’s religious freedom cohort as part of its Powering Pluralism Network. This invitation-only group “includes 28 leaders in academia, the nonprofit sector, philanthropy, and more from across the US.” Members gather for discussions on how to increase religious pluralism and support the religious freedom of all. The vision for the group, according to the Aspen Institute, is “that having a strong, diverse, and connected network of leaders will provide the foundation for a thriving religious pluralism.”

Clark was delighted to be included in the cohort and to gather with US stakeholders in the field of religious freedom. “It was a wonderful opportunity to engage with difficult and important issues surrounding religious freedom in the US today,” she said.

ELIZABETH CLARK HONORED BY THE  
NATIONAL HUMAN RIGHTS CENTRE OF  
THE REPUBLIC OF UZBEKISTAN

In December 2021, Elizabeth Clark was honored for her contribution to legal reform in the Republic of Uzbekistan. The president of Uzbekistan awarded Clark a badge to recognize her “services and contributions for advancing legal literacy and making Uzbekistan even more open and free . . . for people of all beliefs.” The award was given at a virtual conference dedicated to the 25th anniversary of the National Human Rights Centre of the Republic of Uzbekistan, the 10th anniversary of the UN Declaration on Human Rights Education and Training, and International Human Rights Day.

WEB EXTRA

Scan to learn more  
about the Powering  
Pluralism Network.





# 2021 Center Publications

## ARTICLES AND BOOKS

**Clark, Elizabeth.** “Advancing Religious Freedom in Different Political Regimes in Theory and Practice.” *Talk About: Law and Religion* (blog). International Center for Law and Religion Studies, June 15, 2021. [talkabout.iclrs.org/2021/06/15/advancing-religious-freedom-in-theory-and-practice](https://talkabout.iclrs.org/2021/06/15/advancing-religious-freedom-in-theory-and-practice).

**Clark, Elizabeth,** and **Dmytro Vovk.** “Limited Progress: Religious Freedom and Covenantal Pluralism in Uzbekistan.” *Talk About: Law and Religion* (blog). International Center for Law and Religion Studies, April 22, 2021. [talkabout.iclrs.org/2021/04/22/limited-progress](https://talkabout.iclrs.org/2021/04/22/limited-progress).

**Doxey, Gary B.** “Libertad religiosa en los Estados Unidos de América: Historia, descripción, y situación actual” [Religious freedom in the United States of America: History, description, and current status]. In *Libertad religiosa, laicidad y derechos humanos: A veinticinco años de las reformas de 1992*, ed. Javier Saldaña Serrano, Alberto Patiño Reyes, and Carlos Alberto Pérez Cuevas, 53-73. Mexico City: Universidad Autónoma de México, 2021.

**Doxey, Gary B.** “Ministros de culto y la ley en los Estados Unidos: Un régimen de flexibilidad y no intervención” [Ministers of religion and the law in the United States: A system of flexibility and nonintervention]. *Derecho y Religión* 16 (2021): 115-24.

**Durham, W. Cole Jr.** “Religious Autonomy at the Crossroads.” In *Law, Religion, and Freedom: Conceptualizing a Common Right*, ed. W. Cole Durham, Jr., Javier Martínez-Torrón, and Donlu D. Thayer. Abingdon: Routledge, 2021.

**Durham, W. Cole Jr., Javier Martínez-Torrón,** and **Donlu D. Thayer**, eds. *Law, Religion, and Freedom: Conceptualizing a Common Right*. Abingdon: Routledge, 2021.

**Scharffs, Brett G.** “The World-Defining Contest Between Monism and Dualism and the Future of Religious Freedom.” In *Law, Religion, and Freedom: Conceptualizing a Common Right*, ed. W. Cole Durham, Jr., Javier Martínez-Torrón, and Donlu D. Thayer. Abingdon: Routledge, 2021.

**Scharffs, Brett G.,** and **Seng Mai Aung.** “Religious Freedom in Difficult Places.” *Talk About: Law and Religion* (blog). International Center for Law and Religion Studies, June 15, 2021. [talkabout.iclrs.org/2021/06/15/religious-freedom-in-difficult-places](https://talkabout.iclrs.org/2021/06/15/religious-freedom-in-difficult-places).

**Scharffs, Brett G., Ján Figel,** and **Jane Wise**, with photographs by **JaLynn Prince.** *Points of Light: The Punta del Este Declaration on Human Dignity for Everyone Everywhere*. Provo, UT: International Center for Law and Religion Studies, 2021.

