Strategic Plan 2018-2025
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*Version dated September 2018*

*(cover art photo credit: Corky Gallo)*
For the past 35 years, the Center for the Study of Law and Religion (CSLR) has been a thought leader in this growing interdisciplinary field of study. We have directed two dozen international projects on the fundamentals of faith, freedom, and the family. We have built new bridges of legal conversation within and across Judaism, Christianity, and Islam. We have hosted a dozen international conferences and convened scores of public forums that have drawn tens of thousands of participants and online viewers. We have published 350 volumes and thousands of articles. And we have trained thousands of students in our courses and degree programs, many of whom are now leaders in the legal, religious, and academic professions. The appendices below illustrate this rich history. Our website (http://cslr.law.emory.edu/) has much richer materials to mine.

Yet there remains so much more to do, as the world witnesses rapid and seismic shifts in law, religion, and society. One of our Center’s hallmarks has been to build on its traditional strengths while venturing into new issues of law and religion—trying to anticipate and analyze issues before they become politically and culturally hot. We will continue our traditional work on law, religion, and human rights, including new studies of the scourges of Islamophobia, anti-Semitism, and Christian persecution around the globe and what religious and political communities can do in response. We will continue to explore the place of religious legal systems in liberal democracies, and the tensions between religious freedom and other fundamental rights, not least sexual liberty. And we will continue to focus separately and comparatively on law and Judaism, law and Christianity, and law and Islam, building a major new library of titles in collaboration with Cambridge University Press.

In these next seven years, we will also focus on three new signature areas, which will yield new research, publications, collaborations, courses, fellowships, and public fora. Our new focus on “Law, Religion, and Jurisprudence” will prioritize a long-standing series of inquiries pursued by Center scholars and projects. In particular, a major new “Spirit of the Law” project will explore the deep interconnections between law and spirituality, and its implications for various areas of law. And a major new project on “Character Formation in Late Modern Societies” will study the shifting and competing roles of law, religion, politics, economics, family, and other institutions in shaping morality, character, and virtue.

The Center’s new research area of “Law, Religion, and Social Justice” will address the role of law and religion in the perpetuation and redress of social inequities, inequalities, and injustices—particularly for migrants, refugees, the poor, unemployed, disabled, and incarcerated. We will begin with a major project on “Law, Religion, and Migration.”

The Center’s new research area of “Law, Religion, and Health” will focus the binocular of law and religion on issues of healthcare delivery and the promotion of public health. Issues of particular concern include bioethics and the regulation of healthcare; religious opposition to certain healthcare interventions and procedures; religious healthcare refusal; conscience exemptions for healthcare providers; and religious law and doctrine pertaining to healthcare decision-making. We also aim to develop a major new project on “Law, Religion, and Sexual Health and Liberty.”

The Center for the Study of Law and Religion is part and product of Emory University’s commitment to strong interdisciplinary work and embraces the University’s deliberate focus on religion as a viable topic in
every field of inquiry. On behalf of our Center colleagues, we would like to express our deep appreciation to the President and Provost of Emory University, as well as the deans and faculty of the Emory Law School, Candler School of Theology, and the College of Arts and Sciences, all of whom have generously supported and promoted our work over the years.

We give our deep thanks to the many foundations, corporations, and individuals who have generously entrusted us with their benefaction. We have listed all of our donors on the inside back cover of this document and express with pride and humility our deepest gratitude for this support.

We are delighted not only to have scores of generous benefactors, but also a virtual community of many thousands of souls around the world who have been part of our law and religion work as visiting scholars, project participants, conferees, and readers of our materials. Law and religion is now very much a world-wide conversation, and we are delighted to further that conversation with you, our collaborators and interlocutors around the globe. This document is an invitation for you to continue being part of this vital conversation, and for you to invite others to join us.

With kind regards,

John Witte, Jr.
Director

Silas W. Allard
Managing Director
Emory University founded its program in law and religion in 1982 as part of a larger goal of building a fully interdisciplinary university. The program’s mission was to increase understanding of the fundamental role of religion in shaping law, politics, and society. At the time, no other major US law school devoted serious scholarship or teaching to the field of law and religion. In fact, Emory’s vision of studying religion alongside law and other professional disciplines met with suspicion, even hostility, in some quarters.

From its modest beginning, however, the program has grown into the Center for the Study of Law and Religion (CSLR), offering six degree programs, a score of cross-listed courses, several multiyear research projects, student and visiting fellowships, more than 350 books and journal symposia, and regular international conferences and lectures.

The founders of the program, then-president James T. Laney and Emory law professor Frank S. Alexander, believed in the vital need for focused scholarship and teaching in this new field. Here, students and scholars could probe the tension between church and state, religion and politics. Here they could come to understand the nuances of Jewish, Christian, and Islamic laws and their place in modern nations. Here they could explore the religious foundations and dimensions of law, politics, and society. Seeking to prove the legitimacy of the interdisciplinary study of law and religion, the program’s faculty set out to show that it would enhance the understanding of law without diluting rigorous legal study and would widen the horizons of religious education without propagating a particular faith or ideological agenda.

In 1985, President Laney persuaded Harvard Law School professor Harold J. Berman (1918–2007) to join Emory as the first Robert W. Woodruff Professor of Law. Regarded around the world as the father of the modern study of law and religion, Berman brought instant stature to Emory’s program. He also brought John Witte Jr., a recent Harvard Law graduate and research assistant, who was soon tapped to be the new director of the Law and Religion Program and later succeeded Berman as Robert W. Woodruff Professor of Law.

Under Witte’s direction since 1987, the program grew from a joint-degree curriculum into a full-fledged academic center sponsoring interdisciplinary research, international conferences, and new scholarly publications. The Center gained international recognition.
prominence with its 1991 conference, “Christianity and Democracy,” bringing together 800 participants from five continents and offering keynote addresses by former President Jimmy Carter and Anglican Archbishop Desmond Tutu. More international conferences of comparable ambition followed on themes of religious freedom; proselytism; children’s rights; sex, marriage, and family life; Islamic family law; women and land in Africa; Holocaust denial; and more, each event yielding several new books. By 2000, the Pew Charitable Trusts solidified the program’s status with a $3.2 million “Center of Excellence” grant with a matching $10 million endowment from Emory University. The program, known at that time as the Center for the Interdisciplinary Study of Religion, was renamed the Center for the Study of Law and Religion and became an academic home to dozens of faculty fellows, thousands of students, and a strong team of professional staff.

Since then, the Center has continued to focus on its signature themes of law and Judaism, Christianity, and Islam; law, religion, and human rights; and law, religion and jurisprudence. In recent years, the Center also has expanded its reach to begin exploring the relationship of law to Hinduism, Buddhism, and other religions; the role of law and religion in social justice; and the interaction of law, religion, and health. In addition to generous University support for its operations, the Center has attracted $25 million in grant funding.

Further information on the Center is available at [http://cslr.law.emory.edu/](http://cslr.law.emory.edu/).
Mission and Vision

Mission
The Center for the Study of Law and Religion produces and promotes path-breaking scholarship, teaching, and public programs on the interaction of law and religion around the world.

Vision
The Center for the Study of Law and Religion is a thought leader dedicated to producing innovative scholarship, facilitating challenging conversations, convening the best minds, and training the next generation of academics, lawyers, and religious leaders to advance the global conversation on law and religion.
Academic Leadership

John Witte, Jr.
- Director; Robert W. Woodruff Professor of Law; and McDonald Distinguished Professor
- American Legal History; Human Rights, Law and Religion; Legal History; Marriage and Family Law; Religious Liberty

M. Christian Green
- Research Director for Law, Religion, and Human Rights
- Human Rights; Religious Freedom; Religion and World Affairs; Global Ethics

Silas W. Allard
- Managing Director and Harold J. Berman Fellow in Law and Religion
- Law of Migration; Migration Theory; Religious Ethics

Gary Hauk
- University Historian and Senior Adviser to the President, Emory University; Senior Editorial Consultant, Center for the Study of Law and Religion
- Theology; Ethics; History of Education

Abdullahi Ahmed An-Na’im
- Charles Howard Candler Professor of Law
- Human Rights; Islamic Law; Comparative Law; Comparative Constitutional Law; International Law; International Human Rights Law

Justin Latterell
- Research Director for Law, History, and Christianity
- Sociology of Religion; American Constitutional History; Establishment Clause; Legal History

Michael J. Broyde
- Professor of Law
- Alternative Dispute Resolution; Bankruptcy; Jewish Law; Family Law

Shlomo C. Pill
- Visiting Assistant Professor, Practice of Jewish, Islamic, and American Law and Religion
- Jewish, Islamic, and American Law; Legal Philosophy

Rafael Domingo
- Spruill Family Research Professor; Francisco de Vitoria Fellow in Law and Religion
- Comparative Law; European Legal History; Legal Theory; Roman Law; Canon Law

Michael J. Perry
- Robert W. Woodruff Professor of Law
- U.S. Constitutional Law, especially Constitutional Rights and Judicial Review; Human Rights Theory; Law and Religion

Mark Goldfeder
- Director of the Restoring Religious Freedom Project
- Family Law; Jewish Law; Religion Clause Litigation; Religious Institutions and the Law; Law and Technology

Audra Savage
- Post-doctoral Fellow in Law, Religion, and Human Rights
- Law and Religion; Law and Race; American Legal History; Business Associations; Corporations; International Law; Human Rights

Gordon Govens
- Research Fellow for Law and Christianity
- Christian Ethics; Medieval History; American Religious History; World Religions; Religion and Politics

Johan D. van der Vyver
- I. T. Cohen Professor of International Law and Human Rights
- International Criminal Law; International Human Rights Law; Public International Law

*Full bios are available in Appendix A.
Strategic Framework

The Center for the Study of Law and Religion promotes and produces innovative research and scholarship, exemplary teaching and training, robust public engagement, and generous support of individual faculty initiatives at the intersection of law and religion.

