

Nos. 17-1618, 17-1623, 18-107

In The
Supreme Court of the United States

GERALD LYNN BOSTOCK,
Petitioner,

v.

CLAYTON COUNTY, GEORGIA,
Respondent.

ALTIITUDE EXPRESS, INC., and RAY MAYNARD,
Petitioners,

v.

MELISSA ZARDA AS EXECUTOR OF
THE ESTATE OF DONALD ZARDA, et al.,
Respondents.

R.G. & G.R. HARRIS FUNERAL HOMES, INC.,
Petitioner,

v.

EQUAL EMPLOYMENT
OPPORTUNITY COMMISSION, et al.,
Respondents.

**On Writs Of Certiorari To The
United States Courts Of Appeals For The
Eleventh, Second, And Sixth Circuits**

**BRIEF FOR *AMICI CURIAE* THE PRESIDING
BISHOP AND PRESIDENT OF THE HOUSE OF
DEPUTIES OF THE EPISCOPAL CHURCH;
UNITED SYNAGOGUE OF CONSERVATIVE
JUDAISM; GENERAL SYNOD OF THE UNITED
CHURCH OF CHRIST; THE CENTRAL
CONFERENCE OF AMERICAN RABBIS; MORE
THAN 700 INDIVIDUAL FAITH LEADERS, *ET AL.*
IN SUPPORT OF EMPLOYEE LITIGANTS**

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INTERESTS OF *AMICI CURIAE*¹

Amici curiae (“*Amici*”) comprise a broad range of religious stakeholders (including more than 700 individual clergy and faith leaders) who represent traditions rooted in centuries of American history and who affirm religious liberty, human dignity, and equal rights.² *Amici* come from faiths that have addressed social and religious issues related to sexual orientation and gender identity in different ways over time. But *Amici* unite in believing it is both morally wrong and not constitutionally required to permit blanket discrimination in employment against lesbian, gay, bisexual, and transgender people based on the personal religious beliefs of employers or their customers. *Amici* believe that, to the contrary, antidiscrimination statutes like Title VII should be applied on the basis of religiously neutral principles of equal protection under the law.



¹ Petitioner Altitude Express and R.G. & G.R. Harris Funeral Homes and Respondents Clayton County and EEOC have filed blanket letters of consent for filing of *Amicus* briefs with the Court. Petitioner Bostock, and Respondents Zarda, Moore, and Stephens have given written consent, to be lodged with this Court, for the filing of this brief. All parties have thus consented to the filing of this brief. No counsel for a party authored this brief in whole or in part, and no person or entity besides undersigned *Amici* and their counsel made a monetary contribution intended to fund the preparation or submission of this brief.

² Appendix A states the interests of each of the institutional *Amici* and lists all individual *Amici*.

INTRODUCTION AND SUMMARY OF ARGUMENT

Over a century and a half ago, Alexis de Tocqueville reflected on religion’s central role in the birth of the English colonies in America and its “peculiar power” in the cultural life of the United States. He simultaneously identified a necessary corollary at the heart of religious freedom: “In America religion has, if one may put it so, defined its own limits. There the structure of religious life has remained entirely distinct from the political organization. It has therefore been easy to change ancient laws without shaking the foundations of ancient beliefs.”³

Tocqueville may have been overly sanguine about the ease of change, but his basic premise remains strikingly relevant in the face of attempts in these cases to posit a false dichotomy between religious beliefs and the core civil rights of LGBT individuals – for example, claiming an inherent “clash between transgenderism and religion.”⁴ The dichotomy is false, among other reasons, because our legal system distinguishes between

³ Alexis de Tocqueville, 2 *Democracy in America* 432 (1840) (J.P. Mayer ed. (1969), George Lawrence trans. (1966), First Harper Perennial Modern Classics (2006)) (paragraph break omitted).

⁴ Brief of *Amicus Curiae* Foundation for Moral Law in Support of Petitioner in 18-107 (“FML Br.”), at 7. Other *Amici* in the proceedings below have also drawn false distinctions between “traditional Western religions” and “progressive sexual mores.” Brief of *Amici Curiae* Christian Legal Society and National Association of Evangelicals in No. 15-3775-cv (2d Cir.) (“CLS Br.”), at 21.

the ironclad protections provided to religion in its own sphere and the different balances that society strikes in laws regulating interactions in the public marketplace. Certain *amici* arguing for the exclusion of LGBT individuals from Title VII seek to blur this crucial distinction built into our constitutional system, but the values they purport to espouse do not require this divisive result. The undersigned *Amici* also represent “people of faith who sincerely seek to exercise their religion not only in religious services but also in the way they live their faith in the public square.”⁵ *Amici* further affirm the “premise . . . that religion is a very central element of personal identity,” and that, “for believers, ‘free exercise is essential in preserving their own dignity,’” as Justice Kennedy observed in *Burwell v. Hobby Lobby Stores, Inc.*, 134 S. Ct. 2751, 2785 (2014). But it is precisely their understanding of human dignity as both a religious value and a feature of this Court’s equal rights jurisprudence that leads *Amici* to view these cases as concerning discrimination, not religious liberty. Personal religious views are entitled to the utmost respect, but do not provide a license to disregard neutral civil rights laws of general applicability.

The posited dichotomy between LGBT rights and people of faith is false for a further reason: Within the diverse panorama of American religious thought, a large and growing portion of the religious community welcomes, accepts, and celebrates LGBT individuals

⁵ Brief of *Amicus Curiae* Jewish Coalition for Religious Liberty in Support of Petitioners in 18-107 (“JCRL Br.”), at 1.

and rejects the idea that they should be subject to discrimination based on differing religious views.

This belief in equality is grounded most fundamentally in a broadly shared core religious belief in the dignity and worth of all individuals. Faiths embracing the fundamental dignity of gay and transgender persons participate in the mainstream of American religious observance. They include denominations such as the Episcopal Church, the Evangelical Lutheran Church in America, the Presbyterian Church, the Unitarian Universalist Association, and the United Church of Christ; portions of the Religious Society of Friends (Quakers); Judaism's Conservative, Reconstructionist, and Reform movements; and countless individual religious believers from faiths ranging from Roman Catholicism to Islam who today celebrate and embrace equal dignity for gay and transgender persons.

This belief in equal dignity has led a similar cross-section of mainstream American faith groups – and many religious individuals from every faith background – to embrace *legal* equality for LGBT individuals and families. Consistent with this commitment to equality, many leaders among longstanding pillars of the faith community – including Episcopalians, Lutherans, Methodists, Presbyterians, and Unitarian Universalists, as well as the Central Conference of American Rabbis and the United Church of Christ – have objected to claims for broad religious exemption from antidiscrimination law. Any suggestion that “religion” or “people of faith” as a whole reject LGBT

equality is false and, frankly, insulting to millions of Americans of faith.

Amici accordingly urge the Court to reject arguments advanced by certain *amici* that the well-recognized application of Title VII to bar workplace discrimination against LGBT people needs to be curtailed to protect the religious sensibilities of employers, co-workers, or customers. Affirming the logical meaning of Title VII's prohibition of discrimination because of "sex" will not impinge upon religious doctrine or practice, and religions and religious people will remain free to determine what and who satisfies the requisites for practice of their faith. *See Hosanna-Tabor Evangelical Lutheran Church & Sch. v. EEOC*, 565 U.S. 171, 195 (2012) (recognizing that certain matters are "strictly ecclesiastical" and therefore "the church's alone" (citation omitted)).

Nor will a religiously neutral approach to sex-based discrimination impinge on the freedoms of religious actors in the public sphere. Certain *amici* posit a false confrontation between longstanding conceptions of gender and gender identity informed by certain religious doctrines and what some *amici* regrettably label "transgenderism," suggesting that being required to treat transgender employees equally interferes with their religious liberty. But these arguments confuse true freedom of religious exercise with an extravagantly expanded freedom that none of us possess to be free from any offense or contradiction to our sensibilities (religious or otherwise) while functioning in the public sphere of a pluralistic society.

On the other hand, permitting religiously based “anti-‘transgenderism’” (or other forms of disapproval of LGBT individuals) to shape civil rights enforcement would both enshrine religious beliefs in the law and implicitly privilege *some* religious viewpoints (e.g., those that reject the basic existence of transgender persons) over *others* (those, like *Amici’s*, that embrace such persons’ existence and dignity). The First Amendment forbids both forms of religious favoritism. And there is no limiting principle for the religious exemption these *amici* appear to espouse: An employer with a deep-seated religious objection to men and women – or people of different races – mixing in the workplace could also argue that his “sincere” belief entitles him to discriminate, lest he be forced to violate God’s commands by facilitating religiously proscribed conduct.

Amici submit that the best way to ensure all people retain the First Amendment right to speak, preach, pray, and practice their religious beliefs with respect to sex – including sexual orientation, transgender status, and sex stereotyping – is by keeping the State neutral with respect to such beliefs. Confirming the well-recognized scope of Title VII will not constitute an attack on religion or signal a judicial imprimatur on changing social mores. Rather, such a result will confirm that all are entitled to equal protection under the law, while recognizing that the religious pluralism woven into the fabric of our law, culture, and society embraces creative tension – an inevitable cacophony of values and beliefs in the public sphere that at minimum requires

tolerance of difference, and in its best light reveals the unique vibrancy of American society.

ARGUMENT

America's religious landscape is vast and diverse.⁶ Religious adherents differ on contentious issues, including intra-denominationally, and religious bodies have evolved and disagreed over time on various civil rights and social issues.⁷ In view of that history and the wide range of modern religious thought on sex (including sexual orientation, gender identity, and sex stereotypes), it would be wrong to permit particular "religious" or "morally convicted" views on such matters to give rise to broad exemptions from neutral

⁶ Significant majorities of Americans believe in God or a higher power/spiritual force (89%) and have some formal religious affiliation (78.8%). Pew Research Center, *When Americans Say They Believe in God, What Do They Mean?* 4 (Apr. 25, 2018), <https://www.pewforum.org/2018/04/25/when-americans-say-they-believe-in-god-what-do-they-mean/>; Frank Newport, *2017 Update on Americans and Religion*, Gallup (Dec. 22, 2017) <https://news.gallup.com/poll/224642/2017-update-americans-religion.aspx>.

⁷ For example, the American Baptist Church revised its earlier belief in church and social segregation by race. Pamela A. Smoot, *Race Relations, How Do Baptists Treat Their Brothers and Sisters?*, Baptist History and Heritage Society: History Speaks (2009), <http://www.baptisthistory.org/smootracereactions.pdf>. A prominent law and religion scholar also has noted that religions' shifting views on usury, the dissolubility of marriage, and slavery reveal "the displacement of a principle or principles that had been taken as dispositive." Michael J. Perry, *Religion in Politics*, 29 U.C. Davis L. Rev. 729, 772 n.94 (1996).

antidiscrimination laws, like Title VII, that apply to everyone. Indeed, it would be constitutionally inappropriate, because the Constitution bars government from favoring certain religious views over others. *Watchtower Bible & Tract Soc’y of N.Y., Inc. v. Vill. of Stratton*, 536 U.S. 150, 161 (2002) (observing that First Amendment protections extend whether or not religious exercise is of “the more orthodox and conventional” variety); *Larson v. Valente*, 456 U.S. 228, 244 (1982) (“The clearest command of the Establishment Clause is that one religious denomination cannot be officially preferred over another.”). Religious freedom means that all voices may contribute to our national conversation, but particular religious perspectives on gender identity can neither be privileged, nor permitted to control the interpretation of statutes and regulations applicable to all.

I. Consistent With Fundamental Constitutional Values, A Wide Cross-Section Of American Religious Traditions Recognizes The Dignity Of LGBT Persons

Undersigned *Amici* respectfully submit that the starting point for any discussion of the treatment of LGBT persons – as a matter of religious doctrine *or* civil law – must be the fundamental dignity that such persons share with all other members of the human family. *Amici* do not thereby argue that their religious views should be accorded any more weight under civil law than those of *amici* supporting the employers in these matters. They simply note that this Court’s

constitutional jurisprudence shares this common touchstone with *Amici's* religious teachings.

A. The Premise of Human Dignity Can and Should Inform This Court's Analysis

Justices of this Court began invoking the concept of human dignity in connection with the movement for racial justice in the post-World War II era. In *Duncan v. Kahanamoku*, 327 U.S. 304 (1946), Justice Murphy decried racism as having “no place whatever in our civilization” and as “render[ing] impotent the ideal of the dignity of the human personality.” *Id.* at 334 (Murphy, J., concurring). And *Heart of Atlanta Motel, Inc. v. United States*, 379 U.S. 241, 250 (1964), affirmed the premise that denying persons equal access to a public accommodation constitutes nothing less than a “deprivation of personal dignity” (internal quotation marks and citation omitted). Justice Goldberg further emphasized that “[t]he primary purpose of the Civil Rights Act of 1964 . . . [wa]s the vindication of human dignity.” *Id.* at 291 (Goldberg, J., concurring) (emphasis added). These observations did not occur in an historical vacuum. As Harvard political philosopher Michael Rosen has observed, human dignity’s “intrinsic value” has “played a very important role in the founding documents of modern human rights discourse.”⁸

Consistent with this historical footing, successive decisions by this Court have been informed by a jurisprudence of human dignity. *Skinner v. Railway Labor*

⁸ Michael Rosen, *Dignity: Its History and Meaning* 61 (2012).

