

REPORT FROM THE Center

Douglas Hicks To Give 2010 Cookson Lecture

Hicks to speak on Religious Freedom at Work

Nationally renowned expert in the role of religion in public leadership, Douglas A. Hicks, Ph.D., will present the Cookson Religious Freedom Lecture at Virginia Wesleyan College on Monday, Oct. 18, 2010, at 7:30 p.m., in Boyd Dining Center. The title of Dr. Hicks' talk is "Religious Freedom at Work: Faith and Spirituality in Organizations."

Hicks will explore the managerial and leadership challenges within organizations whose employees come from diverse religious, spiritual, and moral traditions. How do scholars and practitioners navigate a terrain in which people use terms such as faith and spirituality in so many different ways? Is it possible to grant employees significant freedom of religious expression, or does the nature of a work-

place require constraining, or even exploiting, religion and spirituality to further organizational goals? Hicks offers a moral and practical framework that allows for substantial religious, spiritual, and moral expression on the part of diverse employees.

Hicks is professor of leadership studies and religion in the Jepson School of Leadership Studies at the University of Richmond, where he was the founding leader of the Bonner Center for Civic Engagement. His research focuses on religion in public leadership, religion in the workplace, and the ethical dimensions of economic issues. Hicks has authored several books and articles on these subjects, including *With God on All Sides: Leadership in a Devout and Diverse America* (2009), and *Religion and the*



Workplace: Pluralism, Spirituality, Leadership (2003). He is an ordained minister in the Presbyterian Church (USA) and a research affiliate with the Harvard Pluralism Project.

The Cookson Religious Freedom Lecture Series is named for the Center's founding director, Dr. Catharine Cookson. Previous speakers include Dr. Martin Marty (2006) and Dr. Diana Eck (2008).

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REFLECTIONS FROM THE DIRECTOR



Supreme Court Decides Two Church-State Cases

After going five years without deciding a major religious freedom case, the U.S. Supreme Court made up for lost time by issuing opinions in two major cases. *Salazar v. Buono* is the latest case involving a display of religious symbols on government property. In 1934, the Veterans of Foreign Wars erected an 8-foot white cross on federal land in the Mojave National Preserve as a tribute to American soldiers killed in World War I. In 2001, Frank Buono, a retired Park Service employee and a Roman Catholic, filed a suit in federal court, claiming that the cross constituted an unlawful establishment of religion. The lower court agreed and granted an injunction forbidding the government from displaying the cross. Meanwhile, Congress designated

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Center sponsors showing of *Abraham's Children*

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the cross as a national war memorial and directed the Secretary of the Interior to transfer the one-acre parcel containing the cross to the VFW. However, the lower court said this exchange would not cure the First Amendment violation.

A severely divided the Supreme Court reversed. In a plurality opinion written by Justice Kennedy and joined only by Chief Justice Roberts and by Justice Alito, the Court said that Congress acted properly when it designated the cross as a national war memorial. While the cross was “certainly a Christian symbol,” Justice Kennedy wrote, it was not intended here “to pro-

mote a Christian message” or “to set the *imprimatur* of the state on a particular creed.” In this context the cross “evokes far more than religion. It evokes the thousands of small crosses in foreign fields marking the graves of Americans who fell in battles.”

In a strong dissent, Justice Stevens noted that the cross is a specifically

On Thursday September 9, 2010, the film *Abraham's Children*, a documentary on Muslim Youth in America, will be shown at Virginia Wesleyan College. Islam is the fastest growing religion in the United States. As a new generation of young American Muslims grows up in a post 9/11 world, the need for cross-cultural and interreligious understanding is greater than ever. The film introduces four very diverse Muslim-American families from the greater New York area, telling their story through the eyes of the

Christian symbol, one that “conveys an inescapably sectarian message,” and this does not change just because the cross is used as a memorial. Designating it as a war memorial “does not make the cross secular,” Justice Stevens said, “it makes the war memorial sectarian.” When Congress adopted the cross as a national symbol, it impermissibly endorsed religion in



The cross in the Mohave Desert, as seen before and after a court order which required the memorial to be covered up.



Report from the Center

is published twice a year by the Center for the Study of Religious Freedom at Virginia Wesleyan College.

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children. The film is being shown at several locations during the month of Ramadan, which this year is August 12 through September 12. The trailer and more information about the film may be found at www.abrahamschildrendoc.com.

The film runs 77 minutes, and a discussion will follow. The event is co-sponsored by the Center and the VWC Office of Student Activities.

Thursday, September 9, 2010

7:30 p.m., Boyd Dining Hall.

