REPORT from the Capital

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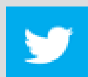

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Supreme Court wrestles with religious accommodations on the job

Court hears oral arguments in *EEOC v. Abercrombie*

WASHINGTON — Samantha Elauf was a teenager who loved clothes and applied to work in an Abercrombie & Fitch Kids store in her native Tulsa, Oklahoma, in 2008. But Elauf, a Muslim, also happens to wear a headscarf. So she didn't get the job.

No one — not even Abercrombie & Fitch — disputes that her hijab cost her the job offer. And the law, Title VII of the Civil Rights Act of 1964, states that an employer cannot deny employment based on a worker's religious practice, unless accommodating it would prove terribly burdensome.

At the time, Abercrombie had a "no caps" policy for its sales associates. When the U.S. Supreme Court heard Elauf's case on Feb. 25, Justice Ruth Bader Ginsburg summed up the religious exemption required of the company: "Title VII doesn't require accommodating baseball caps, but it does require accommodating to religious practices."

So why did this case make it all the way to the Supreme Court?

Elauf, though she won in a federal district court in 2011, lost in a federal appeals court in 2013. At the 10th U.S. Circuit Court of Appeals in Denver, the company's argument — that it shouldn't have had to give a religious accommodation because Elauf never asked for one — found traction.

During oral arguments, Abercrombie lawyer Shay Dvoretzky made it clear that he did not think companies should be delving into an applicant's religious practice in order to determine whether the person might want an accommodation. Having a standard, such as "correct belief" or suspecting a possible religious conflict "will inevitably lead employers to stereotype," he said.

It may lead to an "awkward conversation," agreed Justice Elena Kagan. But the alternative is what happened to Elauf: a prospective employee gets no opportunity to discuss an accommodation. She is simply

not given the chance, or the job.

"Now, between those two options, the option of using a stereotype to make sure that somebody never gets a job and using a stereotype to have an awkward conversation, which does this statute seem to think is the worst problem?" Kagan asked Dvoretzky.

The question the justices need to decide in this case, *Equal Employment Opportunity Commission v. Abercrombie & Fitch Stores, Inc.*, is whether an employer is guilty of religious discrimination only if a job applicant has expressly asked for an accommodation. The EEOC, which enforces federal employment discrimination laws, has represented Elauf as her case has risen through the courts.

Like Kagan, other justices signaled discomfort with Abercrombie's stance that it was not liable because Elauf was not more vocal. Justice Clarence Thomas, who chaired the EEOC from 1982 to 1990, maintained his usual silence during oral arguments.

"Many members of the court seemed sympathetic to the EEOC's position and Ms. Elauf," said Daniel Mach, director of the American Civil Liberties Union's Program on Freedom of Religion and Belief, who attended the arguments. "It's a clear case of religious discrimination, and I'm optimistic that the court will agree."

Groups that filed and joined legal briefs on behalf of Elauf include the Baptist Joint Committee, Becket Fund for Religious Liberty, American Jewish Committee and

ABERCROMBIE CONTINUED ON PAGE 7

Court upholds religious accommodation in Affordable Care Act

A federal appeals court ruled Feb. 11 that accommodations in the Affordable Care Act are adequate to protect the religious freedom rights of employers who do not qualify for exemptions allowed for certain religious organizations but object to contraception coverage in employee insurance plans on religious grounds.

The 3rd Circuit Court of Appeals reversed injunctions by two lower courts that prevented the federal government from forcing Catholic nonprofit groups and Geneva College, a nonprofit institution of higher learning established by the Reformed Presbyterian Church of North America, to either provide insurance coverage for contraceptives in student and employee health care plans or certify that they object to the services on moral grounds.

Once they advise the government they will not pay for contraception, responsibility for coverage for those services shifts to a separate insurance issuer or a third-party administrator, without imposing any premium or fee on the group health plan or plan participants and beneficiaries.

The faith-based organizations contended that the requirement to register their intent not to participate in contraceptive coverage was not overly burdensome, but the end result, that their workers have access to forms of birth control that prevent pregnancy after conception has occurred, makes them complicit in the killing of a human life.