The Center’s work is three-dimensional, focused on Religious Perspectives, Legal Perspectives, and Interdisciplinary Methods.

From 2018-2025, the Center will continue its traditional focus on Law and Judaism; Law and Christianity; Law and Islam; and Law, Religion, and Human Rights. It will bring together ongoing work on Law, Religion, and Jurisprudence into a dedicated focus area, and it will establish two new focus areas on Law, Religion, and Social Justice, and Law, Religion, and Health.
The Center’s Approach

The Center applies a tripartite lens of Religious Perspectives, Legal Perspectives, and Interdisciplinary Methods through which it views this work.

Religious Perspectives

The Center’s work is interreligious in inspiration, seeking to compare the legal teachings of Judaism, Christianity, and Islam, but open to every religious and philosophical perspective. The Center does not have a religious, ideological, or political position, but engages every serious perspective rooted in religious or comparable beliefs and values. The Center is eager to engage more deeply the teachings of non-Abrahamic religions and indigenous peoples in its next phase of work.

Legal Perspectives

The Center’s work is legal in focus, seeking to understand individual legal topics and whole legal systems in their historical, intellectual, political, social, and economic context. It focuses on the various laws of states, religious communities, and private associations, and their oft-contested interactions. It analyzes the religious sources and dimensions of various forms of law—ranging from international declarations and conventions, to national constitutions and codes, to local statutes and cases, to the role of custom and convention in the rule of law. And the Center’s work analyzes fundamental legal topics such as authority and power, rights and liberties, individuals and associations, promises and covenants, crimes and their punishment, fault and its consequences.

Interdisciplinary Methods

The Center’s work is interdisciplinary in method, building disciplinary bridges between law, theology, the social sciences, and the humanities, as well as health and the hard sciences. The Center seeks to bring scholars from a variety of fields to debate fundamental questions at the intersection of law and religion. And, in turn, it seeks to use the binocular of law and religion to bring into focus new methods and insights in other fields of study. By convening the top minds in law, religion, and other fields, the Center creates a space for interdisciplinary study and scholarship of historical, current, and path-breaking topics.
Strategic Focus Areas

The Center will engage in both foundational and path-breaking research, teaching, and public engagement in seven focus areas. These focus areas will provide thematic guidance to the work of the Center over the next seven years and will position the Center to build upon its traditional strengths and continue to lead the field in mapping new and emerging areas of interest.

### Foundational Focus Areas

Over the next seven years, the Center will continue to build its traditional focus areas of Law and Judaism, Law and Christianity, Law and Islam, and Law, Religion, and Human Rights. In each area, the Center will pursue new research projects on path-breaking topics, produce important new scholarship, expand our training of future leaders, and lead the field in public scholarship.

### Aspirational Focus Areas

In the same period, the Center will consolidate and expand longstanding work on legal theory across many projects into the focus area of Law, Religion, and Jurisprudence. The Center will also develop two new focus areas: Law, Religion, and Social Justice and Law, Religion, and Health, both topics of pressing importance for the world today. In these aspirational focus areas, the Center will begin by developing new collaborations and partners, as well as developing the expertise that now characterizes the Center’s foundational focus areas.

Judaism is a religious tradition steeped in law. It embraces a robust religious legal system that continues to deliberate and adjudicate questions for the Jewish community through an ongoing rabbinic dialogue that has lasted thousands of years. Jewish religious tribunals operate within secular states around the world, negotiating a space within secular law for a religious legal system.

The Law and Judaism focus area addresses historical and contemporary texts on Jewish law, theology, and ethics as well as modern issues of marriage and family and the role of religious legal systems in modern liberal democracies. For over 25 years, the Center’s research projects have explored Jewish contributions to human rights, the pursuit of happiness, Holocaust denial, and bioethics. These projects and Center faculty and fellows have produced dozens of books on Jewish law issues and the contributions of Jewish thought to contemporary social, political, and bioethical issues (see examples in Appendix D). The Center edits the new Cambridge Series on Law and Judaism, which will create and disseminate innovative new scholarship.

Leadership

Director
Michael J. Broyde

Deputy Director
Shlomo C. Pill

Affiliated Fellows
Elisha S. Ancselovits, Lee Ann Bambach, Michael S. Berger, David R. Blumenthal, Joseph David, Mark A. Goldfeder, Deborah E. Lipstadt, Gideon Sapir, Jacob L. Wright
Major Initiatives

Cambridge Studies in Law and Judaism
The new Cambridge Studies in Law and Judaism Series, edited by Mark Goldfeder, cultivates scholarship on Jewish topics in law and religion, including translations, historical accounts of the foundations of the Jewish legal system, and innovative comparative studies. Its mission is to break new ground in studying what Jewish law has, can, and should offer to public, private, penal, and procedural law and legal theory. This new series has published its first volume and is actively seeking new manuscripts.

Religious Arbitration
Michael Broyde is leading a series of projects examining the role of religious alternative dispute resolution within secular legal systems. Building on the experience of Jewish law tribunals, this project investigates the roles of and limits on religious communities’ ability to adjudicate issues internal to the community using religious law, as well as the interface between religious arbitration and secular law. Broyde’s recent monograph, Sharia Tribunals, Rabbinical Courts, and Christian Panels: Religious Arbitration in America and the West (Oxford University Press, 2017), has been a major catalyst for a global conversation on the place of faith-based family law in modern liberal democracies.

Jewish Legal Theory
Shlomo Pill is heading up a series of projects that broadly explore aspects of Jewish legal theory. In a forthcoming book, An Introduction to the Jurisprudence of Rabbi Yehiel Mihel Epstein’s Arukh Hashulkhan (Academic Press, 2019), Pill and Michael Broyde present an innovative quantitative and qualitative study of the secondary rules of recognition, change, and adjudication that drive the legal judgments made by the author of what is perhaps the most comprehensive and significant restatement of rabbinic law in the last five-hundred years. In a second manuscript project, Pill is exploring rabbinic perspectives on legal pluralism, monism, and what it means to have a rule of law in light of the indeterminacy problem in general and Jewish jurisprudence, while applying insights from the Jewish tradition to persistent questions in American jurisprudence. A third project under this initiative focuses on traditional and modern rabbinic perspectives on the relationship between religion and state. This project will build on two forthcoming articles discussing traditional Jewish attitudes towards religious liberty and the freedom to sin within societies governed under rabbinic law, and traditional rabbinic avoidance of coercing religious compliance where sinful conduct did not materially harm others.
John Selden’s Noachide Natural Law Theory
The Center, under the leadership of Israeli law and religion scholar, Joseph David, will host a major project on the neo-Hebraic natural law theory of seventeenth-century jurist, John Selden, an early pioneer in the development of Abrahamic jurisprudence and its place in the common law and civil law traditions. The project will yield a commentary on Selden’s classic title, Natural Law and National Law According to the Tradition of the Hebrews, which defends a Noachide theory of natural law.

Courses in Law and Judaism
Center faculty offer regular courses in Jewish Law, as well as advanced seminars on religious arbitration and special topics in Jewish law.
Christianity has had a long and complex relationship to law. Christian communities maintain well-established bodies of canon law and church government that govern the polity, property, doctrine, and liturgy of the church as well as the spiritual and moral lives of clergy and laity. For many centuries, Christian teachings shaped Western state law and legal theory, church-state relations, and many areas of social, economic, and political life.

The Law and Christianity focus area investigates the interaction of law and Christianity, historically and today, in the West and increasingly around the world. It promotes cutting-edge work on Catholic, Protestant, and Orthodox Christian contributions to public, private, penal, and procedural law and legal theory. With over 30 years of work in this area, the Center’s publications on law and Christianity include scores of leading individual book titles and journal symposia (see examples in Appendix D), as well as a major new Cambridge Studies in Law and Christianity book series. The Center has hosted influential international conferences on such diverse topics as “Christianity and Democracy in Global Context,” “Christianity and Human Rights,” “The Problem and Promise of Proselytism,” “Christian Jurisprudence,” and others. Our McDonald Distinguished Christian Scholars Lecture Series brings in distinguished figures from Jimmy Carter and Desmond Tutu to Mary Ann Glendon and Wolfgang Huber.

