



Seventh-day
Adventist Church
NORTH AMERICAN DIVISION

RELIGIOUS LIBERTY

MANUAL

NORTH AMERICAN DIVISION
OF SEVENTH-DAY ADVENTISTS

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DEAR PASTORS, ADMINISTRATORS AND RELIGIOUS LIBERTY LEADERS:

Until our Lord returns, we as followers of Christ are required to tarry and do His will. We must act in cooperation with heavenly agencies to protect this most important freedom so the mission of His people can be finished rapidly in all the earth. The work of public affairs and religious liberty is a ministry that proclaims freedom in Christ and as noted in John 8:36 . . . *if the Son makes you free, you shall be free indeed.*

We are extremely blessed to know that the Lord has guided in the production of this manual and are delighted that it can be placed as a valuable resource in the local churches where the need is greatest.

We are praying for the faithfulness of your ministry to members, non-members, business persons, local and national public officials and government leaders. We are never quite sure of how to define the success of ministry. Nevertheless, the Lord has not called us to be successful; He has called us to be faithful. We recognize that the demands on your time and talents are great, but His grace is sufficient. May the special blessings needed by you and yours exceed your expectations daily as we prepare for the soon return of our Lord and Savior Jesus Christ.

Sincerely,

Orlan Johnson

ORLAN JOHNSON
DIRECTOR, PUBLIC AFFAIRS AND RELIGIOUS LIBERTY

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SECTION 1 INTRODUCTION

PURPOSE OF *Religious Liberty Manual*

The purpose of this *Religious Liberty Manual* is to empower church pastors and religious liberty leaders to conduct a religious liberty ministry that proclaims the liberating gospel of Jesus Christ as the source of human freedom. This gospel-centered ministry is grounded in a biblical theology that is shared in the three documents of **Section 2**.

Section 3 focuses on the outreach and nurturing components of this ministry. Practical suggestions and sample letters are shared that will enable pastors and members to respond to Sabbath employment conflicts and to pursue exemption from membership in labor unions. In addition, information and guidelines are offered that will make efforts to influence legislation more effective. In each of the three areas of Sabbath accommodation, labor union membership exemption, and public advocacy, the primary purpose of our efforts is sharing the gospel with employers, labor union leaders, and public officials. Pursuing a Sabbath accommodation or an exemption from labor union membership for a member or the passage of a piece of legislation is not the end that is sought. These are the means that provide an opportunity to speak with business, labor, and public leaders of the sin-pardoning sacrifice of Jesus that elicits a loving response of loyalty as well as a proactive commitment to protect the freedom of conscience of others.

Section 4 provides help in structuring the religious liberty ministry at the local church.

Section 5 provides additional resources, such as Title VII of the 1964 Civil Rights Act, guidelines of the Equal Employment Opportunity Commission (EEOC), and a brief bibliography.

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SECTION 2

THEOLOGICAL FOUNDATIONS OF RELIGIOUS LIBERTY MINISTRY

THE GOSPEL AND RELIGIOUS LIBERTY

by Arnold Trujillo, Associate Director, Department of Public Affairs
and Religious Liberty, Pacific Union Conference (Retired)

The foundation of the Seventh-day Adventist religious liberty ministry rests on the bedrock of revelation found in the Holy Scriptures. Four great biblical truths—the **creation** of humanity, the sacrificial **atonement** of Jesus, the **new birth** of the believer, and the **Second Advent**—are the building blocks for this ministry. Historically, much has already been written in Adventist policy statements and literature about the relationship of Creation and the Second Advent to the ministry of religious liberty (see the two documents that follow). Until very recently, little could be found about the relationship of the atonement and the new birth with freedom of religion. It is the atonement and the new birth that will be emphasized in this document.

To summarize briefly, the Creation story reveals a loving God who created humans with a will free to accept or reject God's leadership, and the Second Advent story reveals Satan's human surrogates attempting to coerce humanity to reject God. It is the historic and anticipated use of coercion by counterfeit religionists that to date has provided the rationale behind the ministry of religious liberty.

But how do the atonement and the new birth fit in? Do the central events of human history, namely, the death, burial, and resurrection of Jesus Christ, fit in? How?

While Eden reveals the love of Jesus in granting Adam and Eve freedom to choose, Gethsemane reveals the love of our Saviour in willingly accepting the separation from His beloved Father so we might be free from the penalty of sin. In Eden there was a tree of the knowledge of good and evil that provided an opportunity for our first parents to exercise their free will. At Golgotha there was a tree on which the Son of God was crucified and died because He wanted to liberate us and regain our freedom.

It is the freedom, the liberation, the emancipation of the human will, that was purchased at Calvary. Before Christ, humanity was enslaved. After the cross and the new birth, humanity is free.

It is because freedom was purchased by Jesus, our beloved Saviour, at such great cost that we, His followers and disciples, value it. We value freedom, not because we are selfish or fearful, but because we cherish the sacrifice of Christ. It is this appreciation, this gratitude, that is a springboard for proactively championing the protection of the free exercise of religion

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for people of all faiths or of no faith. It is also the reason that we must oppose any attempt to coerce the conscience.

The ministry of religious liberty is a fruit of the gospel of Jesus Christ, whose sacrifice liberates humanity from the penalty of transgression and whose abiding presence frees us from the enslaving power of the carnal heart. It is through the pardon and power of the Son that humanity has indeed been set free!

What Is the Gospel?

Jesus provides the answer in Luke 4:18: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised.”

At the beginning of His public ministry Jesus speaks of “liberty.”

Is the human family a captive race in need of deliverance? Does the human family need to be liberated? Paul surely thinks so. Notice what he says: “O wretched man that I am! Who will deliver me from this body of death?” (Romans 7:24, NKJV). “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey?” (Romans 6:16, NKJV).

Notice what Jesus says in John 8:32-36: “ ‘And you shall know the truth, and the truth shall make you free.’ They answered Him, ‘We are Abraham’s descendants, and have never been in bondage to anyone. How can you say, “You will be made free?” Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed” ’ ” (NKJV).

The good news of the gospel is that Jesus, the Son of God, has freed us from the enslavement of sin. We have been freed from the penalty of sin through the atonement. We have been freed from the power of sin through the new birth experience of the abiding presence of Jesus in the believer’s life.

The Gospel Offers Pardon From Sin’s Penalty. How? When?

If we are to understand and appreciate the value of our pardon, we must go to an olive garden, a hill called Golgotha, and a borrowed tomb outside the gates of Jerusalem some 2,000 years ago. The gospel writer Matthew shares those events. Let us begin with Thursday night.

Gethsemane

Matthew 26:36-39: “Then Jesus came with them to a place called Gethsemane, and said to the disciples, ‘Sit here while I go and pray over there.’ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.’ He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will’ ” (NKJV).

- Have you ever wondered what it was that caused the intense mental anguish of Jesus in Gethsemane?
- Was it fear of rejection by His disciples?
- Was it fear of the beatings?
- Was it fear of the crown of thorns?
- Was it fear of the crucifixion?

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It was *not* the fear of the beatings, the crown of thorns, or rejection. It was the fact that the Father was placing our sins on Jesus, that He was to be our sin bearer. “And the Lord has laid on Him the iniquity of us all” (Isaiah 53:6, NKJV). “For He shall bear their iniquities” (verse 11, NKJV). “And He bore the sin of many” (verse 12, NKJV).

The result of our sins’ being placed on Him was separation from His heavenly Father: “But your iniquities have separated you from your God” (Isaiah 59:2, NKJV). Sin always separates from God. Our sins separated Jesus from His Father. It was this separation from His Father that was the bitter cup that was so loathsome to drink on that Thursday night so long ago.

Calvary

To appreciate the price the Godhead paid for our pardon from the penalty of our sins we must go not only to the Garden of Gethsemane but also to a hill called Golgotha and Calvary. For it was on that hill that a cross was planted between heaven and earth. On that cross the Father’s Lamb offered His life to take away our sin. Jesus was crucified at 9:00 o’clock on Friday morning. Six hours later, at 3:00 o’clock in the afternoon, our Saviour died. Notice how Matthew records the event: “Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, ‘*Eli, Eli, lama sabachthani?*’ that is, ‘My God, My God, why have You forsaken Me?’” (Matthew 27:45, 46, NKJV).

On the cross Jesus could not see beyond the physical confines of the grave. The intensity of the mental anguish blocked out the physical pain of the cross. Jesus was willing to be eternally separated from His Father to provide reconciliation for you and me.

Notice how Ellen White describes Calvary: “But now with the terrible weight of guilt He bears, He cannot see the Father’s reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

“Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal” (*The Desire of Ages*, p. 753).

What caused Jesus’ physical death? He died of a massive heart attack. His heart physically burst. This heart attack was caused by the mental anguish of being separated from His Father, anguish that your sins and my sins caused. He died of a broken heart.

“But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered ‘with a loud voice’ (Matthew 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world” (*ibid.*, p. 772).

Joseph’s Tomb

We have followed Jesus to Gethsemane and Calvary. Now we must go to Joseph’s tomb. We must ask why Jesus remained in the tomb until Sunday morning. Did His remaining in the tomb, separated from His heavenly Father, have anything to do with our pardon from the penalty not only of our sins, but of the sins for all of humanity? Please note the inspired refer-

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ences that follow: “But the angel answered and said to the women, ‘Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen’” (Matthew 28:5, 6, NKJV). “And if Christ is not risen, then our preaching is empty and your faith is also empty. . . . And if Christ is not risen, your faith is futile; you are still in your sins!” (1 Corinthians 15:14-17, NKJV). Ellen White comments on Christ’s imprisonment in the tomb: “He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him” (*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1114).

The resurrection of Jesus declares that we have been freed from the penalty of sin. The just, perfect law of God has been satisfied. The cup of divine justice has been emptied of the last drop. The penalty for all sins for all of humanity for all time has been paid! Praise the Lord!

Freedom is not free.
Christ had to pay the price,
He had to sacrifice,
For our liberty.

The Gospel Offers Power. How?

The gospel of Christ offers not only pardon from the penalty of sin but also power for victorious living. The hymn says, “There is pow’r, pow’r, wonder-working pow’r in the precious blood of the Lamb.” Paul identifies the source of this transforming power: “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight. . . . To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus” (Colossians 1:21-28, NKJV).

The indwelling Christ provides power to liberate from the enslavement of sin. There is no power in self. There is power only in Christ. The abiding presence of Jesus lives in us as He lived when He walked the streets of Nazareth. You may ask: “How are we to live?” Paul provides the answer: “I have been crucified with Christ; it is no longer I who live, but Christ . . . who loved me and gave Himself for me” (Galatians 2:20, (NKJV).

Did you catch the how? We live by faith. We live by trusting Jesus, depending on Jesus, and leaning on Jesus. Jesus lived a life in complete harmony with His Father’s will and fully dependent on His Father’s power. We live by depending on the power of the indwelling Christ.

Christ in us brings our lives into harmony with His will. The transformation is described in Hebrews 8:10: “ ‘For this is the covenant that I will make with the house of Israel after those days,’ says the Lord: ‘I will put My laws into their minds, and I will write them on their hearts. And I will be their God, and they shall be My people’ ” (NASB).

It is the power of the indwelling Christ that brings humanity into harmony with God’s Commandments.

Conclusion: The Gospel Offers Free Will

Christ not only paid the penalty for sin and provided the power to overcome sin, but in so doing He also purchased for humanity a free will. While humanity in Eden had a free will, when sin entered, humanity became slaves. Slaves have no

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freedom of choice. Before Christ there was only slavery. After Christ's sacrifice humankind could choose to accept or reject the sacrifice. Christ's sacrifice provides every inducement to choose Him. The cross of Christ provides incontrovertible evidence that God is love. Love motivated the Father to give His Son. Love motivated the Son to assume human form forever and to endure the cross and the separation from the Father in order to pay the penalty for our sin. Christ's love for unworthy humanity infuses us with infinite value and worth. But in spite of all of the wooing and drawing of the Holy Spirit, humans can still say no. *We have the freedom to choose.* This *freedom* is the result, the effect, the *fruit of the gospel*. "It is for freedom that Christ has set us free" (Galatians 5:1, NIV). Put simply: Our pardon earned at Gethsemane, Calvary, and Joseph's tomb + the power of Christ's abiding presence = freedom.

This makes the religious liberty ministry not merely a self-preservation endeavor. We can no longer limit our perception of the religious liberty ministry as a magazine subscription campaign or a fund-raising effort for a legal defense fund or a member's employment protection program or an anti-Sunday law plan. We must champion religious liberty because it flows from the "everlasting gospel." We must, therefore, defend the freedom of those who do not worship as we do or who do not worship at all. We must resist all attempts to coerce worship, not to protect our rights, but to defend God's character, for coerced worship violates the freedom of choice purchased by the cross.

BIBLICAL FOUNDATIONS OF RELIGIOUS LIBERTY 1993 NAD YEAR-END MEETING STATEMENT

Because God created human beings in His own image (Genesis 1:26, 27) they possess both a moral conscience and the right to make free choices. The principle of love, from which free choice flows, is at the heart of divine government. When the archenemy of God and man attempted to abrogate this principle, God moved to reestablish His eternal ideal; in love He gave the world His Son, who, also in love, gave humankind His life. Thus the earthly life and death and resurrection of Christ demonstrate to the universe the validity and infinite worth of freedom as the foundation of God's government.

The universe is governed by immutable laws that preserve order and harmony. Just as gravity regulates the world of matter, so an enlightened conscience is to control universal morality. Scripture teaches that a "good conscience" is formed in the believer by developing a personal, trusting relationship with God, leading one to an understanding of divine purposes and assuring willing obedience to the moral law (1 Timothy 1:5-19).

Although God established His relationship with humanity to be one of perfect freedom, this kind of freedom does not equate with willful and self-centered independence. Christ defines freedom as a deliverance from the bondage of sin: Real freedom, He says, is linked with knowing "the truth" (John 8:31-34; 14:6). Developing a loving relationship with God leads to voluntary dependence on Him and frees one from the self-centeredness that ultimately would lead to self-destruction.

The Christian today echoes the psalmist of yore: "I delight to do thy will, O my God: yea thy law is within my heart" (Psalm 40:8). From the bonding of the human with the divine comes a sacred, intimate relationship between God and His creation (2 Peter 1:4), compared in Scripture to the special love which exists between a devoted husband and wife (Ephesians 5:25). To the individual Christian this sacred relationship is the very essence of the gospel. It is vital to one's well-being. Nothing must interfere with it.

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Through the church God desires to proclaim to the whole world the message of “peace” and “good will toward men” (Luke 2:14) that the life of Jesus perfectly embodies. He has ordained that a special covenant relationship should exist between Himself and His church (Hebrews 8:6-13; 12:18-25). In the last days of earth’s history this covenant is renewed to “the remnant” (Romans 11:5; Revelation 12:17), to whom is committed a final message of hope to be heralded worldwide (Revelation 14:6-12). This is the divinely appointed global mission of the church. Bible prophecy indicates that the remnant church will face serious opposition from the state in carrying out this mission (Revelation 13:11-17), as has been true historically. Thus the church is wary of any controls which the state may seek to exercise over it.

As in the days of ancient Israel, the spiritual prosperity of the contemporary church depends on its faithfulness to the covenant. God’s words to Israel remain appropriate: “Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do” (Deuteronomy 29:9). As with ancient Israel, there is a real and present danger that the church today will rely on “the arm of flesh,” or government, for protection and support. Ellen White seriously warns of this eventuality (see appendix).

Scripture defines the proper role of the state over its subjects to include protecting rights and punishing lawlessness (Romans 13:3-7). When by law the state attempts to control religious belief and practice, it not only exceeds its authority; it abuses it. In the face of such man-versus-God conflict, Christians must choose “to obey God rather than men” (Acts 5:29). They recognize a higher obligation to disobey an unjust law, even as they understand they may bear the legal consequences.

For Christians mere defense of existing laws protecting religious freedom is not sufficient; they must continually monitor and seek to improve the climate of freedom in which their government functions. Of this responsibility God speaks through Jeremiah to the Jewish captives in Babylon: “Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace” (Jeremiah 29:7).

Depending on the governmental system under which they live, Christians may enjoy varying degrees of religious freedom. Generally their personal interests, and those of the church, are enhanced by following the counsel to “seek the peace” and to pray for governmental leaders. Given the variety of political structures, however, there cannot be only one way to promote “peace.” The church should use all lawful means to maintain religious freedom to the fullest possible degree. Individually and collectively, church members will exert their civic influence to improve the quality of freedom available under their form of government.