A three-judge panel of the 3rd U.S. Circuit Court of Appeals disagreed, reasoning that in the act of specifically stating on a self-certification form that they object on religious grounds to providing such coverage, if anything, "is a declaration that they will not be complicit in providing coverage."

The act of opting out does not facilitate the provision of contraceptive coverage by third parties, the court concluded, because the third parties providing coverage do so as a result of legal obligations imposed by the Affordable Care Act.

The court further rejected the argument that automatically exempting religious employers while requiring faith-based colleges and hospitals to self-report divides the Catholic Church by separating the "good works" or "faith in action" employers from the "house of worship employers" and entitling the burden-free exercise of religion by one group and not the other.

The appellate court responded that the distinction used by the Obama administration is the same one used by the Internal Revenue Service to allow religious employers like churches and their integrated auxiliaries to enjoy tax advantages over other entities without being thought to violate the Establishment Clause.

The appeals court decision agreed with earlier findings of the 6th Circuit, 7th Circuit and District of Columbia Circuit.

GuideStone Christian Resources, insurer for the Southern Baptist Convention, won an injunction preventing the government from enforcing the contraceptive mandate in December 2013. That ruling is under appeal in the 10th U.S. Circuit Court of Appeals.

—Bob Allen,
Baptist News Global

Obama: No religion responsible for terrorism

President Barack Obama said Feb. 19 that he doesn't use terms like Islamic extremism because doing so would promote the false idea of a Western war with Islam, which would help extremists recruit more terrorists.

"No religion is responsible for terrorism — people are responsible for violence and terrorism," Obama told delegates at the White House Summit on Countering Violent Extremism.

Obama also said military force alone will not defeat terrorism, and the nation must work with local communities to reduce the influence of those who advocate violent extremism.

"They are not religious leaders," Obama said. "They are terrorists."

He also said: "We are not at war with Islam — we are at war with people who have perverted Islam."

The summit — in which officials from cities in the United States and across the globe discussed their attempts to dissuade young people from embracing hateful ideologies — takes place as some criticize Obama for avoiding the term "Islamic extremism."

In his summit remarks, Obama cited the "fair amount of debate in the press and among pundits" about the words that should be used to "describe and frame this challenge" of violent extremism.

Groups like the Islamic State and al-Qaida "try to portray themselves as religious leaders, holy warriors in defense of Islam," Obama said, but "we must never accept the premise that they put forward, because it is a lie."

Obama also said Muslim communities have responsibilities to confront the abuse of religion.

"Of course, the terrorists do not speak for a billion Muslims who reject their ideology," Obama said. "They no more represent Islam than any madman who kills innocents in the name of God, represents Christianity or Judaism or Buddhism or Hinduism."

In fighting extremism, Obama said the United States and allies must also address the economic and political "grievances" that often fuel violent ideology. Governments must work to help provide economic opportunity, education, democracy, and the rule of law to their citizens, he said.

The "best partners" for these efforts are local communities, Obama said. Family members, schools, churches and mosques, and law enforcement officials can help dissuade young people from falling for the "false promises of extremism."

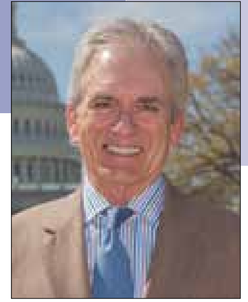
That said, Obama warned that "engagement with communities can't be a cover for surveillance," and governments should deal with vulnerable people "through the prism of law enforcement."

The nation must stay true to its heritage of tolerance and diversity and not target specific religious groups.

"It will take time," he said. "This is a generational challenge."

—David Jackson,
USA Today

Religious advocacy: Past and present



J. Brent Walker
Executive Director

The year before I came to the Baptist Joint Committee, Allen Hertzke — a political science professor at the University of Oklahoma — published a groundbreaking and now-classic book, audaciously titled *Representing God in Washington: the Role of Religious Lobbies in the American Polity*.