Leadership

Director
John Witte, Jr.

Deputy Director
Rafael Domingo

Research Director
Justin Latterell

Research Fellow
Gordon Govens

Affiliated Fellows

Law and Christianity

Major Initiatives

*Cambridge Studies in Law and Christianity*

The Cambridge Studies in Law and Christianity Series, edited by John Witte, publishes cutting-edge work on Catholic, Protestant, and Orthodox Christian contributions to law and legal theory. The series aims to promote deep Christian reflection by leading scholars on the fundamentals of law and politics, to build further ecumenical legal understanding across Christian denominations, and to link and amplify the diverse and sometimes isolated Christian legal voices and visions at work in the academy. Works collected by the series include groundbreaking monographs, a series of “introductions” to Christianity and legal topics, another series of studies of “Great Christian Jurists in World History,” and translations by leading scholars around the globe. The series has published 18 titles since its establishment in 2015 and will continue to publish several titles each year.

*Christian Jurisprudence*

With the generous support of the McDonald Agape Foundation, the Center will establish a major new research project involving leading Christian jurists from across the Catholic, Protestant, and Orthodox traditions. This project will develop a new generation of leading thinkers on Christian jurisprudence and produce two dozen new monographs that deeply probe the pressing questions of legal history, legal theory, legal ethics, and the relationship between Christianity and law.

*Courses in Law and Christianity*

Center faculty offer regular courses in Canon Law; History of Church-State Relations in the West; History of Law, Religion, and Family in the West; Roman Law; and advanced courses and seminars on law and Christianity.
The Islamic tradition has engaged issues of law and jurisprudence from early in its development. Over time, several independent schools of Islamic jurisprudence have developed, generating a spirited intellectual tradition of debate over the theories, methods, and content of Islamic jurisprudence. Islam has also shaped statecraft, state law, and mosque-state relations in Muslim majority and minority settings throughout the world.

For over 25 years, the Center has engaged in major research projects in law and Islam under the leadership of Abdullahi An-Na’im. These projects have included such diverse themes as “Islam and Human Rights,” “Islamic Family Law,” “Women and Land in Africa,” and “The Future of Shari’a.” They have produced dozens of books and journal symposia, sponsored lectures and conferences around the world, and trained a new generation of scholars and human rights advocates in Muslim communities on all continents. Exemplary publications are available in Appendix D and, with lecture videos, on An-Na’im’s website, https://scholarblogs.emory.edu/aannaim/. In addition, the Center has sponsored lectures by luminaries in the study of Islam including Vincent Cornell, Seyyed Hossein Nasr, and Mona Siddiqui.

Leadership

Director
Abdullahi Ahmed An-Na’im

Affiliated Fellows
Hina Azam, Lee Ann Bambach, Zachary Calo, Vincent Cornell, Shlomo C. Pill, Andrea Pin, Devin Stewart
Cambridge Studies in Law and Islam

The Center is recruiting a series editor for the Cambridge Studies in Law and Islam book series. Like the Cambridge Studies in Law and Judaism and Law and Christianity, this new series will develop scholarship on Islamic legal theory, tradition, and history, as well as the intersection of Islam and public, private, penal, and procedural law.

Decolonizing Human Rights

Abdullahi An-Na’im is leading a project on decolonizing human rights, which explores how to move from a state-centered approach to human rights to a person-centered approach, while building indigenous support for human rights within religious and cultural communities. This project continues An-Na’im’s long-standing work on human rights from a post-colonial perspective and his defense of human rights from an Islamic perspective. This project is the basis for the forthcoming book *Decolonizing Human Rights: From State-centric Enforcement to People-centered Practice* (Cambridge University Press).

Courses in Law and Islam

Center faculty offer regular courses in Islamic Law and Islamic Banking and Finance, as well as seminars on comparative constitutionalism and special topics in law and Islam.
Human rights are now the *lingua franca* of international law and global moral discourse, but the relationship of religion and human rights is complex. Religions provide conceptual frameworks for human rights, and religious communities are working at the forefront of human rights advocacy; however, religious communities also commit human rights abuses in the name of religion. The relationship between religion and the state is also increasingly framed in terms of rights, as both the right to freedom of religion and the right to freedom from religion are asserted by peoples around the world. Contemporary analysis of human rights also requires the study of the tensions between religious freedom claims and other fundamental rights claims of sexual liberty and freedom of expression.

For over 25 years, the Center’s research projects in Law, Religion, and Human Rights have explored these issues under the leadership of many Center faculty, especially, Abdullahi An-Na’im, Michael Perry, Johan van der Vyver, and John Witte. The Center has probed deeply the historical and modern contributions of Judaism, Christianity, and Islam to the development of human rights within their own religious communities and in national and international legal systems. The Center has also documented closely the essential place of religious freedom in the human rights paradigm. Our faculty and project participants have published scores of leading books in this field and a dozen journal symposia (examples available in Appendix D). We have hosted a dozen major international conferences on diverse themes from “Religious Human Rights in Global Perspective” to “What’s Wrong with Children’s Rights?”

**Leadership**

**Directors**

Michael J. Perry  
Johan D. van der Vyver

**Research Director**

M. Christian Green

**Post-Doctoral Fellow**

Audra Savage

**Project Director**

Mark Goldfeder

**Affiliated Fellows**

Religion, Morality, and Human Rights

Michael Perry continues to pursue projects that interrogate the religious and moral foundations of human rights and human rights as a moral discourse. Such inquiries wrestle with the moral foundations upon which human rights laws are built and the possibility of human rights as an emerging, shared morality. These projects will build on Perry’s large body of work in this area, from his earliest books *The Constitution, the Courts, and Human Rights* (Yale University Press, 1982) and *Morality, Politics, and Law* (Oxford University Press, 1988), to his recent work, *A Global Political Morality: Human Rights, Democracy, and Constitutionalism* (Cambridge University Press, 2017).

Religion in International Criminal Law

Johan van der Vyver is pursuing a series of projects at the intersection of religion and international criminal law. Van der Vyver’s work in this area investigates the religious sources of crime and violence, as well as practices of reconciliation and restorative justice. These projects continue Van der Vyver’s long pioneering work in human rights, beginning with his anti-apartheid human rights work in South Africa and continuing through his involvement with the International Criminal Court.

Restoring Religious Freedom Project

The Restoring Religious Freedom Project, launched by Mark Goldfeder in 2015, gives students hands-on legal experience while providing accessible, nonpartisan information on the religious freedom of individuals and groups. The project also provides students with internships and externships, including with the Israeli Supreme Court, as well as the opportunity to work on amicus briefs and religious freedom cases. Through conferences and lectures, the project convenes scholars and students to share research in this growing field. The project has brought to the Center distinguished scholars and public figures such as Gideon Sapir, Tracey Hucks, Douglas Laycock, Ján Figel’, W. Cole Durham, Jr., and Shahar Lifshitz.
Religion and Human Rights in Cross-cultural Perspectives

M. Christian Green is pursuing projects that examine the structures and practices of human rights across different cultural traditions and state models. These inquiries include investigations of different models for religion and state interaction, as well as different models for the protection of religious freedom. Green’s work on these issues builds on her many years working closely with the African Consortium for Law and Religion Studies, her engagement with Commonwealth countries through the Commonwealth Initiative on Freedom of Religion and Belief, and her growing interest in the religiously and legally dynamic region of Southeast Asia.

Courses in Law, Religion, and Human Rights

Center faculty offer regular courses in First Amendment: Religious Freedom; History of Church-State Relations; Constitutional Rights: Constitutional Controversies; Religion and Human Rights; Comparative Constitutionalism; Comparative Bills of Rights; International Human Rights; and International Criminal Law, as well as advanced seminars, practicums, and lab courses in human rights and religious freedom.

Mark Goldfeder, Sarah ShaIf, and students who worked on the appeal of a Muslim prisoner’s religious freedom claim before the U.S. Court of Appeals for the Eleventh Circuit
From the start, Center faculty have been deeply involved in questions at the intersection of law, religion, and jurisprudence. Harold Berman developed a cutting-edge theory of integrative jurisprudence that combined legal positivism, natural law theory, and historical jurisprudence. Johan van der Vyver has offered deep theories of sphere sovereignty and the role of religion in state affairs. Michael Perry has explored hard questions at the intersection of law, religion, morality, and constitutionalism. Rafael Domingo has analyzed the place of God and religion in modern law, including global law. Brent Strawn has produced major work on biblical law and its influence on church and state alike. John Witte and Frank Alexander have led a series of projects on Christian Jurisprudence. The Center has also welcomed as visitors and lecturers, renowned scholars who have worked on these theoretical questions, including His Holiness the XIVth Dalai Lama, the Honorable Irwin Cotler, Chief Rabbi Lord Jonathan Sacks, the Venerable Matthieu Ricard, and Professors Robert Bellah, Stephen Carter, Jean Bethke Elshtain, Seyyed Hossein Nasr, Martin E. Marty, Oliver O’Donovan, Nicholas Wolterstorff, and many others. Much of this work in law, religion, and jurisprudence has occurred as part of projects in the Center’s foundational focus areas. Moving forward, the Center will bring this work together in a new focus area, further developing and deepening this long-standing area of inquiry.