In the United States, for example, the use of civic influence includes seeking to maintain the institutional separation of church and government that has brought to its citizens a high level of freedom in a very diverse society. In other nations use of civic influence may entail the defense of other important governmental frameworks for the protection of religious freedom. Throughout the world the church recognizes a variety of valid political mechanisms for the protection of religious liberty.

When religious liberty issues are debated, the “golden rule” should be followed (Matthew 7:12). Different, unpopular, and even conflicting religious beliefs deserve equal protection and respect. Unity within diversity is difficult to achieve whether in the state, in the church, or in the relationship between church and state. Since Christians hold dual citizenship they are accountable to the sovereignty of God as well as to proper human authority (Matthew 22:16-21). While they will seek for harmony, they will also defend the right to be different, which includes the right to be wrong.

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The church, of course, is not identical to the “kingdom of God,” but is to strive to exemplify the principles of that kingdom here on earth. Scripture’s most compelling portrayal of freedom is most vividly presented by Jesus in His earthly ministry. His call is invitational, voluntary, not in the least coercive: Follow Me freely if you would follow Me authentically. Never did He assume kingly authority, although that was His right.

Jesus enunciates these principles in the Sermon on the Mount; therein He expresses the value the church is to demonstrate in society. In its internal governance the church must respect the God-given rights and freedoms of its members. Because the methods by which secular society enforces authority are foreign to the spirit of Christ (Matthew 20:25-28), the power of the sword gives way to the teaching ministry He demonstrated. As was true in the personal life of Jesus, the only weapon the church may use in self-defense is the “sword of the Spirit,” the Word of God.

As a practical matter, the church acknowledges circumstances mandating interaction with the government because of legal or civil requirements. Though it may necessarily operate within either a pervasively sectarian or a secular society, the church will be faithful to the biblical principles forbidding either control by the government or dependence upon it. Otherwise, trust in God for His sustenance would be supplanted.

In the cosmic struggle between good and evil, followers of Jesus have become “a spectacle unto the world, and to angels, and to men” (1 Corinthians 4:9). Fulfilling its global mission, the church will be true to the principles of its divine calling. It will moderate the extremes of worldly culture, and it will uphold the right of individuals to live in freedom. (This document was voted at the North American Division year-end meeting, 1993.)

APPENDIX

“It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy” (Ellen G. White, *The Great Controversy*, p. 443).

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists” (*ibid.*, p. 573).

“The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God’s peculiar people. . . . The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God” (*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1155).

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FL 01 05 Fundamental Principles—1. In a changing world it is essential to retain in clear focus the unchanging principles that govern the relationships between God the Creator and humanity, between church and government, and to make clear the application of those principles to specific situations as they develop. Seventh-day Adventists believe these fundamental principles to be:

- a. That God as Creator of all things has established the relationships that should prevail between Himself and humanity, and between church and government.
- b. That God endowed humanity with intelligence, with means for obtaining a knowledge of the Creator’s purpose and will for the individual, with moral perception and conscience, with the power of free choice to determine one’s own destiny, and with responsibility to the Creator for the use one makes of these faculties; and that the first and supreme duty is to know and to cooperate with the Creator’s revealed will.
- c. That an individual’s relationship to other human beings rests on the basic principle of unselfish love as illustrated in the words, “Whatsoever ye would that men should do to you, do ye even so to them;” (Matthew 7:12) and that application of this principle involves recognition of the equal rights of others under God and a direct responsibility to God for our treatment of one another.
- d. That the church is a divinely ordained institution, the role of which is to preserve and to proclaim God’s message to humanity, to assist individuals in making His design effective in their hearts and lives, and to unite its members in fellowship, worship, and service.
- e. That civil government is ordained by God; that its divinely appointed function is to protect individuals in the legitimate exercise of their rights, to provide a suitable environment in which they can pursue the objectives set for them by their Creator.
- f. That in view of its divinely ordained role, civil government is entitled to humanity’s respectful and willing obedience in temporal matters to the extent that civil requirements do not conflict with those of God; in other words, humanity is bound to “render therefore unto Caesar the things which are Caesar’s,” but to reserve for “God the things that are God’s;” (Matthew 22:21) to exercise an active, personal interest and concern in matters affecting the public welfare and to be an exemplary citizen.
- g. That humanity’s two-fold duty to God and to government implies that God has delegated authority over strictly temporal matters to government, while reserving to Himself authority over strictly spiritual matters; that in matters where secular and religious interests overlap, government, in the best interests of both church and government, must observe strict neutrality in religious matters, neither promoting nor restricting individuals or the church in the legitimate exercise of their rights.



h. That religious freedom consists of the inalienable right to believe and to worship God according to conscience, without coercion, restraint, or civil disability, and to practice or to change one's religion and to promulgate it without interference or penalty.

i. That the right to religious freedom includes the obligation to grant the same right to others.

j. That each community of faith has the right to organize and operate in harmony with its own religious beliefs.

FL 01 10 Position Statement

1. In view of the fundamental principles outlined above, we hold that religious liberty is best achieved, guaranteed and preserved, when church and government respect each other's proper areas of activity and concern.

2. Some services provided by the church and by the government may overlap. In some instances it is proper that church institutions receive remuneration from the government. The church and its institutions may also accept from the government certain limited benefits, such as tax exemption, and the police and fire protection.

3. The Bible contains examples of gifts from government to religious enterprise. The Seventh-day Adventist Church has benefited in many countries from the acceptance of various forms of government aid. It is also recognized that pitfalls do exist. Though the Bible does not specifically prohibit the acceptance of gifts from the government, such aid should be shunned when its acceptance would violate applicable law, would lead to excessive control by or entanglement with the government, would lead to dependence on the government, or in any other way would compromise the integrity of the church or reduce its ability to design programs and curricula to fulfill its gospel commission.

4. The church recognizes that individual members may receive assistance from government programs flowing directly to the benefit of parent or child. Church institutions may properly receive these funds. Programs that require cooperation between the government and the church or church institution must not contradict provisions in paragraph 3 above, and FL 01 15.

5. Limited gifts of land, property, or equipment, and government grants in support of operations, research, maintenance, capital improvements, or services may be received only when the spirit, intent and provisions of this policy have been complied with fully.

FL 01 15 Freedom of Religion—The Seventh-day Adventist Church and its institutions must diligently safeguard and persistently support the principles of "Free Exercise" and "No Establishment" of religion. Prior to a local conference or institution's applying for or benefiting from any new government programs not specifically covered under policy (FL 01 10), the enabling legislative provisions, along with the institution's application, shall be submitted and processed in harmony with the following guidelines:

1. The program shall be evaluated and approved by the union conference committee and then submitted to the North American Division Public Affairs and Religious Liberty Committee (NAD PARL) for review and approval.

2. The review and approval process by the North American Division PARL Committee shall be accomplished within sixty (60) days after receiving the request.

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3. The North American Division Committee (NADCOM) may review any requests submitted to the NAD PARL Committee.

FL 01 20 Credibility with the Church, the Public, and the Government—Church leadership shall state and publish its commitment to the God-given principles of Christian education, religious liberty, and its uncompromising determination to achieve fully the distinctive goals of all institutions of the church to ensure the greatest possible degree of credibility and confidence within the church. The church leadership shall inform the membership fully regarding the basic principles of separation between church and government, the provisions of church policy with respect to this matter, and the policy adopted to safeguard the integrity of church institutions. To ensure the highest level of integrity with the government and private corporations, institutions shall file with the granting agency or department an approved statement such as the Seventh-day Adventist Philosophy of Education with each application for lands, grants or other financial benefits.

FL 01 25 Limits, Ceilings and Guards Against Dependence—When a local conference or institution is authorized to accept financial assistance from government, the union conference Executive Committee shall establish a ceiling in terms of a budgetary percentage which, in its judgment, provides a reasonable protection against fiscal dependence upon government.

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SECTION 3 OUTREACH AND NURTURE OF RELIGIOUS LIBERTY MINISTRY

TIPS FOR PASTORS

Encourage Members in Search of Spiritual Support

- Pray with members for guidance and enabling.

When First Contacted by Your Church Member:

- Encourage resourcefulness and creative problem solving as your member exercises trust in the Lord.
- Determine status and urgency of the problem.
 - a. If urgent, have member contact union Public Affairs and Religious Liberty (PARL) director immediately.
 - b. If not urgent, you or the member may customize the appropriate sample letter, call, or visit the employer (or other entity). See page 20 for sample letter.

Advise Member to Keep Good, Complete, Accurate Records

Have member:

- a. Ask for written notices and responses.
- b. Keep copies of all correspondence, notes, memos, and documents in chronological order.
- c. Take detailed written notes of what is said and what happened at all meetings, conversations, and events with company and labor union officials. Include people, places, dates, times, summary, and exact words where possible.
- d. Observe deadlines. Document and protest disciplinary action taken by employer.

Follow Up With the Member

Visit regularly with the member having religious liberty problems. Follow the resolution process. If necessary, assign a fellow church member to be a spiritual guardian and encourager. This is essential. The member is often facing a spiritual, financial, and sometimes family crisis.

Court Action

Court action is always the last resort. Therefore, do not build up false hopes that attorneys employed by the church will take the employer to court. Denominational lawyers handle realistically only 2 to 5 percent of church member religious liberty problems. Lawsuits are expensive and often take as long as three to five years to adjudicate. Even then, there is no guarantee of winning.

Choice

Explain to the member that he or she is the person accountable to God for keeping the Sabbath and must be the one to decide on the course of action. Help the member in building the commitment to and trust in God that will enable him or her to make the right choice as the Spirit leads him or her forward. Resist the temptation to “help” the church member make his or her decision. Validate the member while he or she is in the decision-making process.

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What to Do if Your Church Member Is Fired

If the member has been told not to return to work if he or she fails to show up on Sabbath, or if a written notice of termination has not been received, advise the member to return to work on his or her next regularly scheduled work day. If not allowed to work, have the member ask for the termination in writing.

Do not assume the member is fired unless specifically told such.

Contact the PARL office.

Have the member file for unemployment compensation immediately.

SABBATH ACCOMMODATION IN EMPLOYMENT TIPS FOR MEMBERS

Initial Stage

1. Contact your pastor, conference, or union office at the first sign of a Sabbath employment problem.
2. Conduct yourself above reproach at all times. Others often know more than we realize about Seventh-day Adventist beliefs and will watch all aspects of your life.
3. It is the little details in a case that are important to remember. At every step make detailed notes of:
 - people
 - places
 - dates
 - times of meetings
 - conversations
 - incidents that may take place

Be sure that copies of all of these notes are sent to the religious liberty coordinator in your area. Keep the conference or union religious liberty personnel informed concerning all changes in your phone number and address.

We recommend that you purchase a small notebook or journal in which to keep everything together. In addition, we request that you keep copies of any and all paperwork you receive regarding this situation. Don't forget to make copies of any letter or request for accommodation you might send to your employer.

The more consistent you are in keeping detailed notes, the more dependable your notes will be. This can only help you. The Equal Employment Opportunity Commission (EEOC) is oftentimes slow investigating cases. An average case can take anywhere from six months to one year to complete investigation. That is a long time to remember a date or a place, or exactly what went on in a meeting. If you can show that you kept a journal consistently, your story will be more credible to the investigator. Copies of any memos, letters, or actions regarding your work situation should be sent to your local conference or union Public Affairs and Religious Liberty (PARL) Department.

Your Rights Under the Law

4. Generally the Federal Title VII statutes should be followed unless the state statute is stronger. The Union Conference



Religious Liberty Director will know which is stronger and should be consulted about this information. The Civil Rights Act forbids discrimination on the basis of religion where there are 15 or more employees (state law may be less) unless accommodation would cause undue hardship.

Note: An employer (or an employment agency or a union) has a duty to attempt to accommodate the religious beliefs of employees (and applicants) unless the employer can show that accommodation would result in an *undue hardship* on the operation of the business.

Your Rights During the Job Selection Process

5. The EEOC guidelines forbid an employer to ask a prospective employee any questions regarding availability to work on specific days, such as Friday nights and Saturdays, until the job has been offered. At that point, if the employer has a business necessity, he/she may inquire into your availability for Sabbath work, but he/she then has the same obligation to attempt to make an accommodation as he/she does for employees already on the job.

6. In your interview, if it is made clear that you are being hired to work on a shift that includes the Sabbath, or that Sabbath work is a condition of employment, be certain that the job is offered *before* you discuss the Sabbath schedule problem. *Do not* accept employment conditions that include Sabbath work hoping to make a change later. When the job is definitely offered to you and the only problem is Sabbath scheduling, request an accommodation in harmony with Title VII of the Civil Rights Act and the EEOC guidelines. If the problem arises during the oral interview, follow up the conversation with the request in writing for an accommodation.

7. Some Sabbatarians have been refused employment when no Sabbath problem existed merely because the applicant brought up the subject (in the selection process) and the employer decided to eliminate any potential problem.

8. If the job description includes Sabbath work hours, request an accommodation at the time of your acceptance. Your employer is entitled to prompt notice, and you want to give him/her maximum opportunity to resolve the problem.

9. If the prospective employer fails to hire you, be sure to ask the reason you were denied employment, especially if the subject of Sabbath work has been raised.

10. If refused employment because of the Sabbath, obtain a copy of the labor contract to determine if it caused the accommodation not to be made.

11. Keep all papers, newspaper ads, notices, and other documents relating to the prospective employer's advertising for new employees.

Sabbath Scheduling After Being Hired

12. When you learn that you are scheduled to work on Friday night or Sabbath, immediately ask your work supervisor for an accommodation for your Sabbath needs. If an oral request is ignored or refused, *put your request in writing*. *Do not* wait until the last minute. Keep copies of letters, notes, and documents for your records.

13. Be sure to explain fully your Sabbath needs. Consult with your pastor and conference or union PARL Department. You will want to discuss the following items:

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- a. Sabbath begins at sundown Friday night and ends at sundown Saturday night.
- b. You must have sufficient time to leave the job and reach home before the Sabbath begins.
- c. If you come to work after sundown on Saturday night, you cannot arrive until a specified time after sundown in order not to have to prepare for work on Sabbath.

What to Do When Negotiating a Sabbath Schedule

- 14. Do not be arbitrary or demanding.
 - Be cooperative and flexible.
 - Remember that you would not like an employee telling you how to handle your business.
 - Offer to work on Sundays, to work fewer hours if you can afford the loss in pay, to trade shifts, or to make a lateral transfer to another department in order to solve the problem.
 - Inquire into your seniority standing in any move to be sure you do not lose seniority or pension rights.
 - Do not offer to give up seniority rights or benefits without getting counsel from your union conference PARL Department.
- 15. Although the burden of making an accommodation rests on the employer, cooperate in helping your employer find an accommodation even if it means changing shifts or transferring to a department with slightly less pay.
- 16. If a test for employment selection is given on the Sabbath, ask for an alternate examination schedule. If an oral request is denied, put it in writing. EEOC guidelines include specific requirements for employers to make accommodations for selection examinations. If you need help seek the assistance from your pastor.

What to Do When Disciplinary Action Is Taken

- 17. Secure a copy of the labor union contract or company work policies so that you know the procedures used for discipline and dismissal.
- 18. Insist on receiving written notices rather than oral notices for disciplinary actions such as layoffs or termination. If this is refused, make a note of the incident for your records, noting as nearly as possible all relevant items discussed.
 - a. If you are fired orally, ask for a written notice that includes the reason for dismissal.
 - b. If you cannot obtain written notice, try to return to work to make sure they have, in fact, dismissed you. Send a letter to your employer acknowledging that you were fired orally without written notice and stating your understanding of the reason you were fired or otherwise disciplined. Please make sure you keep a copy of all correspondence.

Unemployment Action

- 19. If you are dismissed, apply for unemployment compensation immediately. It is important for you to say you were dismissed for following your religious beliefs and practices.
- 20. If you lose your job, look for work. Keep up a list of *every* contact: names, dates, places, etc.
- 21. If unemployment compensation is refused, contact the PARL Department.

Do not try to handle appeal procedures alone.
Contact your conference or union PARL Department.



22. When *any* document arrives, or when *any* disciplinary action is taken against you, be sure that your conference or union PARL Department is informed immediately. Deadlines for filing notices or appeals may be involved. Your legal right to appeal may be in danger if you delay.

Filing a Complaint or Grievance

23. Never threaten court or agency action. Explore every possible solution first; threats often make obtaining accommodations more difficult.