Free admission.

No reservation required.

violation of the First Amendment. He added that while the nation is right to memorialize those who died in World War I, "it cannot lawfully do so by continued endorsement of a starkly sectarian message."

The *Buono* case continues the Court's unfortunate trend toward dismantling the metaphorical wall separating government and religion. Those who encourage the government to promote religion – nearly always their own version of Christianity – do themselves a disservice. To succeed under the legal framework of the First Amendment, they have to argue that the government is using their religious texts or symbols for a secular purpose. Yet this claim inherently devalues the meaning of those very symbols and it implicitly accepts the notion that the government may determine that meaning. Many religious groups oppose government use of their symbols precisely for this reason.

In *Christian Legal Society v. Martinez*, the Court ruled that public colleges and universities may require student groups to comply with an anti-discrimination "all-comers" policy. At Hastings College of Law in California, a student chapter of the Christian Legal Society (CLS) required its members to affirm their belief in certain orthodox Christian doctrines

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President Obama Names Ambassador-at-Large for International Religious Freedom

In June, the Obama administration nominated the Rev. Dr. Suzan Johnson Cook to be the nation's next Ambassador-at-Large for International Religious Freedom. This position was created by the 1998 International Religious Freedom Act. The Ambassador is charged with promoting the importance of religious freedom in U.S. foreign policy as well as monitoring religious persecution around the world and making policy and program recommendations. Cook, an American Baptist, is a motivational preacher and author of several religiously-oriented self-help books, but has no international policy experience. The Obama administration has been widely criticized for its long delay in making this appointment, and several commentators have questioned Rev. Cook's qualifications for this important post.

Comment: *Several speakers in the Center's Spring 2010*

Symposium on Religious Freedom and Foreign Affairs were among those who criticized the administration's delay in appointing an Ambassador-at-Large for International Religious Freedom. In a Washington Post editorial on June 25, 2010, Dr. Thomas Farr, senior fellow at Georgetown's Berkley Center for Religion, Peace and World Affairs and one of our Symposium presenters, also criticized what he saw as the administration's general lack of support for international religious freedom. The "administration is missing a huge opportunity to employ IRF policy as a means of countering religious terrorism," Dr. Farr said.

Supreme Court Nominee Elena Kagan Discusses First Amendment Religious Clauses

Note: *During her confirmation hearings, Supreme Court nominee Elena Kagan responded to a question from Senator Dianne Feinstein (D-CA) about her approach to the Establishment clause and its relation to the Free Exercise clause. The following excerpt from her testimony is taken from an unofficial transcript posted on the Baptist Joint Committee on Religious Liberty's Blog from the Capitol, www.BJConline.org/blog.*

"Both [clauses] are very important to our constitutional system, and neither should be subordinated to the other. There are times when they are in some tension with each other. Now, I think it's important to recognize that there are many times where that's not so, where they in fact go hand in hand and function perfectly well together, but there are some times when they may be in tension and they can cut in either direction.

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“So, suppose that a state government decides to give what is called a “voluntary accommodation” to some religious person – essentially a voluntary exemption of that person from an otherwise generally applicable law – and does that because the law would impose some substantial burdens on that person’s religious practice, and the state thinks: “you know what, in those circumstances we think that the person should be exempted from the law so that the person can follow the dictates of her conscience.” But then somebody else comes in and says, “well, what do you mean? You’re giving that exemption but you’re not giving me an exemption and why are you making that sort of special accommodation to this person? That special accommodation must count as an establishment of religion.” And so there you get a claim where there’s an accommodation to the free exercise of religion, but then there’s a claim that that violates the Establishment Clause part of the First Amendment. And that’s the kind of way in which there might be tension.

“But what the court has said with respect to this issue – and there seems to me great virtue in this approach – is that in order to prevent that from happening, or to prevent it the other way – where the state does something in order to advance Establishment Clause values and then somebody comes in and makes a Free Exercise claim – either way, what the court has stated is that there needs to be some “play in the joints.” There needs to be some freedom for government to act in this area without being subject to a claim from the other side – some freedom for government to make religious accommodations without being subject to Establishment Clause challenges, and some freedom on government’s part to enforce the values of the Establishment Clause without being subject to Free Exercise claims. That’s not to say how any particular case should come out, because sometimes the state goes too far, but that in general there needs to be a little bit of “play in the joints” in order to prevent the state from sort of not being able to do anything, from being hamstrung in this area.