Leadership

Director
Rafael Domingo

Affiliated Fellows
Major Initiatives

The Spirit of the Law Project
The Center is embarking on a major new research project, led by Rafael Domingo, designed to explore the interreligious and interdisciplinary power and promise of the ancient metaphor that every law and legal system has not only a “body” but also a “spirit.” This innovative and multidisciplinary project will explore the deep interconnection between law and spirituality, and its implications in the different legal disciplines: constitutional law, criminal law, contract law, environmental law, animal law, and global law, among others. The increasing human aspiration to protect the environment and animals, penalize gender-based violence, avoid the death penalty and wars, and develop a common law for humanity are some expressions of how human spiritual development affects the law at its heart.

The project will bring together leading religious and legal scholars from the Abrahamic and Asian traditions to compare how their canonical texts and traditional teachings converge creatively with each other, and with modern legal and political theory. This project will also draw on creative new work in psychology, health sciences, and philosophy on spiritual formation and development. Over time, this new research project will develop new courses and public programs along with cutting-edge scholarship.

Character Formation Project
Center Fellow Michael Welker and his colleagues at the University of Heidelberg will work with John Witte and his colleagues at the Center to develop a major new joint venture on “Character Formation in Late Modern Societies.” In a series of ten conferences and volumes, the project will study the shifting and competing roles of law, religion, politics, economics, family, medicine, the academy, the military, and other institutions in shaping morality, character, and virtue. Each of these social systems and institutions has heavy normative codes that shape our individual and collective values and morals, preferences and prejudices. The empirical forms of these powerful social systems can and do vary greatly even in the relatively homogeneous societies of the late modern West. But these deeper social systems are structurally essential and often normatively decisive in individual and communal lives. This project will draw experts from across these disciplines to unpack these normative codes and develop a major new study of their collective and colliding influences.

Course Offerings in Law, Religion, and Jurisprudence
Center faculty offer regular courses in Law and Religion: Theories, Methods, and Approaches; Jurisprudence; Global Law; Biblical Law; Love and Justice; and Political Theology, as well as advanced seminars on themes in law, religion, and jurisprudence.
The proper allocation of rights, duties, responsibilities, and opportunities within society is a principal question for both legal and religious thought. Service to those disadvantaged by society is a hallmark of many religious institutions; fair and equitable treatment of all people is the aspiration of many legal systems. While these aspirations may be shared, the vision for what makes a just and fair society is often contested; even when the vision is shared widely, both religious and legal ideas and practices also serve to create injustice and inequality.

This new focus area will support research on the systematic conditions that give rise to patterns and practices of oppression and marginalization, with a focus on the role that law and religion play in creating, interrupting, and dismantling social inequities, inequalities, and injustices. This new focus area is inspired by the work of Center Founding Director, Frank Alexander, on homelessness, affordable housing, and the impact of vacant and abandoned properties on the fabric of community life.

Leadership

Director
Silas W. Allard

Affiliated Fellows
Law, Religion, and Social Justice

Major Initiatives

Religion and the Law of Migration
Since 2014, the Center has been exploring the intersections of religion and the law of migration by examining the movement of religious peoples, the creation of diasporic identity and governance, the ethics of migration policy, and the role of religious actors in the provision of services for immigrants. This project has produced two conferences: “2014 Religion Newswriters Association Preconference: Focus on Immigration” and “Justice for All: Ensuring Ethical Representation and Access to Justice for Immigrants.” In 2019, the Center will partner with Columbia Theological Seminary to present the global, multi-disciplinary conference “Migration and Border Crossings” in Atlanta. The Center will seek funding to expand its current work on migration into a 3-5 year research project to continue exploring the role of law and religion in the policies, practices, and ethics of migration.

Empowering Religious Communities as Justice for All Stakeholders
The Center participated in the Justice for All Strategic Plan for the State of Georgia in 2017 and led the development of the project “Empowering Religious Communities as Justice for All Stakeholders” to develop best practices for how religious leaders promote access to justice within their communities. Georgia’s Justice for All Strategic Plan is now being implemented by the Georgia Judicial Council Standing Committee on Access to Justice, and the Center is the lead partner for implementing the Empowering Religious Communities project. This project will conduct a study of Georgia’s religious leaders to determine current practices for assessment and referral of legal problems within religious communities. The study will then be used to develop curricula for training religious leaders in best practices to promote access to justice within their communities.

Partnership with the Political Theology Network
New work in the area of political theology is bringing together scholars from law, religion, theology, political theory, philosophy, comparative literature, and other fields to consider fundamental questions of political life and social justice. The Center is partnering with the Political Theology Network to support new forums for scholars working on these projects. The Center co-sponsored the Network’s inaugural conference at Emory University in 2017 and is committed to partnering with the Network through 2020.
Law, Religion, and Medicine are the three classic faculties of the university, with a millenium long history of shared knowledge and inquiry. Today healthcare is one of the largest sectors of the global economy. Almost every person encounters the healthcare system over the course of a lifespan; for some people doctors, nurses, hospitals, pharmaceuticals, and medical devices are a factor of daily life. The corollary growth of the public health field has yielded important insights into the interconnected social, cultural, and environmental determinants of health outcomes. This new focus area will bring the binocular of law and religion to issues of healthcare delivery and public health, with particular attention to issues of bioethics and the regulation of healthcare; religious opposition to the availability of certain interventions and procedures; religious healthcare refusal; conscience exemptions for healthcare providers; and religious law and doctrine pertaining to healthcare decision-making.

This is the Center’s newest focus area and an important expansion of the Center’s work into new issues, disciplines, and professions. The Center does not yet have established leadership or ongoing major initiatives in this area. Instead, the initial phase of development for this focus area will require the Center to develop expertise within the Center and to build a network of existing experts at Emory and around the globe. Initiatives in this focus area will concentrate on building partnerships, engaging in collaborative research or teaching endeavors with experts in healthcare and public health, and expanding the knowledge and experience of the Center’s leadership. The Center has identified one promising area to pursue, as described below.

Major Initiative

Law, Religion, and Sexual Health
The past three decades have transformed our understanding and practice of sexual identity, expression, and intimacy. Legal, religious, and moral authorities now confront a wide range of new issues concerning gender identity, transsexuality, and sexual transitioning; new attention to sexual harassment, abuse, trafficking, and violence; new forms of procreation and family organization. Building on two decades of Center work on sex, marriage, and family life, this new project will focus especially on therapeutic, pastoral, legal, and health care training that professionals will need to responsibly address these emerging issues.
Operational Priorities

The Center for the Study of Law and Religion produces innovative work within the field by prioritizing innovative research and scholarship, exemplary teaching and training, robust public engagement, and generous support of individual faculty initiatives at the intersection of law and religion.

Over the next seven years, the Center will pursue its major initiatives for each focus area, as well as cross-cutting initiatives that enhance all of the focus areas. These cross-cutting initiatives are grouped below by operational priority.

Research & Scholarship

The Center’s highest priority is research and scholarship, and we will continue to develop innovative research programs and publish path-breaking scholarship.

Initiatives

- Expand both the readership of and citation to the *Journal of Law and Religion* by publishing the highest-quality scholarship and increasing awareness of the journal.
- Develop at least one multi-year research project in each strategic focus area that will produce new scholarship in the form of monographs, journal articles, and lectures. Research projects will also prioritize support for post-doctoral fellows and visiting scholars.
- Sponsor a semester-long faculty seminar each year to build expertise and partnerships in our focus areas by bringing scholars together to present and discuss works-in-progress around emerging themes in law and religion. Faculty seminars will prioritize themes in Law and Islam; Law, Religion, and Jurisprudence; Law, Religion, and Social Justice; and Law, Religion, and Health.
- Engage the Center for Digital Scholarship to develop innovative and sustainable digital platforms and projects for scholarly collaboration, research, and distribution.
- Increase participation in scholarly networks, meetings, and consortia in the field of law and religion and the subfields related to the Center’s strategic focus areas.
- Build more robust scholarly networks with divisions and units of Emory University that have overlapping areas of strategic focus, such as Candler School of Theology; the Department of Religion; the Graduate Division of Religion; Middle Eastern and South Asian Studies; the Center for
Ethics; the Tam Institute for Jewish Studies; the Religion and Public Health Collaborative; the James Weldon Johnson Institute for the Study of Race and Difference; the Religion, Conflict, and Peacebuilding Initiative; and the Institute for Developing Nations.

Teaching & Training

The Center is committed to training the next generation of academics, lawyers, and religious leaders through innovative classroom teaching, experiential education opportunities, and extracurricular activities.