24. Although you have a legal right to file a complaint of religious discrimination with a local, state, or federal agency, the church urges you to consult with your conference or union PARL Department *before* filing. The church asks you to do this because the results in your case may have either favorable or unfavorable effects on the outcome of other cases involving Seventh-day Adventists.

25. Before contacting, seeking help from, or filing a grievance with a labor organization (if one is involved), contact the conference or union PARL Department for counsel.

Additional Information Involving Sabbath Accommodation

26. *Do not quit your job.* Never make a statement such as “I’ll quit my job before I will work on the Sabbath.” In some cases this has been construed to be a “voluntary quit.” Rather, if it is necessary, say, “I would have to lose my job rather than work on the Sabbath.”

27. If you are coerced into signing a statement of resignation, or if you quit because an employer makes conditions unbearable, redress may still be available depending on the circumstances.

28. Remember, always conduct yourself as a representative of Jesus Christ. Your witness, properly given, may lead someone else to Christ.

Remember

The Seventh-day Adventist Church in North America and Canada operates a strong Religious Liberty Department. This department is concerned about your ability to maintain a job or receive benefits if necessary. Be sure to call your conference or union PARL Department whenever you need help or have questions.

Sample Letters for Member Use

The following section contains copies of sample letters requesting Sabbath accommodation. Please read the letter carefully before sending it to your employer. Certain letters apply to certain circumstances.

Please do not photocopy the sample letters and send them. Instead, type or print your letter carefully, making sure to keep a copy for yourself and send one to your local conference or union PARL Department.

If you have any questions regarding which letter is right for your circumstances, or if your circumstances are unique and need special attention, do not hesitate to check with your pastor for any assistance.

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SABBATH WORK ACCOMMODATION

[Date]

[Company Name]

[Address]

Re: Accommodation for Religious Belief and Practice for **[church member]**

Dear **[supervisor, scheduler, or HR]**:

[Church member] is a member of the **[church name]** Seventh-day Adventist Church, of which I am the pastor. **[Church member]** requested that I write this letter in support for **[his/her]** request for a religious accommodation. As a practicing Seventh-day Adventist **[he/she]** has a sincerely held religious belief that **[he/she]** is to refrain from secular activities from sunset Friday to sunset Saturday, which **[he/she]** observes as the Sabbath.

Like millions of other Seventh-day Adventists around the world, **[he/she]** dedicates the Sabbath hours to God. For Seventh-day Adventists Sabbath observance is not only a time for church attendance, it also expresses **[his/her]** commitment and loyalty to God. For **[church member]** this twenty-four-hour period is sacred. As such, secular activities such as shopping, sports, employment, and entertainment, are laid aside.

On behalf of **[church member]** I request that you make an accommodation for **[his/her]** religious beliefs in harmony with Title VII of the Civil Rights Act of 1964 and pursuant to the Equal Employment Opportunity Commission's Guidelines on religious accommodation. The request for religious accommodation is that **[he/she]** not be scheduled to work during the Sabbath hours.

We look forward to working with you to reach a solution that is mutually acceptable. If I can be of any assistance, I will be happy to discuss this matter with you.

Sincerely yours,

Pastor

cc: Union Public Affairs and Religious Liberty Director



PASTOR'S LETTER FOR SABBATH EXAMINATIONS

[Date]

[Name of Testing Agency]

[Address]

[City, State, Zip]

Re: Sabbath Accommodation Alternative Test Time for Saturday Testing

Examinee: **[church member]**

Exam Date: **[date of regular scheduled examination]**

To Whom It May Concern:

This letter is to confirm that **[church member]** is a member of the Seventh-day Adventist Church. **[Church member]** believes that Sabbath should be kept from sundown Friday until sundown Saturday. This time is sacred for **[him/her]** and **[he/she]** lays aside all other secular activities during the Sabbath.

We know that accommodations have been set for Sabbatharians, and we would respectfully request that arrangements be made so that the **[name of test]** exam taken on Saturday can be administered either before or after the Sabbath. We appreciate **[testing agency]**'s establishing an alternative date for Sabbatharians and allowing **[church member]** to use this alternative date.

If you need any further information, or if I can be of any assistance in helping clarify **[church member's]** religious beliefs or standing in the church, please do not hesitate to contact me.

We appreciate your willingness to work with this sincere request.

Sincerely yours,

[Your name], Pastor

[City/name] Seventh-day Adventist Church

cc: **[Church member]**

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Unemployment Interview

The unemployment office may want to verify that you did not leave employment unnecessarily, and may ask for a detailed explanation of why you left work, why you were not able to return to work or continue working, who told you that you could not continue working, and exactly what was said. This is one reason it is important to keep detailed notes.

Common Reasons for Loss of Unemployment Benefits

- a. Failure to comply with unemployment instructions.
- b. Leaving employment without good cause.
- c. Not being available for work.
- d. Refusal to accept suitable work.
- e. Being discharged for misconduct.

You must be available for work each week, and you must regularly seek employment.

NOTE: Even being fired does not necessarily mean that you will receive unemployment benefits. If you quit, you must be able to show “good cause” for leaving work.

Therefore: *Do not quit your job. Do not resign from your job, whether it is a voluntary or a forced resignation.*

If you are having a problem with your employer and are requested to resign, let your employer know that you have no intention of resigning and that you enjoy your job with the company. If the subject is brought up repeatedly, please contact your local conference or union PARL Department.

Not Available for Work

If you try to receive unemployment benefits, you must be **available for work**; therefore, the interviewer will ask about:

- a. Lowest wages you are willing to accept.
- b. Maximum distance you will travel to work.
- c. Any restrictions on hours of work available.
- d. Trades or occupations you consider acceptable.

CAUTION; Be sure the restrictions you give when you are interviewed do not unnecessarily limit the number of jobs available to you. The unemployment office will evaluate whether there are any significant number of job positions (whether open or filled) that fit the restrictions you have defined and will consider whether the additional restriction of being unavailable for work on the Sabbath serves to exclude you from any available job market. In order to be eligible for any benefits you must be able to demonstrate that accom-

UNEMPLOYMENT TIPS FOR MEMBERS

Don't Leave Work Unless You Have To

- a. Clarify with your employer: “Am I fired?”
- b. If you have not received a written notice, continue to work until you are not allowed to do so. At that time ask for a written notice rather than a verbal notice.
- c. Don't quit prematurely.
- d. Clearly express your willingness to continue working.
- e. Express willingness to return to work after Sabbath.

If Terminated, Claim Unemployment Benefits Immediately

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modation of your personal and religious needs has not served to effectively exclude you from availability for employment.

The unemployment office does not handle many religion cases. The guidelines are somewhat complex. It is easy for them to make a mistake. If you are told that your benefits are denied and wish to appeal that decision, you should file your appeal immediately. You may then ask the conference or union PARL Department for advice or assistance in filling out the forms.

The unemployment hearings are informal, and you are not required to have a representative. However, in many states the evidence heard at the first hearing is the only evidence you are allowed to present. You are often not allowed to present new evidence even if you are allowed to make a further appeal. Most often a hearing on the record is carried out at the next appeal level. Therefore, if the unemployment benefits are important to you, it would be wise to immediately contact your local conference or union PARL Department or an attorney familiar with unemployment proceedings for advice.

About the EEOC

The U.S. Equal Employment Opportunity Commission, more commonly referred to as the EEOC, is a government agency established in 1965 in order to provide enforcement of the Civil Rights Act. When a church member has a religious or Sabbath accommodation problem, Title VII of the Civil Rights Act is ideally set up to guard against any employer or prospective employer who may refuse religious accommodation even when it would not entail undue hardship.

Title VII and the EEOC guidelines prohibit employers from discriminating against individuals because of their religion in hiring, firing, and other terms and conditions of employment. Together they cover private employers and state and local governments that employ over 15 employees. Also covered are private and public employment agencies, labor organizations, joint labor-management committees, and the federal government.

Although Title VII applies to almost every type of job situation, the federal government has a smaller internal agency for employees within itself referred to as the EEO. Federal government employees such as military personnel and post office workers must first seek a remedy with the EEO before going to the EEOC with charges of religious discrimination.

We reassure employees who fall under the EEO that the EEOC provides oversight and regulation for all the practices and policies affecting the EEO. Therefore, any EEO decision in the investigative charge may be appealed to the EEOC.

Keep in mind that the EEOC's main goal is to provide equality of opportunity in the workplace. The EEOC is especially reactive to retaliatory discharges against any person who files a charge of discrimination with the EEOC/EEO. Although the EEOC wants to provide fair employment practices, it must also adhere to the guidelines it has set forth regarding filing procedures. Although these procedures are not complicated, they do have extremely rigid deadlines that must be met should a charge be filed.

NOTE: It is important to document all exchanges of information. Ask for written documentation of any adverse actions taken by your employer against you.

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LABOR UNION MEMBERSHIP FEE EXEMPTIONS

Tips for Getting Union Fee Membership Exemption

1. Pray that the Holy Spirit will guide you in requesting a religious accommodation and thoughtfully study the scriptural materials on the next few pages. We also recommend that you examine the Spirit of Prophecy counsel on labor unions. Decide what you believe and stay faithful to it.
2. Always communicate with the union and your employer in writing. If you are asked about your religious beliefs, politely respond that you want to be sure you are not misunderstood, and you will respond in writing. This will prevent agents of the union or your employer later falsely recalling in court that you said something unhelpful to your goal of being accommodated.

Most conscience exemptions excuse employees with religious objections from both membership in unions and financial support of unions, but the employee is required to make equivalent contributions directly to a nonunion, nonreligious charity.

Steps for Securing a Union Fee Exemption

1. Determine if you are required to pay union fees. No employee in the United States is required to be a member of a labor union. Any statements to the contrary are not only false, they are very likely illegal. Instead, the issue is whether you can be required to pay compulsory union fees. These are properly called “agency fees,” but are often referred to by union partisans as “fair share fees.” You should first look at the employer-union contract to see if it contains a clause requiring you to join the union or pay agency fees. If you cannot find it in the contract, ask the HR department or a union agent to show it to you. Second, you should look up whether you live in a Right to Work state. You can use this link to find out: <http://www.nrtw.org/rtws.htm>. Unless you work in the airline or railroad industries, if you live in a Right to Work state compulsory union fees are almost always illegal. If the employer or your union disagree, contact PARL for assistance.

Right to Work States

A Right to Work state is one in which an employee can decide whether or not he or she wants to join a labor union and pay dues to that labor union. Generally, these states allow an employee to opt out of joining the union, but there can be some exemptions to the rule when it comes to some federal jobs. In general, states that have adopted these laws do not force an employee to become a union member.

Right to Work states include: Alabama, Arizona, Arkansas, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Nebraska, Nevada, North Carolina, North Dakota, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Wisconsin, West Virginia and Wyoming.

How to Arrange Exemption

Contact your union conference PARL Department for copies of documents that support your request for an exemption to union membership because of your personal religious convictions and the official teaching of the Seventh-day Adventist Church. State that you are willing to pay an equivalent of initiation fees and periodic dues to a nonunion, nonreligious charitable fund. Do not provide this material until you are approached or notified of the membership requirement. Once you’re notified, respond quickly.



Guidelines for Charitable Contributions

- a. The charity should not be church or labor union-related.
- b. Most laws require the collective bargaining agreements to suggest two or three appropriate charities. If the contract does not specify such charities, you should be able to select your own. Write a letter asking for a religious accommodation. You should not use a form letter, but you should ask for direction on what kind of information should be in your letter. See the contact information below for whom to contact regarding your letter.
- c. Your letter should offer to pay the union fee amounts to an appropriate charity. Check the employer-union contract to see if it lists approved charities.
- d. If not, have two or three suggestions in mind.

Remember that you do not get to pick your preferred charity if the union or your employer disagree. However, you cannot be required to pay to a charity which conflicts with your conscience.

What to Avoid

- a. Do *not* apply for union membership, authorize payroll dues deduction, or make contributions through the union or union fund.
- b. Do not appear antagonistic to the union. Show a spirit of cooperation up to the point where your conscience is violated.
- c. Be willing to give copies of contribution receipts to the union or arrange payroll deduction for charity.

Contact PARL for Assistance:

- a. If the employer needs material to study church teaching about unions.
- b. If the union needs documentation to verify church teaching.
- c. For help with composing your religious accommodation request letter or for any other problem with your accommodation you may contact your local union PARL Director, or Seventh-day Adventist attorney Bruce N. Cameron. Mr. Cameron has helped more employees secure union fee accommodations than any other lawyer in the United States. His help is provided free of charge by the National Right to Work Legal Defense Foundation. He is also a law school professor. He can be contacted by e-mail through the Foundation at bnc@nrtw.org or the law school at bcameron@Regent.edu.
- d. If there are any problems after the employee has requested an exemption.
- e. If a sample letter is needed. See page 28.

SOME TIPS TO REMEMBER:

- a. Unions often prefer a charity that gives a local benefit so that other employees will see merit.
- b. If United Way is urged, ask the United Way for information about arrangements to “ earmark ” your donations for a particular program of your preference.
- c. Your donations should go directly to the charity.
- d. Be prepared to send copies of your receipts to the union if the union prefers.
- e. Occasionally unions want you to send them a check payable to the charity and then the charity will send you a receipt.
- f. In some cases you may be able to arrange for your charity contributions to be made by automatic payroll deduction directly to the charity.

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LABOR UNIONS—SEVENTH-DAY ADVENTIST POSITION STATEMENT

WHEREAS, On the basis of principles set forth in the Bible, the Seventh-day Adventist Church teaches that Christ is to be Lord of the life, the ultimate authority to which Christians will submit all decisions and relationships (Acts: 2:36; 5:29; Col. 3:23, 24); and

WHEREAS, The church teaches that Christians should stand apart from any organization or alliance that might impinge on the lordship of Christ in the life (Isa. 8:12, 13; 2 Cor. 6:14-18); and

WHEREAS, The Christian dare not violate his conscience by giving support to activities or policies incompatible with the principles and counsel set forth in God's Word; and

WHEREAS, An increasing number of Seventh-day Adventists are finding it necessary to explain the position of the church in relation to joining or financially supporting labor unions and similar organizations,

We recommend,

1. That the Seventh-day Adventist Church hereby reaffirm its historical position that its members should not join or financially support labor unions and similar organizations.
2. That the Seventh-day Adventist Church member is following the teaching of the church when because of religious convictions he refuses to join or financially support labor unions and similar organizations or associations, or discontinues membership or financial support of a labor union, and similar organization or association.
3. That pastors diligently inform Seventh-day Adventist Church members through sermons, personal counseling, church publications and other media of the Bible principles and the Spirit of Prophecy counsel on which the church's position is based.

North American Division Committee on Administration
Mexico City
October 16-20, 1972

RELATIONSHIP OF CHURCH MEMBERS AND CHURCH INSTITUTIONS TO LABOR ORGANIZATIONS

FL 11 Relationship of Church Members and Church Institutions to Labor Organizations

FL 11 05 Biblical Background—1. a. For more than a century the Seventh-day Adventist Church has taught its members and instructed administrators of its church institutions that the Holy Bible clearly instructs that Christ is to be Lord of the life of every church member and church institution, and that He is to be the ultimate authority to Whom they will submit

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their decisions and relationships (Acts 2:36; 5:29; Colossians 3:23, 24). The church has historically taught that its members and institutions dare not violate their individual or corporate consciences by supporting organizations, policies, or activities incompatible with the principles set forth in the Holy Scriptures (Isaiah 8:12, 13; 2 Corinthians 6:14-18).

b. The Seventh-day Adventist Church is aware that unjust activities on the part of some employers and the exploitation of employees created a climate for strong labor unions. Such behavior is condemned in the Scripture. “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth” (James 5:4 KJV). Jesus made His position clear when He said, “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40 KJV). However, Jesus never used confrontational methods such as economic or physical pressure. Labor organizations may appear to have good motives but Christians cannot unite with those who sometimes follow Christ and only sometimes trust His methods.

FL 11 10 Historical Position—1. Based on the biblical principles described in FL 11 05 (and many other sources), the Seventh-day Adventist Church hereby confirms its long-standing teaching that church members should, and institutions must, remain free and independent from organizations which might violate a member’s conscience or interfere with the fulfillment of the mission of the church, through its institutions, as follows:

a. Seventh-day Adventist Church members are following the historic teaching of the church when they refuse to join or financially support labor unions or similar organizations.

b. Seventh-day Adventist institutions are following the historic teaching of the church when they refuse to recognize labor unions as bargaining units to enter into contractual negotiations with them or similar organizations. Institutions and administrators on all levels shall seek counsel from the North American Division Public Affairs and Religious Liberty Department and the North American Division administration if confronted with requests to recognize a labor union as a bargaining unit or enter into contractual negotiations with such organizations.

