MISSION STATEMENT

It is the mission of the International Center for Law and Religion Studies at Brigham Young University to help secure the blessings of freedom of religion and belief for all people by expanding, deepening, and disseminating knowledge and expertise regarding the interrelationship of law and religion, facilitating the growth of networks of scholars, experts, and policy makers involved in the field of religion and law, and contributing to law reform processes and broader implementation of principles of religious freedom worldwide.

Human Dignity for Everyone Everywhere

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

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

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

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

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

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

Gratefully, as always,

Brett G. Scharffs
Director, International Center for Law and Religion Studies

Human Dignity for Everyone Everywhere

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

For the declaration’s 70th anniversary, three ICLR8 conferences commemorated its creation. It was then reaffirmed in Punta del Este, Uruguay, with the creation of the Punta del Este Declaration on Human Dignity for Everyone Everywhere.

1–2 JUNE 2018
Regional Conference at Central European University
Budapest, Hungary

3–4 AUGUST 2018
Regional Conference at Christ Church
Oxford, United Kingdom

7–9 OCTOBER 2018
25th Annual International Law and Religion Symposium at Brigham Young University
Provo, Utah, USA

MORE ABOUT THE DECLARATION CAN BE FOUND AT DIGNITYFOREVERYONE.ORG.
The Punta del Este Declaration on Human Dignity for Everyone Everywhere

December 2018

SEVENTY YEARS AFTER THE UNIVERSAL DECLARATION ON HUMAN RIGHTS

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

We, the undersigned, do solemnly reaffirm:

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

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

Recognizing that violations of human dignity require appropriate redress;

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

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

Believing that human rights must be read and realized together;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Recognizing that human dignity for everyone everywhere is the foundational principle of human rights and of freedom, justice, and peace in the world;

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Recognizing that human rights can easily be fragmented, evaded, or neglected and that constant vigilance is necessary for human rights to be implemented, realized, and carried forward in the world;
We, the undersigned, do solemnly issue the following Declaration on Human Dignity for Everyone Everywhere:

I. Foundation, Objective, and Criterion.

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

II. Generating Agreement and Building Common Understanding.

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

III. Defining and Specifying Human Rights.

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

IV. Duties and Responsibilities.

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

V. Education.

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

VI. Seeking Common Ground.

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

VII. Implementing and Realizing Human Rights in Legislation.

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

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

Potential Difficulties Involving Competing Human Rights Claims.

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

Most Egregious and Most Feasible.

Human dignity for everyone everywhere reminds us to work toward the elimination of the most egregious abuses of the human rights of individuals and groups, including genocide, crimes against humanity, war crimes, and other atrocities. It also reminds us to protect those human beings most at risk of human rights violations. At the same time, it encourages efforts to respond to problems that may be amenable to practicable and feasible solutions.
Throughout the 1980s, W. Cole Durham, Jr., organized a variety of comparative law conferences with the purpose of sharing ideas, creating networks, and contributing to publications before deciding to focus on one comparative law and religion conference a year. The first conference of what would become the annual International Law and Religion Symposium at Brigham Young University was the International Church-State Symposium of 1994. This conference of international colleagues, done with "Scotch tape and bobby pins," as Professor Durham says, eventually led to the establishment of an entity within the J. Reuben Clark Law School: the International Center for Law and Religion Studies (ICLRS), formally launched on 1 January 2000 with Professor Durham as director and with a mission to "secure the blessings of religious liberty for all people everywhere."

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

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

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

The theme of human dignity continued in plenary sessions and breakout sessions, which looked at religious freedom challenges in various regions of the world, the role of interfaith cooperation in protecting human dignity and religious freedom, civil society efforts to foster human dignity and religious freedoms, judicial perspectives, and other themes.

At the conclusion of the symposium, Center associate director and conference organizer Elizabeth Clark expressed her gratitude for "the chance to think together on questions of dignity." She said, "[Dignity] strikes at the core of what it means to be human, regardless of race or religion or gender or status as immigrant or prisoner. It strikes at the heart of what it means to respond to one’s tradition to one’s family, the call of one’s conscience, the life that one has."
Respecting the religious freedoms of those perceived as “outsiders” and making reasonable accommodations for them, where possible, is a requirement of respecting their human dignity. Difficult as it may be to embrace the implications which respect for human dignity requires in some cases, it is the thread that weaves the human rights fabric of protection together. Our commitment to upholding human dignity for everyone is forged on the basis of the fact that to be human is to be a good in and of itself. If we lose sight of that principle [human dignity], then we may quickly find ourselves in a world where some people are more deserving of protection than others, where some people are of more value than others, where external factors such as race, ethnicity, orientation, or political opinions may become the basis for discrimination—and we don’t have to look very far to remember where that can lead us.