**Scharffs, Brett G.,** and **Jaclyn Ling-Chien Neo**, eds. *Asian Journal of Law and Society* 8, no. 1 (2021).

**Scharffs, Brett G.,** and **Jaclyn Ling-Chien Neo.** “Religious Nationalism and Religious Freedom in Asia: Mapping Regional Trends in a Global Phenomenon.” In *Asian Journal of Law and Society* 8, no. 1 (2021): 1-18.

**Scharffs, Brett G.,** and **Ewelina U. Ochab.** *Dignity and International Human Rights Law: An Introduction to the Punta del Este Declaration on Human Dignity for Everyone Everywhere*. Abingdon: Routledge, 2021.

**Scharffs, Brett G., Andrea Pin,** and **Dmytro Vovk.** “Christianity, Human Rights, and Dignity: Squaring the Triangle.” *Talk About: Law and Religion* (blog). International Center for Law and Religion Studies, August 26, 2021. [talkabout.iclrs.org/2021/08/26/squaring-the-triangle](https://talkabout.iclrs.org/2021/08/26/squaring-the-triangle).

## HEADLINES

For many years the Center has compiled daily lists of headlines related to law and religion that are searchable by country and by topic. A digest of top headlines is sent via email to headlines subscribers, of which there are currently over 12,000. Daily views of headlines average more than 6,000. To subscribe to headlines emails or to see daily headlines, visit [religlaw.org/headlines](https://religlaw.org/headlines).

## LAW REFORM IN 2021

**Elizabeth Clark** participated in law reform consultation in Kazakhstan, Uzbekistan, and Mongolia (see page 34).

**W. Cole Durham, Jr.** and **Ján Figel’** wrote an amicus curiae brief and submitted it to the Corte Interamericana de Derechos Humanos (Inter-American Court of Human Rights) for *Pavez v. Chile* (CDH-26-2019) (27 May 2021).

Durham did law reform work during the year in connection with pending legislation in Samoa and Montenegro. He also helped organize a series of phone conferences aimed at coordinating responses to the coup in Myanmar.

In January and February, the Center was invited by a sponsoring group to collaborate in drafting and commenting on a bill being put forward in Guatemala prior to the bill’s next phase of consideration. This bill concerned religious organizations, religious freedom, and conscientious objection.

The Center was invited by the Legislative Assembly of Costa Rica to submit expert commentary on pending legislation concerning conscientious objection. The Center submitted its comments, including suggestions for amendment, in September 2021.

The Center conducted research and submitted language for a draft memo concerning pending legislation in Chile on behalf of a coalition of religious organizations.

The Center advised various interest holders on the drafting of a new constitution in Chile, an ongoing effort that led to organizing a symposium on the subject.

The Center continued to monitor and educate interest holders in various countries about the Organization of American States’ Inter-American Convention Against All Forms of Discrimination and Intolerance.

The Center submitted commentary on the religious freedom implications of the proposed Inter-American Principles on Academic Freedom and University Autonomy, put forward for adoption by the Inter-American Commission on Human Rights.

## TALK ABOUT: LAW AND RELIGION

Blog of the International Center for Law and Religion Studies

The International Center for Law and Religion Studies’s blog offers an online space for conversations on critical issues concerning religion, law, ethics, and world affairs led by academics, lawyers, and religious leaders. This nonpartisan platform aims to promote religious freedom for everyone, to stimulate academic discussions, and to explore practices of regulating religion on national and international levels.

The coeditors of the blog are **Dmytro Vovk**, director of the Center for the Rule of Law and Religion Studies at Yaroslav the Wise National Law University (Ukraine), and **Jane Wise**, associate director of the International Center for Law and Religion Studies.

## IN 2021 THE BLOG PUBLISHED THE FOLLOWING:

- More than 70 articles written by academics, human rights lawyers, and judges from Afghanistan, Australia, Bangladesh, Belgium, Chile, Germany, Hungary, Ireland, Italy, the Netherlands, New Zealand, Poland, Russia, South Africa, Spain, the UK, Ukraine, and the US
- Interviews with freedom of religion and belief experts Catherine Wanner, professor of history, anthropology, and religious studies at Penn State School of International Affairs, and Knox Thames, visiting expert at the US Institute of Peace with the Middle East and Religion and Inclusive Societies teams
- Presentations from the ICLRS webinar “Advancing Religious Freedom in Different Political Regimes”
- Conversation series on current law and religion topics, including how the religious views of judges may impact their decisions, how others are advancing religious freedom in different political regimes, and why we should conceptualize religious persecution as a crime

In 2022 the blog will begin a podcast, publish more interviews and videos, and expand the geographical diversity of its posts and other materials.