2. The Seventh-day Adventist Church does not engage in political or economic activities that seek to destroy the labor movement. However, the church will exercise its lawful right to protect itself and its institutions from involvement with labor unions, just as it endeavors to protect the rights of conscience of members who conscientiously practice the teaching of the church in this regard.

3. Through sermons, personal counseling, church publications, and other media, church and institutional administrators, as well as pastors, should inform Seventh-day Adventist Church members and institutional employees of the Bible principles and the historic teachings on which the church’s position is based.

FL 11 15 Employee Dispute Resolutions—Seventh-day Adventist employers and employees are urged to employ the methods of Christ in the workplace and in every place. Disputes should be resolved peacefully in a way that will not create adversarial relationships. Working agreements may provide for the use of neutral and objective third parties in dispute resolution efforts. Employers and employees are to remember that Christ was a person of the second mile who taught that we should love even our enemies.

FL 11 20 Union Membership—Seventh-day Adventist employees in secular workplaces are to follow the dictates of their consciences in matters of labor union membership. They are to avoid unchristian activities and avoid blanket or blind support of partisan political campaigns. Where union membership is required for employment in a given industry or position, and the member elects to remain in said position, he or she should minimize participation, serve in humanitarian projects, and

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request that his or her union dues be applied to a charitable organization.

FL 11 25 Resource Materials—Documents relating to this position include:

1. 1972 Autumn Council Actions Pertaining to the North American Division.
2. General Conference Committee Minutes, September 19, 1957, and January 14, 1975.
3. Minutes of the General Conference Officers and Union Conference Presidents meeting, October 8, 1968.
4. Counsels from the Spirit of Prophecy on Labor Unions and Confederacies.

REQUEST FOR EXEMPTION FROM UNION MEMBERSHIP

[Name]

President

[Name of Union]

[Address]

[City, State, Zip]

Re: Request for Exemption from Union Membership for **[church member]**

Dear **[Labor Union President]**:

[Church member] is a member of the **[church name]** Seventh-day Adventist Church, of which I am the pastor. **[Church member]** requested that I write this letter in support of **[his/her]** request for union membership exemption based upon **[his/her]** religion.

As a practicing Seventh-day Adventist **[he/she]** has a sincerely held religious belief that [he/she] should not be a member of or financially support a labor union. This belief and practice of the Seventh-day Adventist Church is historical and long standing for over a hundred years.

[Church member] will be glad to pay the equivalent of the dues and fees to a mutually agreeable charity. We are requesting that this be initiated as soon as possible in lieu of requiring **[him/her]** to become **[or remain]** a dues-paying union member.

Thank you for granting this request.

Sincerely yours,

Pastor

cc: Union Public Affairs and Religious Liberty Director



Adventist Diplomacy: A Quiet Diplomacy

“So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.”¹

¹ Ellen G. White, *The Great Controversy*: Hagerstown, Md.: Review and Herald Publishing Association, 2008, page 335.

Definition

Diplomacy is a method of dealing with others to maintain peace and protect the interests of both parties. This is a common definition. It applies to any kind of diplomatic work.

But what is Adventist diplomacy?

Adventist diplomacy is dealing with others in such a way as to accomplish the mission of the church given by Christ in protecting the interests of the church, in keeping peace, and building good relationships with all.

Peace is an important aspect of our diplomacy. Jesus’ message is a message of hope and peace. There is a blessing for the peacemakers as the Lord said, “Blessed are the peacemakers, for they will be called sons of God” (Matt. 5:9).

The apostle Paul confirmed this when he recommended that the Christian members not provoke others but, “If it is possible, as far as it depends on you, live at peace with everyone” (Rom. 12:18).

Why Adventists Need Diplomacy

We need diplomacy to accomplish our mission. Maintaining peace and building good relationships are more effective and cheaper than fighting a useless war. In a state of peace, people can work and focus on their priorities. In a state of war, all their energies are directed toward their survival.

Of course, peace does not mean compromising our beliefs and our values. Peace is one of our values. It is a sign of the kingdom of God. Every time we work for peace we announce the eternal peace which will be established when Jesus returns.

A LIST OF SEVEN GOALS OF ADVENTIST DIPLOMACY

It is not an exclusive list and you can add more if you want.

- To fulfill the church’s global mission
- To promote the church’s values
- To defend religious freedom
- To protect our church members
- To cultivate good relationships with authorities
- To preserve the church’s interests
- To increase our presence within our communities

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Principles and Goals of Adventist Diplomacy

All Christian churches and organizations share the same priority. It is the mission given by Jesus—to preach the good news to every nation, tongue, and people, and to baptize those who believe.

Preserving our interests may sound self-centered, but we have specific interests. Our institutions are great tools for accomplishing our mission. We have an interest to develop them and to protect them. Interest here does not mean money or benefit, but useful tools that advance relationships with individuals and communities.

What Are the Best Methods for Achieving Our Goals?

Having set up our goals, we must consider the best methods to achieve them. Possibilities include the three following ways:

- Isolation
- Dilution
- Cooperation

Isolation may work for a while, when a movement has just begun, but isolation is not a guarantee of faith and faithfulness. Sincere Christians have tried to keep themselves isolated and very often that course led to destructive results. History is full of such examples. Isolation will not allow you to share the good news with others. Jesus did not isolate Himself except for times of personal prayer. He met people where they were. He became part of social meetings such as a wedding, dinners and even a funeral. The New Testament church was not isolated. It was a persecuted church but it stayed in society and in contact with it. The church wanted to be the light of the world. God does not order us to flee people but to meet them and share the good news of salvation with them.

Dilution is the other extreme. Wanting to be with others may cause us to lose our identity and rapidly lose our mission. Pleasing the majority and being accepted by it may get some privileges and recognition. But the specific mission of the church will be diluted in a larger group. This is one of the many reasons we are not a member of the World Council of Churches. We don't want to be absorbed, then marginalized by the majority.

Cooperation is our preferred method of diplomacy. We are free to decide with whom, on which actions, and for how long we are ready to cooperate. The Adventist pioneers did not isolate themselves. They cooperated with other organizations to promote and defend healthful living and religious liberty.

When the values we believe in are threatened, cooperation is a way to defend them. Cooperation is not an alliance for the unity of the churches. It is a way to answer a specific need or concern. Cooperation should be well defined about its tenure and limit. For example, in Washington, D.C. we cooperated with other churches or religious organizations on the issue of Religious Freedom in the Workplace.

There are many areas where we can cooperate with others, but it must be done following certain rules and principles. It also has to be approved by the church board. It would be counterproductive if our cooperation with others led to division of the church. As a church, we are rarely members of interchurch or interfaith organizations, preferring the status of observer. We don't want to be isolated, but we must use discernment in our cooperative measures too.

It is not enough to have the majority of the church members in agreement. We need to have a large majority. In other words,



we do not want to give a small but active minority, opposed to any kind of relationship with others, the right to impose their opinion. We may need to use all our diplomatic talents to keep peace in our own church.

The story of Abraham and Lot is a good lesson about isolation and dilution. Abraham kept his independence and God accomplished His mission through him. But Abraham was not isolated. He had relationships with his neighbors and sometimes made agreements. He shared common interests too, but he was never under the authority of another group. Abraham's nephew Lot followed another way which led to his family's being swallowed up by another people. It is a sad story, but there is a lesson to be learned.

Basic Principles

There are some basic principles we should follow in our diplomacy.

Be a Realist. We have to see things as they truly are, with a rational mind. We can not afford to reason with our hearts and our emotions. That will only get us into trouble.

There is no true diplomacy without researching the facts. The information of an ambassador must be as correct and precise as possible. This is essential to developing an appropriate strategy for reaching people.

Reality and Perception. Even when in possession of the correct facts, remember that perception of reality may be different from one person to another.

“In politics, perceptions are reality. In diplomacy, perceived power is real power.” – W. Freeman, Jr., *Arts of Power*.

Seize Opportunities. Opportunities can make a difference in your ministry. To seize opportunities you must be well informed and ready to act or speak. New legislation is the result of debates in meetings and in commissions. Carefully do the homework and get as much information as possible. Some meetings may be more important than the others, and need your presence. When you have an opportunity to speak, be ready with appropriate words.

How Successful People Set Up Their Strategies

It is interesting to see how politicians and religious organizations establish their strategies. Facing a certain problem, President Richard Nixon said, “Only two questions were relevant: Who had the most power, and who shared most of our values? Ultimately, we have to deal with the one who had more power, not the one we liked the best or with whom we were more comfortable.”

Frederick the Great also had his point of view. “He, who tries to defend everything, defends nothing,” he said. “Making strategy means making choices and making choices means enforcing a set of clear priorities.”

And Henry Kissinger, one of Americas best 20th century diplomats said, “As a country we have to learn that when you conduct foreign policy, you have to deal with interests as well as values and you have to reconcile the concerns of other countries with your own concerns.”²

² Henry Kissinger, *The Washington Post*, October 9, 2012, A17.

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The Church's Place in the Community Network

Our church may be incognito, but if someone we know works for the city mayor, we are not isolated. It is important to know our connections.

We are not interested in getting privileges or power. We simply want to give a positive impression of our church and its members. We also want to protect religious freedom. Authorities should identify us as people who represent Christian values and honesty. We want to serve. Our church wants to be a benefit to the global community, not to take advantage of it. That means we will not be associated with the fight for political power. We should not be seen as dangerous, nor as members of a secret society.

If we can find a place in the community network, we can formulate a strategy to make more friends and improve the community. A strong position in the global network is good for religious freedom.

Keep in Mind the Prophetic Viewpoint

Our vision and understanding of history are inspired from the book *The Great Controversy Between Christ and Satan*. It provides insight about the future and an understanding of the past. We know that religious freedom will be the last battle in a context of persecution. In this battle we are not called to be spectators but actors.

Religious freedom is a clear demonstration of the character of God. The battle has already been won and we are on the winning side, on God's side.

Refuse Unacceptable Methods

The end does not justify the means. For many people involved in the battle for power, their goal justifies the means. According to Mao Tze Dong, "It does not matter what color the cat is as long as it catches mice."

This philosophy has had disastrous consequences on our societies. We could compile a long list of famous, very popular leaders who publicly lied.

Adventist diplomats refuse to compromise their values to get the results they want. In God's sight, a lie is a lie. If you accept the devil's methods he will lead you to destruction. Is our purpose to glorify God or ourselves? If we are working for the glory of God we will use only the methods of God! A church diplomat will never use methods contrary to Christian values. That is unacceptable.

Qualities of an Adventist Diplomat

Here are four main qualities a diplomat defending religious freedom should possess:

- Integrity
- Respect
- Humility
- Perseverance

Integrity, respect, and humility are the best methods to remain reliable and to exert real influence. The foundation of all mission is trust. You must build a climate of trust before you can hope to solve a problem. Adventist ambassadors must have integrity, respect for others, and humility. Always respect people, and make a distinction between sin and sinners, between a



system and the believers in the system. Humility is a sign of greatness. Do not give the impression that you know everything and are better than everyone else.

You must have these three basic qualities, but they are not enough. Perseverance will make the difference. Be ready to persevere. Many people want to get immediate results, because that makes their position stronger. If nothing happens right away, they give up and focus their energy somewhere else. But Jesus said, “Persevere until the end.” Persevere until the prisoner is free, until justice is done, until a bad law is changed. It takes time to build good relationships and to be known and trusted as a good Christian. It takes time to achieve our goals.

The Field of Action

Our diplomatic actions must reach authorities at all levels, including religious leaders, non-governmental organizations, media, and professional organizations. Here is where decisions are made that affect the ministry of our church and religious freedom.

At the regional and local level the Adventist diplomat wants to reach those who have direct and indirect influence on the community—people, institutions and commissions. Your job is to get information and build a network of friends without compromising faith or values.

A Good Christian Foundation

Good diplomacy is often a combination of realism and idealism. For an Adventist diplomat, idealism is the positive and optimistic side of our faith. Idealism helps us to be caring people of integrity, while realism enables us to see where we are, whom we must deal with and where we are going.

Another approach throughout Christian history and in the teachings of Jesus and the apostles is the apocalyptic one. Combined with idealism and realism, it keeps our work on a good Christian foundation. But without the first two, it will paralyze all initiative and lead to disasters such as the Waco, Texas, tragedy. For Adventists, the apocalyptic approach is a grand source of hope in a chaotic world. It tells us that there will be an end to wars and calamities because Jesus is coming to take His people home. God will have the last word.

Adventist Model-Biblical Diplomats

Adventist diplomats will find their model in Jesus, the great Ambassador of the kingdom of God. The Bible will provide a source of inspiration.

Abraham knew how to avoid wars and conflicts. He was wise enough to make the right choice and protect his people. He refused to fight with his nephew Lot but accepted the second choice to keep peace. He recognized Melchizedek and gave him “the tithe of all.” He refused any deal with the corrupt king of Sodom. He did not want the king to say, “I have made Abraham rich.” He wanted to be dependent upon God only.

Jacob learned how to avoid conflict. When he came back to the land of his father, he carefully organized his arrival to disarm the potential anger and hostility of his brother Esau. He wanted to avoid war, and he won peace by showing humility and bringing gifts to his brother.

God taught **Joseph** how to become one of the greatest diplomats of the Bible. He learned how to survive in slavery and in

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prison. He knew how to speak to the king without betraying his God. He led his adoptive country to prosperity.

Nehemiah knew how to defend the cause of his people to the king and thus engage the king's full support. He also knew how to deal with the enemy of Israel without causing a war.

Queen Esther found the words to protect her people from extermination and to lead the king to reverse his decision. She understood why God had made her queen of the great empire of Persia.

Paul introduced himself as an ambassador several times. "I am an ambassador in chains" (Eph. 6:20). He saw himself as the ambassador of reconciliation, the ambassador of the gospel; but he shared this title with all of Jesus' disciples. "Now we are ambassadors for Christ" (2 Cor. 5:20, KJV).

The history book of religious freedom is still open and there is a page for you too.

RESULTS OF GOOD DIPLOMACY

Here are four results of a good diplomacy:

- Increased visibility of our church
- Protection of our members
- Recognition as a Christian church
- Freedom to preach our message

Good diplomacy will reinforce our identity, bring respect for our values, and make our message known in a positive context.

PUBLIC ADVOCACY

Basis for Public Policy Positions

"Religion and politics don't mix!" Right? "You cannot legislate morality!" Certainly not!

How often have we heard these sayings? Maybe we have even said them ourselves. But now we are trying to wrap our brains around the role of a pastor or local church religious liberty leader when it comes to the Public Affairs part of our ministry, and we have to examine our assumptions.

The second saying is easy: If we cannot legislate morality, then why prohibit minors from purchasing alcohol? From buying cigarettes? Why prohibit prostitution? Of course, we legislate morality. We do it all the time. Even those we may consider "immoral" want to legislate morality – it is just their version may differ from our own.

"Religion and politics don't mix!" requires a little more thought. Many nations today do legislate religion. Blasphemy laws result in prison sentences imposed on those accused of speaking against the prevailing religion. In the nineteenth century, Sunday blue laws led to the prosecution of several Seventh-day Adventists. The historic Protestant view is that the First Table of the law, i.e., the first four commandments should not be subject to government regulation. These duties we owe to God, not to the state. However, the second table of the law express duties we owe to one another, not to steal, commit adultery, or perjury, murder, and the like. The state may properly regulate these duties with laws.

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When it comes to public advocacy, no citizen is precluded from seeking to influence legislation because they hold certain religious views. The Constitution does not require citizens to leave their deeply held values and religious beliefs at home when they go out to vote, or to meet with candidates or elected officials.

For Seventh-day Adventists, public advocacy is a critically important function. If we take our church teaching about last day events seriously, we should recognize the importance of making friends before we need friends. When the final crisis comes, we will definitely need friends. We will want community leaders and elected officials to be our friends, and to be willing to hear our perspective. These are friendships we need to begin forming now. It is not difficult. Politicians are inherently outgoing, gregarious sorts. They want our support and our vote.