Dignity is the human glue that binds us. Whereas secularists and believers may be divided fundamentally on issues of religious freedom, a belief in respect for human dignity is something that unites them. Though a broad concept and difficult to define, it invites us to acknowledge the existence of good, the existence of value, the existence of fraternity.

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

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

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

2018 RELIGIOUS LIBERTY STUDENT WRITING COMPETITION WINNERS

FIRST PLACE
Trizis Gabriela Valdivia Aguilar
Northwestern Pritzker School of Law and Universidad Católica San Pablo

SECOND PLACE
John T. Malon
University of Virginia School of Law

THIRD PLACE
Tanner J. Bean
Brigham Young University J. Reuben Clark Law School

HONORABLE MENTIONS
Craig Thomas Allen
Oxford Brookes University
Hailey M. Vrdolyak
Notre Dame Law School
Fahira Brodlija
University of Pittsburgh School of Law and University of Sarajevo Faculty of Law
Randi D. Brandon
Charleston School of Law

International Religious Liberty Dinner and Award
Monaco Hotel, Washington, DC | OCTOBER 11, 2018

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

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

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

Others speakers included authors Terryl and Fiona Givens; Reverend Eugene F. Rivers III, cofounder of the Boston TenPoint Coalition, and his wife, Jacqueline C. Rivers of the William J. Seymour Institute for Black Church and Policy Studies; and Neill F. Marriott, former member of the Young Women General Presidency of The Church of Jesus Christ of Latter-day Saints. Topics included communicating about religious freedom with millennials, understanding religious freedom issues facing American Muslims, teaching about religion in schools, and finding common ground on religious liberty and LGBTQ rights. The latter topic was covered in both a plenary session on the first day and in a workshop session with LGBTQ students on fostering faith and community at BYU.

The Religious Freedom Annual Review began as a conference for lawyers but has expanded to include the general public as an opportunity to educate and work with attendees in an increasingly diverse space. Professor Clark said, “These discussions illustrate what pluralism looks like in practice. It’s hard and messy, and no one may end up perfectly satisfied, but it’s a crucial part of the American project.”
I’ve heard about this conference for years, but I’ve never been privileged to attend. I’m personally thankful for all those at BYU’s International Center for Law and Religion Studies who organized this conference and for their gracious invitation to speak to you. This is a real honor for me.

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

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

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

"If you believe that taking constitutional and human rights seriously requires social respect and legal safeguards so people can live out their core identities openly as equal participants in our communities and nation, then I hope that same conviction also extends to religious people and their core beliefs."
For tens of millions of Americans, faith is the most powerful and defining sources of personal and family identity in their lives.

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

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

Perhaps that would be harmless by itself, but too often secular elites and government officials also see and then ignore countless hours of entertainment on demand. Most of us carry phones that provide instant access to more information than we could consume in a lifetime. Like never before, we are free to become what and who we want to be. As sources of individual meaning have proliferated, we now better understand that respect for human dignity requires appropriate accommodation for the many ways human identity finds expression. With that realization have come, albeit sometimes slowly, greater social acceptance of those once marginalized and greater legal safeguards to protect basic human rights and accommodate people’s identities.

The Fateful Choice to Believe

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

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

Thus, one secular legal expert at a prestigious university recently argued:

“If there is no apparent moral reason why states should carve out special protections that are not granted to the political elites and their lives around categorical demands that are required to be hid from the public’s view, it is with reason to insist on a dichotomy between private and public life. For many religious people, that is the view that faith is really just one more personal preference, like deciding whether to become a Yankee fan or even whether to

For many believers, religion is simply not something one can put on or remove like a favorite T-shirt.”
identity at the church or synagogue exit or at the door of one’s home any more than one can check one’s race or ethnicity. Religious identity cannot be compartmentalized and stuffed into a box labeled “private.”