Executives' Ass'n, 489 U.S. 602 (1989), acknowledged “[t]he interests in human dignity” relevant to a Fourth Amendment claim pertaining to employee privacy rights. *Id.* at 644 (internal quotation marks and citation omitted). *Planned Parenthood of Southeastern Pennsylvania v. Casey*, 505 U.S. 833 (1992), observed that this Court’s precedent respects “the most intimate and personal choices a person may make in a lifetime, choices central to [the] personal dignity and autonomy” equally central to liberty. *Id.* at 851. Eighth Amendment decisions also confirm that the Constitution rests upon “broad provisions to secure individual freedom and preserve human dignity,” *Roper v. Simmons*, 543 U.S. 551, 578 (2005), and thus have held that providing prisoners inadequate medical care “is incompatible with the concept of human dignity and has no place in civilized society,” *Brown v. Plata*, 563 U.S. 493, 511 (2011). *Lawrence v. Texas*, 539 U.S. 558 (2003), acknowledged “that adults [who] may choose to enter upon [a same-sex intimate] relationship . . . retain their dignity as free persons,” *id.* at 567, and in confirming same-sex couples’ right to marry, *Obergefell v. Hodges*, 135 S. Ct. 2584 (2015), affirmed that fundamental liberties “extend to certain personal choices central to individual dignity and autonomy,” and that “[t]here is dignity in the bond between two men or two women who seek to marry and in their autonomy to make such profound choices.” *Id.* at 2597, 2599.

Human dignity serves as a point of connection between the crux of this dispute – namely, prohibited employment discrimination under Title VII – and

religious perspectives on LGBT people shared by *Amici*. Professor Rosen’s aforementioned study notes that “[d]ignity’ appears frequently in faith-based ethical discourse,” citing the work of recent Roman Catholic popes and prominent Protestant theologians while confirming, all the same, that human dignity is “not the rhetorical property of any single religion.”⁹ Fundamental dignity is not just the starting point for any legal or cultural debate about the rights of LGBT people in the public marketplace; it is also the core principle shaping views on LGBT equality of a substantial portion of the American *religious* community.

B. The Inherent Dignity Of LGBT Individuals Informs The Theology Of Many Among Our Nation’s Religious Community

Religious Americans increasingly affirm that the dignity of LGBT persons logically and theologically follows from the premise that all persons have inherent dignity. Some traditions reflect this evolution in approving LGBT persons for ministry,¹⁰ selecting

⁹ Rosen, *supra* note 8, at 3.

¹⁰ See Brief of *Amici Curiae* President of the House of Deputies of the Episcopal Church, *et al.*, Supporting Petitioners, *Obergefell v. Hodges*, 135 S. Ct. 2584 (2015) (“*Obergefell* Religious *Amici* Brief”), notes 17-18 and accompanying text (describing emergence in various U.S. faith traditions, beginning in late 1970s, of policies and norms governing lesbians and gays in ministry).

prominent leaders,¹¹ or in extending religious blessing and rites to same-sex unions.

Such practices show that *religious* respect for LGBT persons – including by “traditional” religions – is deep, but not new. It was over thirty years ago that the United Church of Christ, with nearly one million members today, adopted a policy of membership non-discrimination regarding sexual orientation.¹² In 1989, the 45th General Assembly for the Union of Reform Judaism, representing 1.3 million Reform Jews, resolved to “urge [its] member congregations to welcome gay and lesbian Jews to membership, as singles, couples, and families.”¹³ Many other faiths similarly embrace a

¹¹ For example, the Rev. Dr. R. Guy Erwin was selected as the first-ever openly gay bishop of the Evangelical Lutheran Church in America. See Religion News Service, “ELCA Lutherans elect first openly gay bishop,” (June 3, 2013), <https://religionnews.com/2013/06/03/elca-lutherans-elect-first-openly-gay-bishop/>. In March 2015, Rabbi Denise L. Eger became the first openly LGBT president of Reform Judaism’s Central Conference of American Rabbis. New York Times, *Lesbian Rabbi Is to Become President of Reform Group* (Mar. 15, 2015), <https://www.nytimes.com/2015/03/16/us/lesbian-rabbi-is-to-become-president-of-reform-group.html>.

¹² Open and Affirming Coalition United Church of Christ: UCC Actions, *Resolution: Calling on United Church of Christ Congregations to Declare Themselves Open and Affirming* (1985), <http://www.uccoalition.org/about/history/ucc-actions/> (scroll and follow hyperlink for year 1985).

¹³ Union for Reform Judaism: Resolutions, *Gay and Lesbian Jews* (1989), <http://www.urj.org/what-we-believe/resolutions/gay-and-lesbian-jews>. Cf. Central Conference of American Rabbis, *Report of the Ad Hoc Committee on Homosexuality and the Rabbinate of the Central Conference of American Rabbis Annual Convention*, 262 (1990), <http://borngay.procon.org/sourcefiles/>

theological belief in the fundamental human dignity of LGBT Americans. The Episcopal Church, the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.), Reconstructionist Judaism, Unitarian Universalism, the United Methodist Church, and myriad others adhere to this basic tenet.¹⁴

Religious individuals, too, have demonstrated an increasingly positive view of LGBT Americans. Four years *before* this Court’s *Obergefell* decision, a Public Religion Research Institute study found that a majority of Americans *from most major religious groups* had positive moral and theological views of gay and lesbian people, including 62% of Roman Catholics, 63% of white Mainline Protestants, and 69% of non-Christian, religiously affiliated Americans. Today, post-*Obergefell*, same-sex couples’ civil right to marry “garners majority support among most religious groups,” registering the support of “[r]oughly two-thirds of white mainline Protestants (66%) and Catholics (68%), and more than eight in ten (84%) religiously unaffiliated Americans and members of non-Christian religious traditions (86%).”¹⁵

CCAR_Homosexuality.pdf (“all Jews are religiously equal regardless of their sexual orientation”).

¹⁴ See *Obergefell Religious Amici* Brief, notes 8-13 and accompanying text.

¹⁵ Daniel P. Cox, *et al.*, *Majority of Americans Oppose Transgender Bathroom Restrictions*, Public Religion Research Institute (Mar. 10, 2017), <https://www.prrri.org/research/lgbt-transgender-bathroom-discrimination-religious-liberty/>. See also *Obergefell Religious Amici* Brief, notes 21-25 and accompanying text (discussing developments in the Episcopal Church, the

Mainstream religious stakeholders have also increasingly articulated a foundational theological belief in the dignity of transgender Americans in particular. The First Parish Church in Plymouth, Massachusetts – tracing its roots to the Pilgrims – has affirmed the rights of transgender persons,¹⁶ along with Unitarian Universalism, which long has proclaimed a “commitment to the inherent worth and dignity of every human being, including . . . transgender individuals.”¹⁷ The Episcopal Church’s Presiding Bishop and President of the House of Deputies recently affirmed in an open letter to their church “the civil rights and God-given dignity of transgender people,”¹⁸ and the United Church of Christ publicly reaffirmed its own longstanding commitment to transgender inclusion.¹⁹

Presbyterian Church (USA), Unitarian Universalist Association, and the United Church of Christ, and within Conservative, Reform, and Reconstructionist Judaism in the United States).

¹⁶ First Parish in Plymouth, *Resolution: Demanding That All Persons, Regardless of Sexual Orientation or Gender Identification, Receive Equal Treatment Under the United States Constitution and the Laws of the Land* (2013), <http://firstparishplymouth.org/wp-content/uploads/2018/06/Resolution-re-Same-Sex-Marriage.pdf>.

¹⁷ Unitarian Universalist Association, Business Resolution of the General Assembly, *Confronting Sexual Orientation and Gender Identity Discrimination* (2010), <http://www.uua.org/statements/statements/169267.shtml>.

¹⁸ The Episcopal Church, Letter to the Episcopal Church From Presiding Bishop, President of House of Deputies, *Jesus tells us to love God and love our neighbor as ourselves* (June 28, 2016), <http://www.episcopalchurch.org/posts/publicaffairs/letter-episcopal-church-presiding-bishop-president-house-deputies-0>.

¹⁹ Connie Larkman, *UCC leaders express solidarity with Obama Administration’s ‘significant guidance’ letter regarding*

Setting forth its own stance of “respect for the inherent dignity of all persons,” the United Methodist Church “deplore[s] acts of hate or violence against groups or persons based on . . . gender identity.”²⁰ The Evangelical Lutheran Church in America also has urged respect for gender identity difference,²¹ while the Presbyterian Church (U.S.A.) asserted over a decade ago that “the love of God is not confined to the people . . . of one gender or gender orientation.”²² Likewise, one Meeting (among others) of the Religious Society of Friends (Quakers) has formally stated its “understand[ing] that God, who loves all people unconditionally, is leading the Meeting to honor the gender identity of each person, as that person determines it.”²³

Title IX and transgender students, United Church of Christ (May 16, 2016), http://www.ucc.org/news_ucc_leaders_express_solidarity_with_obama_administration_significant_guidance_title_ix_and_transgender_students_05152016.

²⁰ United Methodist Church, *Social Principles: The Social Community*, <http://www.umc.org/what-we-believe/the-social-community>.

²¹ 11th Churchwide Assembly of the Evangelical Lutheran Church in America, *A Social Statement on Human Sexuality: Gift and Trust* at 19 (Aug. 19, 2009), http://download.elca.org/ELCA%20Resource%20Repository/SexualitySS.pdf?_ga=1.217800277.27773059.1479850787.

²² Presbyterian Church (U.S.A.), Theological Task Force on Peace, Unity and Purity of the Church Final Report, *A Season of Discernment*, at 4, (2006), http://pres-outlook.org/wp-content/uploads/2009/10/www.pcusa.org_peaceunitypurity_finalreport_final-report-revised-english.pdf.

²³ Adelphi Friends Meeting, *Minute Welcoming Transgender Persons* (Jan. 13, 2013), <https://www.flgbtqc.org/resources/transminutes>.

Within Judaism, the Conservative, Reconstructionist, and Reform movements express similar theological perspectives. The Conservative movement's Rabbinical Assembly has affirmed its "commitment to the full welcome, acceptance, and inclusion of people of all gender identities in Jewish life and general society."²⁴ Representatives of Reform Judaism have expressed a "commitment to the full equality, inclusion and acceptance of people of all gender identities and gender expressions."²⁵ And the Reconstructionist Rabbinical Association approved a resolution affirming transgender, non-binary, and gender non-conforming persons' rights.²⁶

Likewise, on the basis of the Quranic teaching that "God enjoins justice, kindness and generosity toward one's fellow humankind" (Qur'an 16:90), Muslims for Progressive Values advocates for "a future where Islam is understood as a source of dignity, justice, compassion and love for all humanity and the world," and

²⁴ Rabbinical Assembly, *Resolution Affirming the Rights of Transgender and Gender Non-Conforming People* (Apr. 6, 2016), <http://www.rabbinicalassembly.org/story/resolution-affirming-rights-transgender-and-gender-non-conforming-people>.

²⁵ Central Conference of American Rabbis, *The Rights of Transgender and Gender Non-Conforming Individuals* (Mar. 16, 2015), <http://ccarnet.org/ccar-resolutions/rights-transgender-and-gender-non-conforming-indiv/>.

²⁶ See Reconstructionist Rabbinical Association, *Resolution Affirms Full Inclusion of Transgender, Non-Binary Jews*, *Reconstructing Judaism* (Mar. 29, 2017), <https://www.reconstructingjudaism.org/news/statement-support-transgender-non-binary-inclusion>.

“affirm[s] the equal worth of all human beings, regardless of . . . sex, gender, [or] gender identification.”²⁷

Religious stances affirming transgender persons’ fundamental dignity also have yielded changes in institutional policy and inclusion in religious leadership. For example, the Jewish Theological Seminary, a preeminent institution of Jewish higher education founded in the late 19th century, has moved to revise application procedures to address gender self-identification concerns, admit and ordain transgender and gender-non-conforming individuals, and adapt certain rituals to ensure that “individuals may be called to the Torah without the traditional gender-specific language ‘son of’ or ‘daughter of.’”²⁸ The Presbyterian Church (U.S.A.)’s San Francisco Theological Seminary, also founded in the late 19th century, abides by a Statement of Non-Discrimination that includes protections on the basis of gender identity.²⁹ Openly transgender

²⁷ Muslims for Progressive Values, *Who We Are*, <http://www.mpvusa.org/who-we-are/>, *MPV Principles*, <http://www.mpvusa.org/mpv-principles> (last visited June 26, 2019).

²⁸ Jewish Theological Seminary, *History of JTS*, <http://www.jtsa.edu/history-of-jts> (last visited June 26, 2019); Uriel Heilman, *Even Orthodox Jews starting to wrestle with transgender issues*, Jewish Telegraphic Agency (Apr. 5, 2016), <http://www.jta.org/2016/04/05/news-opinion/united-states/even-orthodox-jews-starting-to-wrestle-with-transgender-issues>.