In the final crisis, we do not expect there will be time for public opinion to shift. Adventists cannot afford to be isolated, marginalized, scapegoated, or silenced. We must establish our effective lines of communication with key leaders in our communities, now, while we have the opportunity to do so in a time of relative calm. That is what the public affairs ministry is all about: again, making friends before we need friends. We may need friends for mundane legislative and policy issues, or in a final crisis. Either way, the work of public affairs and public advocacy is critical.

As the old saying goes: People do not care how much you know until they know how much you care. To build an effective public affairs ministry, start by challenging your own congregation to rethink its role in the community. Most churches make decisions about what programs to conduct for the community without asking anyone in the community. It is like a doctor diagnosing a patient without asking the patient about their symptoms.

Start by building bridges with community, civic and political leaders by asking them about the needs of the community. Look for programs and activities where church members can contribute. It is easy to make friends with our leaders. Instead of asking them to help us, go and ask them how we can help the community. That is a great way to make friends every time! Then, when issues arise of concern to the church, issues that impact religious freedom, we have a friend who will listen to what we have to say.

What Pastors and Religious Liberty Leaders Can Do

Pastors have an amazing opportunity to become leaders in the community, and to make friends for Christ. Pastors should seriously consider that their “flock” is not merely those whose names are on the book, or who visit the church. Their “flock” is the entire community. Part of their role is to facilitate the effective ministry of the church in and to the community. The first rule of success, it has often been repeated, is just to show up. Show up at community events, civic events. Join clergy associations, Rotary, etc. Get acquainted with elected officials. Find out what other groups are doing to serve the community, and ask about unmet needs. Ask what your church can contribute. Plan for long-term impact, not merely a short-term buzz of enthusiasm.

Many churches have conducted various health related ministries. Develop a “brand” with a logo for these programs, and build recognition and awareness in the community. Establish a consistent long-term presence, partnering with others to offer such programs.

Religious freedom is itself, a viable long-term ministry in your community, with an established “brand” with roots going back to the 1890s. Establish a chapter of the North American Religious Liberty Association [“NARLA”], and use the NARLA branding to develop regular programming for the community. Have competent speakers discussing the relevant issues to educate and inspire. Invite speakers from various perspectives, and again, partner with other groups, especially other religious groups. Let your church be known as one that serves the religious freedom needs of the entire community.

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If your church is the only one that sponsors an event, attendance will be weaker than if you partner with other churches. Encourage other churches to conduct programs on their turf, and work with them to develop topics and speakers of interest. Your church's religious liberty department is an effective resource for such programming.

Pastors are not alone in having such leadership opportunities. Each church should consider the office of Religious Liberty Leader as a sacred opportunity. Recruit the best and the brightest to serve in this capacity – someone who is spiritually grounded and mature, and well respected. Someone who can project the values of the Adventist Church in a winning manner to elected officials and other civic and religious leaders. The pastor has many responsibilities, and would be well served to recruit an effective religious liberty leader to partner in ministering to the community.

Together, the pastor and religious liberty leader should visit local officials, and offer to pray with them, and for them. But only after listening to their perspectives, their concerns, and asking how the church can help.

Should theology be a basis for positions taken by the Seventh-day Adventist Church on issues of public policy? Are we violating principles of strict separation of church and state if we answer “yes” to this question? Perhaps a brief historical review of the source for Roger Williams' views on separation of church and state will reveal an answer.

Let me quote from Jimmy Neff's article, *Roger Williams: Pious Puritan and Strict Separationist*, found in the *Journal of Church and State*, volume 38, number 3 (Summer 1996): “He [Roger Williams] was a man bound to his own age; his problems were the problems of his contemporaries, and his sources for solutions were essentially religious” (p. 531).

“It was not until Roger Williams made the case for religious liberty in *The Bloody Tenent of Persecution* (1644) that it became apparent that the logical implications of Puritan thought formed the theological underpinnings for the separation of church and state” (*ibid.*).

“In light of Williams' acceptance of Puritan theology, which included the doctrine of election, it should not be surprising that he had nothing but contempt for any coerced faith, manipulation of conscience, or any form of compulsion in matters of faith, whether that conformity was demanded by the state or the apostate church. Such ideas were merely logical entailments of what he thought was meant by God's sovereignty. In regards to being theologically consistent concerning God's sovereignty, Roger Williams was a Puritan of the Puritans” (pp. 537, 538).

“In essence, Roger Williams' whole case for separation of church and state . . . was grounded in nothing other than a strenuous allegiance to divine sovereignty. . . . So unlike Enlightenment thinkers, Williams' argument for separation did not begin on anthropocentric grounds, but on theocentric footing” (p. 538).

It is clear from the references cited above that the American policy of separation of church and state finds its roots in the Puritan theology of Roger Williams. It seems, therefore, that Adventist theology can form the basis for positions taken on issues of public policy.

An example of what is meant by a church position on a public policy being grounded on our theology is our vigorous support of federal and state legislation protecting the free exercise of religion. Our support for the federal Religious Freedom Restoration Act of 1993 was based first of all on our understanding of the freedom that flows from the gospel

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and second on the divine imperative to share what we have received. We are debtors of grace to all, therefore we champion freedom of religion for all, not just for ourselves.

Another example can be given. We oppose the goal of Christian Reconstructionists to make America a Christian theocracy because freedom that was purchased at Calvary would be sacrificed on the altar of uniformity. In addition, Reconstructionist theology is void of grace, pardon, or love, as well as the power of the indwelling Holy Spirit. The coercive power of the state is dependent upon force to bring human behavior into obedience to God's law.

While there are occasions when we must oppose positions taken by other organizations, it behooves us to find ways to take positive positions on public policy issues.

However, in a 2013 Huffington Post editorial*, General Conference President Ted Wilson cautioned that there is a "real danger in pushing for greater influence by the church on the state's business: the church must stand for morality, God's word and free will, and attempting to coerce our neighbors via legislative or other means runs completely counter to that. Faith should inspire and unite – not be used as a cudgel. And as for government, a free people should never be subject to legislated interference with one's beliefs or ability to worship according to his or her conscience."

"All of the above notwithstanding, will government ever make laws with which we as a church strongly disagree? Yes, absolutely ... [b]ut where we differ from some of our peers is that we acknowledge that there's a difference between government allowing certain actions with which we might disagree on moral grounds ... as opposed to compelling them. That is the fine line that is religious liberty."

* Ted N.C. Wilson, "Keeping Church at Arm's Length from State," Huffington Post (11/6/13), http://www.huffingtonpost.com/ted-nc-wilson/keeping-church-at-arms-le_b_4226809.html

North American Religious Liberty Association

The North American Religious Liberty Association (NARLA) is the Seventh-day Adventist Church's member-driven advocacy organization dedicated to promoting liberty of conscience and freedom of religion, and combating religious intolerance at the local, state, and national levels. Believing that the decision to serve and worship God is a matter of conviction and choice, Adventists have been on the forefront of the struggle to advance religious liberty for over a century. NARLA began as the National Religious Liberty Association in 1893, and was recently reestablished and reinvigorated. Its mission is to champion the God-given principle of religious liberty through public education, media, legal services, legislative advocacy, and grassroots mobilization. See the resource list below for ways you can incorporate NARLA's efforts into your congregation's religious liberty ministry.



Resources:

- Website: www.religiousliberty.info
- Facebook: www.facebook.com/NARLAFreedom
- YouTube: NARLA Video
- Twitter: NARLAFreedom

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Tips for Effective Advocacy

The local church pastor and religious liberty leader have the opportunity to serve the church and community by alerting them to developments that impact religious freedom. The person elected to this office should be dedicated to and interested in matters of religious freedom. He/she should also be or become familiar with the fundamental principles of religious liberty and the position of the Seventh-day Adventist Church on major issues of church-state concern. The local church religious liberty leader may thus not only serve the members of the local church but may also become actively involved in religious liberty matters in the local community.

Religious Liberty Issues to Monitor

Report to the local church the items with religious liberty significance. Some of the items should be reported to your local conference or union PARL director as well.

- Sunday law developments.
- City/state ordinances licensing or restricting religious literature.
- City/state ordinances prohibiting religious solicitation or distribution of evangelistic material.
- Sabbath civil service problems.
- Public elections held on Sabbath.
- Laws that would place the government in the role of regulating or controlling religious activity or individual religious behavior.
- Zoning laws affecting churches and schools.
- Ordinances that could impact evangelism.
- Property regulations for churches or church schools.
- Tax exemptions for churches and church schools.
- Laws that would place government in control of funding religious activities.
- School prayer issues.
- Issues involving government aid to religious schools.
- Religious liberty or religious freedom amendments or statutes.
- Issues involving laws concerning the Ten Commandments.

Watch for News Items of Concern to Religious Liberty

As news items on religious liberty issues appear in your newspaper, magazines, the internet, on the radio, and on television, be alert to all details. Be accurate in your fact finding. *Beware* of rumors spread via the underground press. If items sound too fantastic to be true, chances are they are. Verify them with your union conference PARL director. Report authentic news concerning religious liberty issues to your church members regularly. Include good news as well as bad news through church newsletters, the church bulletin, and during the church announcement time.

Be an Active Community Member

Become acquainted with your city/county public servants. Attend local meetings to become better acquainted with community development and concerns. The following checklist will help you in your community contacts throughout the year:

1. Attend city and county governmental meetings periodically, even when no religious liberty issues are present. This will help you become better acquainted with elected officials and the issues in your community.
2. Inform your pastor and conference or union PARL director about major developments in your community that could affect religious freedom.



3. Organize local grassroots contacts when called for. Always consult with your union religious liberty director before proceeding on major issues.
4. Report to your church all items from city or county council meetings of religious liberty significance.
5. Be sure all of the council members receive *Liberty* magazine.
6. Keep a current name and address file of city and county officials, including council members, the mayor, city manager and school board members.

Advocate Religious Freedom in Your Local Newspapers

When local or national issues arise, write carefully worded letters to the editor of your local newspaper. It is always wise to check the contents on sensitive issues with your pastor before submitting any letter.

Give Recognition to the Significant Contributions of Civic Leaders

It is important to acknowledge and commend public officials who use their platform to promote liberty of conscience. When a civic official in your community takes a strong stand on upholding religious liberty, contact your union PARL director for assistance in recognizing the official by presenting an appropriate plaque or award at the church or in the official's office. Arrange for publicity on local blogs, on NARLA social media platforms, in the local newspaper and in your union paper.

If you invite a public official to speak at your church, take precautions so that it does not become a political appearance. An effective way to do this is to conduct a program between Sabbath school and the start of worship. Have a podium not on the platform, and invite the elected official to address the church for 5 to 10 minutes. This provides a separation between this feature, and the worship service, and respects the sanctity of the divine service. Be careful not to "endorse" candidates, but do pray God's blessing for their public service. A prayer of dedication is appropriate. Do not just invite politicians of one political party. Be diligent to be non-partisan, and reach out to those of both parties. Take care to promote the individual's religious freedom contribution, not their political ideology or platform.

Know State and National Leaders From Your Area

Become acquainted with state and national legislators who serve your area. Write to them when religious liberty issues arise.

THE LEGISLATIVE PROCESS

How Your State Legislature Works

Most state or provincial legislative bodies meet every year, although there are some that meet only every other year. You will need to check with your local state legislature to get a better idea of their calendar.

Except for Nebraska, all state legislatures are bicameral, which means they consist of two houses, called the senate and the house of representatives (or in some states called the assembly or house of delegates). The Nebraska legislature operates with only one house (unicameral).

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Most legislative sessions begin in January and are completed by May or June. Some state sessions go into the summer, and about half a dozen meet year-round. Once again you should check with your state legislative yearly calendar.

You need to know who your state or provincial legislative leaders are and which districts they represent. In all states the speaker is the leader in the house of representatives. In the senate the top leader is either the president or the president pro tem. In some states the lieutenant governor presides over the senate and the majority party elects a president pro tem.

Be aware that most work is done in legislative committees. Become familiar with which legislators are on each committee. Committees can control which bills will live and which bills will die, even before they make it to the floor for a vote.

Tips for Communicating With Legislators

Whether Visiting or Writing

When dealing with federal representatives, concentrate on the delegation from your state or province (your U.S. senators and congresspersons). With them you, the constituent, have the greatest clout. After that, focus on the key committee or subcommittee personnel.

You will most often meet with an aide on the legislator's staff. He/she is the most important person to influence, since the legislator will depend on his/her recommendation for guidance in voting.

Timing: aim to contact the official when his or her opinions on the matter are still being formulated, not when the floor vote is imminent.

Do your homework ahead by learning as much as possible about your contact, especially his/her politics, religion, and general philosophy.

Preface your concern with thanks or compliments for stands or actions taken, or in some other way convey goodwill and respect.

Identify your concern precisely by reference to the bill's number or popular title, such as "student aid" or "school vouchers".

Don't waste valuable time discussing dead horses (statehood for Hawaii), bills having no chance for passage (calendar reform), trivia (snuff boxes in the U.S. Senate chamber), or utopian schemes (world government).

Humbly point out the nature of the expertise, vantage point, or perspective from which you are coming (i.e., what gives you credibility to address the subject?).

Explain what is wanted: I want you to cosponsor a bill, request hearings on a bill, urge the committee to report the bill out, vote the bill, etc.

Consider using one or more of these argument types:

Substantive: "The contemplated action will . . ." or "The contemplated action is right because . . ."

Political: "Promoting this bill may cost you (gain you) support back home." Or "This bill is not consonant with your special dislike for . . ."

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Procedural: “The proposal breaks with tradition.” Or “The proposal allows inadequate time for discovery of the relevant facts.”

The most important rule to follow is to Be Brief. Extending your visit past 15 minutes or your letter past one page can be counterproductive.

Stick to the facts. You are opinionating when you exaggerate or manufacture facts.

Avoid sarcasm, criticism, condescension, the display of anger, and needless politicizing of the discussion.

Don’t pretend to wield vast political influence that can be used to the advantage or detriment of the person with whom you are dealing. Promises and threats smack of coercion and are resented.

Speak as a private citizen, not as a church official. On the other hand, remember that there is a spiritual aspect to all of your work.

Extra Tips for Writing

Don’t send form letters, group letters, resolutions, or preprinted postcards. These are recognized as resulting from organized campaigns and thus have virtually no impact.

Address your letter properly. Errors regarding the legislator’s correct name, title, or address will cheapen your contact.

Try to have your letter reach the addressee midweek, when the mails are lighter and the chances are better for careful consideration.

If you write several legislators on the same topic, use originals in each case, not copies.

Faxes and e-mail offer a relatively inexpensive option to letters if time is short or your message unique. Except in these cases, however, they will not receive more attention.

Don’t be a pen pal who writes periodically on a vast number of issues. The quality of your letter counts more than the quantity.

Stick to one subject per letter. This makes your letter easier to respond to properly.

Ask for a reply; this helps assure that your letter gets the attention it deserves.

Extra Tips for Visiting

Sometimes two people may be better than one, but rarely are three better than two. Hold it down.

Present a concise written summary of your position and desires.

Work by appointment if that is your style, but don’t minimize the value of being at the right place for chance encounters.

Be punctual for your appointment, but hang loose; it may begin late and might even be rescheduled.

While not dominating the discussion, keep control of its focus.

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SECTION 4

THE LOCAL CHURCH RELIGIOUS LIBERTY LEADER'S JOB DESCRIPTION

THE LOCAL RELIGIOUS LIBERTY LEADER HAS THE OPPORTUNITY TO SERVE THE CHURCH IN THE FOLLOWING WAYS:

Bible Principles

God asks His church to be not only a community of people sharing a common purpose and fellowship but also a light within the community it serves. To worship God according to conscience and to share Christ's love are cherished freedoms not universally enjoyed. The government of God is based on freedom of choice. This freedom predates Eden, going all the way back to the courts of heaven, where Lucifer and his sympathizers were given the freedom to choose whom they would serve. God chose to create humanity with the power of choice. "See, I have set before thee this day life and good, and death and evil. . . . Therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:15-19).

Free exercise of religion is like a fragile flower; it must receive the most vigorous protection possible and the most gentle care to be found. Within these parameters freedom of conscience thrives.

True freedom is found only in God's law, a reflection of His character. James calls God's law "the perfect law of liberty" (James 1:25). Peter warned of those who have become slaves to wanton lust: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2:19).

Satan is freedom's greatest foe and under his regime liberty of conscience is trampled underfoot. Prophecy has foretold that Satan's plans would succeed amid the resurgence of church-state union.