My point is that misconceiving religious faith as a mere choice or preference—as something that can be adopted and discarded at will—radically misconceives the nature of religion in the lives of millions of faithful people. It makes light of faith, treating it, in the words of the Supreme Court, “as something insubstantial and even evanescent.” It reduces a way of life and a state of being to a pastime. It takes an identity that, it as trivial or something to grow out of, like a childhood belief in Santa Claus. As Elder Holland put it, “in the marrow of their bones,” or, as Brigham Young said in a related context, it was “the fire of the covenant” that early Saints had “burn[ing] in [their] hearts, like flame unquenchable.”

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

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

The Latter-day Saint Experience of Religion as Identity

That is the case for many millions of faithful people. It makes light of faith, treating it, in the words of the Supreme Court, “as something insubstantial and even evanescent.” It reduces a way of life and a state of being to a pastime. It takes an identity that, it as trivial or something to grow out of, like a childhood belief in Santa Claus. Again, not all secularists refuse to see the reality of religious faith. And I admit that not all people of faith experience it so thoroughly. Everyone is unique. But the simple fact is that many millions do experience religion as a fundamental human identity, if not the fundamental identity of their lives.

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

That faith sustained early Latter-day Saints as they uprooted themselves and their families and moved from upstate New York, where the Church was founded, to Kirtland, Ohio, to rural Missouri and then to Nauvoo, Illinois—all in the span of a little more than a decade—with prejudice, mob violence, plunder, and murder driving them to each new location. That faith brought them to the fateful decision to abandon their homes, extended families, and professions and move on. That faith brought them to the fateful decision to abandon their Illinois homes, their temple, and the country they loved and make the 1,300-mile trek west to a barren wilderness that they were determined to make their Zion—their place of gathering, worship, freedom, and peace. Thousands of others left comfortable plains to settle in what must have seemed like a desert wasteland. Much of my own religious identity and that of my father’s forebears was forged in the crucible of those terrible trials. I cannot separate who I am from the faith that inspired those pioneer ancestors to sacrifice everything for the gospel of Jesus Christ. That faith continues to inspire and define my life and that of my family.

Let me share with you two family stories to illustrate what I mean. Pardon the pun—both stories have musical notes. As I said earlier, the history of The Church of Jesus Christ of Latter-day Saints prominently includes the emigration westward from Nauvoo, Illinois, on the eastern banks of the Mississippi River to the present Salt Lake Valley. Under the direction of Brigham Young, between 60,000 and 70,000 Church members migrated west about 1,300 miles. Some traveled by horseback or in covered wagons. Others walked or were carried by their parents. About 5,000 of those pioneers traveled with handcarts, which were basically large wooden boxes with two wheels similar to those found on covered wagons. Handcarts had space for very few possessions and a small child or two. The pioneers’ migration west commenced in about 1847 and continued through 1848 and was composed of about 30 separate companies or groups of Church members.

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

William had left his wife, Diannah, at home with her parents in Nauvoo. She was expecting their first child. On 15 April, William received a letter informing him that on 30 March, Diannah had given birth to “a fine fat boy.” He records in his journal that after hearing the news, he wrote a new song, which he entitled “All Is Well.” The song became an anthem for the pioneers. It is reputed to have been sung frequently by the pioneers working their way west. Now known as “Come, Come, Ye Saints,” the hymn he wrote is sung today all over the world in congregations of The Church of Jesus Christ of Latter-day Saints. Its stirring text includes these words:

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

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

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

The second pioneer account I will share is about Emma Jane Dixon, who was born the seventh of nine children in 1855 in Kirtland, Ohio, which in an earlier family across the plains by handcart and settled in Payson, Utah, about 20 miles southwest of Brigham Young University.
If you have concluded that certain favored classes deserve special legal protections and accommodations but that people of faith do not because they do not have their beliefs and can just as easily “unchoose” them, I would ask you to reconsider. If you believe public and private institutions should credit the dignitary claims of racial, ethnic, gender, and sexual minorities, then please consider that many of the same reasons for doing so apply with equal or greater force to the dignitary claims of religious believers. If you believe that taking constitutional account of human rights requires social respect and legal safeguards so people can live out their core identities equally as open participants in our communities and nation, then I hope that same conviction extends to religious people and their core beliefs, even when those beliefs may be deeply unpopular.

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

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

The Church also acknowledges the right of others to live according to their core convictions and needs. It has openly supported LGBT rights in areas such as employment, housing, and marriage. That is not to say that the Church was pivotal to the passage of well-known 2013 Utah legislation, so-called Utah compromise, which protects both LGBT rights and religious freedom.