²⁹ San Francisco Theological Seminary, *History of SFTS*, <http://sfts.edu/about/history/>, and *Non-Discrimination Policies*, <http://sfts.edu/students/non-discrimination-policies/> (last visited June 26, 2019).

persons have been ordained as rabbis³⁰ and serve as leaders of worship in Christian and Islamic communities.³¹ One recent study highlighted by the University of Cambridge confirmed how “[a] growing number of Christian denominations, particularly within Protestant traditions[] are . . . embracing trans people as congregants and ministers,” with “[m]uch of the progress ha[ving] taken place in the United States.”³² The

³⁰ Rebecca Spence, *Transgender Jews Now Out of Closet, Seeking Communal Recognition*, *Forward* (Dec. 31, 2008), <http://forward.com/news/14854/transgender-jews-now-out-of-closet-seeking-commun-03088/> (noting that Rabbi Elliot Kukla came out as transgender just prior to his 2006 ordination as a Reform rabbi, and has been accepted as such by his congregants); Jewish Mosaic – the National Center for Sexual and Gender Diversity, *The Reform Movement on LGBT Issues*, https://web.archive.org/web/20130511235836/http://www.jewishmosaic.org/page/load_page/50 (discussing Hebrew Union College’s acceptance of now Rabbi Reuben Zellman as an openly transgender student in 2003).

³¹ See, e.g., Grace Evangelical Lutheran Church, San Francisco, *Pastor*, http://sfgrace.blogspot.com/p/pastor_2.html (noting Reverend Megan Rohrer was ordained in 2006, received and reinstated to ELCA roster in 2010 as one of several LGBT pastors previously barred from service, and now serves as a pastor); Human Rights Campaign, *Stances of Faiths on LGBTQ Issues: Islam – Sunni and Shi’a*, <http://www.hrc.org/resources/stances-of-faiths-on-lgbt-issues-islam> (noting that “LGBTQ imams now hold leadership roles in many communities” (emphasis added)); Unitarian Universalist Association, *LGBTQ History & Facts*, <http://www.uua.org/lgbtq/history/185789.shtml> (noting UUA first ordained openly transgender person in 1988, and Reverend Sean Dennison in 2002 became first openly transgender Unitarian Universalist minister called to serve a congregation).

³² University of Cambridge, Research News, *Global Christian attitudes towards transgenderism “softening,” study suggests* (Dec. 2, 2015), <http://www.cam.ac.uk/research/news/global-christian-attitudes-towards-transgenderism-softening-study-suggests>

study highlighted that, in 1996, Presbyterian Rev. Erin Swenson of Greater Atlanta became the first religious leader of a mainline Christian denomination to retain her post following her gender transition. Since then groups such as the Presbyterian Church USA (in 2010/11) and the Episcopal Church (in 2012) have removed barriers to ordained ministry of transgender persons.³³

In short, religious affirmation that LGBT individuals possess the same inherent dignity as any other person, faith communities' inclusion of LGBT congregants, and acceptance of LGBT clergy reveal the extent to which America's religious landscape affirms and includes all LGBT individuals.

II. Diverse Faith Groups And Religious Observers Affirm LGBT Persons' Place In Civic Life

Endorsement of the dignity of LGBT persons extends beyond religious expressions to advocacy for equal treatment in the workplace and other settings in civil society.

(discussing research conducted by Duncan Dormor for inclusion in Jens M. Scherpe (ed.), *The Legal Status of Transsexual and Transgender Persons* (2015)).

³³ *Id.*; see also Human Rights Campaign, *Stances of Faiths on LGBTQ Issues: Presbyterian Church (USA)*, <http://www.hrc.org/resources/stances-of-faiths-on-lgbt-issues-presbyterian-church-usa>, *Stances of Faiths on LGBTQ Issues: Episcopal Church (USA)*, <https://www.hrc.org/resources/stances-of-faiths-on-lgbt-issues-episcopal-church>.

Traditions that run the gamut of American religion oppose allowing employers to discriminate against LGBT employees on religious grounds. Robust majorities of Americans who identify as white mainline Protestants (71%), white Catholics (71%), non-white Catholics (68%), Mormons (70%), Hispanic Catholics (72%), Jews (80%), Hindus (79%), Buddhists (75%), and religiously unaffiliated (78%) support laws protecting LGBT people from discrimination in housing, public accommodations, and the workplace. Similarly, majorities of black Protestants (65%), other non-white Protestants (61%), Muslims (60%), Hispanic Protestants (60%), Orthodox Christians (59%), white evangelical Protestants (54%), and Jehovah's Witnesses (53%) favor workplace discrimination protections for LGBT individuals.³⁴

This broad *religious* support for LGBT nondiscrimination notably exceeds, within some of these subgroups, even the significant aggregate national majority (69%) who “strongly favor or favor laws that would protect LGBT people against discrimination in jobs, public accommodations and housing.”³⁵ To be sure, polling data should never determine the scope of individual liberties. But such evidence does illustrate, contrary to the suggestion of some *amici* that LGBT equality broadly threatens mainstream religion, an

³⁴ See Daniel Greenberg, et al., *Americans Show Broad Support for LGBT Nondiscrimination Protections*, Public Religion Research Institute (Mar. 12, 2019), <https://www.prrri.org/research/americans-support-protections-lgbt-people/>.

³⁵ *Id.*

emerging consensus among people of divergent faith beliefs that enforcing antidiscrimination principles in the civic arena is compatible with – or at least does not endanger – their religious sensibilities and practices.

Some leaders from unquestionably “traditional” religious groups deem the embrace of civil nondiscrimination to be *required* by foundational religious tenets. To cite a few examples, the Bishop of the Episcopal Diocese of Mississippi opposed state legislation seen as privileging certain religious views with respect to LGBT rights, declaring that the “baptismal covenant requires that each of us will respect the dignity of every human being.”³⁶ Rabbi Jeremy Simons perceived the same law as being “not about religion . . . [but] about bigotry,” citing the command appearing dozens of times in the Bible that “[y]ou shall not oppress the stranger, for you were strangers in the land of Egypt.”³⁷ Religious leadership and advocacy groups have also, over several years, explicitly opposed interpreting constitutional doctrines or extending legislative provisions protecting religious freedom in such a manner as to “enable religious liberty claims to prevail in a way that would permit discrimination against protected

³⁶ Statement by the Rt. Rev. Brian R. Seage, Bishop of the Episcopal Diocese of Mississippi, HB 1523 Press Release 033116 – In Light of Senate Passage, The Episcopal Church in Miss. (Mar. 31, 2016), http://www.dioms.org/dfc/newsdetail_2/3178220.

³⁷ Sierra Mannie, *Simons Says: HB 1523 ‘Is About Bigotry,’* Jackson Free Press (July 6, 2016), <http://www.jacksonfree-press.com/news/2016/jul/06/simons-says-hb-1523-about-bigotry/> (internal quotation marks omitted).

classes and other minorities, including but not limited to the LGBT community.”³⁸

A broad range of religious stakeholders have also denounced laws targeting transgender citizens in particular, including recent “bathroom bills” and other demeaning legislation. A series of resolutions by the Episcopal Church’s 78th General Convention, held in 2015, advocated for inclusion and the rights of transgender individuals with respect to topics ranging from the reissuance of church certificates after legal name changes to distribution of foreign aid.³⁹ Reform

³⁸ Central Conference of American Rabbis, *Resolution on State Religious Freedom Restoration Acts* (May 6, 2015) (reaffirming support for federal Religious Freedom Restoration Act of 1993 “under the rationale for which it was adopted, namely the protection of religious liberty,” but opposing enactment of state RFRA legislation “that would allow businesses and individuals to claim religious exemptions to discriminate”); *see also* Reconciling Works: Lutherans for Full Participation, *Georgia Clergy Unite To Oppose Religious Refusal Bills* (Jan. 14, 2015), <https://www.reconcilingworks.org/georgia-clergy-unite-to-oppose-religious-refusal-bills/> (describing letter by more than 60 religious leaders in Georgia “warning state lawmakers about the dangerous potential for an increase in discrimination against people of all backgrounds”); Anthony Moujaes, *UCC social justice advocates keep watch on ‘religious freedom’*, United Church of Christ (Apr. 12, 2016), http://www.ucc.org/news_ucc_social_justice_advocates_keep_watch_on_religious_freedom_04122016 (noting UCC human rights advocates’ work in opposing “almost 200 anti-LGBT bills . . . introduced in 34 states since January [2016] . . . that could be used [as] a means for businesses” and others to engage in religion-based discrimination against LGBT people).

³⁹ *See, e.g.*, Journal of the 78th General Convention of the Protestant Episcopal Church in the United States of America, Resolutions 2015-A049, 2015-A051, 2015-C037, 2015-D028, 2015-D037 (2016). The Episcopal Church also passed a resolution in

Judaism’s Central Conference of American Rabbis issued a statement agreeing with the proposition “that refusal to allow transgender Americans to use restrooms conforming to their gender identity is forbidden discrimination based on a person’s sex.”⁴⁰ And the Unitarian Universalist Association adopted a resolution “[s]trongly condemn[ing] . . . anti-transgender legislation” in various states; called for anti-discrimination legislation so that transgender and gender non-conforming people may “have their ability to fully participate in society affirmed and protected”; and called for education of law enforcement, healthcare, and education professionals concerning such persons’ needs.⁴¹ Other religious stakeholders endorse transgender persons’ equal access “to employment, housing, public accommodations, education, federal funding, [and] credit,” and oppose legislation

2018 supporting the right of transgender persons to access restrooms and other facilities that conform to their gender identity. The Episcopal Church, Resolution 2018-C022, *available at* <https://www.vbinder.net/resolutions/C022?house=hd&lang=en>.

⁴⁰ Central Conference of American Rabbis, *Central Conference of American Rabbis Applauds Attorney General’s Directive Forbidding Public School Discrimination against Transgender Students* (May 16, 2016), <http://ccarnet.org/ccar-applauds-attorney-generals-directive-forbidding-public-school-discrimination-transgender-students/>.

⁴¹ Unitarian Universalist Association, Delegates of the 2016 UUA General Assembly, *Action of Immediate Witness, Stop the Hate: Protect and Support our Transgender and Gender Non-Conforming Family* (2016), <http://www.uua.org/statements/stop-hate-protect-and-support-our-transgender-and-gender-non-conforming-family>.

restricting transgender persons' use of public restrooms.⁴²

Numerous affinity groups associated with mainstream faiths also have declared a theological commitment to transgender equality. But two examples are DignityUSA, which “works for respect and justice for people of all sexual orientations, genders, and gender identities – especially gay, lesbian, bisexual, and transgender persons – in the Catholic Church and the world through education, advocacy, and support,”⁴³ and Muslims for Progressive Values (“MPV”), which affirmed in the wake of this Court’s decision in *Obergefell* that it “has always stood up for the rights of fellow lesbian, gay, bisexual, transgender, queer, and intersex

⁴² Central Conference of American Rabbis, *Central Conference of American Rabbis Endorses the Equality Act* (July 24, 2015), <http://ccarnet.org/central-conference-american-rabbis-endorses-equality-act/>; see also, e.g., Evangelical Lutheran Church in America, *Gender Identity Discrimination: Social Policy Resolution* (Aug. 2013); CWG: LGBTQI Rights, *2016 Transgender Non-Discrimination Campaign*, UMass Action, <https://www.uumassaction.org/our-history>; Joint Standing Committee on Advocacy and Networking of the Episcopal Church, *Memorandum on the Civil Rights of Transgender People* (June 9, 2016); Rabbinical Assembly, *Resolution Affirming the Rights of Transgender and Gender Non-Conforming People*, *supra* note 20; Reconstructionist Rabbinical Association, *Resolution in Solidarity with and Affirming the Rights of Transgender, Non-Binary, and Gender Non-Conforming People* (draft); United Church of Christ, *UCC leaders speak out against North Carolina transgender law*, *supra* note 15.

⁴³ DignityUSA, *Statement of Position and Purpose*, <https://www.dignityusa.org/> (last visited June 26, 2019).

(LGBTQI) Muslim siblings.”⁴⁴ Further identifying “belief in [transgender] equality [a]s rooted in our understanding of our faith and the values at the heart of Islam, embodied in the commandment in the Holy Qur’an 5:8 to pursue justice – ‘ . . . Be just, this is closest to being God conscious,’ ”⁴⁵ – MPV understands the Qur’an as having no concept of assigned gender roles, gender-based behavior, or separation of the sexes, deeming any discrimination on such bases as cultural and not to be given any divine mandate.⁴⁶

In short, a broad and growing swath of American religious institutions and individuals embraces equality for LGBT individuals. This position, shared by *Amici* here, is grounded in an abiding sense that the essential worth and dignity of all people is not just a guidepost of theological reflection, but also an ethical precept, consistent with this Court’s own jurisprudence, that should inform equal application of civil law to LGBT persons. Certainly there remain contrary views amidst the rich diversity of American religious thought and practice. No one view speaks for “religion” – even if, contrary to the Establishment Clause, it were appropriate to give weight to religious views in applying the Constitution’s secular promise of equal

⁴⁴ Muslims for Progressive Values, *Muslims for Progressive Values: Rejoicing the U.S. Supreme Court’s Decision on Marriage Equality* (June 26, 2015), <https://www.prlog.org/12469814-muslims-for-progressive-values-rejoicing-the-us-supreme-courts-decision-on-marriage-equality.html>.