A political power (beast of Revelation 13) will arise in the last days causing people to "worship" another religiopolitical power. Religion and politics are symbolized in Revelation 17 by an apostate church (a decadent woman) being sustained by the government (the beast). The persecuting power of this union of church and state is illustrated by the woman who becomes drunk with the blood of the saints.

What then are we to do about these threats to religious freedom? The Spirit of Prophecy for our day admonishes, "It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience" (*Testimonies*, vol. 5, p. 452).

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For these reasons every church should elect a religious liberty leader to keep up with last-day events in order to keep the church informed of vital religious liberty issues.

OVERVIEW

The local church religious liberty leader has the opportunity to serve the church and community by alerting them to developments that may impact religious freedom. The person elected to this office should be dedicated to, and be interested in, matters of religious freedom. He/she should also be or become familiar with the fundamental principles of religious liberty, and the position of the Seventh-day Adventist Church on major issues of church-state concern. The local church religious liberty leader may thus not only serve the members of the local church, but may also become actively involved in religious liberty matters in the local community.

The religious liberty leader should work closely with the pastor and/or church board to formulate plans for communicating important information to the congregation and to the community, reporting the most significant issues and events to the local or union conference public affairs and religious liberty director.

Some functions of this church office must be carried out at specific times during the year. Others will be done only upon the initiative of the person selected.

Watch for News Items of Concern to Religious Liberty

As news items on religious liberty issues appear be alert of all details. Be accurate in your fact-finding. BEWARE of rumors spread via the underground press. If items sound too fantastic to be true, chances are they are. Verify them with your union or local conference PARL director. Report authentic news concerning religious liberty issues to your church members regularly. Include good news as well as bad news through church newsletters, the church bulletin, and during the church announcement time.

Become Involved in the Local Community

Become acquainted with your city/county public servants. Attend local meetings to become better acquainted with the problems in your area. The following checklist will help you in your community contacts throughout the year:

1. Attend city and county governmental meetings periodically, even when no religious liberty issues are present, to become better acquainted with elected officials and the issues.
2. Inform your pastor and union PARL director about major developments in your community that could affect religious freedom.
3. Organize local grassroots contacts when called for. Always consult with your union or conference religious liberty director before proceeding on major issues.
4. Report to your church all items from city or county council meetings of religious liberty significance.
5. Be sure all of the council members receive *Liberty Magazine*.
6. Keep a current name and address file of city and county officials including council members.

Write Letters to the Editor

When local or national issues arise, write carefully worded letters to the editor of your local newspaper. It is always well to check the contents of letters on sensitive issues with your pastor before submitting any letter. Remember that you speak only as a concerned citizen and NOT as the representative of the church.

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Serve as a Resource Coordinator

Develop a file of religious liberty resource materials for your church. Material is available from the union PARL on a variety of topics. Keep a file of newspaper clippings on pertinent topics. Develop a bibliography of books available at your church or city library.

Watch for Religious Liberty Problems Among Church Members

Some church members are not aware that assistance is available to them as they face Sabbath employment problems or pressure to join labor unions. The first step is to place these members in touch with your pastor or the local conference or union office PARL Department. Pastors have guidelines for handling the initial steps. Most problem solving, whether for private sector or government, is done by the local conference or union office PARL director.

Give Recognition to the Significant Contribution of Civic Leaders

When a civic official in your community takes a strong stand on upholding religious liberty, contact your union PARL director for assistance in recognizing the official by presenting an appropriate plaque or award at the church or in the official's office. Arrange for publicity in the local newspaper and in your union paper. **If you invite a public official to speak at your church, take precautions so that it does not become a political appearance.**

Know State and National Leaders From Your Area

Become acquainted with state and national legislators who serve your area. Write to them when religious liberty issues arise.

Contact Your Legislators

When significant religious liberty issues arise, your church members may be asked to write to members of the state or national legislature. The following points will help you to be ready to go into action when called upon to contact legislators:

1. Develop an up-to-date name and address list of your representatives in the state legislature and the U.S. Congress.
2. Request a response from the legislator.
3. Take great care to be *concise, courteous, and cogent*. No letter should exceed one page in length.
4. Unless you are asked to speak for the Adventist Church, or unless it is pertinent to the issue, it is unnecessary to mention your church affiliation in your letter. Your letter should be from you and reflect your personal views. If you think it is an important issue and the church should be involved or take an official stand, please contact PARL.

RELIGIOUS LIBERTY ISSUES

- Sunday law issues on all levels
- City/state ordinances licensing or restricting religious literature.
- Report state and local problems to your union PARL director.
- City/state ordinances prohibiting religious solicitation or distribution of evangelistic material.
- Labor union problems.
- Seventh-day Adventist employment and attempts to organize Seventh-day Adventist institutions.
- Sabbath employment problems.
- Sabbath civil service problems.
- Sabbath examination problems.
- Sabbath problems with medical and dental boards.
- Public elections held on Sabbath.
- Laws that would place the government in the role of regulating or controlling religious activity or individual religious behavior.
- Gambling laws.
- Zoning laws affecting churches and schools.
- Ordinances which could impact on evangelism.
- Property regulations for churches or schools.
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5. Do not use form letters. They are easily spotted. Do not copy sample letters verbatim. Use your own words to express your thoughts.

6. Refer to a piece of legislation by title or bill number. Call well-known bills by the name used in the media to describe them.

Organize Religious Liberty Rallies for Your Church or District

Encourage your pastor to schedule area-wide religious liberty rallies in your church or district. Sabbath afternoons are best; however, with proper publicity, evening meetings during the week are often successful. Follow-up promotion via the telephone is one way to obtain good attendance. Your conference or union can supply qualified speakers if notified well in advance.

Spiritual Gifts

The religious liberty leader is one of the important spiritual leaders in the local church. The spiritual gift of teaching (Romans 12:7) will be especially important to fulfilling this office.

The gift of tact (1 Corinthians 12:8; Proverbs 25:11) is essential, especially when dealing with public officials, news media persons, and the public in general.

The wisdom to say the right thing at the right time is a spiritual gift that is much in demand for religious liberty leaders. This goes along with the gift of discernment (1 Corinthians 12:10).

Discerning between true and false issues, spotting faulty reasoning, and holding one's tongue when tempted to strike out in retaliation are necessary attributes of those who are the watchers on the walls guarding religious freedom.

Be Alert to the Following Religious Liberty Issues

Report to the local church the items with religious liberty significance. Some of the items should be reported to the local conference or union PARL director as well.

Maintain a Religious Liberty Bulletin Board

Seek permission from your pastor and/or church board to place a religious liberty bulletin board in an area in the church where members will find it easily. Post current news clippings, issue-oriented cartoons, and pertinent, timely quotations. Keep the bulletin board up to date.

Tools and Resource Materials

Liberty magazine is the primary tool used by the Seventh-day Adventist Church in the United States to speak to the issues of religious freedom and church-state separation. This journal is sent six times a year to governmental officials at all levels. Subscriptions are funded by the Religious Liberty Offering taken between January and March in all North American Division churches.

The following pamphlets are available from your union conference:

Contacting Your Legislator—Contains ideas for communicating with government officials.

Employment and Sabbath Keeping—This is recommended for new church members or to be posted on your church bulletin board. It briefly answers some of the most commonly asked questions regarding Sabbath work issues.

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Church Members Sabbath Accommodation Kit—This kit contains sample letters for members with Sabbath work problems.

Guidelines on Religious Discrimination—Reprinted from the *Federal Register*, these guidelines were published by the EEOC to help workers and employers find accommodations for religious observance and practices on the job.

Religious Liberty Offering and Campaign Period

During the annual Religious Liberty Campaign January - March, you should plan to spend at least two hours a week in preparations and contacts.

The religious liberty leader should subscribe to *Liberty* magazine.

Keep *Liberty* Magazine Before Your Church Members Throughout the Year

Your first responsibility as religious liberty leader is to help your pastor conduct the Religious Liberty Campaign in your church and keep *Liberty* magazine and religious liberty issues before the church members throughout the year. Detailed instructions are provided by the North American Division office each January in the *Liberty* campaign packets. Read them carefully and you will find it easy to carry out this responsibility. Set an example by your wholehearted support of *Liberty*. Encourage church members to subscribe to *Liberty* for themselves and give generously to send *Liberty* magazine to community, state, and national officials and thought leaders. For assistance call your union or conference public affairs and religious liberty director, who is responsible for the *Liberty* program throughout your area.

Become a reporter for *Liberty* magazine. Keep a watch for items you think may be of interest to *Liberty* and send them to the editor.

Plan ahead to prepare a special program on the Sabbath you will take your Religious Liberty Offering. Plan a special religious liberty emphasis week with emphasis during the midweek service or prayer meeting. Prepare a special vesper program.

Make it a team effort, coordinating with the pastor when you will take the offering and what Sabbath the religious liberty sermon will be presented.

Use the material provided to you during the campaign. Special promotional material, including a poster and bulletin inserts, is prepared by the North American Division for use during this time.

The Importance of the Religious Liberty Offering

Thanks to the dedicated efforts made by pastors and local church religious liberty leaders to promote and raise a good offering, the North American Division Public Affairs and Religious Liberty Department is able to continue a variety of functions for the church and its members.

Hundreds of church members with Sabbath or religious accommodation problems have been assisted at the local conference and union level.

A portion of the offering goes into a special legal defense fund, established and maintained for the specific purpose of assisting church members who find they must carry their Sabbath or religious accommodation cases to the courts.

Liberty magazine is sent to high level government officials, federal and state judges, and prominent social and religious leaders in North America.



SECTION 5 ADDITIONAL RESOURCES

UNITED STATES CODE SERVICE

42 USCS

The Public Health and Welfare § 2000e-2

TITLE VII OF THE CIVIL RIGHTS ACT OF 1964

Title VII, which creates statutory rights against invidious discrimination in employment and establishes a comprehensive scheme for vindication of those rights, was enacted to assure equality of employment opportunities by eliminating those practices and other devices that discriminate on basis of race, color, religion, sex, or national origin.

- § 2000e-2. [703(a)] Unlawful employment practices

(a) Employer practices. It shall be an unlawful employment practice for an employer—(1) to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin; or

- §2000e. [701(j)] Definitions

For the purposes of this title [42 USCS §§ 2000e et seq.]—

(j) The term *religion* includes all aspects of religious observance and practice, as well as belief, unless an employer demonstrates that he is unable to reasonably accommodate an employee's or prospective employee's religious observance or practice without undue hardship on the conduct of the employer's business.

No. 641 403:261

EEOC: RELIGIOUS DISCRIMINATION GUIDELINES

Following is the text of EEOC's guidelines on religious discrimination. Codified as 29 CFR 1605, the guidelines read as amended at 45 FR 72610, effective November 1, 1980.

Part 1605—Guidelines on Discrimination Because of Religion

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Section.

1605.1 "Religious" Nature of a Practice or Belief

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AUTHORITY: Title VII of the Civil Rights Act of 1964, as amended, 42 U.S.C. 2000e et seq.

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Sec. 1605.1 “Religious” Nature of a Practice or Belief

In most cases whether or not a practice or belief is religious is not at issue. However, in those cases in which the issue does exist, the commission will define religious practices to include moral or ethical beliefs as to what is right and wrong which are sincerely held with the strength of traditional religious views. This standard was developed in *United States v. Seeger*, 380 U.S. 163 (1965), and *Welsh v. United States*, 398 U.S. 333 (1970). The commission has consistently applied this standard in its decisions.¹ The fact that no religious group espouses such beliefs or the fact that the religious group to which the individual professes to belong may not accept such belief will not determine whether the belief is a religious belief of the employee or prospective employee. The phrase “religious practice” as used in these guidelines includes both religious observances and practices as stated in Section 701(j), 42 U.S.C. 2000e(j).

Sec. 1605.2. Reasonable Accommodation Without Undue Hardship as Required by Section 701(j) of Title VII of the Civil Rights Act of 1964

(a) *Purpose of this section.* This section clarifies the obligation imposed by Title VII of the Civil Rights Act of 1964, as amended (sections 701(j), 703 and 717), to accommodate the religious practices of employees and prospective employees. This section does not address other obligations under Title VII not to discriminate on grounds of religion, nor other provisions of Title VII. This section is not intended to limit any additional obligations to accommodate religious practices which may exist pursuant to constitutional, or other statutory provisions; neither is it intended to provide guidance for statutes which require accommodation on bases other than religion such as section 503 of the Rehabilitation Act of 1973. The legal principles which have been developed with respect to discrimination prohibited by Title VII on the bases of race, color, sex, and national origin also apply to religious discrimination in all circumstances other than where an accommodation is required.

(b) *Duty to accommodate.* (1) Section 701(j) makes it an unlawful employment practice under section 703(a)(1) for an employer to fail to reasonably accommodate the religious practices of an employee or prospective employee, unless the employer demonstrates that accommodation would result in undue hardship on the conduct of its business.²

(2) Section 701(j), in conjunction with section 703(c) imposes an obligation on a labor organization to reasonably accommodate the religious practices of an employee or prospective employee, unless the labor organization demonstrates that accommodation would result in undue hardship.

(3) Section 1605.2 is primarily directed to obligations of employers or labor organizations, which are the entities covered by Title VII that will most often be required to make an accommodation. However, the principles of section 1605.2 also apply when an accommodation can be required of other entities covered by Title VII, such as employment agencies [section 703(b)] or joint labor-management committees controlling apprenticeship or other training or retraining [section 703(d)]. [See, for example §1605.3(a), “Scheduling of Tests or Other Selection Procedures.”]

(c) *Reasonable Accommodation.* (1) After an employee or prospective employee notifies the employer or labor organization of his or her need for a religious accommodation, the employer or labor organization has an obligation to reasonably accommodate the individual’s religious practices. A refusal to accommodate is justified only when an employer or labor organization can demonstrate that an undue hardship would in fact result from each available alternative method of accommodation. A mere assumption that many more people, with the same religious practices as the person being accommodated, may also need accommodation is not evidence of undue hardship.

¹See CD 76-104 (1976), CCH ¶6500; CD 71-2620 (1971), CCH ¶6283; CD 71-779 (1970), CCH ¶6180. ²See *Trans World Airlines, Inc. v. Hardison*, 432 U.S. 63, 74 (1977).

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(2) When there is more than one method of accommodation available which would not cause undue hardship, the commission will determine whether the accommodation offered is reasonable by examining:

- (i) The alternatives for accommodation considered by the employer or labor organization; and
- (ii) The alternatives for accommodation, if any, actually offered to the individual requiring accommodation. Some alternatives for accommodating religious practices might disadvantage the individual with respect to his or her employment opportunities, such as compensation, terms, conditions, or privileges of employment. Therefore, when there is more than one means of accommodation which would not cause undue hardship, the employer or labor organization must offer the alternative which least disadvantages the individual with respect to his or her employment opportunities.

(d) *Alternatives for accommodating religious practices.*

(1) Employees and prospective employees most frequently request an accommodation because their religious practices conflict with their work schedules. The following subsections are some means of accommodating the conflict between work schedules and religious practices which the commission believes that employers and labor organizations should consider as part of the obligation to accommodate and which the commission will consider in investigating a charge. These are not intended to be all-inclusive. There are often other alternatives which would reasonably accommodate an individual's religious practices when they conflict with a work schedule. There are also employment practices besides work scheduling which may conflict with religious practices and cause an individual to request an accommodation. See, for example, the commission's finding number (3) from its Hearings on Religious Discrimination, in Appendix A to §§ 1605.2 and 1605.3. The principles expressed in these guidelines apply as well to such requests for accommodation.

(1) Voluntary Substitutes and "Swaps"

Reasonable accommodation without undue hardship is generally possible where a voluntary substitute with substantially similar qualifications is available. One means of substitution is the voluntary swap. In a number of cases, the securing of a substitute has been left entirely up to the individual seeking the accommodation. The commission believes that the obligation to accommodate requires that employers and labor organizations facilitate the securing of a voluntary substitute with substantially similar qualifications. Some means of doing this which employers and labor organizations should consider are: to publicize policies regarding accommodation and voluntary substitution; to promote an atmosphere in which such substitutions are favorably regarded; to provide a central file, bulletin board or other means for matching voluntary substitutes with positions for which substitutes are needed.

(ii) Flexible Scheduling

One means of providing reasonable accommodation for the religious practices of employees or prospective employees which employers and labor organizations should consider is the creation of a flexible work schedule for individuals requesting accommodation.