Initiatives

- Develop new experiential learning opportunities in law and religion through expanded internship and externship placements with non-profit organizations, law firms, government offices, and religious organizations. Continue to develop new lab offerings that provide experiential learning opportunities as part of doctrinal courses in the law school.
- Develop modules for incorporating law and religion themes in relevant doctrinal courses in law such as bankruptcy, taxation, labor and employment, and civil rights.
- Expand curricular offerings to teach new courses related to the strategic focus areas in the graduate and professional schools and explore the possibility of engaging undergraduate students through course offerings in Emory College.
- Conduct program evaluations on each of the six graduate degree programs to establish degree program viability, recruiting priorities, and resourcing priorities.
- Engage students in the Master of Theological Studies program at Candler School of Theology and the Master of Arts in Bioethics program at the Center for Ethics who are researching issues at the intersection of law and religion.
- Work with the Moot Court Society at Emory Law School to find a sustainable home for the Law and Religion Moot Court Program.
- Establish a new student-edited companion publication to the faculty-edited Journal of Law and Religion.

Public Engagement

The Center will continue to be a leader in public scholarship by engaging and influencing conversations on law and religion in the public square.

Initiatives

- Continue to host each of the Center’s distinguished lectures on a bi-annual basis: the Harold J. Berman Memorial Lecture; the Overton and Lavona Currie Lecture; and the Don S. Browning Memorial Lecture.
- Develop new platforms for distribution of public scholarship and engagement with non-scholarly publics through digital media.
• Develop a project on religion and civic life to develop capacity among both scholars and religious leaders to address issues of public policy from religiously and academically informed perspectives.

**Individual Faculty Initiatives**

Beyond the coordinated work of the Center through our strategic focus areas, the Center encourages faculty and fellows to develop new areas of law and religion scholarship, some of which may be considered as future Center initiatives or focus areas. The Center provides a home and conversation partners for such innovative work and serves to assist individual faculty to secure funding and outputs for their work.

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**How We Collaborate**

The Center for the Study of Law and Religion may engage in other projects related to contemporary topics as they emerge. As new focus areas develop in the field, some may be pursued by individual faculty members while others may be considered Center focus areas. Below is a framework for defining the relationship of projects/initiatives between Individual Faculty and the Center:

<table>
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<tr>
<th>Affiliated</th>
<th>Sponsored</th>
<th>Partnered</th>
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<tr>
<td>• Project pursued by Center faculty or fellow</td>
<td>• Project pursued by Center faculty or fellow</td>
<td>• Project pursued by multiple Center faculty or fellows</td>
</tr>
<tr>
<td>• Center contributes no funding to the project, but may contribute in-kind support to the project</td>
<td>• Center contributes some funding and/or in-kind support to the project</td>
<td>• Center contributes some funding and/or in-kind support to project</td>
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<td></td>
<td>• Center does not become involved in the project planning or execution</td>
<td>• Center is involved in the project planning and/or execution</td>
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Appendices
Appendix A: Biographies of the Center’s Academic Leadership

**Silas W. Allard**
Managing Director and Harold J. Berman Fellow in Law and Religion, Center for the Study of Law and Religion

*Focus Area Leader: Law, Religion & Social Justice*

Silas W. Allard is Managing Director of the Center for the Study Law and Religion and Harold J. Berman Fellow in Law and Religion. He is managing editor of the *Journal of Law and Religion*, published as a joint venture between the Center and Cambridge University Press. His work has appeared in *Refuge* and *Political Theology*. A scholar of law and religious ethics, Allard’s work focuses on issues of migration and human rights. In addition to his scholarly work, Allard serves in leadership roles for El Refugio, a ministry of hospitality for the families of detained immigrants, and the Georgia Immigration Working Group. Allard joined his alma mater in 2013, following a two-year clerkship with Chief Judge Donald C. Pogue at the United States Court of International Trade.

Education: Emory University, School of Law, JD 2011; Emory University, Candler School of Theology, MTS 2011; University of Missouri, BA 2004

**Abdullahi Ahmed An-Na’im**
Charles Howard Candler Professor of Law, Emory Law School

*Focus Area Leader: Law and Islam*

Abdullahi Ahmed An-Na’im, a native of Sudan, is the Charles Howard Candler Professor of Law at Emory Law School and associated professor in the Emory College of Arts and Sciences. An internationally renowned scholar of Islam and human rights and human rights in cross-cultural perspectives, Professor An-Na’im teaches courses in international law, comparative law, human rights, and Islamic law. His research interests include constitutionalism in Islamic and African countries, secularism, and Islam and politics. Professor An-Na’im directed the following research projects which focus on advocacy strategies for reform through internal cultural transformation: Women and Land in Africa; Islamic Family Law; Fellowship Program in Islam and Human Rights; The Future of Sharia: Islam and the Secular State.

Professor An-Na’im’s current research projects include a study of Muslims and the secular state and shifting the protection of human rights from state-centric to people-centered strategies. He continues to further develop his theory of *Islam and the Secular State* (Harvard University Press, 2008), also published in Arabic, Indonesian, and Chinese.

Education: University of Edinburgh, PhD (Law) 1976; University of Cambridge, LLB and Diploma in Criminology 1973; University of Khartoum, LLB 1970
MICHAEL J. BROYDE  
Professor of Law, Emory Law School  

Focus Area Leader: Law and Judaism

Michael J. Broyde is professor of law at Emory Law School. His primary areas of interest are law and religion, Jewish law and ethics, and comparative religious law. Besides Jewish law and family law, Professor Broyde has taught Federal Courts, Secured Credit and Bankruptcy, and Alternative Dispute Resolution. He received a juris doctor from New York University and published a note in the NYU law review. He also clerked for Judge Leonard I. Garth of the United States Court of Appeals for the Third Circuit.

Professor Broyde is ordained (yoreh yoreh ve-yadin yadin) as a rabbi by Yeshiva University and was a member (dayan) of the Beth Din of America, the largest Jewish law court in America. He was the director of that court during the 1997–1998 academic year, while on leave from Emory. Outside of Emory, Professor Broyde was the founding rabbi of the Young Israel synagogue in Atlanta, a founder of the Atlanta Torah MiTzion kollel study program, and a board member of many organizations in Atlanta.

Professor Broyde has published more than seventy-five books, articles, and book chapters on various aspects of law and religion and Jewish law, including Sharia Tribunals, Rabbinical Courts, and Christian Panels: Religious Arbitration in America and the West (Oxford University Press, 2017), and A Concise Code of Jewish Law for Converts (Urim Publications, 2017). He also has published a number of articles in the area of federal courts, including an article in the Harvard Journal of Law and Public Policy on the impeachment process.

Education: New York University School of Law, JD 1988; Yeshiva University, Rabbi Isaac Elchanan Theological Seminary, Ordination 1991; Yeshiva University, Yeshiva College, BA 1984

RAFAEL DOMINGO  
Spruill Family Research Professor, Emory Law School; Francisco de Vitoria Fellow in Law and Religion, Center for the Study of Law and Religion  

Focus Area Leader: Law, Religion, and Jurisprudence; Law and Christianity

Rafael Domingo, a native of Spain, is the Spruill Family Research Professor at Emory University School of Law and Francisco de Vitoria Fellow at the Center for the Study of Law and Religion. He also serves as professor of law and research professor at the Institute of Culture and Society at the University of Navarra. A specialist in legal history, legal theory, ancient Roman law, and comparative law, he has published more than 20 books and 50 articles. Professor Domingo’s writings have appeared in English, Spanish, French, Italian, German, Russian, and Japanese, and he has delivered dozens of public lectures throughout North America, Europe, Latin America, and Japan. Recent books include: The New Global Law (Cambridge University Press, 2010), God and the Secular Legal System (Cambridge University Press, 2016), and Great Christian Jurists in Spanish History (Cambridge University Press, 2018).
Professor Domingo received a fellowship from the Alexander von Humboldt Foundation to conduct research in legal history at the Ludwig Maximilian University of Munich (1993), and the Emile Noel Senior fellowship to conduct research in global law at the NYU School of Law (2011). He served as dean of the University of Navarra School of Law from 1996 to 1999. Professor Domingo has been awarded the Medal of Honor, Toribio Rodriguez Mendoza, by the Peruvian Constitutional Court (2006); the Rafael Martinez-Emperador Prize by the Spanish General Council of the Judiciary (2007); the Medal of Honor of the Paraguayan Academy of Law (2009); the Silver Medal of the University of Navarra (2012); the Jose Leon Barandiaran Medal of Honor of the National University of San Marcos (2015); and the Honorary Diploma of the Congress of the Republic of Peru (2016). Professor Domingo received honorary doctorates in law from the Inca Garcilaso University in 2012 and the Saint Ignatius Loyola University (USIL) in 2016.