“In general, I think, what both First Amendment clauses are designed to do – and this is the way in which they work hand in hand with each other – what they’re both designed to do is to ensure that you have full rights as an American citizen. You are a part of this country, no matter what your religion is, and to ensure that religion just never functions as a way to put people because of their religious belief or because of their religious practice at some disadvantage with respect to any of the rights of American citizenship. So, I think that that’s the sort of overall purpose of both parts of the amendment.”



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and excluded gay and lesbian students. These requirements violated Hastings’ nondiscrimination policy and the school denied recognition. CLS then sued, alleging that the college violated its constitutional rights of free speech, freedom of association, and free exercise of religion. The lower federal courts ruled against CLS, and the Supreme Court affirmed by a 5-4 vote.

In her majority opinion, Justice Ginsburg said the all-comers policy was “a reasonable viewpoint-neutral condition” that applied to all student groups and that Hastings did not violate CLS’s constitutional rights by denying it an exemption. “The First Amendment shields CLS against state prohibition of the organization’s expressive activity, however exclusionary that activity may be,” Justice Ginsburg wrote, “but CLS enjoys no constitutional right to state subvention of its selectivity.” In dissent, Justice Alito argued that Hastings’ policy violated CLS’s right to expressive association by forcing it to admit members who did not share its core values.

In *CLS*, the relevant constitutional principles seem to pull in opposite directions. On the one hand, freedom of association is one of our most fundamental rights. Student groups understandably want members who share a common interest and support their views. On the other, nondiscrimination and equality are foundational principles in American society, and antidiscrimination laws protect individuals from being excluded based on characteristics such as race, gender, religion, disability, or sexual orientation. Enforcing antidiscrimination laws can interfere with group autonomy, yet not enforcing them undermines our basic commitment to equality. It is not always easy to tell where to draw the line, and results may differ depending on the particular context. In the *CLS* case, the Court said Hastings was within its prerogatives to draw the line where it did. ■



RASOR'S RECOMMENDED READING

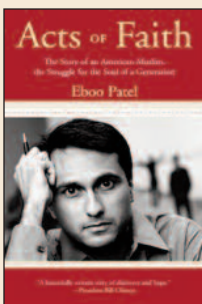
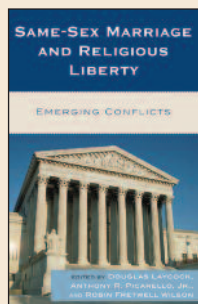
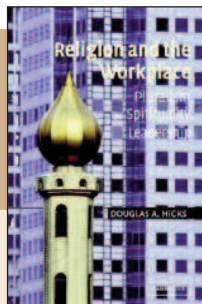
Our recommendations this fall begin with two books by our fall Cookson lecturer, Dr. Douglas Hicks. The other two books address important contemporary issues in religious freedom.

Douglas A. Hicks, *Money Enough: Everyday Practices for Living Faithfully in the Global Economy* (2010)

Douglas A. Hicks, *Religion and the Workplace: Pluralism, Spirituality, Leadership* (2003)

Douglas Laycock Jr. et al., eds., *Same-Sex Marriage and Religious Liberty: Emerging Conflicts* (2008)

Eboo Patel, *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation* (2007)



Borrowing Policy

All books in the CSRF collection are included in the college library's online catalog, and most are available to VWC faculty, students, and other interested users. If you would like to borrow a book, come to the Center offices on the first floor of Clarke Hall, during normal college business hours. If you are unable to come to the Center during these hours, please call the office at 455-3129, so other arrangements can be made. Specific policies can be found on the Center's Web site: www.vwc.edu/academics/csrfeducation/library.php.



BOOKS RECEIVED

New titles in the Center's collection:

ALI-KARAMALI, Sumbul, *The Muslim Next Door: The Qur'an, the Media, and that Veil Thing* (White Cloud Press, 2008)

BANCHOFF, THOMAS, *Democracy and the New Religious Pluralism* (Oxford University Press, 2007)

CLANTON, J. CALEB, *Religion and Democratic Citizenship: Inquiry and Conviction in the American Public Square* (Lexington Books, 2008)

DRAKEMAN, DONALD L., *Church, State and Original Intent* (Cambridge University Press, 2010)

DREISBACH, DANIEL L., and MARK DAVID HALL, eds., *The Sacred Rights of Conscience: Selected Readings on Religious Liberty and Church-State Relations in the American Founding* (Liberty Fund, 2009)

ESPOSITO, JOHN, *Who Speaks for Islam? What a Billion Muslims Really Think* (Gallup Press, 2008)

FEIERMAN, JAY R., ed., *The Biology of Religious Behavior: The Evolutionary Origins of Faith and Religion* (Praeger, 2009)