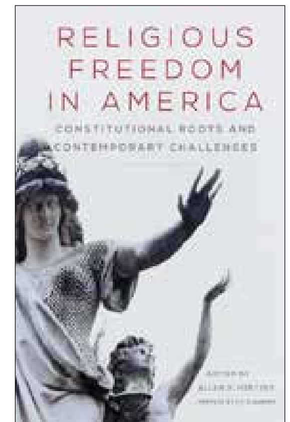
In addition to exploring generally the role of religion and religious bodies in the formulation of policy at the national level, the 1988 book illuminated the tensions between religious compunction and political imperatives, between conviction and compromise. Hertzke concluded that the work of so-called religious lobbies on Capitol Hill generally "mirror the theological, organizational, ethnic, and regional diversity of American religion." And, contrary to what some had alleged, these groups did not seem to exhibit the elitism that often characterized their secular counterparts.

I have always appreciated Hertzke's inclusion of the Baptist Joint Committee in his analysis. He focused at length on the BJC's leadership — through James Dunn and then-General Counsel John Baker — in the effort to pass the landmark Equal Access Act of 1984. Hertzke tersely observed that the BJC "played a pivotal role in [its] passage" and chaired the committee that drafted the helpful guidelines for the law's implementation that allows religious clubs to meet before and after school on public school campuses.

Hertzke concluded that the effort to pass the Equal Access Act — and its ultimate adoption — "provides a picture of the nature of modern lobbying and is a classic example of the consensus-seeking congressional process, which aims to accommodate simultaneously many conflicting values and interests."

Much has changed over the past 25 years — not only in Congress, but among religious lobbies. Although the goodwill spawned by the work on the Equal Access Act and consummated by stronger bands binding diverse groups together in the even broader coalition that urged passage of the Religious Freedom Restoration Act of 1993, much of that spirit of cooperation has dissipated. The tension between liberty and equality, between religious accommodation and anti-discrimination laws — most notably dealing with LGBT rights and same-sex marriage — has diminished the traditional consensus. This has been exacerbated by the emergence of not only many more religious groups (especially on the religious and political right) but a burgeoning of groups on the secular left (including those providing an atheistic critique of religion in the public square). The disagreements that we have always had about the proper interpretation of the First Amendment's Establishment Clause are now pulling us apart on free exercise issues as well.

Into this milieu, Professor Hertzke has edited a new book titled *Religious Freedom in America: Constitutional Roots and Contemporary Challenges*. I doubt that it was meant to "bookend" the past quarter century with *Representing God*. But, it is a welcomed contribution to helping us negotiate the dizzying diversity of our contemporary religious liberty challenges and how they fit within our constitutional traditions.



Hertzke offers a "Madisonian framework" for applying constitutional principles on religion. This context is entirely appropriate, not only because James Madison is the father of our Constitution, but also because he — perhaps even more than the likes of John Locke, Thomas Jefferson and Roger Williams — understood both the preeminence of the rights of conscience and the value of Enlightenment thought. He also exhibited a more mature synthesis of both the principles of "no establishment" and "free exercise" as embodied in those two religion clauses in the First Amendment.

The book unfolds with a cornucopia of essays unpacking the evolution of Madisonian thinking. The most notable are penned by longtime BJC friends Steve Green (law professor at Willamette University) and Charles Haynes (director of the Religious Freedom Center of the Newseum Institute) dealing with the school prayer debate and religious liberty in the public schools, respectively.

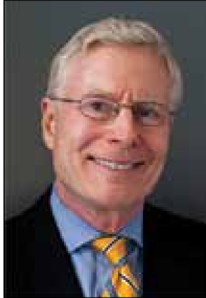
The book later explores four practical challenges dealing with current hot-button topics such as issues surrounding contraception, abortions and the rapid cultural acceptance of same-sex marriage. Finally, the book concludes with a pair of essays by Rajdeep Singh (director of law and policy at the Sikh Coalition) and Asma Uddin (counsel at the Becket Fund) talking about the unique religious liberty challenges confronting the Sikh and Muslim communities, respectively.