JANUARY

**5–9** Association of American Law Schools (AALS) Annual Meeting, “Building Bridges Between Secular and Religious Human Rights Communities”

**16–19** ACLARS Webinar Series, “COVID-19: Legal and Religious Controversies”

**25** “Religious Freedom: Rights and Responsibilities,” Pacific Area Local Symposium Session, Sydney, Australia

**27** International Conference and Working Group Meeting, “Religion and Security: Sharing Perspectives,” Organized by the 2019 Oxford Fellows

FEBRUARY

**4** “Advocating Religious Freedom at Home and Abroad,” Lecture by Kristina Arriaga, Former USCIRF Vice Chair

**16** ACLARS Webinar Series, “Gender-Based Violence as Shadow Pandemic”

**17** International Stock-Taking Meeting on Freedom of Religion or Belief (FORB) in Uzbekistan, with the UN Special Rapporteur for FORB

**18** “Religious Freedom: Rights and Responsibilities,” Pacific Area Local Symposium Session, Adelaide, Australia

**24** G20 Interfaith Forum Webinar, “COVID Vaccination Challenges: Ethical Imperatives and Local Realities”

MARCH

**16** ACLARS Webinar Series, “COVID-19 and the Rise of Poverty and Social Inequalities”

**18** Guatemala Training Session, “Introduction,” “Why Religious Freedom,” and “Freedom of Religion or Belief as an International Human Right”

**29** G20 Interfaith Forum Webinar, “First Peoples, First Racism: A Discussion with First Nation and Indigenous Leaders”

APRIL

**2** IAC Spring Meeting

**6–7** 31st International Society Conference, “Gathering Light and Truth from All Nations,” Brigham Young University, Provo, Utah, USA

**8** Guatemala Training Session, “Human Dignity and Human Rights” and “Religion-State Relations, the Lay State, and Religious Freedom”

**10–11** Institute for Humane Studies Discussion Colloquium, “Religious Liberty at the Crossroads,” Chicago, Illinois, USA

**20** Joint ACLARS/G20 Interfaith Forum Webinar, “The Role of Religion and Faith-Based Organizations in the African COVID-19 Response”

**22** Guatemala Training Session, “Religious Autonomy” and “Freedom of Religion and Education”

**27** Joint ACLARS/G20 Interfaith Forum Webinar, “The Role of Religion and Faith-Based Organizations in COVID-19 Vaccination Efforts in Africa”

MAY

**4** Utah County J. Reuben Clark Law Society Online Lunch and Presentation, “Points of Light: The Punta del Este Declaration on Human Dignity for Everyone Everywhere”

**5** Aspen Institute’s Powering Pluralism Project, “Reorienting Religious Freedom: A Vision of Flourishing for All”

**5** G20 Interfaith Forum Webinar, “Artificial Intelligence: Challenges and Opportunities”

**6** Guatemala Training Session, “Freedom of Religion and Nondiscrimination” and “Freedom of Religion and Indigenous Rights”

**6** Ahead of the 2021 Italy G20 Summit Webinar Series, “(Re-)Building a Post-COVID Society Pursuing the Sustainable Development Goals”

**6** Visit of the Ethiopian Secretary General of the Inter-Religious Council and Head of the Ethiopian Orthodox Church, BYU Law School, Provo, Utah, USA

**14** Aspen Institute’s Powering Pluralism Project, “Reorienting Religious Freedom: A Vision of Flourishing for All”

**16–19** Africa Regional Conference, 8th Conference on Law and Religion in Africa, “Law, Religion, and the Family,” African Consortium for Law and Religion Studies (ACLARS) Conference

**19** Ahead of the 2021 Italy G20 Summit Webinar Series, “The Gift of Our World: Faith and Environmental Stewardship”

**19** Aspen Institute’s Powering Pluralism Project, “Reorienting Religious Freedom: A Vision of Flourishing for All”

**20** Guatemala Training Session, “Freedom of Religion and Land Use” and “The Right to Legal Personality”

**20** Visit of the Minister of Religious Affairs from Sudan, BYU Law School, Provo, Utah, USA

**27** Becket Law Canterbury Medal Gala Honoring Senator Orrin G. Hatch, Park City, Utah, USA

**26–27** Summit on “Free to Believe, Serve, and Form: The Past, Present, and Future of Religious Freedom in America,” Park City, Utah, USA