⁴⁵ *Id.*

⁴⁶ *See id.*; *see also generally* MPV, *Who We Are* and *MPV Principles*, *supra* note 27.

protection. But certainly it is no longer possible, if it ever were, for anyone to claim that a rejection of dignity, equality – and, indeed, recognition of the basic *existence* – of LGBT people represents the unified view and voice of American religion.

III. Sustaining the Employees’ Title VII Claims Will Not Undermine Fundamental Rights Of Religious Belief And Practice

Resolving the Circuit split in the matters below to ensure protections for LGBT employees under Title VII will not violate the fundamental First Amendment freedom of religious individuals to decide what understandings of sexual orientation and gender identity are consistent with their religious beliefs and to define and control their core religious practices. Nor will protections for LGBT employees unduly burden religious persons’ and institutions’ public or commercial activities. Potential conflicts that may arise where religious actors become subject to neutral government regulation applicable to anyone in the public sphere are adequately governed by existing law, and in any event have nothing to do with LGBT employees’ right to be protected from workplace discrimination. To the contrary, resolving the Circuit split below on religious grounds, including the notion that an employer may deny equal protection to one sub-group in order to preserve the “religious liberty” of those who wish to discriminate against them with respect to *public* matters and *civil* rights, would be inappropriate and unconstitutional. Such a holding would improperly favor one

set of religious views (*e.g.*, rejecting recognition of or protections for LGBT employees) against other religious views (*e.g.*, like those of *Amici* here, favoring equal treatment under law for LGBT persons).

A. Protecting Against Anti-LGBT Discrimination In The Workplace Will Not Interfere With The Exercise Of Core Freedoms To Believe And Practice Religious Principles Concerning Sexual Orientation and Gender

Any purported concern that ensuring a workplace free of anti-LGBT discrimination would interfere with actual religious belief or practice is wholly illusory. Certain of the employer litigants in these matters and the *amici* supporting them assert that protecting LGBT employees from improper workplace discrimination would “force” them “to violate [their] religious beliefs and pressure [them] to give up [their] ministry.”⁴⁷ Undersigned *Amici* deeply respect and value the sanctity of religious belief and the freedom to choose one’s ministry – but that sanctity is not threatened here. However civil authorities construe Title VII, religious entities and individuals will retain their full autonomy to shape their beliefs concerning sexual orientation and gender identity, as a religious matter,

⁴⁷ Petition for a Writ of Certiorari, *R.G. & G.R. Harris Funeral Homes, Inc. v. EEOC*, at 12; *see also* JCRL Br. at 3 (expressing concern that federal assurance against anti-LGBT workplace discrimination will “define what is valid” in an employer’s “creed better than he can determine for himself”).

to comport with religious tenets. As this Court confirmed not long ago, certain “matter[s are] ‘strictly ecclesiastical,’” meaning they are “the church’s alone.” *Hosanna-Tabor*, 565 U.S. at 195 (citation omitted).

This Court recently reaffirmed the Constitution’s expansive protection for religious autonomy. In recognizing civil marriage equality for all couples, *Obergefell* made clear that “religions, and those who adhere to religious doctrines, may continue to advocate with utmost, sincere conviction that, by divine precepts, same-sex marriage should not be condoned,” and that the First Amendment continues to protect the right “to teach the principles that are so fulfilling and so central to their lives and faiths, and to their own deep aspirations to continue the family structure they have long revered.” 135 S. Ct. at 2607. *Obergefell* thus honored the longstanding freedom of religions to impose their own definitions of marriage independent of civil law. For example, Conservative Judaism prohibits its clergy from officiating at interfaith marriages⁴⁸ and the Mormon Church discouraged interracial marriage well after the Supreme Court ruled in *Loving v. Virginia*, 388 U.S. 1 (1967), that the Constitution requires states to allow interracial civil marriages.⁴⁹ This is but

⁴⁸ Leadership Council of Conservative Judaism, *Conservative View on Inter-marriage*, Mazor Guides (Mar. 7, 1995), <http://www.mazorguide.com/living/Denominations/conservative-intermarriage.htm>.

⁴⁹ See The Deseret News, *Interracial Marriage Discouraged*, June 17, 1978, at 4 (“Now, the brethren feel that it is not the wisest thing to cross racial lines in dating and marrying.” (quoting

one application of the longstanding principle that “both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere.” *McCullum v. Bd. of Educ.*, 333 U.S. 203, 212 (1948).

This premise applies to religious definitions of sexual orientation, sex, and gender identity as well. Requiring Harris Homes, Clayton County, and Altitude Express – and all employers in the public sphere – to recognize the right of LGBT persons to be treated equally in the workplace will not affect any religious liberty interest founded on a different understanding of sexual orientation or gender identity. In the purely religious realm (and in religious bodies subject to the ministerial exception to the Civil Rights Act of 1964), faith leaders will remain free to espouse, preach, and require compliance with their own understanding of gender and sexuality. Faith groups, and individual believers, may withhold spiritual blessing from LGBT persons, restrict their participation in congregational life, or bar them from it entirely – just as they are now free to do so with respect to any other characteristic deemed religiously significant.

Certain of the employer litigants and supporting *amici* nevertheless argue that equal treatment for LGBT persons would burden religious liberty, even though they fail to establish anything more than a nebulous offense to religious sensibilities. One *amicus*

President Spencer W. Kimball in a 1965 address to students at Brigham Young University)).

supporting Harris Homes enumerates a handful of funerary requirements ascribed to by its religious adherents, but fails to explain how mourning a deceased person in a funeral parlor that employs a transgender individual would interfere with any of those rites.⁵⁰ The argument boils down to the purported concern that *amici* will somehow be put in a position of endorsing “transgenderism” by allowing Ms. Stephens to go to work, calling her by her chosen name, and permitting her to use an employee restroom that comports with her gender identity – none of which implicates funerary rites or any of the Harris Homes clients’ personal religious practice.

Another Harris Homes *amicus* hypothesizes that grieving family members who “believe ‘transgenderism’ is contrary to their religious convictions” could suffer a religious and potentially constitutional offense from the “trauma of being forced to have a ‘transgendered’ person participate as a funeral director.”⁵¹ Yet that *amicus* does not cite any mourner whose religious sensibilities were “traumatized” by grieving in the same building where a transgender person works and does not explain why the Court should countenance the notion that an employer may discriminate against a protected class of persons because certain customers object on religious grounds to patronizing a business that employs people from the protected class.

⁵⁰ JCRL Br. at 13-14.

⁵¹ EML Br. at 21-22.

These arguments also overlook that permitting a workplace environment hostile to LGBT individuals would offend the dignity and religious sensibilities of transgender and other LGBT mourners and those who support them. The undersigned *Amici* and many other people of faith maintain strongly held religious beliefs in the inherent dignity of LGBT persons and fully support and nurture spaces where LGBT persons can exercise mourning rites consistent with their chosen faiths. By discriminating against Ms. Stephens, Harris Homes has thus inflicted on another set of religious adherents the same injury that the Harris Homes *amici* fears Ms. Stephens' presence at Harris Homes would impose on them: created an environment inhospitable to the undersigned *Amici*'s own deeply held religious convictions.

More importantly, though, any such arguments based on personal religious feelings share a fundamental flaw: They confuse the core right to determine one's own religious identity and practice with a purported right never to confront things in the public sphere – or to discharge civic obligations – that clash with one's religious sensibilities. Participating in the public sphere necessarily exposes one to expressions of views, identities, and beliefs different from one's own – and even potentially offensive to one's religion. It also imposes the burden of complying with generally applicable laws, including civil rights laws, some of which may be out of step with individual religious beliefs. *See generally Emp't Div., Dep't of Human Res. of Oregon v. Smith*, 494 U.S. 872, 879 (1990) (“[T]he right of free

exercise does not relieve an individual of the obligation to comply with a valid and neutral law of general applicability on the ground that the law proscribes (or prescribes) conduct that his religion prescribes (or proscribes).” (quotation and citation omitted)), *overturned on other grounds by legislative action* (Nov. 16, 1993); *Masterpiece Cakeshop, Ltd. v. Colorado Civil Rights Comm’n*, 138 S. Ct. 1719, 1727 (2018) (“[I]t is a general rule that [religious and philosophical] objections do not allow business owners and other actors in the economy and in society to deny protected persons equal access to goods and services under a neutral and generally applicable public accommodations law.”). Religious exercise and religious sensibility are simply different things, and affront to the latter is not automatically an infringement on the former. Employers and co-workers religiously offended by an LGBT employee simply existing in the same workspace are not suffering a denial of religious liberty, or a constitutionally cognizable interference with their right to define themselves by their religious identity, but rather the discomfort that arises upon becoming aware of something in the public sphere of which they do not approve. Their refuge is their religion, not the law.

B. Affirming The Second And Sixth Circuits' Rulings Below Will Not Impermissibly Burden Religious Individuals' Or Entities' Freedoms With Respect To Their Public Or Business Affairs

The employer litigants and certain of their *amici* suggest that resolving these matters to protect LGBT persons leads to “discrimination” against religious employees who have “rights to object to” notions of sexual orientation and gender identity inconsistent with their faiths.⁵² They further contend that protections against anti-LGBT discrimination “will risk” employers’ “being labeled as bigots and treated as such by governments, employers, and schools” and that religious persons will be relegated “to whisper their thoughts in the recesses of their homes.”⁵³

These far-fetched speculations have little or no basis in reality or First Amendment jurisprudence. The right of religious persons to express anti-LGBT views does *not* protect such speakers from scornful or negative reactions to their speech or any “label” that might attach to their embrace of religious precepts holding “that one’s sex is an immutable gift from God.”⁵⁴ There is no First Amendment right not to be considered – correctly or incorrectly – a “discriminator.” To the contrary, the very Free Speech principles that certain

⁵² FML Br. at 7.

⁵³ FML Br. at 7, *citing Obergefell*, 135 S.Ct. at 2642-43 (Alito, J., dissenting).

⁵⁴ FML Br. at 12.

amici supporting the employer litigants invoke protect the rough and tumble of conflicting views. The First Amendment is intended “to preserve an uninhibited marketplace of ideas in which truth will ultimately prevail.” *Red Lion Broad. Co. v. F.C.C.*, 395 U.S. 367, 390 (1969). This means “that one of the costs of the First Amendment is that it protects the speech we detest as well as the speech we embrace.” *United States v. Alvarez*, 132 S. Ct. 2537, 2551 (2012); *see also Snyder v. Phelps*, 562 U.S. 443, 448, 454, 458-59 (2011) (holding First Amendment protected picketing at Catholic funeral of soldier killed in Iraq, and signs emblazoned with messages such as “Pope in Hell,” “Priests Rape Boys,” and “God Hates Fags”). Thus, whether one is more offended by speech negating and marginalizing LGBT people or by speech rejecting such statements as intolerant and hateful, the First Amendment protects both.

Even accepting the proposition that the conduct of Harris Homes at issue, for example, concerned the personal religious expression of the funeral home or certain of its religious employees, that fact alone does not create an automatic exemption from compliance with a neutral, generally applicable workplace discrimination statute. As citizens, we are required to comply with a wide range of neutral laws that may be inconsistent with our religious convictions relating to taxation, public health, economic regulation, the selective service, and more. *Smith*, 494 U.S. at 878-80 (summarizing cases). In *Smith*, this Court held that even a genuine and sincere religious practice – in that case,

“ingest[ion of] peyote for sacramental purposes at a ceremony of the Native American Church,” *id.* at 874 – could legally be prohibited by an otherwise lawful statute regulating controlled substances. The Court expressly rejected the gist of Harris Homes’ argument here – that “when otherwise prohibitible conduct is accompanied by religious convictions, not only the conviction but the conduct itself must be free from government regulation.” *Id.* at 882.

The Court recently warned in *Masterpiece Cakeshop* that religious exemptions to neutral antidiscrimination laws, such as for clergy, must be narrowly “confined” and “constrained” to avoid opening the door to a “community-wide stigma [against LGBT persons] inconsistent with the history and dynamics of civil rights laws that ensure equal access to goods, services, and public accommodations.” 138 S. Ct. at 1727, 1728-29. Disregarding this admonition to fashion a broad religious freedom exemption for employers that admits of no coherent limiting principle would open the door to wholesale evisceration of civil rights enforcement and permit religious discrimination against not just LGBT persons, but people of faith and other protected classes. As Justice Goldberg observed in *Heart of Atlanta Motel*, “[t]he primary purpose of the Civil Rights Act of 1964 . . . [wa]s the vindication of human dignity and not mere economics.” 379 U.S. at 291 (Goldberg, J., concurring) (emphasis added). Upholding Title VII’s protections for LGBT persons would be consistent with longstanding assumptions underlying America’s promise of equal civil rights and would comport with

undersigned *Amici*'s belief – as a matter of law, religious faith, and fundamental decency – that LGBT persons should be treated with equal dignity and respect in civil society.