This new effort by Professor Hertzke and the other contributors provides a helpful tool for assisting those of us who do not presume to "represent God" but who do attempt to articulate our God-inspired understanding of the proper relationship between church and state and the importance of a civil conversation in our religiously plural and politically contentious society.

Oh, by the way, I recommend both books to *your* reading, too.

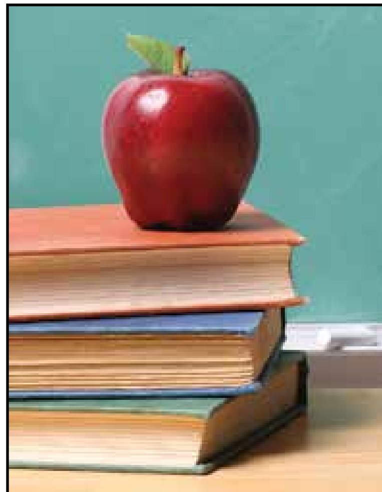
Fifty years after Supreme Court rulings, confusion about school prayer still lingers

By Charles C. Haynes
Director of the Religious Freedom Center of the Newseum Institute



A lawsuit filed in Swainsboro, Georgia, last month uncovers yet another rural school district living in a time warp — a 1950s world where teachers still lead children in daily prayer and send dissenters into the hallway.

Some of the teachers at Swainsboro elementary school not only lead prayers in the classroom, but also embarrass and proselytize children whose parents oppose school-sponsored prayers, according to the complaint filed by the Freedom From Religion Foundation on behalf of two families.



By stark contrast, visit urban districts — as I did last month in Washington, D.C. — and you are likely to encounter the opposite problem: Religion is largely ignored in the curriculum and students are encouraged to leave their faith at the schoolhouse door. After more than 50 years of Supreme Court decisions defining the constitutional role of religion in schools, educators — rural and urban — should know better. As the High Court has made abundantly clear, the First Amendment prohibits public schools from either inculcating or inhibiting religion.

Instead, teachers and administrators must remain neutral toward religion while simultaneously protecting the religious liberty rights of students of all faiths and none. In the curriculum, teachers are free to include study about religions and beliefs, where appropriate, as part of a good education.

In my experience, many, if not most, public school officials try to uphold the First Amendment. But Swainsboro is not alone. Conflicts and lawsuits over religion in schools remain sufficiently widespread to warrant alarm over the state of the First Amendment in public education.

If we don't get religion in public schools, we risk failing to get religious freedom right in the public square.

In a country of rapidly expanding diversity of faith and belief — including growing numbers of people with no religious affiliation — schools play a critical role in preparing citizens to apply the First Amendment ground rules that enable Americans to negotiate deep religious and ideological differences.

That's why rural districts like Swainsboro need to abandon the religious monopoly of a bygone era and commit to protecting liberty of conscience for all students. This does not mean making schools a religion-free zone. Students should be free to say their own prayers and teachers should teach about religions (as long as such teaching is academic, not devotional).

That's also why school districts that exclude all mention of religion need to abandon the mistaken notion that "neutrality" means ignoring or banishing religious expression. Of course, teachers and administrators may not take sides in religion, but they must recognize and protect the right of students to express their faith — as long as that expression doesn't disrupt the school or interfere with the rights of others.

The failure of teachers to uphold First Amendment neutrality not only violates the First Amendment — it can have painful consequences for children and families in our schools.

One of the children involved in the Swainsboro lawsuit, for example, was in kindergarten at the start of the school year. But according to the complaint, the child became so uncomfortable with being sent to the hallway during prayer (and being teased by other students) that his parents finally felt they had no choice but to home-school him.

That should never happen in a country committed to religious freedom.

The constitutional neutrality required of public school educators means much more than a legal line drawn by courts — it involves a civic commitment to treat every student and parent with fairness and respect.

After all, a sense of fairness, not a state-sponsored prayer, is what children are supposed to learn in kindergarten.

Tracking church-state issues on the BJC blog

Since 2004, the Baptist Joint Committee's *Blog from the Capital* has kept readers informed of the daily events, statements, decisions and commentary related to religious liberty and the separation of church and state. Written by Don Byrd, the blog is updated at **www.BJConline.org/blog**. Below are examples of issues the blog covers on a regular basis.