Professor Domingo is a member of the Spanish Royal Academy of Legal Science and Legislation, the Spanish Royal Academy of Moral Sciences and Politics, the Austrian Academy of Sciences, the Argentinian National Academy of Law and Social Sciences, the Inter-American Academy of Comparative and International Law, and the Peruvian Academy of Political and Moral Sciences.

Education: University of Navarra, PhD (Law) 1987; University of Navarra, LLB 1985

**MARK GOLDFEDER**

**Director of the Restoring Religious Freedom Project**

*Focus Area Leader: Law, Religion, and Human Rights*

Mark Goldfeder is director of the Restoring Religious Freedom Project. He is also series editor of Cambridge Studies in Law and Judaism, and has served as an adviser to the Permanent Mission of Israel to the United Nations. Goldfeder holds two rabbinic ordinations (yoreh yoreh; Yeshiva University and Rivavot Ephraim) and two judicial ordinations (yadin yadin; Rav Gedaliah Dov Schwartz, Av Beth Din, Rabbinical Council of America and Chicago Rabbinical Council, and Rav Dovid Schochet, President, Toronto Rabbinical Council).

Goldfeder’s work focuses on law and religion, international law, Jewish law, family law, and law and technology, and he publishes widely in those areas. He co-authored the newest edition of the five-volume treatise *Religious Organizations and the Law* (Westlaw, 2017). He is the author of *Legalizing Plural Marriage: The Next Frontier in Family Law* (Brandeis, 2017). A frequent speaker at national and international conferences, Goldfeder has also taught courses at Georgia State University School of Law and Florida Southern College (USA), University of Padua and Scuola Galileana (Italy), and the Interdisciplinary Center in Herzliyah’s Radzyner Law School (Israel).

Education: Emory University, School of Law, SJD 2013, LLM 2012; New York University, School of Law, JD 2011; Yeshiva University, BA 2007.
GORDON GOVENS
Research Fellow for Law and Christianity, Center for the Study of Law and Religion

Focus Area Leader: Law and Christianity

Gordon Govens’ research focuses on the history and theology of the Reformation and its continuing legacy. He combines his legal training and theological education to craft a unique perspective on Christian history. Principal interests are examining the intersection of law, theology, and social culture across history, particularly related to the interrelationship between church and state. Govens uses epistemology and linguistics as methodologies for historical analysis. He is committed to promoting the value of history to a broader audience beyond academia. His dissertation is titled, The Witness of a Biblical Theologian, Pastor and Jurist: Testimony as a Source of the Knowledge of God in John Calvin’s Religious Epistemology.

Education: Princeton Theological Seminary, PhD (History and Ecumenics (Reformation)) 2018, Master of Theology 2011, Master of Divinity 2010; Fordham University, School of Law, JD 1990; Swarthmore College, BA 1985.

M. CHRISTIAN GREEN
Research Director for Law, Religion, and Human Rights, Center for the Study of Law and Religion

Focus Area Leader: Law, Religion, and Human Rights

Trained in law and theology at Emory, and in theological ethics at the University of Chicago, Christy Green’s research interests include law and religion, human rights, religious freedom, religion and world affairs, and global ethics. She is a co-editor and the special content editor for the Journal of Law and Religion and the editor and publications manager for the African Consortium for Law and Religion Studies (ACLARS). She is also a consultant to the International Center for Law and Religion Studies (ICLRS) at Brigham Young University and the Commonwealth Initiative for Freedom of Religion or Belief (CIFoRB) at the University of Birmingham in the United Kingdom.

Green has been a researcher at the Religion, Culture, and Family Project at the University of Chicago, the Park Ridge Center for the Study of Health, Faith, and Ethics in Chicago, and the Center for the Study of Law and Religion, where she directed research on Africa and Europe for the Law, Religion, and Human Rights project and was the principal investigator and website editor for the project, Sharia, Family, and Democracy: Religious Norms and Family Law in Pluralistic Democratic States, funded by the Social Science Research Council in New York. She was a visiting research fellow at the Kroc Institute for International Peace Studies at the University of Notre Dame in 2010 – 2011. She has taught at DePaul University, Harvard Divinity School, and Candler School of Theology at Emory University.

Education: University of Chicago, PhD (Ethics); Emory University, School of Law, JD 1995; Emory University, Candler School of Theology, MTS 1995; Georgetown University, BA 1990
Gary S. Hauk
University Historian and Senior Adviser to the President, Emory University; Senior Editorial Consultant, Center for the Study of Law and Religion

Hauk has served at Emory for more than 35 years as secretary of the University and adviser to Emory Presidents James T. Laney, Billy E. Frye, William M. Chace, James W. Wagner, and Claire E. Sterk. In 2015, he was named the university’s official historian, a role he filled unofficially for many years. An editor and theologian, he joined CSLR in 2017 to assist with editing the Cambridge-published Law and Christianity book series, provide copy-editing services to CSLR faculty and fellows, assist with Center communications, archive the Center’s work, and update the Center’s history.

Hauk is the author of A Legacy of Heart and Mind: Emory Since 1836, which he is now updating, and Religion and Reason Joined, commissioned for the centennial observance of Candler School of Theology. His most recent work, Emory as Place: Meaning in a University Landscape, is forthcoming from University of Georgia Press. With John Witte Jr., he is co-editor of Christianity and Family Law (Cambridge University Press, 2017).

Education: Emory University, PhD 1991 (Christian Ethics); Methodist Theological School, MDiv, 1983; Lehigh University, BA/MA (English), 1974

Justin Latterell
Research Director for Law, History, and Christianity, Center for the Study of Law and Religion

Focus Area Leader: Law and Christianity

Latterell’s work focuses on the intersections of religion, ethics, and law. He is writing a book about constitutional secularism. In addition to serving as Research Director for Law, History, and Christianity at the Center, Latterell is Book Review Editor for the Journal of Law and Religion, published in collaboration with Cambridge University Press. He is also Director of the Lilly Grant for Financial Literacy.

He previously served as Assistant Professor in the Practice of Sociology and Religion at Candler School of Theology.

Education: Emory University, PhD 2014 (Ethics and Society); Union Theological Seminary, MDiv 2007; Augustana University, BA 2003.

Michael J. Perry
Robert W. Woodruff Professor of Law, Emory Law School

Focus Area Leader: Law, Religion, and Human Rights

Michael John Perry specializes in three areas: Constitutional Law, especially Constitutional Rights; Human Rights Theory; and Law and Religion. He is the author of thirteen books and over eighty-five articles and essays. The titles of Perry’s books reflect his particular interests: The Constitution, the Courts, and Human Rights (Yale, 1982);

Since 2003, Perry has been a Robert W. Woodruff Professor of Law at Emory University. Perry is Co-Editor of the Journal of Law and Religion (Cambridge University Press) and a member of the board of directors of the Council on Religion and Law (CORAL).

Before coming to Emory, Perry was the inaugural occupant of the Howard J. Trienens Chair in Law at Northwestern University (1990-97), where he taught for fifteen years (1982-97). He then held the University Distinguished Chair in Law at Wake Forest University (1997-2003). Perry began his teaching career at the Ohio State University College of Law (1975-82) and has taught as a visiting professor at several law schools: Yale (1978-79), Tulane (spring semester, 1987), New York Law School (spring semester, 1990), the University of Tokyo (fall semester, 1991), the University of Alabama (fall semester, 2005), the University of Western Ontario, Canada (January term, 2009), and the University of Dayton (intrasession course, March 2011). For three consecutive fall semesters (2009, 2010, 2011), Perry was the University Distinguished Visiting Professor in Law and Peace Studies at the University of San Diego, where he taught an introductory course on international human rights both to law students and to graduate students at the Joan B. Kroc School of Peace Studies. After graduating from law school, Perry served as law clerk both to U.S. District Judge Jack B. Weinstein (1973-74) and, a year later, to U.S. Circuit Judge Shirley M. Hufstedler (1974-75).

Education: Columbia University, School of Law, JD 1973; Georgetown University, AB 1968

SHLOMO C. PILL
Visiting Assistant Professor, Practice of Jewish, Islamic, and American Law and Religion, Candler School of Theology

Focus Area Leader: Law and Judaism

Pill’s research interests include Jewish, Islamic, and American law and legal philosophy; the ways in which religious normative traditions can be brought to bear on American legal and societal concerns; intersection between the norms and values of minority religious communities, general society, and state law; parallels between Jewish and Muslim experiences as diaspora communities in Western societies, and how those experiences can be leveraged to foster relations and commonalities of interest between American Jews and American Muslims.

He has taught Introduction to Islamic Law and Jewish Law Answers to American Law Problems. He is instructor at the TAM Institute for Jewish Studies at Emory University and he is instructor, director, and senior scholar at the Institute for Jewish Muslim Action.
His articles have been published in the *Buffalo Law Review*, *Mississippi Law Journal*, *Creighton International and Comparative Law Journal* and other journals.