C. The Constitution Precludes Imposing Religious Views To Limit LGBT Persons' Rights To Workplaces Free Of Discrimination

The arguments of the religious *amici* supporting the employer litigants are ultimately not about religious freedom at all. One *amicus* argues to overturn the recognition that Title VII applies to LGBT individuals in order to prevent “possibilities of judicial meddling in orthodoxy.”⁵⁵ But this *amicus* and other religious actors themselves seek to enforce a kind of religious orthodoxy that rejects the fundamental existence and dignity of transgender and other LGBT persons. Permitting such religious views to inform the scope of civil rights law enforcement would violate the Establishment Clause both by enshrining religion in secular law and by favoring *particular* religious views and the views of particular *institutions* over those espoused by the undersigned *Amici*.

Because “the clearest command of the Establishment Clause is that one religious denomination cannot be officially preferred over another,” *Larson*, 456 U.S. at 244, the concept of religious liberty has, since the Nation’s founding, included the equal treatment of all

⁵⁵ JCRL Br. at 10.

faiths without discrimination or preference. “[A]llocation[s] of political power on a religious criterion” violate the Establishment Clause, particularly where “religiously grounded preferences” hold sway over the application of civil law. *Bd. of Educ. of Kiryas Joel Vill. Sch. Dist. v. Grumet*, 512 U.S. 687, 690, 706 (1994) (invalidating statute creating special school district encompassing religious enclave incorporated as village and excluding all but its practitioners). Indeed, “division along religious lines was one of the principal evils against which the First Amendment was intended to protect.” *Lemon v. Kurtzman*, 403 U.S. 602, 622 (1971).

Unfortunately, that type of division is precisely what the religious *amici* supporting the employer litigants would foment, casting this dispute in avowedly religious terms that would wreak havoc with the First Amendment. One *amicus* urges the Court to accept that “the law of nature and the law of God are really one in the same” [sic] and that “The Creator . . . prohibited people from attempting [to] change their sex or present themselves as the opposite sex.”⁵⁶ But giving weight to such arguments would trigger the very “involvement of religious with secular institutions which it is the object of the Establishment Clause to forestall,” *Sherbert v. Verner*, 374 U.S. 398, 409 (1963), and ignore the precept that “[c]ourts are not arbiters of scriptural interpretation” and “should not undertake to dissect religious beliefs,” *Thomas v. Review Bd. of Indiana Emp’t Sec. Div.*, 450 U.S. 707, 715-16 (1981).

⁵⁶ FML Br. at 17-18, *citing* Deuteronomy 22:5.

The Christian tradition (only one of the faiths represented by religious *amici* on both sides of this case) teaches that “[t]here is neither Jew nor Gentile, neither slave nor free, *nor is there male and female*, for you are all one in Christ Jesus.” Galatians 3:28 (New International Version) (emphasis added). How is the Court to reconcile this precept with the proposition of certain other *amici* that “a person’s sex is an immutable God-given gift and that people should not deny or attempt to change their sex?”⁵⁷ This Court should not wade into such theological thickets, nor give weight to religious views in assessing Ms. Stephens’ and Messrs. Zarda and Bostock’s argument that LGBT employees are entitled to the dignity of working alongside their colleagues and serving clients in their chosen fields.⁵⁸

The position adopted by the religious *amici* supporting the employer litigants also upends Title VII. A secular employer who discriminates against employees who do not share his or her religion or the religion of a supervisor violates Title VII’s ban on religious discrimination. *See, e.g., Shapolia v. Los Alamos National Laboratory*, 992 F.2d 1033, 1037 (10th Cir. 1993) (explaining that Title VII prohibits discrimination not only because an employee holds particular religious beliefs, but also “simply because he did not hold the

⁵⁷ *See* Harris Homes Pet. for Cert. at 104a.

⁵⁸ As an example of another thicket, *amici* supporting Altitude Express below assert that the “only moral context for sexual relations is the male-female union in marriage for purposes of procreation and the raising of their biological children.” CLS Br. at 21. That precept is fundamentally inconsistent with the core religious values of the undersigned *Amici*.

same religious beliefs as his supervisors”). In particular, in *Terveer v. Billington*, 34 F. Supp. 3d 100 (D.D.C. 2014), the court noted that many courts have recognized Title VII religious discrimination claims when “employers have fired or otherwise punished an employee because the employee’s personal activities or status . . . failed to conform to the employer’s religious beliefs,” 34 F. Supp. 3d at 117, and it applied that principle to the claim of a gay man asserting he faced discrimination in violation of Title VII’s ban on religious discrimination.

Beyond violating the core precept that religious doctrine should not shape public policy, embracing the specific religious views and conceptions of gender or sexuality advanced by certain *amici* would further violate the Establishment Clause by specifically *disfavoring* the contrary religiously based views of undersigned *Amici*. The principle of “wholesome ‘neutrality’ of which this Court’s cases speak” embodies “the teachings of history that powerful sects or groups might bring about a fusion of governmental and religious functions[,] or a concert or dependency of one upon the other[,] to the end that official support of the State or Federal Government would be placed behind the tenets of one or of all orthodoxies. This the Establishment Clause prohibits.” *Sch. Dist. of Abington Twp., Pa. v. Schempp*, 374 U.S. 203, 222 (1963). Resolving the cases below in favor of workplace protections for LGBT employees – without reliance on religiously based arguments, based solely on secular values of equal treatment and dignity under law – will ensure that civil law

neither favors nor disfavors religion in general or any particular religious viewpoint.



CONCLUSION

For the foregoing reasons, *Amici* respectfully submit that the Court should affirm the judgments below of the Second and Sixth Circuits and reverse the judgment below of the Eleventh Circuit.

Respectfully submitted,

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July 3, 2019

**APPENDIX A:
STATEMENTS OF INTEREST
OF *AMICI CURIAE***

Amicus curiae the Most Rev. Michael Bruce Curry is the 27th Presiding Bishop of The Episcopal Church, a hierarchical religious denomination in the United States and 17 other countries. Under the Church's polity, he is the Chief Pastor and Primate of the Church and is charged with responsibility for "speak[ing] God's words to the Church and to the world, as the representative of [the] Church. . . ." Bishop Curry serves as the Chair of the Episcopal Church's Executive Council, which oversees the program and policies adopted by the General Convention between its triennial meetings.

Amicus curiae the Rev. Gay Clark Jennings is the President of the House of Deputies of The Episcopal Church. In that capacity, Jennings presides over a legislative chamber consisting of more than 800 elected clergy and lay leaders representing all dioceses of The Episcopal Church as part of its bicameral governing body, the General Convention. Jennings has represented the Diocese of Ohio in the General Convention for more than 30 years.

Amicus curiae United Synagogue of Conservative Judaism ("UCSJ") is the congregational arm of Conservative Judaism in North America. USCJ is committed to dynamic Judaism that is learned and passionate, authentic and pluralistic, joyful and accessible, egalitarian and traditional, and thereby seeks to create the

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conditions for a powerful and vibrant Jewish life for the individual members of its sacred communities.

Amicus curiae General Synod of the United Church of Christ is the representative body of this Protestant denomination of more than 900,000 members and more than 5000 churches.

Amicus curiae The Central Conference of American Rabbis, whose membership includes more than 2,000 Reform rabbis, comes to the issue out of deep commitment to ensuring equality for all of God's children. CCAR opposes discrimination against all individuals and are committed to the full equality, inclusion, and protection of people of all gender identities, gender expressions, and sexual orientations, for the stamp of the Divine is present in each and every human being.

Amicus curiae Reconstructionist Rabbinical Association ("RRA"), established in 1974, is the professional association of Reconstructionist rabbis. Comprised of over 300 rabbis, the RRA represents the rabbinic voice within the Reconstructionist movement.

Amicus curiae The Union for Reform Judaism, whose 900 congregations across North America include 1.5 million Reform Jews, comes to the issue out of deep commitment to ensuring equality for all of God's children. URJ opposes discrimination against all individuals and are committed to the full equality, inclusion, and protection of people of all gender identities, gender expressions, and sexual orientations, for the stamp of the Divine is present in each and every human being.

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Amicus curiae Unitarian Universalist Association was founded in 1961 and has nurtured a heritage of providing a strong voice for social justice and liberal religion. Unitarian Universalism is a caring, open-minded faith community that traces its roots in North America back to the Pilgrims and the Puritans.

Amicus curiae Union Theological Seminary in the City of New York lives out a formative call to service by training people of all faiths and none who are called to the work of social justice in the world. In 1836, nine Presbyterian ministers feeling “deeply impressed by the claims of the world upon the church,” established Union in the midst of what they recognized as “the greatest and most growing community in America.” With roots that are firmly planted in the Protestant tradition, Union actively reforms itself in response to the changing needs of the world and an evolving understanding of what it means to be faithful.

Amicus curiae Auburn Theological Seminary was founded 200 years ago as a Presbyterian seminary. Today, Auburn is the convening center of the multi-faith movement for justice. From local to global, Auburn equips leaders of faith and moral courage and brings together unlikely partners to address present-day challenges.

Amicus curiae Brave Commons seeks to elevate the voices of LGBTQ+ students working within and beyond Christian universities in the United States.

Amicus curiae Chicago Theological Seminary, a seminary affiliated with the United Church of Christ,

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serves God, Christ's Church, multiple faith communities, and the larger world by educating persons theologically and cultivating the intellectual, pastoral, and spiritual capacities of lay and ordained religious leaders, scholars, and activists who contribute to the increase of justice and mercy.

Amicus curiae Covenant Network of Presbyterians, a national group of ministers and lay leaders, seeks to support the mission and unity of the Presbyterian Church (U.S.A.); articulate and act on the church's historic, progressive vision; work for a fully inclusive church and society; and find ways to embody the grace and hospitality of the gospel.

Amicus curiae Disciples LGBTQ+ Alliance comprises members of the Christian Church (Disciples of Christ) called to join in God's work of transforming the Christian Church (Disciples of Christ) into a just and inclusive church that welcomes persons of all gender expressions and sexual identities into the full life and leadership of the church.

Amicus curiae Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns is a Quaker faith community within the Religious Society of Friends (Quakers). FLGBTQC deeply honors, affirms, and upholds that of God in all people. We seek to know that of God within ourselves and others. We seek to express God's truth in the Quaker and in the lesbian/gay/bisexual/transsexual/transgender communities, as it is made known to us.

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Amicus curiae Interfaith Alliance Foundation is a national non-profit organization committed to promoting true religious freedom and strengthening the separation between religion and government. With members from over 75 traditions and of no faith, Interfaith Alliance promotes policies that protect personal belief, combat extremism, and ensure that all Americans are treated equally under law.

Amicus curiae Men of Reform Judaism comes to the issue out of deep commitment to ensuring equality for all of God's children. MRJ opposes discrimination against all individuals and are committed to the full equality, inclusion, and protection of people of all gender identities, gender expressions, and sexual orientations, for the stamp of the Divine is present in each and every human being.

Amicus curiae Methodist Federation for Social Action mobilizes clergy and laity within The United Methodist Church to take action on issues of peace, poverty, and people's rights within the church, the nation, and the world.

Amicus curiae More Light Presbyterians represents lesbian, gay, bisexual, and transgender people in the lift, ministry, and witness of the Presbyterian Church (U.S.A.) and in society.

Amicus curiae Muslims for Progressive Values is guided by the following ten principles, each of which is rooted in Islam: collective identity, equality, separation of religious and state authorities, freedom of speech, universal human rights, gender equality, LGBTQ

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inclusion, critical analysis and interpretation, compassion, and diversity.

Amicus curiae The Open and Affirming Coalition of the United Church of Christ is a network of 1,400 Christian congregations that welcome and advocate for their lesbian, gay, bisexual and transgender neighbors.

Amicus curiae Reconciling Ministries Network serves lesbian, gay bisexual, and transgender United Methodists and their allies to transform their world into the full expression of Christ's inclusive love. Reconciling Ministries Network envisions a vibrant Wesleyan movement that is biblically and theologically centered in the full inclusion of God's children.

Amicus curiae Reconciling Works (Lutherans for Full Participation) embodies, inspires, advocates and organizes for the acceptance and full participation of people of all sexual orientations and gender identities within the Lutheran communion, its ecumenical and global partners, and society at large.

Amicus curiae Religious Institute, Inc. is a multi-faith organization whose thousands of supporters include clergy and other religious leaders from more than 50 faith traditions. The Religious Institute partners with the leading mainstream and progressive religious institutions in the United States.