State religious freedom legislation

With the current wave of religious freedom legislation sweeping the country, Don Byrd has been updating the blog with recent developments in state legislatures. In an effort to help readers keep track of all of the states considering religious freedom bills that are in some way modeled on the federal Religious Freedom Restoration Act (RFRA), Byrd created a "State RFRA Tracker" post. It has three sections: section I monitors states with new RFRA bills currently filed, section II covers states with RFRA amendments proposed and section III lists the states with RFRA laws currently enacted. All sections have links to the referenced bills or statutes.

Visit **BJConline.org/state-RFRA-tracker-2015** to keep up with the latest. And, if you see a proposal Byrd missed, let him know at don.byrd@comcast.net.

Legislative prayer

The BJC blog keeps track of the impact of Supreme Court religious liberty rulings, such as the 2014 *Greece v. Galloway* decision allowing official prayers at local municipal meetings. The blog continues to share developments in communities across the country regarding government-sponsored prayer.

• Florida county commission votes to exclude atheists from giving invocations *(08/20/2014)*

• Commissioner walks out during pagan invocation: Is this the future of government prayer? *(10/01/2014)*

• Judge leaves injunction in place barring council-led prayer *(08/06/2014)*

Religion in public schools

The balance of religion in the public schools continues to be a tricky one for many districts. Whether it is too much restriction of religion or unconstitutional promotion of religion, you can keep up with the latest conflicts and discussions on the blog.

• Bible distribution in Oklahoma public schools draws letters of complaint *(02/18/2015)*

• After satanist coloring book controversy, Florida county schools to ban distribution of religious materials *(02/11/2015)*

• Complaints allege church-state violations in Ohio school district *(12/3/2014)*

Court rulings

Religious liberty cases come before a variety of courts and commissions, and the blog lets readers know about these rulings and their impact.

• Judge rejects Washington florist's religious freedom argument *(02/19/2015)*

• 2nd circuit rejects religious liberty challenge to school vaccination policy *(01/08/2015)*

• EEOC rules for New Jersey teacher fired for giving a Bible to a student *(01/07/2015)*

• Dallas amends ordinance restricting homeless ministries after court ruling *(12/12/2014)*

School vouchers threaten religious autonomy

By Jennifer Hawks, BJC Staff Counsel

Legislatures across the country are once again debating school vouchers. Since the U.S. Supreme Court declared in *Zelman v. Simmons-Harris* (2002) that vouchers may be constitutional, advocates have lobbied state legislatures and the U.S. Congress to create and expand the pool of tax money available to pay private religious school tuition.

As those for and against vouchers attempt to persuade with studies, statistics and personal anecdotes, the religious liberty arguments often get overshadowed. Already this year, the BJC has joined many of our allies to continue our opposition to vouchers by giving a clear voice to the principles that protect religious liberty and public education.

An important reality of many private religious schools is their dual mission: providing a sound education in subjects such as mathematics, science, history and English; and providing religious education and spiritual formation for the continuation of a religious community. This twofold mission makes religious schools distinct and tax support problematic.

In states' attempts to honor the separation of church and state, most private religious schools have fewer regulations to meet than their public school counterparts, which is an appropriate balance between the state interest in educating our children and respecting citizens' First Amendment rights as long as parents or private foundations are paying the tuition and other education costs. However, when the state subsidizes these educational costs, then this balance must shift to give the state mechanisms to oversee how the public tax dollars are being spent. Increasing government regulation over private religious schools threatens both their autonomy and their religious mission.

The First Amendment requires that religion, at times, receives special treatment. For example, in the BJC's *amicus* brief in *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC* (2012), we advocated for the application of the "ministerial exception" doctrine at a private religious school. This doctrine honors the autonomy rights of religious institutions by precluding most claims brought by ministers (in this case, a teacher) against their employers. One argument from our brief reminded the Court "that at any point in time any given religious community is a mere generation away from extinction, and that teachers in religious schools are commonly on the front line of conveying the faith to children and forming them morally." In a unanimous decision in favor of Hosanna-Tabor, the Court recognized the important interest of religious groups to "choos[e] who will preach their beliefs, teach their faith, and carry out their mission. … The church must be free to choose those who will guide it on its way."