The following list is an example of areas in which flexibility might be introduced: flexible arrival and departure times; floating or optional holidays; flexible work breaks; use of lunch time in exchange for early departure; staggered work hours; and permitting an employee to make up time lost because of the observance of religious practices.³

³On September 29, 1978, Congress enacted such a provision for the accommodation of Federal employees' religious practices. See Pub. L. 95-390, 5 U.S.C. 5550a: "Compensatory Time Off for Religious Observances."

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(iii) Lateral Transfer and Change of Job Assignments

When an employee cannot be accommodated either as to his or her entire job or an assignment within the job, employers and labor organizations should consider whether or not it is possible to change the job assignment or give the employee a lateral transfer.

(2) Payment of Dues to a Labor Organization. Some collective bargaining agreements include a provision that each employee must join the labor organization or pay the labor organization a sum equivalent to dues. When an employee's religious practices do not permit compliance with such a provision, the labor organization should accommodate the employee by not requiring the employee to join the organization and by permitting him or her to donate a sum equivalent to dues to a charitable organization.

(e) *Undue hardship*. (1) Cost. An employer may assert undue hardship to justify a refusal to accommodate an employee's need to be absent from his or her scheduled duty hours if the employer can demonstrate that the accommodation would require "more than a *de minimus* cost."⁴ The commission will determine what constitutes "more than a *de minimus* cost" with due regard given to the identifiable cost in relation to the size and operating cost of the employer, and the number of individuals who will in fact need a particular accommodation. In general, the commission interprets this phrase as it was used in the *Hardison* decision to mean that costs similar to the regular payment of premium wages of substitutes, which was at issue in *Hardison*, would constitute undue hardship. However, the commission will presume that the infrequent payment of premium wages for a substitute or the payment of premium wages while a more permanent accommodation is being sought are costs which an employer can be required to bear as a means of providing a reasonable accommodation. Further, the commission will presume that generally, the payment of administrative costs necessary for providing the accommodation will not constitute more than a *de minimus* cost. Administrative costs, for example, include those costs involved in rearranging schedules and recording substitutions for payroll purposes.

(2) Seniority Rights. Undue hardship would also be shown where a variance from a bona fide seniority system is necessary in order to accommodate an employee's religious practices when doing so would deny another employee his or her job or shift preference guaranteed by that system. *Hardison*, 432 U.S., p. 80. Arrangements for voluntary substitutes and swaps (see paragraph (d)(1)(i) of this section) do not constitute an undue hardship to the extent the arrangements do not violate a bona fide seniority system. Nothing in the Statute or these Guidelines precludes an employer and a union from including arrangements for voluntary substitutes and swaps as part of a collective bargaining agreement.

Sec. 1605.3 Selection Practices

(a) Scheduling of Tests or Other Selection Procedures. When a test or other selection procedure is scheduled at a time when an employee or prospective employee cannot attend because of his or her religious practices, the user of the test should be aware that the principles enunciated in these guidelines apply and that it has an obligation to accommodate such employee or prospective employee unless undue hardship would result.

(b) Inquiries Which Determine an Applicant's Availability to Work During an Employer's Scheduled Working Hours.

(1) The duty to accommodate pertains to prospective employees as well as current employees. Consequently, an employer

⁴Hardison, 432 U.S., p. 84.

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may not permit an applicant's need for a religious accommodation to affect in any way its decision whether to hire the applicant unless it can demonstrate that it cannot reasonably accommodate the applicant's religious practices without undue hardship.

(2) As a result of the oral and written testimony submitted at the commission's hearings on religious discrimination, discussions with representatives of organizations interested in the issue of religious discrimination, and the comments received from the public on these guidelines as proposed, the commission has concluded that the use of pre-selection inquiries which determine an applicant's availability has an exclusionary effect on the employment opportunities of persons with certain religious practices. The use of such inquiries will, therefore, be considered to violate Title VII unless the employer can show that it:

- (i) Did not have an exclusionary effect on its employees or prospective employees needing an accommodation for the same religious practices; or
- (ii) Was otherwise justified by business necessity.

Employers who believe they have a legitimate interest in knowing the availability of their applicants prior to selection must consider procedures which would serve this interest and which would have a lesser exclusionary effect on persons whose religious practices need accommodation. An example of such a procedure is for the employer to state the normal work hours for the job and, after making it clear to the applicant that he or she is not required to indicate the need for any absences for religious practices during the scheduled work hours, ask the applicant whether he or she is otherwise available to work those hours. Then, after a position is offered, but before the applicant is hired, the employer can inquire into the need for a religious accommodation and determine, according to the principles of these guidelines, whether an accommodation is possible. This type of inquiry would provide an employer with information concerning the availability of most of its applicants, while deferring until after a position is offered the identification of the usually small number of applicants who require an accommodation.

(3) The commission will infer that the need for an accommodation discriminatorily influenced a decision to reject an applicant when: (i) prior to an offer of employment the employer makes an inquiry into an applicant's availability without having a business necessity justification; and (ii) after the employer has determined the applicant's need for an accommodation, the employer rejects a qualified applicant. The burden is then on the employer to demonstrate that factors other than the need for an accommodation were the reason for rejecting the qualified applicant, or that a reasonable accommodation without undue hardship was not possible.

Appendix A to §§1605.2 and 1605.3—Background Information

In 1966 the commission adopted guidelines on religious discrimination which stated that an employer had an obligation to accommodate the religious practices of its employees or prospective employees unless to do so would create a "serious inconvenience to the conduct of the business." 29 CFR 1605.1(a)(2), 31 FR 3870 (1966).

In 1967 the commission revised these guidelines to state that an employer had an obligation to reasonably accommodate the religious practices of its employees or prospective employees, unless the employer could prove that to do so would create an "undue hardship." 29 CFR 1605.1(b)(c), 32 FR 10298.

In 1972 Congress amended Title VII to incorporate the obligation to accommodate expressed in the commission's 1967 Guidelines by adding section 701(j).

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In 1977 the United States Supreme Court issued its decision in the case of *Trans World Airlines, Inc. v. Hardison*, 432 U.S. 63 (1977). *Hardison* was brought under section 703(a)(1) because it involved facts occurring before the enactment of Section 701(j). The Court applied the commission’s 1967 guidelines, but indicated that the result would be the same under Section 701(j). It stated that Trans World Airlines had made reasonable efforts to accommodate the religious needs of its employee, Hardison. The Court held that to require Trans World Airlines to make further attempts at accommodations—by unilaterally violating a seniority provision of the collective bargaining agreement, paying premium wages on a regular basis to another employee to replace Hardison, or creating a serious shortage of necessary employees in another department in order to replace Hardison—would create an undue hardship on the conduct of Trans World Airlines’ business, and would, therefore, exceed the duty to accommodate Hardison.

In 1978 the commission conducted public hearings on religious discrimination in New York City, Milwaukee, and Los Angeles in order to respond to the concerns raised by *Hardison*. Approximately 150 witnesses testified or submitted written statements.⁵ The witnesses included employers, employees, representatives of religious and labor organizations and representatives of federal, state and local governments.

The commission found from the hearings that:

- (1) There is widespread confusion concerning the extent of accommodation under the *Hardison* decision.
- (2) The religious practices of some individuals and some groups of individuals are not being accommodated.
- (3) Some of those practices which are not being accommodated are:
 - Observance of a Sabbath or religious holidays;
 - Need for prayer break during working hours;
 - Practice of following certain dietary requirements;
 - Practice of not working during a mourning period for a deceased relative;
 - Prohibition against medical examinations;
 - Prohibition against membership in labor and other organizations; and
 - Practices concerning dress and other personal grooming habits.
- (4) Many of the employers who testified had developed alternative employment practices which accommodate the religious practices of employees and prospective employees and which meet the employer’s business needs.
- (5) Little evidence was submitted by employers which showed actual attempts to accommodate religious practices with resultant unfavorable consequences to the employer’s business. Employers appeared to have substantial anticipatory concerns but no, or very little, actual experience with the problems they theorized would emerge by providing reasonable accommodation for religious practices.

Based on these findings, the commission is revising its guidelines to clarify the obligation imposed by Section 701(j) to accommodate the religious practices of employees and prospective employees.

[Taken from the BNA Labor Relations Reporter, *Fair Employment Practice Manual*, published by the Bureau of National Affairs, Inc., Washington, D.C. Section 403, pages 261-266].

⁵ The transcript of the Commission’s Hearing on Religious Discrimination can be examined by the public at : The Equal Employment Opportunity Commission, 2401 E Street NW., Washington D.C. 20506 [sic].

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FUNDAMENTAL BELIEF NO. 19—THE SABBATH

Taken From the Book
Seventh-day Adventists Believe . . .
A Biblical Exposition of 27
Fundamental Doctrines.

Seventh-day Adventists believe that “the beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts.”

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II. Church-State Law—Primary Case Source

Miller, Robert T., and Ronald B. Flowers. *Toward Benevolent Neutrality: Church, State, and the Supreme Court*. 2 vols. 5th ed. Waco, Tex.: Markham Press Fund of Baylor University Press, 1996.

The most complete reference source containing the full texts of all the cases and opinions of every religion clause decision ever made by the Supreme Court from a strict separationist position. This two-volume set is a product of the J. M. Dawson Institute of Church-State Studies at Baylor University and is currently published by the University of Texas A&M.

III. Interpreting Church-State Law—The Constitution

Evans, Bette Novit. *Interpreting the Free Exercise of Religion: The Constitution and American Pluralism*. Chapel Hill, N.C.: University of North Carolina Press, 1997.

Dr. Evans provides a masterful treatment of the various legal tests that have existed in the Court’s interpretation, use, and application of the Free Exercise Clause.

Formicola, Jo Renee, and Hubert Morken, eds. *Everson Revisted: Religion, Education, and Law at the Crossroads*. Lanham, Md.: Rowman and Littlefield Pub., Inc., 1997.

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The most complete scholarly debate over the legal efficacy and practical legacy of the Court's decision in *Everson v. Board of Education* (1947) and the issue of governmental neutrality.

Levy, Leonard W. *The Establishment Clause: Religion and the First Amendment*. 2nd rev. ed. Chapel Hill, N.C.: University of North Carolina Press, 1994.

The most useful and authoritative work ever written on the origins of the Establishment Clause and its current interpretation by the Court. A must read.

IV. Constitutional History Sources

Bailyn, Bernard, ed. *The Debate on the Constitution: Federalist and Antifederalist Speeches, Articles, and Letters During the Struggle for Ratification*. 2 vols. New York: Library of America, 1993.

The title is self-explanatory. A primary resource that every pastor, lawyer, educator, and citizen advocate should have in their library.

Blakely, William Addison. *American State Papers and Related Documents on Freedom in Religion*. 4th rev. ed. Washington, D.C.: Review and Herald Pub. Assn., 1949.

An excellent source for those interested in a general overview of our founders' statements when commenting on the role of church and state. Specifically useful are the statements highlighting the Puritan colonies' treatment of "blasphemy" and "heresy."

Curry, Thomas J. *The First Freedoms: Church and State in America to the Passage of the First Amendment*. New York: Oxford University Press, 1986.

The most thorough treatment of the historical origins and development of our Establishment and Free Exercise Clauses dating back to Puritan England and the Puritan colonies.

Gaustad, Edwin S. *Sworn on the Altar of God: A Religious Biography of Thomas Jefferson*. Grand Rapids: William B. Eerdmans Pub. Co., 1996.

The most interesting and authoritative biography on Jefferson to date.

Padover, Saul K., ed. *The Complete Madison: His Basic Writings*. Norwalk, Conn.: Easton Press, 1988.

This work provides an overview of Madison's most important writings, particularly *Memorial and Remonstrance Against General Assessments*.

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This collection of essays focuses on the importance of Jefferson's Virginia Statute for Religious Freedom in influencing

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the framers of the Bill of Rights to adopt its thematic emphasis of religious freedom through separation from governmental powers and concerns.

Sandoz, Ellis. *Political Sermons of the American Founding Era, 1730-1805*. Indianapolis: Liberty Fund, 1991.

Nearly 1,600 pages of sermons delivered by some of the most prominent pastors of the founding era. This is a primary source that any pastor would be proud to own.

Steiner, Franklin. *The Religious Beliefs of Our Presidents: From Washington to F.D.R.* New York: Prometheus Books, 1995.

A documentary treatment of the sources of our presidents' religious beliefs.

Veit, Helen, et al. *Creating the Bill of Rights: The Documentary Record From the First Federal Congress*. Baltimore: Johns Hopkins University Press, 1992.

A complete legislative history of the progress of the Bill of Rights through both houses of Congress, from James Madison's motion to consider the amendments on 4 May 1789 through the signing of the enrolled Amendments by the speaker of the House and the vice president on 28 September 1789.

Wood, James E., Jr., E. Bruce Thompson, and Robert T. Miller. *Church and State in Scripture, History, and Constitutional Law*. Waco, Tex.: Baylor University Press, 1958.

The most basic and useful volume available for understanding the roots of the church-state struggles found in scripture, history, and constitutional law. Written by three church-state scholars, this volume is a must for our postsecondary schools, our colleges and universities, and for pastors, teachers, and church members alike.

V. The Role of Religion in Public Life

Aho, James A. *The Politics of Righteousness: Idaho Christian Patriotism*. Seattle: University of Washington Press, 1990.

Professor Aho provides an amazing discovery of the relationship between the Religious Right and groups such as the Klu Klux Klan, Mormon survivalists, White supremacists/separatists, and citizen militias in America's Northwest. A must-read for those who see a connection between these groups and their role in the last days.

Alley, Robert S. *Without a Prayer: Religious Expression in Public Schools*. Amherst, N.Y.: Prometheus Books, 1996.

A thorough treatment of the school prayer debate by a respected church-state scholar.

Wood, James E., Jr., and Derek Davis, eds. *Problems and Conflicts Between Law and Morality in a Free Society*. Waco, Tex.: J.M. Dawson Institute of Church-State Studies, Baylor University, 1994.

Professors Davis and Wood, along with six other professors, discuss the complexities of the government's attempt to rein in liberal self-interest through legal and moral means in a free society. They observe that the solution is not in more laws, but in more education regarding the constitutional limitations and opportunities existent in most of America's public institutions.

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Moen, Matthew C., and Lowell S. Gustafson, eds. *The Religious Challenge to the State*. Philadelphia: Temple University Press, 1995.

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VII. Newsletters/Journals/Magazines

Newsletters

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Freedom Watch—Published by Citizens Project in Colorado.

Freedom Writer—Published by the Institute for First Amendment Studies.

Liberty Express—An online email newsletter published by the Northwest Religious Liberty Association

Waymarks—A quarterly publication of the Southern Union Department of Public Affairs and Religious Liberty.

Journals

First Things: Published by the Institute on Religion and Public Life

Journal of Church and State—Published quarterly by the J. M. Dawson Institute of Church-State Studies of Baylor University, Waco, Tex.

Magazines

Citizen—The political magazine of James Dobson's *Focus on the Family*.

Church and State—A magazine published by Americans United for Separation of Church and State

Liberty—A magazine of religious freedom published by the Seventh-day Adventist Church.

Right Wing Watch—Published by *People for the American Way*.

World—A magazine with a conservative take on national and international religious and state affairs.

VIII. Noll Sentences

Blanshard, Paul. *American Freedom and Catholic Power*. Westport, CT: A Greenwood Press Reprint, 1984.

After ten years Blanshard's thesis remains unchanged. He maintains that the American way of life and its democratic institutions are threatened by an intolerant church which seeks to impose illiberal or obscurantist practices in censorship, education, marriage, medicine, birth control, and science. In the Catholic world scheme America is a religious colony, ruled from without by an absolute monarch who exercises an alien system of ecclesiastical control. He argues that there is a definite threat of 'a clerical fascist international,' and then asks us to take seriously his claim, based on a facile analogy, that 'there is so much basic kinship between the doctrinal absolutism of the Vatican and that of the Kremlin that the possibility of ultimate collaboration on a basis of mutual self-interest cannot be dismissed as unthinkable.

Buckley, Thomas E. *Church and State in Revolutionary Virginia, 1776-1787*. Charlottesville, VA: University Press of Virginia, 1977.

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The key to understanding the nature of the fight over religious freedom lies, in Buckley’s opinion, with the evangelical dissenters. Composed mainly of Presbyterians and Baptists, this group was the most numerous of three opposing factions, and alone of the three understood the true nature of society that emerged from the Revolutionary experience. The other two, traditional religionists and rationalists, failed to realize, on the one hand, the irrelevance of establishment and state assessments for the protection of Christianity and, on the other, the shallowness of the appeal of secular republicanism among the ordinary citizenry.