In addition to the right to participate in one’s chosen profession or run one’s business, Governmental efforts to punish or discriminate against religious businesses for expressing their religious convictions, especially on issues of sexuality, are deeply disturbing. The Church also acknowledges the right of others to live according to their core convictions and needs. It has openly supported LGBT rights in areas such as employment, housing, and marriage. That is not to say that the Church was pivotal to the passage of well-known 2013 Utah legislation, so-called Utah compromise, which protects both LGBT rights and religious freedom.

Interaction of religion and government regulation. Why? Because these zones of family and religious autonomy are vital to preserving our identity as individual disciples of Jesus Christ and as a covenant religious community.

The Church stands firm from this core of max- imal religious freedom is the protection of religious schools like Brigham Young University, including its religious language requirements for admission and continuing enrollment. The importance of such schools to the perpetuation of the faith among the next generation can hardly be overstated. There, tens of thousands of young Church members gather for many thousands of believers to share in their religion at home. There are moments when faith can be expressed in the business context. In-N-Out Burger’s decision to print John 3:16 on the bottom of its soda cups is no business of the state. Government regulation should not be allowed to marginal- ize and delegitimize religion by confining it to purely private spheres, as if it were some kind of infection to be quarantined. A large majority of the Supreme Court just held, offi- cial bigotry against religious business owners, including those with traditional beliefs about marriage and family life, has no place in our nation.

Even so, I recognize that the com- mercial realm is far less vital as a place of reli- gious gathering and thus legitimately subject to restrictions on the public good than the family, ecclesiastical, and educational spaces I have just mentioned.

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

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

NOTES
8. Linda K. Burton, “In Faith at the Altar of Jesus Christ Written In Our Hearts” (Ensign, November 2011), italics in original.
11. See Masterpiece Cakeshop.
13. Principles-practical-priorities-fairness-for-all.
In 1948 the UN General Assembly declared religious freedom a basic human right. At present, however, more than 70 percent of the world’s population does not enjoy religious freedom, and legal restrictions and social hostilities regarding religious practices and beliefs are on the rise. Seeing the crucial need to have leaders who are prepared to work on changing laws and social norms—and recognizing that the process of training them is often long and arduous—the International Center for Law and Religion Studies conducts Religion and Rule of Law certificate trainings, primarily in Asia. Additionally, in the summer of 2018, the Center launched an advanced certificate training program called the Young Scholars Fellowship on Religion and the Rule of Law, hosted at Christ Church in Oxford, England.

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

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

Much like other distinguished programs such as the Fulbright Program or the American Council for Learned Societies, the fellowship program is poised to become an important professional credential for academic scholars in the field of law and religion.
Participants of the 2018 African Consortium for Law and Religion Studies (ACLARS) Conference gathered to explore the relationship between law and religion and the advancement of human flourishing. The conference was co-sponsored by ACLARS, ICLARS (the International Consortium for Law and Religion Studies, Milan, Italy), WARCLARS (the West African Regional Center for Law and Religion Studies, University of Lagos Faculty of Law, Nigeria), and the ICLRS.

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

Under the direction of its founding president, Professor Tahir Mahmood, the South Asia Consortium for Religion and Law Studies (SACRALS) convened the South Asia regional conference in New Delhi, India. The inaugural session was chaired by Professor Mahmood, and participants were welcomed by SACRALS Board of Trustees chair Dr. Hafiz Mahmood. They then heard an inaugural address by Professor Upendra Baxi, former vice chancellor at Delhi University and visiting professor at Warrick University, United Kingdom, and stirring words from guest speaker Dr. Syeda Sajidain Hameed, former member of the National Commission for Women and the Planning Commission of India. Opening and closing addresses were given by Cole Durham, patron d’honneur of SACRALS. Professor Faizan Mustafa, vice chancellor at NALSAR Law University in Hyderabad, India, gave the valedictory address, and Dr. Moinudding Ahmad, news editor for Indiatimes.com and SACRALS honorary secretary, delivered the vote of thanks to participants. IAC member Firoz King Husein and Donlu Thayer also participated in the conference.
In recognition of the 70th anniversary, in December 2018, of the adoption of the Universal Declaration of Human Rights (UDHR), the ICLRS organized a series of conferences on the theme “Human Dignity for Everyone Everywhere,” which derives its language from the preamble of the UDHR itself. The long-term aim of the Center’s efforts to explore human dignity, extending beyond the conferences, was to identify and provide in-depth explanations for a set of dignity-based principles that can help anchor the protection of dignity for everyone everywhere. Such principles could be found at the level of foundations, objectives, and criteria for evaluating human rights. But those principles could also address building common understanding, finding better ways to implement human rights, and reconciling human rights claims in plural societies.