Most private religious schools use religion as a factor in not only who they employ or what they teach but also how they select students. It is not uncommon for private religious schools to have religion as a factor in admission decisions through requirements such as church attendance or membership, a statement of faith from the student and/or parents, or a reference letter from a pastor. Having religious criteria for admission puts parents in the untenable position of declaring a religious belief in order to access a government benefit. At a minimum, constitutionally protected religious liberty should prohibit tying government benefits to public professions of faith.

The approach to religious education is inherently different from that of public education and should therefore be supported through voluntary contributions, not required tax dollars. Expending tax dollars to promote and advance religious education is bad for the government and the schools. Taxpayers should not be forced to financially support the religious teachings and the continuation of religious communities with which they disagree.

Further, access to the public purse may assert unintended peer pressure on the religious schools to soften or outright abandon some of their core principles. As the budgets of private religious schools become dependent on voucher students, the curricula may become less religious or admission standards abandoned altogether in order to win favor with government regulators. Churches sponsoring these schools may abdicate their responsibility to raise a prophetic fist against the government when the other hand is waiting for voucher payments. Independence is often lost through small concessions.

The BJC continues to defend the religious schools' freedom to carry out their dual mission. Opposition to vouchers is a necessary part of this effort. All of us deserve the right to choose religious schools for our children, but we don't have the right to insist that others pay for it through taxpayer-funded vouchers. Let's work with our legislators, local education leaders and faith communities to create solutions without threatening our first freedom.

The Hollman Report *will return in next month's* Report from the Capital.

Shurden Lectures set for April 7-8

The 2015 Walter B. and Kay W. Shurden Lectures on Religious Liberty and Separation of Church and State will take place April 7-8 at McAfee School of Theology in Atlanta and Mercer University in Macon, Georgia. This year's speaker is Alan Brownstein, professor emeritus at the University of California, Davis, School of Law.

In addition to an opportunity to learn about church-state issues, the Shurden Lectures present a chance to meet members of the BJC staff and interact with other supporters of religious liberty. The lectures are free and open to the public, and all are invited to come for one or all three presentations.

For more, visit **BJConline.org/lectures.**

April 7 at McAfee School of Theology in Atlanta
4 p.m.: **"Engaging in Respectful Discourse about Religion and Equality"**
Atlanta Administration and Conference Center

April 8 at Mercer University in Macon
10 a.m.: **"The Multi-Dimensional Nature of Church-State Controversies"**
Mercer Medical School Auditorium

3:30 p.m.: **"Liberty and Equality Values in the *Hobby Lobby* and *Town of Greece* Decisions"**
Mercer Law School Building, First Floor Courtroom

ABERCROMBIE continued from page 1

Council on American-Islamic Relations. Major business groups sided with Abercrombie, including the U.S. Chamber of Commerce.

Some legal observers said the 10th Circuit, in ruling for Abercrombie, realized that it does not make sense to make companies responsible for figuring out prospective employees' religious needs.

"As an employer, you should not ask applicants what their religion is or make assumptions as to what their religion might be," said Laura O'Donnell, who represents companies in the employment practice of Texas firm Haynes and Boone. "EEOC guidelines make that very clear."

BJC General Counsel K. Hollyn Hollman said religion should not disqualify anyone from employment. "In many employment contexts, an individual's religious needs can be met more easily than an employer first assumes," Hollman said. "This case is about making sure prospective employees are not categorically disqualified from work opportunities based upon religion."

Elauf, now 24, made a statement on the Supreme Court steps after oral arguments, read by an EEOC spokeswoman.

"No one had ever told me that I could not wear a headscarf and sell clothing," she said. "I am not only standing up for myself, but for all people who wish to adhere to their faith while at work."

—Lauren Markoe, Religion News Service, and BJC Staff Reports

BJC internships: working for religious liberty in Washington, D.C.