Amici curiae leaders of United States religious communities spanning a rich diversity of American faith traditions include: the Reverend S. F. James

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Abbott, Priest, St. Matthias' Episcopal Church, Asheville, NC (Episcopal Church); Reverend Janet Abel, Chaplain and Minister, Holy Nativity Lutheran Church, Johnson City, NY (United Church of Christ); Rabbi Joel N. Abraham, Rabbi, Temple Sholom, Scotch Plain, NJ (Jewish – Reform); Dr. Allyson Abrams, Bishop, Empowerment Liberation Cathedral, Washington, D.C. (Nondenominational); Reverend Lesley Adams, Priest, Christ Episcopal Church, Trumansburg, NY (Episcopal Church); Reverend Dr. Michael Adey, Director of Global Faith & Justice Project, San Francisco Theological Seminary, Santa Fe, NM (Presbyterian Church USA); Rabbi Rachel Adler, Professor of Modern Jewish Thought, Hebrew Union College, Los Angeles, CA (Jewish – Reform); Reverend Dan Adolphson, Associate Pastor, First Christian Church, Minneapolis, Minneapolis, MN (Disciples of Christ, Christian Church); Reverend Marie Alford-Harkey, President and CEO, Religious Institute, Bridgeport, CT (Metropolitan Community Church); Rabbi Adina Allen, Rabbi, Jewish Studio Project, Berkeley, CA (Jewish – Other); Reverend Carol Allen, Spiritual Director, Presbytery of Chicago, Chicago, IL (Presbyterian Church USA); Rabbi Thomas Alpert, Rabbi, Temple Etz Chaim, Franklin, MA (Jewish – Reform); Rabbi Daniel Alter, Director of Education, Temple Beth Emeth, Ann Arbor, MI (Jewish – Reform); Reverend Dr. Eileen Altman, Associate Pastor, First Congregational Church of Palo Alto, Palo Alto, CA (United Church of Christ); Deacon Rosean Amaral, Deacon, Mary of Magdala Ecumenical Catholic Community, Fort Collins, CO (Catholic, not Roman Catholic); Reverend Dr. Kharma Amos,

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Associate Director of Formation and Leadership Development, Metropolitan Community Churches, Lewes, DE (Metropolitan Community Church); Roshi Susan Andersen, Spiritual Director and Resident Teacher, Great Plains Zen Center, Monroe, WI (Buddhist); Reverend Dr. John Anderson, Co-pastor, St. John's Presbyterian, San Francisco, CA (Presbyterian Church USA); Reverend Dr. Raymont Anderson, Senior Minister, The Center for Spiritual Living Greater Baltimore, Bowie, MD (New Thought); The Reverend Susan Anderson-Smith, Associate Rector for Justice and Reconciliation, St. Bartholomew's Church, New York, NY (Episcopal Church); Chet Andrews, Delegate, General Assembly of the Presbyterian Church, Baton Rouge, LA (Presbyterian Church USA); Reverend Debra Aring, Deacon, St. John's Episcopal Church, East Point, GA (Episcopal Church); Dr. Ellen Armour, Dean of Academic Affairs and Associate Professor of Theology, Vanderbilt Divinity School, Nashville, TN (Spiritual – not religious); Rabbi Melanie Aron, Rabbi, Congregation Shir Hadash, Los Gatos, CA (Jewish – Reform); Rabbi Jeffrey Astrachan, Senior Rabbi, Temple Beth Israel, York, PA (Jewish – Reform); The Reverend Dr. Jay Atkinson, Research Scholar, Starr King School for the Ministry, El Sobrante, CA (Unitarian Universalist Association); Bishop Paul Augenstein, Bishop, Utah Ward, Riverton, UT (Latter-Day Saints); Reverend Anne Bachmann, Pastor, Swanton United Methodist Church, Swanton, VT (United Methodist Church); Raymond Bagnuolo, Pastor, Sayville Congregational United Church of Christ, Sayville, NY (United Church of Christ); Reverend Dr. David Bahr, Pastor, Park Hill

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Congregational United Church of Christ, Denver, CO (United Church of Christ); Reverend Amanda Baker, Pastor, Baldwin First United Methodist Church, Baldwin City, KS (United Methodist Church); Pastor Leo Bancroft, Pastor, The Flame, Portland, OR (Lutheran – ELCA); Reverend Holly Bandel, Associate Minister for Mission and Advocacy, First United Methodist Church Dallas, TX (United Methodist Church); Reverend Dr. TK Barger, Minister, First Unitarian Church of Toledo, Toledo, OH (Unitarian Universalist Association); Linda Barnes, Minister, Starr Kin Unitarian Universalist Fellowship, Plymouth, NH (Unitarian Universalist Association); Father Stephen Bartlett-Ré, Hospital chaplain, Laguna Honda Hospital, San Francisco, CA (Catholic, not Roman Catholic); Rabbi Eliot Baskin, Rabbi, Temple Emanuel, Greenwood Village, Colorado (Jewish – Reform); Reverend Dr. Bonnie Bates, Conference Minister, Penn Northeast Conference of the United Church of Christ, Whitehall, PA (United Church of Christ); Reverend Michael Baughman, Pastor, Union United Methodist Church, Dallas, TX (United Methodist Church); The Reverend Barbara Baxter, Supply Clergy, Episcopal Diocese of Western New York, Falconer, NY (Episcopal Church); Reverend Tom Baynham, Acting Senior Pastor, Friedens United Church of Christ, Saint Charles, MO (United Church of Christ); Reverend Martha Bays, Retired, Reverend, United Church of Christ, Norwalk, CT (United Church of Christ); Reverend Ruth Becker, Assisting Pastor, Calvary, Pittsburgh, Cranberry Township, PA (Episcopal Church); Reverend Margaret Beckman, Minister, Unitarian Universalist Congregation of Castine,

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Castine, ME (Unitarian Universalist Association); Lynn Bellow, Deacon, St. Mark Presbyterian, Boerne, TX (Presbyterian Church USA); Nash Bellow, Elder, St. Mark Presbyterian, Boerne, TX (Presbyterian Church USA); Rabbi Adam Bellows, Assistant Rabbi, United Hebrew Congregation, Chesterfield, MO (Jewish – Reform); Reverend Canon Michel Belt, Priest Associate, Grace Church, Madison, NJ (Episcopal Church); Reverend Amy Beltaine, Community Minister, UU Congregation at Willamette Falls, Portland, OR (Unitarian Universalist Association); Reverend Dr. Norman Bendroth, Interim Minister, First Baptist Church of Wakerfield, Melrose, MA (American Baptist Church); Reverend Hannah Benedict, Pastor, St. Mark’s Lutheran Church, Baldwinsville, NY (Lutheran – ELCA); Rabbi James Bennett, Senior Rabbi, Congregation Shaare Emeth, Saint Louis, MO (Jewish – Reform); James Bennett, Senior Pastor, St. John’s United Methodist Church, Santa Fe, NM (United Methodist Church); Reverend Steven Benson, Emeritus, Northridge Lutheran Church, Fortine, MT (Lutheran – ELCA); Reverend Frank Bergen, Priest Associate, Episcopal Church of St. Matthew, Tucson, AZ (Episcopal Church); Reverend Dr. Wesley, Pastor, Morgantown Church of the Brethren (& Sisters), Morgantown, WV (Mennonite); Rabbi Donald Berlin, Rabbi Emeritus, Temple Oheb Shalom, Bethesda, MD (Jewish – Reform); Reverend Jody Betten, Pastor, New Waves United Church of Christ, Traverse City, MI (United Church of Christ); Reverend Claire Beutler-Cruise, Retired, Reverend, United Church of Christ, Milwaukee, WI (United Church of Christ); Reverend Timothy

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Bever, Pastor, Wesley United Methodist Church, Parsons, KS (United Methodist Church); Reverend Dr. Lindsay Louise Biddle, Chaplain, Ecumen Lakeshore, Duluth, MN (Presbyterian Church USA); Pastor Martin Billmeier, Pastor, St. Lucas Lutheran Church, Toledo, OH (Lutheran – ELCA); Reverend Ashely Birt, Pastoral Fellow for Youth and Families, Rutgers Presbyterian Church, Pittsburgh, PA (Presbyterian Church USA); Sammie Biter, Director of Discipleship and Outreach, Flagstaff Federated Community Church, Flagstaff, AZ (Presbyterian Church USA); Rabbi, Esq., Joseph Blair, Rabbi, Tempel Israel/B'nai Israel, Charleston, WV (Jewish – Reform); Reverend Ann Blair, Retired, Reverend, United Methodist, Portland, OR (United Methodist Church); Rabbi Barry Block, Rabbi, Congregation B'nai Israel, Little Rock, AR (Jewish – Reform); Reverend Kayla Bonewell, Pastor, Church of the Open Arms & Cathedral of Hope, Oklahoma City, OK (United Church of Christ); Reverend David Bowman, Chaplain Manager, Seabrook Village, New Egypt, NJ (Presbyterian Church USA); Rabbi Erin Boxt, Rabbi, Temple Beth El, Knoxville, TN (Jewish – Reform); Reverend Ty Bradley, Minister for Social Justice, Sunshine Cathedral MCC, Fort Lauderdale, FL (Metropolitan Community Church); Reverend Dr. Anita Bradhsaw, Associate Conference Minister, Minnesota Conference of the United Church of Christ, Minneapolis, MN (United Church of Christ); Reverend Dr. Calvin Brandenburg, Associate Minister, Good Samaritan Episcopal, Brownsburg, IN (Episcopal Church); Reverend Dr. Emily Brault, Chaplain, Oregon Dept. of Corrections, Oregon City, OR (Unitarian

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Universalist Association); The Very Reverend Ellen Brauza, Priest-in-Charge, St. Andrew's Episcopal Church, Clarence, NY (Episcopal Church); Reverend Bailey Brawner, Senior Pastor, Mission Hills United Methodist Church, San Diego, CA (United Methodist Church); Rabbi Gary Bretton-Granatoor, Rabbi, Congregation Shirat HaYam, Brooklyn, NY (Jewish – Other); Reverend Adrienne Brewington, Pastor, United Methodist Church of Babylon, Babylon, NY (United Methodist Church); Rabbi Deborah Bronstein, Retired, Rabbi, Congregation Har HaShem, Boulder, CO (Jewish – Reform); Reverend Gail Brooks, Lead Pastor, Canvas Community/Quapaw Quarter United Methodist Church, Little Rock, AR (United Methodist Church); The Reverend Dr. Beth Brown, Senior Pastor, St. Paul's United Methodist Church, Tulsa, OK (United Methodist Church); Reverend Dr. Kathy Brown, Senior Pastor, St. Paul's United Methodist Church, Tulsa, OK (United Methodist Church); Pastor Clark Brown, Pastor, St. Timothy Lutheran Church, Monterey, CA (Lutheran – ELCA); Reverend Douglas Browne, Pastor, Westminster Presbyterian Church, Worthington, OH (Presbyterian Church USA); Reverend Dr. Tim Bruster, Senior Pastor, First United Methodist Church of Fort Worth, Fort Worth, TX (United Methodist Church); Reverend Dr. John Buehrens, Retired, Senior Minister, First Unitarian Universalist Society of San Francisco, San Francisco, CA (Unitarian Universalist Association); Bishop Pat Bumgardner, Senior Pastor, Metropolitan Community Church of New York & the Global Justice Institute, New York, NY (Metropolitan Community Church); Chris Burger, Stated Clerk of

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Presbytery, United Presbyterian Church of Binghamton, Whitney Point, NY (Presbyterian Church USA); Cynthia Burger, Clerk of Session, United Presbyterian Church of Binghamton, Whitney Point, NY (Presbyterian Church USA); Reverend Dr. John C. Bush, Retired, Reverend, PCUSA, Decatur, AL (Presbyterian Church USA); Reverend Jennifer Butler, CEO, Faith in Public Life, Washington, D.C. (Nondenominational); Reverend Elizabeth Buxton, Pastor, Nelson UMC, Charlottesville, VA (United Methodist Church); Reverend Ashley Calhoun, Retired, Reverend, Holston Conference of the United Methodist Church, Waynesville, NC (United Methodist Church); Mrs. Sallie Campbell, Dir. Congregational Life/Community Outreach, Lansing First Presbyterian Church, Lansing, MI (Presbyterian Church USA); Reverend Amy Cantrell, Co-Director/Pastor, BeLoved Asheville, Asheville, NC (Interfaith); Reverend Florence Caplow, Lead Minister, Unitarian Universalist Church of Urbana Champaign, Urbana, IL (Unitarian Universalist Association); Reverend Michael Carbone, Senior Pastor, Be the Light Chapel, Dover, FL (Nondenominational); Reverend Dennie Carcelli, Retired Reverend, Presbyterian Church, Burien, WA (Presbyterian Church USA); Rabbi Kenneth Carr, Rabbi, Temple Chayai Shalom, South Easton, MA (Jewish – Reform); Reverend Seth Carrier-Ladd, Minister, Unitarian Universalist Church of Muncie, Muncie, IN (Unitarian Universalist Association); Reverend Jason Carson Wilson, Minister of Social Justice Education & Advocacy/Founding Executive Director, University Church, Chicago/Bayard Rustin Liberation Initiative,