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

HUMAN DIGNITY FOR EVERYONE EVERYWHERE

From Tensions and Conflict to Reconciliation

Central European University, Budapest, Hungary
1-2 JUNE 2018

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

HUMAN DIGNITY FOR EVERYONE EVERYWHERE

Founding Figures, Foundations, and the Uses of Human Dignity

Christ Church, Oxford, United Kingdom
3-4 AUGUST 2018

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

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

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

Prague, Czechia | 26–28 NOVEMBER 2018

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

The Amman Message in a Changing World

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

The Center’s first Middle East regional conference looked retrospectively at the Amman Message, a vision of peaceful Islam promulgated by King Abdullah II of Jordan a decade ago. The conference was sponsored by the ICLRS, the University of Jordan School of Law, and BYU Religious Education. International and Jordanian speakers reflected on the lessons and continued significance of the Amman Message, including constitutional and judicial perspectives, the implementation of the Amman Message, human rights and minority protection, and responses to violent extremism. His Royal Highness Prince Hassan bin Talal, the uncle of King Abdullah II, was the royal patron of the conference. The former president of the University of Jordan, Professor Dr. Azmi Mahafzah, opened the conference. The former prime minister of Jordan, His Excellency Professor Dr. Senator Adnan Badran, chair of the board of the University of Jordan, delivered the keynote address. Religious leaders, educational leaders, and the highest-ranking leaders in the Jordanian government and the Jordanian judiciary attended the opening session, and the conference was covered by television and print media. A key partner in Jordan was Professor Fayyad Alqudah, dean of the University of Jordan Law School. Special thanks goes to IAC member Helen Lean for her support of the conference.
The 2018 ICLARS conference was built upon awareness of demographic projections indicating that cultural and religious diversity will increase dramatically in the coming decades in many parts of the world. Consequently, participants sought to answer the following questions: What contributions can law and religion studies make to face the challenges posed by the growing religious and cultural diversity? What are the political and legal strategies from law and religion that can enable citizens to live together in respect of their religious and cultural differences?

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

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

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**LIVING TOGETHER IN DIVERSITY**

**Strategies from Law and Religion**

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

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**BUILDING CONSENSUS FOR FAIR AND SUSTAINABLE DEVELOPMENT**

**Religious Contributions for a Dignified Future**

*Buenos Aires, Argentina | 26–28 SEPTEMBER 2018*

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

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

*For more details, visit g20interfaith.org.*
Pacific REGIONAL CONFERENCE

FREEDOM OF RELIGION OR BELIEF

Creating the Constitutional Space for Other Fundamental Freedoms

Sydney and Adelaide, Australia | 14–16 FEBRUARY 2018

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

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

PUBLICATIONS


MEDIA


ADDITIONAL 2018 ICLRS CONFERENCES, EVENTS, AND CERTIFICATE PROGRAMS

JANUARY
30 Third Summit on Religious Freedom Orlando, Florida, USA

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

MARCH
1–5 UN Special Rapporteur on Freedom of Religion or Belief Report Geneva, Switzerland
5–8 European Academy of Religion Annual Conference Provo, Utah, USA
10 Conference at the Institute of Human Rights of the Universidad de San Carlos San Carlos, Guatemala
7 “Religious Freedom, the Secular State, and Conscientious Objection” Conference at the International Society for Human Rights Bologna, Italy
12–13 “Religious Freedom During the Russian-Ukrainian Conflict” Conference at the Ukrainian Academy of Sciences Kharkiv, Ukraine
24–28 “Foro de interés ciudadano” Sponsored by the ICLRS, Latin American Consortium, and Catholic University of Bolivia Asunción, Paraguay

APRIL
2 “Women Making a World of Difference” at the International Society for Human Rights Provo, Utah, USA
6 OSHPR Programme on Freedom of Religion or Belief Meeting BYU London Centre, London, UK
7 Stakeholder Work Meeting with the All-Party Parliamentary Group for International Freedom of Religion or Belief London, UK
10 Lecture at Ukrainian Academy of Sciences: “Developments in Law and Religion in the United States” Kiev, Ukraine