The Baptist Joint Committee offers fall, spring and summer internships to undergraduate and graduate students as well as individuals who have completed a degree. For an inside look at the program, we asked Adam McDuffie to write about his experience. Now a senior at Wake Forest University, McDuffie was an intern with the BJC in the summer of 2014.

McDuffie

I consider my time as a Baptist Joint Committee intern to have been one of the most enjoyable and memorable experiences of my life. The program is structured in such a way that you are able to work with all of the departments on a variety of projects. As a BJC intern, you have the unique opportunity to conduct legal research, assist in educational efforts and experience the day-to-day operations of a D.C. advocacy organization. The chance to work with a staff that treats you like a member of the family in an office right across the street from the Supreme Court is one you should not pass up.

Even after returning to Wake Forest, I have continued to utilize what I learned during my time at the BJC. As a student in the Religion and Public Engagement program, my understanding of the relationship between religion and politics, as well as what I learned regarding legislation such as the Religious Freedom Restoration Act and Religious Land Use and Institutionalized Persons Act, has proven invaluable. In addition, I have used the research skills I gained time and again in preparing my senior honors thesis.

I also feel that my internship with the BJC will benefit me as someone preparing for seminary and a career in hospital chaplaincy. As a Baptist, it is important to live into our heritage of preserving religious liberty for all. In chaplaincy, one encounters people from a broad range of traditions, and it is important to embrace that plurality and the way it positively contributes to our society.

I would strongly encourage anyone even considering this internship to apply. There are very few internships like this one with the ample opportunities it provides. If you want to learn about religious liberty and the First Amendment, there is no better place to be than the BJC. In the heart of our nation's capital, I had the chance to take part in a discussion of various traditions' usage of sacred texts at the Interfaith Conference of Metropolitan Washington, hear Rep. Keith Ellison address a coalition of faith-based advocacy groups, attend a House Judiciary Committee hearing on the state of religious liberty, sit in the Senate gallery during a vote, and be in the Supreme Court building when the decision came down in *Burwell v. Hobby Lobby Stores, Inc*.

A paid internship in Washington, D.C., complete with housing provided on the Hill just a few blocks from the Capitol building, is a rare gem, and yet that is exactly what you find in an internship with the BJC.

The internship application process is competitive. For more information, visit **www.BJConline.org/internships**.

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REPORT from the Capital

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Marvin McMickle to speak at luncheon

2015 Religious Liberty Council Luncheon tickets available April 1

The Rev. Dr. Marvin A. McMickle, president of Colgate Rochester Crozer Divinity School in Rochester, N.Y., will be the keynote speaker at this year's Religious Liberty Council Luncheon. The event will take place in Dallas, Texas, on Friday, June 19, in conjunction with the Cooperative Baptist Fellowship General Assembly.

McMickle

Tickets for the luncheon will be $40 for individuals and $400 for a table of 10. New this year is a special discounted ticket price of $20 for young ministers with five years or less of experience. Please visit **BJConline.org/luncheon** beginning April 1 to purchase your tickets and to read more details.

The author of 15 books, McMickle's most recent work is titled *Pulpit & Politics: Separation of Church & State in the Black Church*. He has authored dozens of articles that regularly appear in professional journals and magazines.

Prior to his appointment at Colgate, he served as pastor of Antioch Baptist Church in Cleveland, Ohio, and as a member of the Board of Trustees of Cleveland State University. McMickle was also the Professor of Homiletics at Ashland Theological Seminary in Ashland, Ohio, and spent a semester as a Visiting Professor of Preaching at Yale University Divinity School.

McMickle holds several degrees, including a Master of Divinity from Union Theological Seminary in New York City and Doctor of Ministry from Princeton Theological Seminary. He is a member of the Martin Luther King Jr. International Board of Preachers at Morehouse College in Atlanta, Georgia.

A native of Chicago, he been married to his wife, Peggy, for 39 years. The couple has one son and two granddaughters.

For questions about the luncheon or more information, contact Taryn Deaton, director of development, by email at tdeaton@BJConline.org or by phone at 202-544-4226.