FRANKENBERRY, NANCY K., *The Faith of Scientists: In Their Own Words* (Princeton University Press, 2008)

GORDON, SARAH BARRINGER, *The Spirit of the Law: Religion and Litigation in the Twentieth Century* (Harvard University Press, 2010)

HADDAD, YVONNE YAZBECK, JANE I. SMITH, and KATHLEEN M. MOORE, *Muslim Women in America: The Challenge of Islamic Identity Today* (Oxford University Press, 2006)

HANKINS, BARRY, *American Evangelicals: A Contemporary History of A Mainstream Religious Movement* (Rowman & Littlefield, 2008)

IPGRAVE, MICHAEL, ed., *Justice and Rights: Christian and Muslim Perspectives* (Georgetown University Press, 2009)

JOIREMAN, SANDRA F., *Church, State, and Citizen: Christian Approaches to Political Engagement* (Oxford University Press, 2009)

NEXUS

Experiences of Faith

To worship is to honor or revere – to celebrate that which we hold to be of worth.

The 2010-2011 *Nexus Interfaith Dialogue Series* will explore the lived experience of worship in different religious traditions. During each program, panelists will be invited to reflect on the following questions:

- *How do I understand the role of worship in my faith tradition?*
- *What is the object of my worship?
What name or symbol do I/we use to identify the object of worship?*
- *What ritual practices are used in my/our worship experience, and how do these practices inform that experience?*
- *How am I moved or changed during worship?
What emotional and intellectual responses does worship evoke, and how are they expressed?*
- *What worship or spiritual practices do I follow away from my religious community. How does my faith tradition inform my personal or family spiritual practice?*
- *How does worship inform my life as a whole?
Why do I keep coming back?*

PANELS

Oct. 4, 2010

Jewish (Conservative or Reform), Hindu, Mormon

Nov. 15, 2010

Wiccan, Buddhist, Christian (Protestant or Pentecostal or Charismatic)

Feb. 7, 2011

Jewish (Orthodox), Muslim, Baha'i

March 7, 2011

Roman Catholic or Christian Orthodox, Quaker, Unitarian Universalist

DIRECTOR'S ACTIVITIES

Center Director Paul Rasor had several off-campus speaking engagements during the winter and spring months, and contributed a Foreword to a newly-published book.

SPEAKING ENGAGEMENTS AND PRESENTATIONS

January 14-17, 2010: Gave the keynote address entitled "Interfaith Reconciliation in a Fractured World" at the annual conference of the U.S. Chapter of the International Association for Religious Freedom, Clearwater, FL.

April 24, 2010: Made a presentation and moderated a panel discussion for a symposium on "Religious Tolerance and the Arts" as part of the Virginia Arts Festival in connection with the performance of Leonard Bernstein's *Mass*, Norfolk, VA.

May 1, 2010: Gave the keynote address, "Ironic Provincialism or Engaged Multiculturalism: The Choice We Must Make," for the Annual Assembly of the Pacific Central District of the Unitarian Universalist Association, Oakland, CA.

MISCELLANEOUS EVENTS

April 14-18, 2010: Acted in the Virginia Wesleyan College Theatre production of William Shakespeare's *Taming of the Shrew*.

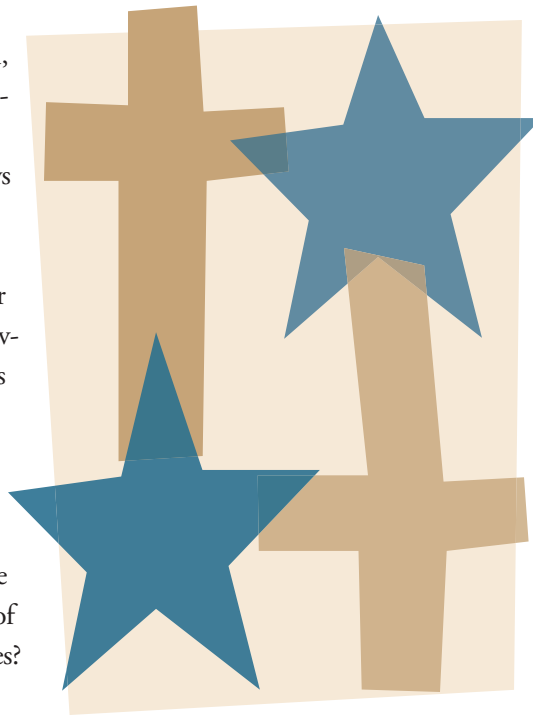
April 21, 2010: Led a community discussion of the film "Waiting for Armageddon" at the Naro Cinema in Norfolk.