APRIL–MAY
Guest Teaching at Central European University Budapest, Hungary

MAY
1 Elder D. Todd Christofferson Addresses All-Party Parliamentary Group London, UK
3–4 Grassroots Mobilize Conference: “Religion at the European Court of Human Rights" Athens, Greece
4 The Kokkinakis Papers Book Launch at the Between State and Citizen Conference Athens, Greece
4 “Religious Freedom: A Cherished Heritage to Defend” at BYU Women’s Conference Provo, UT, USA
21–23 Atlantic Council of Montenegro’s Eighth “To Be Secure” Forum Budva, Montenegro
28–30 Conference on Religious Violence and Extremism Ramat-Gan, Israel

JUNE
4–6 Organization of American States General Assembly Washington, DC, USA
24–26 Advanced Course on Religion and Human Rights Yogyakarta, Indonesia
28–29 Launch of Center for Law and Religion, University of Social Sciences and Humanities, Vietnam National University Hanoi, Vietnam
29 AMAR Foundation Reception and Dinner, Hosted by Baroness Nicholson of Winterbourne House of Lords, London, UK

JULY
1–15 Visiting Professor for Law and Religion Course Beijing, China
12 All Party Parliamentary Group on International Freedom of Religion or Belief Consultation Meeting London, UK
16 10th Annual Certificate Training Program on Religion and Rule of Law Beijing, China
17 United Kingdom Parliamentary Seminar on Status of Religious Freedom in China London, UK
24–26 State Department Ministerial Washington, DC, USA

AUGUST
23–24 UN Department of Public Information / Nongovernmental Organizations Conference New York, New York, USA
27–31 Symposium on Strengthening Society Through Strong Families Asunción, Paraguay

SEPTEMBER
9 Interfaith Devotional Rio de Janeiro, Brazil
10–12 15th Annual Colloquium: Latin American Consortium for Religious Liberty Rio de Janeiro, Brazil
15 “Emerging Challenges for Religious Freedom Globally” SRA Event Recife, Brazil
16 Religious Freedom Devotional with The Church of Jesus Christ of Latter-day Saints Recife, Brazil

OCTOBER
7–9 15th Annual International Law and Religion Symposium Provo, Utah, USA
11–12 25th Anniversary Annual Symposium Extension New York, Washington, DC, USA
25 Interfaith Conference on Religious Freedom Dallas, Texas, USA

NOVEMBER
11 Amar Conference for the Yazidi People Baghdad, Iraq
29 International Religious Liberty Association’s 15th Meeting of Experts Cordoba, Spain

DECEMBER
12–14 National University of Singapore/ BYU Conference Singapore

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

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

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

2018 STUDENT RESEARCH FELLOWS

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<th>Student</th>
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<tr>
<td>Austin Atkinson</td>
<td>Moscow, Russia</td>
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<td>Andrew Birkinshka</td>
<td>Johannesburg, South Africa</td>
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<td>Bakah Chamberlain</td>
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<td>Miranda Cherkaus</td>
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<td>MaKade Claypool</td>
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<td>Erin Cranor</td>
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<td>Diana Flores</td>
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<td>Chase Olsen</td>
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<td>Gabriell Sabalones</td>
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<td>Rachel Mabey Whipple</td>
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BYU Law students are chosen to be members of the Student Management Board based on their interest in law and religion and their skills in writing, research, editing, and languages. Throughout the school year, board members participate in writing and editing projects, research, conferences, and other assignments with the Center.

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

—Justin Miller

2017–2018 STUDENT MANAGEMENT BOARD MEMBERS

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<td>Shaun Belliston</td>
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<td>Sara Pieler</td>
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<td>Shollie Rupp</td>
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Law and Religion Symposium Student Executive Committee

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

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

Master Schedule
Shelise Rupp, chair
Erin Cramer
McKenna Rammell

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

Transportation
StephanieLenhart, co-chair
Scott Mosley, co-chair
George Simons, co-chair
Hayley Brooks Cousin
Madison Moss

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

Recruitment
RhondaPeck, co-chair
Sara Plater, co-chair
Rahak Chamberlin
Taylor Shaw

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

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

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

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

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

Publicity
Joe Moxon

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

Meritorious Service Awards for BYU Law Students

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

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

2018 MERITORIOUS SERVICE AWARDEES

Joshua Prince, Reed Adlish, Thomas Palmer, Nathan Kinghorn, Alexander Atton, Elizabeth McLaughlin, David Headley, Jacob Crump, Sarah Clifford, Ryan Hughes; not pictured: Kaleb Brinshall and Jessica Farnsworth
In April 2018, S. David Colton assumed the position of chair. Long-time chair David Christensen (left) continues to serve on the IAC Executive Committee.