JUNE

**3** Guatemala Training Session, “Question and Answer,” “Post-Evaluation of Course,” and “Closing”

**7** ICLRS Blog *Talk About: Law and Religion* Webinar, “Advancing Religious Freedom in Different Political Regimes”

**9** Ahead of the 2021 Italy G20 Summit Webinar Series, Episode 3, “G20 as a Driver to Reduce Poverty and Reignite Growth”

**9** G20 Interfaith Forum Webinar, “Governance and Accountability: Fighting Corruption in the COVID-19 Emergencies”

**10** G20 Interfaith Forum Webinar: “Responses to Anti-Asian Hate Crimes”

**15–16** Religious Freedom Annual Review, “Religion’s Role in Overcoming Divides and Strengthening American Democracy”

**16** G20 Interfaith Forum Webinar, “Local Faith Communities Respond to Venezuelan Displacement in Latin America and the Caribbean”

**17** Lecture, “Cautionary Tales from the United States Experience with Coronavirus and Religious Freedom,” Doctorate School, University of Messina, Messina, Italy

**21–23** Windsor Dialogue Conference, “The Recovery of Belief,” Cumberland Lodge, United Kingdom

**22** *Fulton v. City of Philadelphia* Discussion with the Latin American Consortium for Religious Freedom

**22–23** Meeting of Kazakhstan-US Religious Freedom Working Group

**24** G20 Interfaith Forum Webinar, “Religion and Sustainable Development: Latin American Perspectives”

**29–30** Planning Conference, G20 Interfaith Forum, Matera, Italy

**30** Ahead of the 2021 Italy G20 Summit Webinar Series, Episode 4, “Freedom of Religion or Belief to Promote Peace, Justice, and Stronger Societies”

JULY

**1** G20 Interfaith Forum Webinar, “The Impact of COVID-19 on Women”

**12** G20 Interfaith Forum Webinar, “New Dynamics of Interreligious Engagement Across the Mediterranean”

**13** Panel Discussion, “Fulton, Pavez, and the Future of Religious Freedom in the Americas,” Washington, DC, USA

**13–15** International Religious Freedom (IRF) Summit, Washington, DC, USA

**14** Book Launch and IRF Summit Side Event, “Points of Light: Healing Division by Centering on Human Dignity for Everyone Everywhere,” Washington, DC, USA

**14** Ahead of the 2021 Italy G20 Summit Webinar Series, Episode 5, “Interfaith Initiatives to Achieve the Agenda 2030 Environmental Goals”

**14** CLE Presentation: “Civility, Social Control, and Charity,” J. Reuben Clark Law Society, Salt Lake City Chapter

**15** G20 Interfaith Forum Webinar and IRF Summit Side Event, “Religion, Humanitarianism, and G20 Policy Initiatives,” Washington, DC, USA

**16** Visit of Robin Fretwell-Wilson at Brigham Young University Law School, Provo, Utah, USA

**27** G20 Interfaith Forum Webinar, “Intersectionality of Policy, Gender, and Religion”

**27–30** Religion and Rule of Law Certificate Training, Cosponsored with the Institute of Global Engagement and the Kachin Baptist Convention, Myanmar

**28** Ahead of the 2021 Italy G20 Summit Webinar Series, Episode 6, “A Digital Revolution? Ethical Implications and Interreligious Engagement”

**29** G20 Interfaith Forum Webinar, “Native Hawaiians and Pacific Islanders: Systemic Racial Challenges”

AUGUST

**16–20** BYU Education Week, “The International Human Right to Religious Freedom: Foundations and Challenges,” presented by David Moore, and “Religious Freedom: What’s on the Horizon? What Are the Priorities?” presented by Elizabeth Clark

**17** G20 Interfaith Forum Webinar, “Made in the Image of God: The Role of Sacred Texts in Helping or Hindering Gender Equality”