PUBLICATIONS

"Foreword," in *The Whole World Kin: Darwin and the Spirit of Liberal Religion* (Boston: Skinner House Books, 2010).

Spring 2011 Symposium to focus on Religious Freedom and the Military

Accommodating the religious needs of women and men serving in the military raises several complex constitutional and practical issues. If the government is prohibited from establishing or endorsing religion, how can it appoint military chaplains? Are chaplains permitted to promote their own religious views in worship settings or elsewhere? May the government refuse to appoint chaplains from particular faiths? What happens when a service member's religious obligations relating to diet or dress conflict with a military regulation? Must the military accommodate a service member's daily prayer or other religious practices? How are the religious and spiritual needs of service members met in war zones? These are among the issues that will be considered in the Symposium.



Specific program dates and speakers will be included in the Center's Spring 2011 Newsletter and posted on the Center's Web site.

*The Center
for the Study
of Religious
Freedom needs
your support.*

You can support the Center in many ways: by attending Center programs, by sharing news of the Center's work with others, and by your financial contributions. Please share this newsletter with your family and friends, and encourage them to come to Center events.

If you would like to make a financial gift to support the Center, you may use the form below, or you may make a gift through our Web site: www.vwc.edu/csrf.

Your gifts allow us to improve our programs, strengthen our library and other resources, and continue our work of promoting religious freedom.

Financial Gift to The Center for the Study of Religious Freedom

☐ \$1,000 ☐ \$500 ☐ \$250 ☐ \$100 ☐ \$50 ☐ Other \$ _____

Name(s) _____ Address _____

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Please designate my gift for:

☐ Program Enhancement Fund ☐ Publication Fund ☐ Catharine Cookson Endowed Visiting Scholar Fund

Enclosed is a check for \$ _____ payable to Virginia Wesleyan College. (Note fund on memo line of check.)

OR Charge my credit card \$ _____ ☐ MasterCard ☐ VISA Card# _____

Expiration Date _____ Signature _____

My gift is ☐ in honor of ☐ in memory of _____

Please notify: _____

Name and Address

Please mail to: College Advancement, Virginia Wesleyan College, 1584 Wesleyan Drive, Norfolk, VA 23502-5599

Calendar

OF EVENTS

SEPTEMBER

Thursday, Sept. 9, 2010
Abraham's Children (film)
 7:30-9:30 p.m.
 Boyd Dining Center



Thursday, Sept. 16, 2010
**Constitution Day Debate:
 Who's Number 1?**
*Contending Views on the Supreme
 Court's Recent First Amendment Rulings*
 Dr. Timothy O'Rourke, Vice President
 for Academic Affairs and Kenneth Perry
 Dean of the College, and Dr. Paul Rasor,
 Center Director
 3 – 4:30 p.m., Monumental Chapel

OCTOBER

Monday, Oct. 4, 2010
NEXUS Interfaith Dialogue: Experiences of Worship
Panel: Jewish, Hindu, Mormon
 7:30 – 9:30 p.m., Boyd Dining Center

Monday, Oct. 18, 2010
**Religious Freedom at Work: Faith and Spirituality
 in Organizations**
Cookson Religious Freedom Lecture
 Dr. Douglas A. Hicks, Professor of Leadership Studies
 and Religion, University of Richmond
 7:30 – 9 p.m., Boyd Dining Center



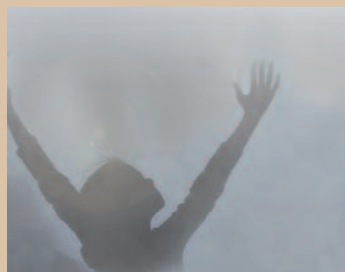
Tuesday, October 19, 2010
**Religion in the Workplace
 – Panel Discussion**
 Dr. Douglas A. Hicks, Dr. Ehsan
 Salek, Dr. Paul Rasor, VWC
 Students
 11 – 11:50 a.m.
 Blocker Auditorium

Saturday, Oct. 23, 2010

One Love Festival

An evening of music and the spoken word, demonstrating
 unity in diversity and fostering a closer interfaith community.
 Performers welcome; see events Web site:
www.hamptonroadsnetworkfornonviolence.org.

NOVEMBER



Monday, Nov. 15, 2010
**NEXUS Interfaith
 Dialogue: Experiences
 of Worship**
Panel: Wiccan, Buddhist,
 Christian Pentecostal
 7:30 – 9:00 p.m.
 Boyd Dining Center

All events are free and open to the public. Reservations not required.

For more information, call 757.455.3129.



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