IAC Members
Allen & Denise Alexander
Wilford & Kathleen Andersen
Lynn Anderson
Scott & Joetta Anderson
Brent & Cheri Andrus
Bill & Anne Atkins
Seren & Donnie Bailey
Chris Bellott
Bill & Barbara Bonne
Brian & Rachel Bertha
John & Diane Blatter
Jon & Sharon Bowd
Bob & Anni Butter
Bob & Lois Byler
Merid & Nancy Bryan
Doug & Ann Bush
Shane Campbell
Craig & Deborrah Cantor
Sheila & Juan Chávez
William & Patricia Child
David & Mary Christensen
Jordan & John Cleaver
David & Julie Colton
J. Phil & Barbara Colton
Sterling & Dinner Colton
Greg & Julie Cook
Jim & Sandy Cook
Joe & Barb Cross
Mark & Jeannie Creaser
Gary & Ann Cronic
Jennifer Darby
Ralph & Mary Deane
King & Monica Deen
Gary & Louise Durham
Paul &梅丽达 Durham
Richard & Christine Durham
Bryce & Juli Garbett
Bill & Joe Goff
Larry Minor Gibson
David & Doris Gillette
Scott & Char Glidden
Wayne & Connie Gunckel
Curtis & Irene Hill
Richard & Nichole Hunter
King & Susan Hunter
Bill & Kristina Jackson
Eric & Kaye Jackson
Nabor Jackson &
Christina Lake
Ray & Michelle Law
Joe & Allison LeRiche
Justin & Theresa Lee
Helen Leon
David & Nancy Libanen
David & Blanca Linebaugh
Kent & Karen Lunquist
Larry & Susan Lurt
Duane & Erlye Madden
Stin & Susan Martinez
Juan & Man Martinez
David & Denise MacNeil
David & Sue Mcllister
Reid & Melinda Moon
Rokin & Janaki Mora
David & Linda Morgan
David Jr. & Tiffany Noren
Jeff & Jon Nelson
Robert & Joy Otten
David & Ashtyn Pascua
Christian Pecore
Wayne & Elroy Petty
David & Mary Ann Pettigrew
Margaret McCracken Phipps &
Anita McAlister
Joel & Michelle Robinson
Gene & Martha Scherer
Duane & Marc Shaw
Mitt & Heidi Shipp
Greg & Diane Slater
David & Laura Stirling
Wayne & Patricia Tee
Neal & Corrine Valls
Bryce & Peggy Wade
Shawn & Marcia Wade
Blake & Leslie Walker
Lena & Patricia Wickenheiser
Mark & Laura Wilk
Kim Wilson & Gail Miller
Larry & Linda Wilson
Mark & Carli Wolpert
Ken & athelia Woolley
Tim & Teresa Wright

A group of IAC members, guests, and Center personnel participated in an enrichment extension tour along the Danube River from 5 to 18 May 2018. Extension tours are usually coordinated around a regional conference and give IAC members an opportunity to witness the work of the Center and learn more about religious freedom efforts in other parts of the world. The tour included stops in the cities of Prague and Český Krumlov, Czech Republic; Passau, Germany; Linz, Krems, Göttweig, and Vienna, Austria; Bratislava, Slovakia; and Budapest and Szentendre, Hungary. Center leaders shared stories about religious freedom challenges and changes in Central Europe, and other presenters shared their experiences—Radvan and Marie Canik in Prague; Johann Wondra, emeritus Area Authority Seventy of The Church of Jesus Christ of Latter-day Saints, in Vienna; and Andras Sajo, former judge and vice president of the European Court of Human Rights, and Renata Uitz, director of the Comparative Constitutional Law program at Central European University, in Budapest.

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

IAC SPRING MEETING

IN REMEMBRANCE

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

ACADEMIC ADVISORY BOARD

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

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

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Professor Robert Pedersen

Angus H. Belliston