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Washington, D.C. (United Church of Christ); Reverend Dr. Neil Cazares-Thomas, Senior Pastor, Cathedral of Hope United Church of Christ, Dallas, TX (United Church of Christ); Reverend Natalie Chamberlain, Pastor, Hilton Christian Church, Newport News, VA (Disciples of Christ, Christian Church); Rabbi Kerry Chaplin, Spiritual Counselor, Beit T'Shuvah, Los Angeles, CA (Jewish – Conservative); Reverend John Chaplin, Pastor, Urbandale United Church of Christ, Des Moines, IA (United Church of Christ); Reverend Mark Charlton, Pastor, Walnut Creek United Methodist Church, Antioch, CA (United Methodist Church); Reverend Leslie Chartier, Chaplain, Unitarian Universalist Fellowship of Corvallis, Albany, OR (Unitarian Universalist Association); Professor Donald Chatfield, Professor Emeritus, Garrett-Evangelical Theological Seminary, Claremont, CA (United Methodist Church); Cathleen Clay, Elder, St. Luke's Presbyterian Church, Torrance, CA (Presbyterian Church USA); Reverend Dr. David Cleaver-Bartholomew, Reverend, Plymouth Congregational Church, UCC, Manlius, NY (United Church of Christ); Reverend Dr. Davin Clemons, National Chaplain of the United Progressive Pentecostal Church Fellowship, Cathedral of Praise Church of Memphis Inc., Memphis, TN (Pentecostal); Reverend J Michael Cobb, Minister, Rowayton UMC, Danbury, CT (United Methodist Church); Sensei Roger Cochran, Practice Leader, South Atlanta Zen Sangha, Fayetteville, GA (Buddhist); Reverend Marian Coger, Retired, Reverend, Lake Ave Baptist Church, Livonia, NY (American Baptist Church); Reverend Yunus Coldman, Eastern Regional Minister, TransSaints, Elmont, NY

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(United Church of Christ); Reverend Dr. Kenneth Collier, Minister Emeritus, Unitarian Society of Santa Barbara, Santa Barbara, CA (Unitarian Universalist Association); The Reverend Deacon John Collins, Transitional Deacon, St. Mark's Episcopal Church, Mesa, AZ (Episcopal Church); Reverend CC Coltrain, Sr. Minister, Center for Spiritual Living Greater Dayton, Dayton, OH (New Thought); Reverend Sarah Combs, Director, Family Life Ministries, Southern Hills Christian Church, Oklahoma City, OK (Disciples of Christ, Christian Church); Reverend Mary France Comer, Lead Minister, Piedmont Unitarian Universalist Church, Charlotte, NC (Unitarian Universalist Association); Reverend Jim Conn, Reverend, Santa Monica, CA (United Methodist Church); Reverend Julie Conrady, Minister, Unitarian Universalist Church of Birmingham, Birmingham, AL (Unitarian Universalist Association); Rabbi Glynis Conyer, Executive Director, Community Synagogue of Rye, Suffern, NY (Jewish – Reform); Tracy Cook, Pastor, Barnes Corners, Beaver Valley, Harrisville, Catskills, NY (United Methodist Church); Reverend Dr. Timothy Coombs, Pastor, Trinity Presbyterian Church, Scotia, NY (Presbyterian Church USA); Rabbi Mychal Copeland, Rabbi, Sha'ar Zahav, San Francisco, CA (Jewish – Reform); Bishop Kenneth Corbin, Pastor, St. Francis Community Of Faith For All People, Lindenhurst, NY (The Old Catholic Church, Province of the U.S.); Rabbi Heidi Cortez, Rabbi, Shir Tikvah, Dallas, TX (Jewish – Reform); Reverend Bruce Cornwell, Pastor, Community Reformed Church of Colonie, Schenectady, NY (Reformed Church in America); Reverend Angie Cox, Associate Pastor,

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Broad Street Church United Methodist Church, Columbus, OH (United Methodist Church); Reverend Katie Lee Crane, Minister Emerita, First Parish of Sudbury, Boston, MA (Unitarian Universalist Association); Reverend Michael Crumpler, LGBTQ and Intercultural Programs Manager, Unitarian Universalist Association, New York, NY (United Church of Christ); Reverend Jim Cunningham, Retired, Reverend, First Church United Church of Christ, Phoenix, AZ (United Church of Christ); Reverend Laura Cunningham, Pastor, Western Presbyterian Church, Washington, D.C. (Presbyterian Church USA); Chuck Currie, University Chaplain/Director of the Center for Peace and Spirituality, Pacific University, Portland, OR (United Church of Christ); The Reverend Alex da Silva Suoto, Pastor/CEO, New Milford UMC, New Milford, CT (United Methodist Church); Dr. Donald C Dahmann, Elder, Older Presbyterian Meeting House, Port Republic, MD (Presbyterian Church USA); Rabbi Faith Joy Dantowitz, Rabbi, Temple B'nai Abraham, Millburn, NJ (Jewish – Other); Reverend Kathryn David-Cornell, Priestess, Small, San Antonio, TX (Wiccan); Reverend Frederick Davie, Executive Vice Director, Union Theological Seminary in the City of New York, Long Island City, NY (Presbyterian Church USA); Reverend Daniel Davis, Minister of the Word and Sacrament, First Presbyterian Church, Iola, KS (Presbyterian Church USA); Reverend Dr. Walt Davis, Retired, Seminary Professor, First Presbyterian Church of San Anselmo, San Rafael, CA (Presbyterian Church USA); Reverend Dr. Miguel A. De La Torre, Professor of Social Ethics and Latinx Studies, The Iliff School of Theology, Denver, CO

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(Southern Baptist); Reverend Dr. Dan De Leon, Senior Pastor, Friends Congregational Church, College Station, TX (United Church of Christ); Reverend Joyce de Velder, Pastor, Old Saratoga Reformed Church, Schuylerville, NY (Reformed Church in America); Reverend Kathleen Deegan-Neal, Retired, Reverend, Watkinsville First United Methodist, Athens, GA (United Methodist Church); The Reverend Jacqueline DeKoster Thomas, Hospital Chaplain, Mosaic Life Care Medical Center, Saint Joseph, MO (Presbyterian Church USA); Rabbi Lisa Delson, Rabbi, Peninsula Temple Sholom, Burlingame, CA (Jewish – Reform); Sean Dennison, Development Minister, Rogue Valley UU Fellowship, Ashland, OR (Unitarian Universalist Association); Dr. Terrence Diggory, Elder, Presbyterian – New England Congregational Church, Saratoga Springs, NY (Presbyterian Church USA); The Reverend Dr. Jeffrey Doane, Parish Associate, Fourth Presbyterian Church, Chicago, IL (Presbyterian Church USA); The Reverend Donna Dolham, Interim Minister, Denton Unitarian Universalist Fellowship, Denton, TX (Unitarian Universalist Association); The Very Reverend Todd Donatelli, Dean, The Cathedral of All Souls, Arden, NC (Episcopal Church); The Reverend Dr. Gary Doupe, Retired, Reverend, First United Methodist Church, Bainbridge, NY (United Methodist Church); The Reverend Paul Dreher-Wiberg, Pastor, St. Michael's Lutheran Church, Warners, NY (Lutheran – ELCA); Rabbi William Dreskin, Rabbi, Woodlands Community Temple, White Plains, NY (Jewish – Reform); Pastor Cynthia Drew, Pastor, Church of the Holy Family, Aurora, CO (Catholic, not Roman Catholic);

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Rabbi Ellen Dreyfus, Rabbi Emerita, Shir Tikvah, Homewood IL (Jewish – Reform); Reverend Timothy Drum, Chaplain and Director of Church Relations, Spartanburg Methodist College, Spartanburg, SC (United Methodist Church); Reverend Louise Dumas, Pastor, Oneco United Methodist Church and Moosup United Methodist Church, Quinebaug, CT (United Methodist Church); Reverend Michael Dunnington, Retired, Reverend, All Saints and Ascension Episcopal Church, Ballwin, MO (Episcopal Church); Rabbi Elizabeth Dunsker, Rabbi, Congregation Kol Ami, Vancouver, WA (Jewish – Reform); Reverend Dr. Lyle J. Dykstra, Retired, Reverend, Worship at First and Central Presbyterian Church, Newark, DE (Presbyterian Church USA); The Very Reverend M.E. Eccles, Rector, St. Martin’s Episcopal Church, Mount Prospect, IL (Episcopal Church); Reverend Don Eck, Chaplain and Pastor, Salem Spirit of Life Church, Salem, OR (Non-denominational); Pastor Lyda Eddington, Senior Pastor, Westchester United Methodist Church, Los Angeles, CA (United Methodist Church); Reverend Dr. Rose Edington, Unitarian Universalist Congregation of Charleston, Charleston, WV (Unitarian Universalist Association); Reverend Marian Edmonds-Allen, Executive Director, Parity, New York, NY (Interfaith); Reverend Dr. Gordon Edwards, Executive Presbyter, Cimarron Presbytery, Broken Arrow, OK (Presbyterian Church USA); Rabbi Lisa Edwards, Senior Rabbi, Congregation Beth Chayim Chadashim, Los Angeles, CA (Jewish – Reform); Rabbi Laurence Edwards, Rabbi Emeritus, Congregation Or Chadash, Chicago, IL (Jewish – Reform); Reverend Dr. Janet Edwards,

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Parish Associate, Judah Fellowship Church, Pittsburgh, PA (Presbyterian Church USA); Reverend Kathleen Edwards Chase, Lead Pastor, First Reformed Church, Pompton Plains, NJ (Reformed Church in America); Rabbi Denis Eger, Sr Founding Rabbi, Congregation Kol Ami, West Hollywood, CA (Jewish – Reform); Rabbi Stephen J. Einstein, Founding Rabbi Emeritus, Congregation B’nai Tzedek, Fountain Valley, CA (Jewish – Reform); The Reverend Paul Eldred, Pastor, Holy Cross Lutheran Church, Seattle, WA (Lutheran – ELCA); Reverend Sharom Elliot-Fox, Retired, Reverence, Indiana Conference of the United Methodist Church, Jeffersonville, IN (United Methodist Church); Reverend Dr. Marvin Ellison, Willard S. Bass Professor Emeritus of Christian Ethics, Bangor Theological Seminary, Portland, ME (Presbyterian Church USA); Reverend Melissa Engel, Pastor, Aldersgate United Methodist Church, Butte, MT (United Methodist Church); Reverend Laura Engelken, Interfaith Coordinator, United Church of Christ, Burlington, VT (United Church of Christ); Reverend Alejandro Escoto, Associate Pastor, Founders Metropolitan Community Church Los Angeles, Los Angeles, CA (Metropolitan Community Church); Reverend Christopher Eshelman, Pastor, Pretty Prairie and Murdock UMCs, Pretty Prairie, KS (United Methodist Church); Rabbi Dr. Andrew Ettin, Spiritual Leader, Temple Israel, Pfafftown, NC (Jewish Renewal); Reverend Stefanie Etzbach-Dale, Affiliate Minister, UU Church of Palo Alto, Redwood City, CA (Unitarian Universalist Association); Reverend Elizabeth Ewing, Rector, Christ Church, Binghamton, NY (Episcopal Church);

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Reverend Lori Exley, Priest Associate, Church of the Advocate, Philadelphia, PA (Episcopal Church); Reverend Dr. Anita Farber-Robertson, Minister, Allen Ave. Unitarian Universalist Church, Swampscott, MA (Unitarian Universalist Association); Reverend Suzanne Fast, Minister, Unitarian Universalist Church of Fort Myers, Fort Myers, FL (Unitarian Universalist Association); Reverend Barbara Fast, Minister, Unitarian Universalist Church of the Desert, Rancho Mirage, CA (Unitarian Universalist Association); Reverend Michael Fieleke, Priest, Morning Star Zen Sangha and Boundless Way Zen, Waltham, MA (Buddhist); Rabbi Brian Fink, Rabbi, Marlene Meyerson JCC Manhattan, Brooklyn, NY (Jewish – Reconstructionist); Reverend Alex Fischer, Campus Minister, UKirk at VCU, Richmond, VA (Presbyterian Church USA); Diane Fisher, Senior Pastor, MCC of Rehoboth Beach, Lewes, DE (Metropolitan Community Church); Reverend Aileen Fitzke, Senior Minister, Unitarian Universalist Congregation of Sterling, VA, Ithaca, NY (Unitarian Universalist Association); Reverend Angela Flanagan, Lead Pastor, Silver Spring UMC Silver Spring, MD (United Methodist Church); The Reverend James Ford, Minister, Anaheim Zen Sangha/Unitarian Universalist Church in Anaheim, Long Beach, CA (Buddhist); The Reverend Jo Ann Ford, Retired, Reverend, The Episcopal Diocese of Colorado, Jacksonville, FL (Episcopal Church); Byron Forester, Pastor, Newbern Cumberland, Presbyterian Church, Memphis, TN (Other); Reverend Tami Forte Logan, Pastor, Kerkhoven Lutheran, Forest City, NC (African Methodist Episcopal Zion); Reverend Denise Fossen, Pastor, Kerkhoven Lutheran,