**24** G20 Interfaith Forum Webinar, “Poverty and COVID-19: Challenges and Solutions”

**25** G20 Interfaith Forum Webinar, “Modern Slavery and Human Trafficking: Our Service Is Not an Option but a Duty”

**26** G20 Interfaith Forum Webinar, “Black Lives Matter: Structural Racism, Bigotry, and Inclusion”

SEPTEMBER

**2** G20 Interfaith Forum Webinar: “Protecting Places of Worship: Security Research and Innovation”

**3** G20 Interfaith Forum Webinar, “Global Religious and Interfaith Networks Engage Global Governance: an exchange with Professor Alberto Melloni”

**9–20** IAC Enrichment Extension, Italy

**12–14** G20 Interfaith Forum, “Time to Heal: Peace Among Cultures, Understanding Between Religions,” Bologna, Italy

**28** Mediation Training for Judiciary, Dominican Republic

**28–29** Certificate Training and Virtual Conference, “Religion and the Rule of Law: Toward a Harmonious Relationship in the Era of Globalization,” Cosponsored with the Vietnam National University Law School and the Institute of Global Engagement

**30** Mediation Training for Judiciary, Dominican Republic

OCTOBER

**1** “The Immortals: Charles Walter David Jr., Four Chaplains, and the Sinking of the ss Dorchester in World War II,” Lecture by Professor Steven T. Collis, Director of the Bech-Loughlin First Amendment Center & the Law and Religion Clinic at the University of Texas at Austin School of Law

**3–5** 28th Annual International Law and Religion Symposium, “Finding Collaborative Solutions to Promote Freedom of Religion or Belief”

**4–5** Conference on the Life and Work of Robert M. Cover, “How the First Paragraph of ‘Violence and the Word’ Killed the Law and Literature Movement,” Jewish Law Institute, Touro Law School, Long Island, New York, USA

**6** Visit of Brian Grim at Brigham Young University, Provo, Utah, USA

**16** Fourth Annual Interfaith Freedom of Religion Summit, “Freedom of Religion in a Changing World,” Winston-Salem, North Carolina, USA

**28–29** Latin America Regional Conference: First Annual Religion and Law Forum of the Cono Sur (Argentina, Chile, Paraguay, Uruguay), “Human Dignity and Religious Freedom,” Cosponsored with Chile’s National Office of Religious Affairs and the Center for Law and Religion of the Pontifical Catholic University of Chile

**29** Fourth Annual DFW Interfaith Summit, “Human Dignity and Religious Freedom,” Dallas-Ft. Worth Alliance for Religious Freedom

NOVEMBER

**1–5** Certificate Training, “Religious Literacy: Religion and the Rule of Law,” Cosponsored with the Institute for Global Engagement

**3** Kazakhstan Working Group

**4–6** 20th Annual Colloquium of the Latin American Consortium for Religious Liberty, “Freedom of Conscience and Religion: Legal Conflicts Regarding the Right to Life,” Arequipa, Peru

**11** A Conversation with Elder Jeffrey R. Holland and the Rev. Dr. Andrew Teal, Salt Lake City, Utah, USA

**15–16** IRLA Meeting of Experts, Geneva, Switzerland

**17** Oxford Scholars Reunion and First Annual Meeting

**22** Southeast Asia Freedom of Religion or Belief (SEAFORB) Conference, a Series of Webinars, “Harmony Laws in Southeast Asia: Policing Faiths, Infringing Rights” and “International Initiatives Facilitating Freedom of Religion or Belief”

**23** SEAFORB Webinar, “International Initiatives Facilitating Freedom of Religion or Belief”

**25** SEAFORB Webinar, “What Do Women’s Rights Have to Do with Freedom of Religion or Belief? Stories from Women of Faith in Southeast Asia”

**29** SEAFORB Webinar, “Vietnam: How to Engage the International Community in Combating Intolerance and Coping with Repression”

DECEMBER

**1** SEAFORB Webinar, “Myanmar in Crisis: What the Coup and Conflict Mean for Freedom of Religion or Belief”

**6–9** Certificate Training Session on Religion and the Rule of Law, Co-sponsored with the Institute for Global Engagement (IGE) and Ho Chi Minh National Academy of Politics, Vietnam

**7** Legislators Forum on Law and Religion, “Finding Collaborative Measures in Support of Freedom of Religion or Belief,” Cosponsored with the University of the Philippines

**8** Dallas-Ft. Worth World Affairs Council Annual Lecture, “Points of Light and Human Dignity”

**9** SEAFORB Webinar, “Protecting the Social Space Needed to Optimize Religious Contributions to Society: Fostering Collaboration for Sustainable Development, Peace Building, and COVID Recovery”









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