Education: Emory University, School of Law, SJD 2018, LLM 2014; Columbia University, School of Law, JD 2004; Northwestern University, BA 1998

**AUDRA SAVAGE**

**Post-doctoral Fellow in Law, Religion, and Human Rights, Center for the Study of Law and Religion**

**Focus Area Leader: Law, Religion, and Human Rights**

Audra L. Savage is a Post-doctoral Fellow at the Center for the Study of Law and Religion. Her work examines the law’s effect on the rights of racial and religious minorities, engaging several different fields of study. Her primary research interests lie at the intersection of law and religion, law and race, and American legal history. Other research interests include international human rights laws as they apply to racial and religious minorities on a global scale, as well as the manner in which the corporation is a religious actor seeking accommodation while also being a complicit actor in the suppression of rights of religious and racial minorities.

Savage completed her SJD degree with honors at Emory Law School in 2018 and was awarded the Gertie & John Witte Prize in Law & Religion by CSLR. Her dissertation focused on the manner in which the Founding Fathers implanted racism into American society and law by compromising on the issue of slavery in the US Constitution. As an SJD candidate, she contributed an essay to a book dedicated to the racial realism theory of Derrick Bell (forthcoming) and was on the First Place team at the First Annual International Moot Court Competition in Law and Religion, Venice, Italy. She was also on the planning committee for the Inaugural Graduate Student Conference, entitled “Populism and the Rule of Law.” Savage completed her LLM degree at Emory Law School in December 2014, where she won first place in a national writing competition for religious liberty in 2014; published her work in two journals; and presented at three international conferences.

Savage received her JD from Columbia Law School in 2004, where she was a Harlan Fiske Stone Scholar and Editor-in-Chief of the *Columbia Business Law Review*. She practiced corporate law for almost ten years as in-house counsel for an Australian toll road developer in Alexandria, Virginia, and as a corporate associate at Cleary Gottlieb Steen & Hamilton LLP and Hogan & Hartson LLP (now Hogan Lovells). She holds a Bachelor of Science in Speech from Northwestern University.

Education: Emory University, School of Law: SJD 2018, LLM 2014; Columbia University, School of Law, JD 2004; Northwestern University, BA 1998
Johan D. van der Vyver
I. T. Cohen Professor of International Law and Human Rights, Emory School of Law

Focus Area Leader: Law, Religion, and Human Rights

Johan D. van der Vyver is a former professor of law at the University of the Witwatersrand in Johannesburg, South Africa. He is an expert on human rights law and has been involved in the promotion of human rights in South Africa.

In 1990–91, Professor van der Vyver was the visiting I.T. Cohen Professor of International Law and Human Rights at Emory; he continued to visit Emory in alternate years to teach courses in international human rights. In 1995, he was appointed the I.T. Cohen Professor of International Law and Human Rights at Emory. He also served as a fellow in the human rights program of The Carter Center from 1995 to 1998.

He is the author of many books and more than two hundred law review articles, popular notes, chapters in books, and book reviews on human rights and a variety of other subject matters. Professor van der Vyver holds honorary doctor of law degrees from Potchefstroom University for Christian Higher Education and University of Zululand.


John Witte, Jr.
Robert W. Woodruff Professor of Law and McDonald Distinguished Professor, Emory Law School; Director, Center for the Study of Law and Religion

Focus Area Leader: Law and Christianity

John Witte, Jr., JD (Harvard); Dr. Theol. h.c. (Heidelberg), is Robert W. Woodruff Professor of Law, McDonald Distinguished Professor, and director of the Center for the Study of Law and Religion at Emory University. A specialist in legal history, marriage law, and religious liberty, he has published over 250 articles, sixteen journal symposia, and thirty-two books.


Professor Witte’s writings have appeared in fifteen languages, and he has delivered more than 350 public lectures throughout North America, Europe, Japan, Israel, Hong Kong, South Korea, Australia, and South Africa. With major funding from the Pew, Ford, Lilly, Luce, and McDonald foundations, he has directed fourteen major international projects on democracy, human rights, and religious liberty; on marriage, family, and children; and on law and Christianity. He edits the book series “Emory University Studies in Law and Religion” (Eerdmans) and “Cambridge Studies in Law and Christianity” (Cambridge University Press), and coedits the Journal of Law and Religion. He has been selected twelve times by the Emory law students as the Most Outstanding Professor and has won dozens of other awards and prizes for his teaching and research.

Education: Harvard University, School of Law, JD 1985; Calvin College, BA 1982
Appendix B: Faculty and Fellows Expertise

FRANK S. ALEXANDER
Sam Nunn Professor of Law Emeritus, School of Law, and Founding Director, Center for the Study of Law and Religion, Emory University
Federal Housing Policies and Homelessness; Law and Religion; Law and Theology; Property Law; Real Estate Finance; State and Local Government Law

SILAS W. ALLARD
Managing Director and Harold J. Berman Fellow in Law and Religion, Center for the Study of Law and Religion, Emory University
Law of Migration; Migration Theory; Religious Ethics

ELISHA S. ANCSCELIVITS
Postdoctoral Researcher, The Hebrew University of Jerusalem
Jewish Law; Jewish History; Rabbinic Exegesis; Casuistic Jurisprudence

ABDULLAHI AHMED AN-NA’IM
Charles Howard Candler Professor of Law, School of Law, Emory University
Human Rights; Islamic Law; Comparative Law; Comparative Constitutional Law; International Law; International Human Rights Law

NICHOLAS ARONEY
Professor and Fellow, Emmanuel College at the University of Queensland
Constitutional Law; Legal Theory; Religious Freedom in Multicultural Societies; Discrimination and Equal Opportunity Law; Federalism; Legal History

HINA AZAM
Associate Professor of Middle Eastern Studies, The University of Texas at Austin
Islamic Jurisprudence; Theology; Exegesis; Hadith Studies; Women/Sexuality and Islam; Sexual Violence in Islamic law

MARGO A. BAGLEY
Asa Griggs Candler Professor of Law, School of Law, Emory University
Biotechnology; Intellectual Property; Patent Law

LEE ANN BAMBACH
Adjunct Professor of Law, Emory University
Intersection of Religious Law and Secular Law; Islamic Law; Faith-based Dispute Resolution; Islamic Finance

MICHAEL S. BERGER
Associate Professor, Director of Undergraduate Studies, Department of Religion, Emory University
Religious Authority; Rabbinic Literature; the Development of Jewish Law in Judaism

WENDELL BIRD
Visiting Scholar, School of Law, Emory University
 Freedoms of Speech and Press; Nonprofit Organization Law; Religious Institutions and the Law
DAVID R. BLUMENTHAL
Jay and Leslie Cohen Professor of Judaic Studies, Department of Religion, Emory University
Constructive Jewish Theology; Medieval Judaism; Jewish Mysticism; Holocaust Studies

ELIZABETH M. BOUNDS
Associate Professor of Christian Ethics, Candler School of Theology, Emory University
Restorative Justice and the Prison System; Peace-building and Conflict Transformation; Democratic Practices and Civil Society; Feminist and Liberation Ethics

KATHLEEN A. BRADY
Affiliated Fellow, Center for the Study of Law and Religion, Emory University
First Amendment Religion Clauses; Religion in Public Life; Law and Theology; Catholic Social Thought

MICHAEL J. BROYDE
Professor of Law, School of Law, Emory University
Alternative Dispute Resolution; Bankruptcy; Jewish Law; Family Law

ZACHARY CALO
Professor of Law, Hamad bin Khalifa University College of Law and Public Policy; Research Scholar in Law and Religion, Valparaiso University; Professor (Adjunct), Notre Dame Law School (Sydney); Visiting Professor of Business and Law, The Open University
International and Comparative Law; Human Rights; Commercial Arbitration; Legal Ethics

ROBERT F. COCHRAN, JR.
Louis D. Brandeis Professor and Director, Herbert and Elinor Noothbaar Institute on Law, Religion, and Ethics, Pepperdine University
Family Law; Legal Ethics; Criminal Law; Torts; Legal Theology; First Amendment

VINCENT CORNELL
Asa Griggs Candler Professor of Middle East and Islamic Studies, Department of Middle Eastern and South Asian Studies, Emory University
Doctrinal and Social History of Sufism; Islamic Theology; Islamic Political Philosophy

PAUL B. COURTRIGHT
Professor Emeritus, Department of Religion, Emory University
Religions of South Asia; Hinduism; Religious Change in Nineteenth Century India; Visual Cultures in Colonial India

DANIEL CRANE
Frederick Paul Furth Sr. Professor of Law, University of Michigan
Antitrust; Corporate Law and Practice; Criminal Law and Practice; International and Comparative Law; Public Law and Regulatory Practice; Public Interest Law; Christianity and Public Life
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Family Law; Jewish Law; Religion Clause Litigation; Religious Institutions and the Law; Law and Technology
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Appendix C: Legacy Projects

The Center has sponsored several multi-year research projects, generously supported by external grants. Most projects yield public forums and publications. Larger projects were driven by a team of Center fellows from Emory and other institutions and yielded series of books and journal symposia. The projects appear below in chronological order.