Gaustad, Edwin S. *Church and State in America*. 2nd ed. New York: Oxford University Press, 2003.

After a brief overview of the struggle for religious freedom in early America, Gaustad devotes the bulk of this book to Supreme Court interpretations of the Religion Clauses of the First Amendment. This is as it should be in a volume designed to introduce young people to the relationship of “church and state” in the United States. Readers familiar with Gaustad’s other writings may wish for more discussion of such topics as Roger Williams and “soul liberty,” or the religious views of Thomas Jefferson.

Gaustad, Edwin S. *Roger Williams: Prophet of Liberty*. New York: Oxford University Press, 2001.

This primarily presents Williams in his “public” roles, as theological author and disputant, as political official in Rhode Island, as government agent to England, and as diplomat to New England Indians. Gaustad carefully describes the series of religious and political controversies within which Williams became embroiled and works hard to explain the respective positions of Williams and his opponents. The person who emerges in these pages is an irascible contender for his understanding of religious truth, a man of “absolute principle” (page 159) and uncompromising standards, a man willing to live by the radical implications of his own convictions.

Hatch, Nathan O. *The Sacred Cause of Liberty: Republican Thought and the Millennium in Revolutionary New England*. New Haven, CT: Yale University Press, 1977.

The Great Awakening was primarily an internal spiritual message, but after it died down Edwards and others looked overseas for beginning of millennium, and with the advent of the French/Indian wars, clergymen began seeing civil affairs and war as part of the last great apocalyptic struggle, and began to think of millennium in more civic terms. The focus turned from personal sin to arbitrary power and the need to resist, and after the war was over, Britain took on the role of threat to liberties, and millennial fervor turned logically to revolutionary fervor.

Levy, Leonard W. *The Establishment Clause: Religion and the First Amendment*. Chapel Hill, NC: University of North Carolina Press, 1994.

Levy dwells on the kind of establishments found in the colonies with a more traditional church/state arrangement. Levy notes that many of the colonies had multiple establishments, where no single church was privileged. Rather all organized Christian groups could receive state benefit and support. Levy argues that when Americans outlawed establishments of religion they must have intended to include non-preferential establishments, as these were the most common types of religious establishments at that time. Levy points out that the notion of a “wall of separation” was not purely an enlightenment concept, but that Jefferson was echoing words written nearly 150 years earlier by a deeply religious writer. In 1644, Roger Williams had employed the same metaphor in decrying a break in the “hedge or wall of separation between the garden of the church and the wilderness of the world.” The dissenters’ influence was magnified by the Great Awakening, its emphasis

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on individual conscience, and its multiplication of sects.

Miller, William Lee. *The First Liberty: America's Foundation in Religious Freedom*. Washington, DC: Georgetown University Press, 2003.

The classic ode to Protestant dissent, Roger Williams; enlightenment thought, Thomas Jefferson; and Scottish Common Sense ideals, Madison; underscoring the commitment to voluntary religion and disestablishment in the early Republic. He gives the most attention to two topics: the formative period of the principles underlying the First Amendment and two leading contributors to those principles, Backus and Williams, whom he treats as heroes of the Revolution and antecedents of the nineteenth century.

Peterson, Merrill D., and Robert C. Vaughan. *The Virginia Statute for Religious Freedom: Its Evolution and Consequences in American History*. Cambridge, England: Cambridge University Press, 2003.

In different ways, J.G.A. Pocock and Rhys Isaac insist upon the importance of religious dissent and its dialectical tension with enlightenment categories as the historical context for the Jeffersonian statute. Pocock argues that, however much we recognize that liberty in the spirit and liberty of opinion interacted in the seventeenth and eighteenth centuries, we should not fail to understand that this dynamic process continues in American political culture. Isaac concludes that the Jeffersonian formulation of religious freedom rested on a social base created by and suffused with evangelical fervor.

West, John G. *The Politics of Revelation and Reason*. Lawrence, KS: Kansas University Press, 1996.

Focuses on the common views of the founders on the connection between revealed religion and natural morality, with an overlap between the two and a consensus on the latter. Then it examines evangelical political action in America from 1800 to 1835, beginning with federalist clergy opposition to Jefferson, then formation of voluntary reform societies and Bible societies, then movement against Sunday mail and in defense Cherokees against removal. Thesis is that the founders, while having differing views on religion, all held to a notion that religion (revealed) and reason (nature) provided a consistent and uniform civic moral basis upon which government could operate.

Witte, John, Jr. *God's Joust, God's Justice: Law and Religion in Western Tradition*. Grand Rapids, MI: William B. Eerdmans's Publishing Company, 2006.

The law in the West has traveled a path from the combining of Christianity and Roman law under Constantine, which generally submerged the church, to the uniting, centralizing, systematizing impact of the eleventh- and twelfth-century Papal Revolution (led by Gregory VII) which created greater autonomy for the church. This unity was then splintered by the challenge of the Protestant Reformation in the fifteenth and sixteenth centuries, although the influence of canon law was spread out rather than dissipated through the variant forms of Lutheranism, Calvinism, Anabaptism and Anglicanism. These religious forms were then challenged by the rise of the enlightenment in the eighteenth and nineteenth centuries, and law moved down a path of secularization, though it still had roots and was influenced by religion.

IX. Recommended Reading

So you want to understand religious liberty? This is a wonderful subject for intellectual exploration. Your journey may take you into history, law, politics, culture, literature, and even theology. All of these subjects tend to be distorted for political or religious gain when it comes to understanding religious liberty, so whatever you do, read carefully, and understand the biases and beliefs of the author you are reading. Read critically. Read more than one source. When questions arise, feel free to e-mail

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your local Public Affairs and Religious Liberty Director, or the North American Division PARL, and engage him or her in your journey. The Church State Council takes seriously its obligation to train and equip local community leaders to protect and defend religious freedom. You cannot “proclaim liberty throughout” your community if you are not mature and balanced in your understanding. The list below is not offered as an unqualified endorsement of the contents of each book. Instead, the books present a variety of perspectives, and may express values or positions contrary to those of our church. They are included because they are believed to be of significance and value. You will certainly find fruitful reading in the list below.

Additional Reading

Johnson, Chalmers. *Nemesis: The Last Days of the American Republic*. New York: Henry Holt and Company, 2007.

The latest from the author of *Blowback* and *The Sorrows of Empire*. While Adventists will disagree with the predicted demise of the United States, Chalmers is part of “The American Empire Project,” by a group of lefties, that eerily charts what many Adventists will see as prophetic trends in the development of the United States from being “lamb-like” to speaking “as a dragon.” See Rev. 13:11, 12.

O’Harrow, Robert, Jr. *No Place to Hide*. Detroit, Mich.: Free Press, 2006.

Robert O’Harrow, Jr., *Washington Post* reporter, “provides an authoritative and vivid account of the emergence of a ‘security industrial complex’ and the far-reaching consequences for ordinary Americans . . . an alarming vision of the future uncannily reminiscent of the world imagined by Orwell in 1984.”

Religious Liberty—General

Church, Forrest. *The Separation of Church and State*. Boston, Mass.: Beacon Press, 2004.

A prominent Unitarian minister and religious liberty advocate has collected some prominent colonial American writings pertaining to the subject. This is a marvelous introduction to the likes of Patrick Henry, Samuel Adams, Isaac Backus, George Mason, and of course, Thomas Jefferson and James Madison. A very helpful collection.

Noll, Mark A., Nathan O. Hatch and George M. Marsden. *The Search for Christian America*. Colorado Springs, Colo.: Helmers & Howard Publishing, 1983.

These prominent evangelical and Catholic scholars have teamed up to provide a readable discussion of the historical record pertaining to the Christian nation debate. Both advocates and critics of the Christian nation enterprise will find things to love and hate about the book. But it is readable and helpful.

Reinach, Christa, and Alan J. Reinach, Esq., eds. *Politics and Prophecy: The Battle for Religious Liberty and the Authentic Gospel*. Mountain View, Calif.: Pacific Press Publishing Association, 2008.

Chalk this one up to the “shameless commerce” division of the Church State Council, but they are big believers in their own book. This book was produced in order to meet a need: a single volume to convey a unique integration of Protestant theology with current issues. It has been edited especially with the general reader in mind. You won’t get bogged down in these stimulating and inspiring chapters.

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Rushdoony, Rousas John. *Christianity and the State*. 1st ed. Vallecito, Calif.: Ross House Books, 1989.

This is perhaps the briefest work by the founder of modern Christian Reconstructionism, a movement seeking to reshape American law and culture on the basis of biblical norms. It provides the best introduction to this school of thought.

Religion and Politics

Briner, Bob. *Deadly Detours: Seven Noble Causes that Keep Christians from Changing the World*. Grand Rapids, Mich.: Zondervan Publishing Company, 1996.

A concerned evangelical pastor writes from his heart about the need to eschew politics and return to the gospel. His causes include: Squabbling Over Prayer in Public Schools, Making Jesus a Right Winger, Shutting Down the Abortion Clinic, and Fighting for Family Values.

Dershowitz, Alan. *Blasphemy: How the Religious Right Is Hijacking Our Declaration of Independence*. Hoboken, N.J.: John Wiley & Sons, 2007.

The articulate, arrogant and accomplished Harvard law professor has been an ardent advocate of the separation of church and state. This volume is one of many critical of the political activism of the Religious Right. Dershowitz represents a liberal segment that has taken separation of church and state to a point of practical hostility to religious freedom. Many of his criticisms, however, deserve consideration. Christian conservatives do well to confront the criticism with a humble and teachable spirit, as a learning opportunity. Of course, that does not mean accepting the criticism uncritically. This book will make some angry, others applaud, and everyone will find it easy to read.

Goldberg, Michelle. *Kingdom Coming: The Rise of Christian Nationalism*. Reprint ed. New York: W. W. Norton & Company, 2007.

This represents one of the better secular critiques of the Religious Right, although it is shrill and anti-religious at times. It certainly gives a bird's-eye view into how the secular left views the Religious Right.

Horton, Michael, ed. *Power Religion: The Selling Out of the Evangelical Church*. 1st ed. Chicago, Ill.: Moody Press, 1992.

This is a collection of articles by prominent evangelicals critical of the cult and covertousness of power within the church. Contributors include: John H. Armstrong, Charles W. Colson, J. I. Packer, and R. C. Sproul.

Kuo, David. *Tempting Faith: An Inside Story of Political Seduction*. Reprint ed. Detroit, Mich.: Free Press, 2007.

An evangelical and staffer inside the Bush administration's faith-based initiative wrote this "tell-all" critique of how this program was shaped by politics, rather than the desire to truly shape the delivery of social services.

Minnery, Tom. *Why You Can't Stay Silent: A Biblical Mandate to Shape Our Culture*. Carol Stream, Ill.: Tyndale House Publishers, Inc., 2002.

The reading list includes plenty of volumes that are critical of the Religious Right. Here is one in defense of the political

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agenda. Tom Minnery has been a leader at Focus on the Family for many years, at the heart of this movement to mobilize grassroots support.

Phillips, Kevin P. *American Theocracy: The Peril and Politics of Radical Religion, Oil, and Borrowed Money in the 21st Century*. London, England: Penguin Books, 2007.

Dead on target on all three fronts: religion, oil politics, and bad money, this book predated the economic meltdown that followed, almost presciently so. His critique of American policy in the mid-east, and the hazards of American religion deserve serious consideration. For what it is worth, he may be on the secular side of things, but he is also a political conservative.

Rudin, James, Rabbi. *The Baptizing of America: The Religious Right's Plans for the Rest of Us*. New York: Basic Books, 2006.

The author is a renowned Jewish leader in interfaith circles, and has a good grasp of his subject. His concerns about the Religious Right may offend some evangelicals, but the Jewish perspective on current Christian religio-political trends deserves a fair hearing.

Smith, Gary Scott, ed. *God and Politics: Four Views on the Reformation of Civil Government*. 1st ed. Phillipsburg, N.J.: P & R Publishing, 2010.

This is a collection of scholarly articles on the application of Reformed theology to the relationship between church and state.

Thomas, Cal, and Ed Dobson. *Blinded by Might: Can the Religious Right Save America?* Grand Rapids, Mich.: Zondervan Publishing Company, 1999.

America's foremost conservative columnist and a founder of the Christian Coalition teamed up to issue this 1999 admission that the battle for the soul of America was a lost cause. This is a critique of the Christian political movement from two who have defected from the pinnacle of its leadership.

Will, George F. *Statecraft as Soulcraft*. Harrison, Ohio: TouchStone, 1984.

The reading list includes both liberals and conservatives. Will is among the most thoughtful and prominent of conservative voices addressing these issues today.

Religious Liberty—Legal

Colson, Charles W. *Kingdoms in Conflict: An Insider's Challenging View of Politics, Power, and the Pulpit*. 1st ed. Grand Rapids, Mich.: William Morrow/Zondervan Publishing Company, 1987.

An early volume by one of the leaders of the Religious Right, in which he clearly sees some dangers of seeking to build public policy, and especially foreign policy, on biblical and prophetic interpretation. Classic Colson.

Davis, Derek. *Original Intent: Chief Justice Rehnquist and the Course of American Church/State Relations*. Buffalo, NY: Prometheus Books, 1991.

We hear a great deal about "original intent" these days, and how the Supreme Court should interpret the Constitution ac-

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ording to what the founding fathers intended. Derek Davis is one of the foremost American scholars of church/state law and history, having served as the director of the church state studies at Baylor University. Davis does an excellent job of explaining the significant impact that Rehnquist has had on the development of constitutional law of church/state relations.

Religious Liberty—Historical

Meacham, Jon. *American Gospel: God, the Founding Fathers, and the Making of a Nation*. Reprint ed. New York: Random House Trade Paperbacks, 2007.

Rarely does a book about religion in America make it to the *New York Times* bestseller list. The editor of *Newsweek*, Jon Meacham has written a very readable, historically balanced and valuable book about religion in the new republic, and religious liberty. This is a great place to start your studies and reading. It also has a marvelous appendix of important documents in the history of religious liberty.

Phayer, Michael. *The Catholic Church and the Holocaust*. Reprint ed. Bloomington, Ind.: Indiana University Press, 2001.

The Catholic church has had a difficult relationship with the Jewish community over a very long period of time. Repeated offenses by the church have deeply alienated Jews. To understand the divide between Jews and Christians, one must begin to grapple with the history, including the troubling subject of this book.

Wiesel, Elie. *Night*. New York: Bantam Books, 1982.

This author and humanitarian is the recipient of the Nobel Peace Prize. Among his most gripping books is this very short, poignant autobiographical narrative about his experience as a young man in the Nazi concentration camps. We cannot afford to forget what inhumanity man has produced. This book is a great place to start remembering. It is deeply moving.

Freedom and Security

Paglen, Trevor. *Blank Spots on the Map: The Dark Geography of the Pentagon's Secret World*. Updated ed. London, England: Penguin Books, 2010.

The world of “black ops” exists in geographical space. There is a geography to secrecy. This is a very good read, from a professional geographer, about his journeys to chart the geography of our secret world, and the “war on terrorism.” Read about his trek to the edges of Area 51, where he can spy on the spies. Or about his charting the daily plane loads taking off from Las Vegas to deliver workers to secret sites in the Nevada desert. Or read about the secret room built onto the telephone trunklines so that all of our phone calls can be screened by the NSA. Whatever your views on national security, this is a fun read.

Relevant Issues

Bales, Kevin, and Ron Soodalter. *The Slave Next Door: Human Trafficking and Slavery in America Today*. 2nd ed. Berkley/Los Angeles/London: University of California Press, 2010.

This is the first volume we have found addressing this crucial topic. The North American Religious Liberty Association had been actively supportive of legislation to address the modern problem of slavery. Find out what’s really going on next door! The authors are scholars and activists.

Springett, Ronald M. *Homosexuality in History and the Scriptures*. 1st ed. Hagerstown, Md.: Review and Herald Publishing Association, 1989.

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This is published by the Biblical Research Institute of the General Conference of Seventh-day Adventists. It is a thorough discussion of the topic from a biblically responsible viewpoint, and certainly relevant to the public policy debates today about this topic.

Woodward, C. Vann. *The Strange Career of Jim Crow*. Commemorative ed. New York: Oxford University Press, 2001.

Written by a renowned Yale historian, this volume may help us remember that no right is an island. Religious intolerance and persecution are part of a larger fabric that includes racial and ethnic prejudice and bigotry.

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