An assessment of the role of religious ideas and institutions in the formation and operation of American constitutionalism. Directed by Harold J. Berman and John Witte, Jr., this project yielded a public conference and private roundtable, and a journal symposium. Funded by the Georgia Bar Foundation.

Christianity and Democracy in Global Context (1989-1993)
An analysis of the contributions that Christianity had made and should make to the modern democratic revolution of the world. Directed by John Witte, Jr., this project yielded an international conference with 53 speakers and 800 registrants, and a new volume and a multi-lingual journal symposium. Funded by The Pew Charitable Trusts, Inc., with collaboration from the Center for Public Justice.

A systematic analysis of the past, present, and potential contributions of Judaism, Christianity, and Islam to the cultivation and protection of human rights, particularly religious rights and liberties, in international law and in various nation-states in the Americas, Africa, Europe, and Russia. Directed by John Witte, Jr., and Johan D. van der Vyver, and drawing on the work of 47 senior fellows, this project yielded 7 regional conferences in Europe, Africa, and Latin America, 1 major international conference at Emory with 50 speakers and 750 participants, and 11 new volumes and journal symposia published in six languages. Funded by The Pew Charitable Trusts, Inc.

Religious Liberty in Russia (1993-1997)
An analysis of the eroding protections of religious liberty in post-glasnost Russia, particularly for religious minorities and foreign faiths. Directed by Harold J. Berman and Michael Bourdeaux, this project involved ongoing negotiations among 24 scholars from Russia, Europe, and North America, and yielded 3 journal symposia, and 1 volume. Funded by The Pew Charitable Trusts, with collaboration from Keston Institute, Oxford.

An empirical and normative study of the new war for souls breaking out in various new democracies of the world between and among indigenous faiths and foreign proselytizing faiths. Directed by John Witte, Jr. and Johan D. van der Vyver, and drawing on the work of 97 scholars, this project hosted 13 regional conferences, and 9 new volumes and journal symposia. Funded by The Pew Charitable Trusts, Inc.
An exploration of cultural transformation in Africa, with emphasis on the improvement of women’s rights to and control over land as a vital economic resource and vindication of second generation rights. Directed by Abdullahi Ahmed An-Na’im and Johan D. van der Vyver, and drawing on 25 scholars, the project yielded 2 major conferences, 1 journal symposium, 1 volume, and a comprehensive new website. Funded by the Ford Foundation.

A systematic analysis of the historical contributions of mainline Protestantism to the development of the Western law of marriage, family, and children and of rights, liberties, and constitutionalism. Directed by John Witte, Jr., this project yielded 50 public lectures and 9 new volumes. Funded by Lilly Endowment, Inc.

An analysis of Jewish law responses to marriage, divorce, modern biotechnology, and assisted reproduction. Directed by Michael J. Broyde, this project yielded a public conference and 5 books. Funded by the Steinhardt Foundation.

A comprehensive analysis of the sources and scope of Islamic family law around the world, and of possible reforms in light of international and domestic human rights norms. Directed by Abdullahi Ahmed An-Na’im, this project brought together six research teams who analyzed Islamic family law on the books and in action in Muslim majority and minority contexts. This project yielded 5 new volumes and a major new website. Funded by the Ford Foundation.

A comprehensive analysis of the contributions of modern Catholic, Protestant, and Orthodox figures to fundamental questions of law, politics, and society. Directed by John Witte, Jr., and Frank S. Alexander, this project yielded 6 roundtable conferences, 5 public lectures, and a major three-volume study. Funded by The Pew Charitable Trusts, Inc.

A comprehensive analysis of the sensational English libel case in which Deborah Lipstadt prevailed in her published claim that David Irving was guilty of Holocaust denial. Directed by Michael J. Broyde and Michael S. Berger, this project produced an international conference and a score of articles. Funded by the Steinhardt Foundation.

Sex, Marriage, and Family & the Religions of the Book (2000-2007)
A comprehensive study of the roles that Christianity, Judaism, and Islam have played and can play in forming and reforming theories, laws, and practices of sex, marriage, and family life. Directed by Don S. Browning and John Witte, Jr., led by 22 Center faculty, and drawing on more than 100 visiting scholars, this project yielded 19 major public forums, 2 international conferences, and 37 new volumes and journal symposia. Funded by The Pew Charitable Trusts, Inc., Lilly Endowment, Inc., and the Ford Foundation.

Islam and Human Rights Fellowship Program (2001-2004)
A residential program for 24 scholars and activists from various parts of the Islamic world to explore the relationship between human rights and Islam. Directed by Abdullahi Ahmed An-Na’im, this project
yielded 57 public lectures throughout the Islamic world, 12 roundtable conferences, a major international conference in Istanbul, and a journal symposium. Funded by the Ford Foundation.

A theological and legal study of the role of charity and philanthropy in Muslim majority societies and in Muslim diaspora communities. Directed by Abdullahi Ahmed An-Na’im, this project provided a series of public lectures, empirical studies and reports, and a new website. Funded by the Ford Foundation.

**The Future of Shari’a in Present Islamic Societies (2002-2007)**
A comparative and critical study of the place of Islamic religious law in predominantly Muslim societies of the world. Directed by Abdullahi Ahmed An-Na’im, this project envisioned a positive and sustainable role for Shari’{a}, based on a profound rethinking of the relationship between religion and the secular state in all societies. This project yielded an award-winning title, widely distributed in multiple languages around the world. Funded by the Ford Foundation.

**Foundations of Law (2003-2005)**
An analysis of the religious, moral, historical, and social foundations of law. Directed by Thomas C. Arthur and John Witte, Jr., the project featured a major conference and journal symposium. Funded by Emory Law School.

A comparative legal analysis of proper grounds for limiting religious freedom in international law and in 25 national laws. Directed by Johan D. van der Vyver and T. Jeremy Gunn, this project yielded 2 conferences and 1 journal symposium. Funded by The Pew Charitable Trusts, Inc.

A deep interdisciplinary exploration of children, with a focus on birth, naming, and growth; children’s rights and rites; education and formation; child abuse, poverty, and homelessness; juvenile delinquency and violence; and public policy responses and reforms. Directed by Martin E. Marty and John Witte, Jr., this project yielded 13 major public forums, an international conference, and 24 new volumes and journal symposia. Funded by The Pew Charitable Trusts, Inc., the John Templeton Foundation, and Institute for Research on Unlimited Love.

**The Future of Shari’a in Islamic Societies (2004-2006)**
An exploration of the Islamic argument for secularism and against the idea of an Islamic state. Directed by Abdullahi Ahmed An-Na’im, this volume yielded 10 seminars in Egypt, Indonesia, India, Sudan, and Turkey, and 2 major volumes. Funded by the Ford Foundation.

**Christian Jurisprudence Project (2004-2011)**
A project designed to create original scholarship on Catholic, Protestant, and Orthodox contributions to law, politics, and society, historically and today. Directed by John Witte, Jr., and Frank S. Alexander, and drawing on 24 scholars, this project yielded 5 named lectures, 1 international conference, and 35 books. Funded by the McDonald Agape Foundation.

**Law, Religion, and Human Rights in International Perspective (2007-2010)**
A networking project, designed to take stock of the scholarship and build new bridges among scholars working on religion and human rights. Directed by John Witte, Jr., Abdullahi Ahmed An-Na’im, and M.
Christian Green, this project drew together 94 scholars from around the world, in 7 regional conferences, and yielded 9 books and 2 journal symposia. Funded by the Henry Luce Foundation.

The Pursuit of Happiness Project (2007-2011)
A project designed to provide a kaleidoscopic interdisciplinary analysis of the meanings and measures of “life, liberty, and the pursuit of happiness.” Directed by Philip L. Reynolds, and led by 20 senior fellows, this project yielded 7 roundtable conferences, 60 public lectures, 6 new courses, 19 new volumes, and a major international conference, headlined by His Holiness the XIVth Dalai Lama and Chief Rabbi Lord Jonathan Sacks. Funded by the John Templeton Foundation.

Enhancing Citizenship: American Muslims and American Secularism (2009-2011)
A study of the tensions between Muslim religious identity and practice in American culture, particularly after 9/11. Directed by Abdullahi Ahmed An-Na’im, the project yielded a series of public lectures in the United States and a major new volume. Funded by the Carnegie Corporation of New York.

Faith-Based Family Laws in Pluralistic and Democratic States (2009-2011)
A comparative study of the use of religious family laws in various parts of Africa and in Western democratic nations with new African emigres. Directed by Abdullahi Ahmed An-Na’im and M. Christian Green, this project yielded a comprehensive new website, 21 public forums in African lands, and a journal symposium. Funded by the Social Science Research Network.
Appendix D: Recent Law and Religion Books from Center Projects, Books Series, and Academic Leadership


——, ed. *Contending with Catastrophe: Jewish Perspectives on September 11th*. New York: K’hal Pub. in cooperation with Beth Din of America, 2011.


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