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Kerkhoven, MN (Lutheran – ELCA); Rabbi Karen Fox, Rabbi Emerita, Wilshire Boulevard Temple, Los Angeles, CA (Jewish – Reform); Reverend Kathryn Franzburg, Retired, Reverend, St. Stephens, Cedar Rapids, IA (Lutheran – ELCA); Reverend Alexa Fraser, Minister, Unitarian Universalist Congregation of Sterling, VA, Rockville, MD (Unitarian Universalist Association); Reverend Dr. John Frey, Teaching Pastor, Cypress Creek Christian Church, The Woodlands, TX (Disciples of Christ, Christian Church); Reverend Elizabeth Friedman, Pastor, Lord of Light Lutheran Church/Lutheran Campus Ministry at the University of Michigan, Ann Arbor, MI (Lutheran – ELCA); Reverend Karen Fry, Co-Spiritual Director, Center for Spiritual Living Dallas, Dallas, TX (New Thought); Reverend Taylor Fuerst, Senior Pastor, First United Methodist Church of Austin, Austin, TX (United Methodist Church); Reverend Brian Gaeta-Symonds, Associate Pastor for Outreach, Claremont Presbyterian Church, Claremont, CA (Presbyterian Church USA); Reverend Emily Gage, Minister of Faith Development, Unity Temple Unitarian Universalist Congregation, Oak Park, IL (Unitarian Universalist Association); Reverend Robert Galloway, Retired, Reverend, Metropolitan Community Church of Knoxville, Corryton, TN (Metropolitan Community Church); Reverend Steve Gardner, Retired, Reverend, Christian Church (Disciples of Christ); Springfield, MO (Disciples of Church, Christian Church); Reverend Steve Garnaas-Holmes, Pastor, St. Matthew's United Methodist Church, Acton, MA (United Methodist Church); Reverend Jonathan Gaska, Reverend, Trinity Presbyterian, Winston

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Salem, NC (Presbyterian Church USA); Reverend Jacob Gawlik, Senior Pastor, St. John's Lutheran Church, Sterling, IL (Lutheran – ELCA); The Reverend Sharon Gearing, First Presbyterian Church, Sharon Gearing, South Charleston, WV (Presbyterian Church USA); Rabbi David Gelfand, Sr. Rabbi, Temple Israel of the City of New York, New York, NY (Jewish – Reform); Rabbi Dr. Gary Gerson, Rabbi Emeritus, Oak Park Temple B'nai Abraham Zion, River Forest, IL (Jewish – Reform); Reverend Vickey Gibbs, Associate Pastor, Resurrection Metropolitan Community Church, Houston, TX (Metropolitan Community Church); Reverend Dr. Richard Gilbert, Minister Emeritus, First Unitarian Church, Rochester, NY (Unitarian Universalist Association); Rabbi Jeremy Gimbel, Rabbi, Beth Israel, San Diego, CA (Jewish – Reform); Reverend Beth Glass, Retired, Reverend, Mars Hill, North Fort Myers, FL (United Methodist Church); Reverend Stephen Glauz-Todrank, United Church of Christ, Los Gatos, CA (United Church of Christ); Rabbi Rosalind Gold, Emerita, North Virginia Hebrew Congregation, Reston, VA (Jewish – Reform); Rabbi Emeritus Irwin Goldenberg, Rabbi Emeritus, Temple Beth Israel, York, PA, Temple Beth Shalom, San Juan PR, Forest Hills, NY (Jewish – Reform); Mark Goldman, Cantor, Kol Ami, Fort Lauderdale, FL (Jewish – Reform); Rabbi Barbara Goldman-Wartell, Rabbi, Temple Concord, Binghamton, NY (Jewish – Reform); Rabbi Jeffrey Goldwasser, Rabbi, Temple Sinai, Cranston, RI (Jewish – Reform); Reverend Lezli Goodwin, Senior Minister, New Vision Center for Spiritual Living, Phoenix, AZ (New Thought); Reverend Kathleen Gorman-Coombs,

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Co-Pastor, Trinity Presbyterian Church, Scotia, NY (Presbyterian Church USA); Reverend Elizabeth Goudy, Pastor, Metropolitan Community Church of the Lehigh Valley, Bethlehem, PA (Metropolitan Community Church); Reverend Jennifer Gracen, Minister, Universalist Unitarian Church of East Liberty, South Bend, IN (Unitarian Universalist Association); Reverend Dee Graham, Affiliated Community Minister, Unitarian Universalist Church of Sarasota, Bradenton, FL (Unitarian Universalist Association); Sister Jeannie Gramick, National Coordinator, National Coalition of American Nuns, Mount Rainier, MD (Roman Catholic); Mr. F. William Gray, Elder, Westminster Presbyterian Church, Buffalo, NY (Presbyterian Church USA); Rabbi Laurie Green, Rabbi, Congregation Bet Mishpachah, Baltimore, MD (Jewish – Other); Erin Green, Co-Executive Director, Brave Commons, San Anselmo, CA (Presbyterian Church USA); Reverend Dr. Ronald Greene, Minister, Central Christian Church, Great Falls, MT (Disciples of Christ, Christian Church); Rabbi Fred Greene, Senior Rabbi, Congregation Har HaShem, Erie, CO (Jewish – Reform); Rabbi Lisa Greene, Rabbi, North Shore Congregation Israel, Glencoe, IL (Jewish – Reform); Reverend Andrew Greenwood, Pastor, Pine Grove United Methodist Church, Parkton, MD (United Methodist Church); Reverend Carra Greer, Community Minister, Community, Lilburn, GA (Interfaith); Reverend Dr. Michael Gregg, Senior Pastor, Royal Lane Baptist Church, Dallas, TX (Alliance of Baptists); Reverend Dr. Jan Gregory-Charpentier, Pastor, First Congregational Church, Killingworth, CT (United Church of Christ); Reverend Debbie

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Griffin, Sr. Minister, Downtown Disciples, Des Moines, IA (Disciples of Christ, Christian Church); Reverend David Groeneveld, Minister, Reformed Church in America, Freehold, NJ (Reformed Church in America); Reverend Keith Grogg, Pastor, Montreat Presbyterian Church, Montreat, NC (Presbyterian Church USA); David Gunn, Pastor, The Church at Cactus, Peoria, AZ (Cooperative Baptists); Nancy Gunn, Minister of Worship, The Church at Cactus, Peoria, AZ (Cooperative Baptists); Reverend Melissa Guthrie Loy, Director of Congregational Life, First Christian Church, Greensboro, NC (Disciples of Christ, Christian Church); The Reverend Robert Gwaltney, Retired, Reverend, Central Presbyterian Church, Louisville, KY (Presbyterian Church USA); Reverend Denise Gyauch, Assistant Minister, First Unitarian Universalist Church of Nashville, Nashville, TN (Unitarian Universalist Association); Reverend Carol Haag, Retired, Reverend, Beacon – Unitarian Universalist Congregation of Summit, NJ, Princeton, NJ (Unitarian Universalist Association); Reverend Dr. Debra Haffner, Senior Minister, Unitarian Universalist Church in Reston, Reston, VA (Unitarian Universalist Association); Reverend Dr. Sidney G Hall, Lead Minister, Trinity Church of Austin – UCC & UMC, Austin, TX (United Methodist Church); Reverend April Hall, Provisional Elder, United Methodist, Independence, VA (United Methodist Church); Reverend Laura Hallett, Senior Minister, Center for Spiritual Living, St. George, UT (New Thought); The Reverend John Hamilton, Rector, St. Elizabeth's Episcopal Church, Dahlonga, GA (Episcopal Church); Reverend Jieun Han, Mission Associate, New Goshen

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Presbyterian Church, Louisville, KY (Presbyterian Church USA); Rabbi Jon Hanish, Senior Rabbi, Kol Tikvah, Woodland Hills, CA (Jewish – Reform); Reverend Nancy Hanson, Pastor, Messiah Luthern Church, Washburn, WI (Lutheran – ELCA); Reverend Cedric A. Harmon, Executive Director, Many Voices, Durham, NC (National Baptist); Reverend Lindsay Harren-Lewis, Associate Pastor & Acting Head of Staff, Fairmount Presbyterian Church, Cleveland Heights, OH (Presbyterian Church USA); Reverend Elder Dorothy Harris, Pastor, Unity Fellowship Church of Columbia, Essex, MD (Unity Fellowship); Reverend Phyllis Hart, Retired, Reverend, First Presbyterian, Central Point, OR (Presbyterian Church USA); Reverend Dr. Linda Hart, Minister, Tahoma Unitarian Universalist Congregation, Tacoma, WA (Unitarian Universalist Association); Episcopal Deacon Paula Hartsfield, Deacon, Grace Episcopal, Jefferson City, MO (Episcopal Church); Elder Richard Hasbany, Elder, First Presbyterian Church of New Haven, Hamden, CT (Presbyterian Church USA); Reverend Jamie Lynn Haskins, Chaplain for Spiritual Life, University of Richmond, Richmond, VA (Disciples of Christ, Christian Church); Reverend Rodney Haveman, Senior Minister, Parkside Community Church, Westwood, NJ (Reformed Church in America); Reverend Kenneth Hawes, Pastor, Hughes United Methodist Church, Hyattsville, MD (United Methodist Church); Reverend Rachael Hayes, Minister, Unitarian Universalist Society of Amherst, Smithfield, KY (Unitarian Universalist Association); Reverend Joey Heath-Mason, Campus Minister, American University, Washington, DC (United Methodist

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Church); Reverend Lisa Heckman, Pastor, First Congregational Church of Binghamton NY, Endwell, NY (United Church of Christ); Pastor Wanda Heidemann, Pastor, Trinity United Methodist Church, Marshfield, MO (United Methodist Church); Reverend Russell Heiland, Sr. Minister, Unity of Fairfax, Oakton, VA (Unity); Rabbi Alan Henkin, Rabbi, Beth Knesset Bamidbar, Palmdale, CA (Jewish – Reform); David Herendeen, Pastor (part time), Manhattan Monthly Meeting of Friends, Schenectady, NY (Quaker); Reverend Christiane Heyde, Hospice Chaplain, Mountain Vista Unitarian Universalist Congregation, Tucson, AZ (Unitarian Universalist Association); Linda Higgins, Pastor, St John’s UCC Richmond VA, Midlothian, VA (United Church of Christ); Reverend Dr. David Hindman, Retired, Reverend, Williamsburg United Methodist Church, Williamsburg, VA (United Methodist Church); Reverend Kimberly Hoare, Executive Director, The Carpenter’s Boat Shop, Pemaquid, ME (United Church of Christ); Reverend James Hobart, Reverend, Frist Unitarian Church, Chicago, IL (Unitarian Universalist Association); Lisa Hoefner, Pastor, Lake Tahoe UMC & Retreat Center, Kings Beach, CA (United Methodist Church); Reverend Dr. Ron Hoellein, Pastor, St. Paul’s UMC, Wexford, PA (United Methodist Church); Reverend M. Lara Hoke, Minister, First Church Unitarian, Littleton, MA (Unitarian Universalist Association); Reverend Christine Holly, Pastor, Charlotte United Methodist Charge, Drakes Branch, VA (United Methodist Church); Reverend C. Holmes, Reverend, Metropolitan Community Churches, St Petersburg, FL (Metropolitan Community Church); Rabbi Linda

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Holtzman, Rabbi, Tikkun Olam Chavurah, Philadelphia, PA (Jewish – Reconstructionist); Reverend Dr. Forrest Hoppe, Retired, Reverend, Plymouth United Church of Christ, Grand Rapids, MI (United Church of Christ); Rabbi Daniel Horwitz, Rabbi of the Greenfield Chapel, Congregation Beth Yeshurun, Houston, TX (Jewish – Conservative); Reverend Cathy Hough, Senior Minister, Center for Spiritual Living, East Hawaii, Hilo, HI (New Thought); Reverend Dr. Renee House, Senior Minister, Old Dutch Church, Kingston, NY (Reformed Church in America); Sarah Megan Howery, Elder, Niles Community Church PC, Dallas, TX (Presbyterian Church USA); Reverend Margaret E. Howland, Pastor Emeritus, South Presbyterian Church of Yonkers, Yonkers, NY (Presbyterian Church USA); Pastor Timothy Hoyer, Pastor, Bethlehem Lutheran Church of Falconer NY, Jamestown, NY (Lutheran – ELCA); Reverend Janet Hoyland, Retired, Reverend, Keystone UMC, Kansas City, MO (United Methodist Church); The Reverend Phyllis Hubbell, Minister, Unitarian Universalists of Gettysburg, Gaithersburg, MD (Unitarian Universalist Association); Reverend Jeffrey Hubers, Senior Minister, First Congregational Church, St Joseph, MI (United Church of Christ); Pastor James Huffman, Pastor, Christ's Church, Springdale, AR (Interfaith); Reverend Doctor Douglas Hunt, Reverend, Unitarian Universalist Ministry for Earth, Haverford, PA (Unitarian Universalist Association); Reverend Cynthia Huskey, Pastor, St Mark United Methodist Church, Santa Barbara, CA (United Methodist Church); The Reverend Marquita Hutchens, Rector, St. John's Episcopal Church, Charleston, WV (Episcopal

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Church); Reverend Brian Hutchison, Senior Pastor, Emerald City Metropolitan Community Church, Seattle, WA (Metropolitan Community Church); Rabbi Emily Hyatt, Assistant Rabbi, Temple Emanuel, Denver, CO (Jewish – Reform); Reverend Jenny Illig, Co-Spiritual Leader, New Thought Northern Colorado Center for Spiritual Living, Loveland, CO (New Thought); Rabbi Sandi Intraub, Rabbi, Beth El Temple Center, Belmont, MA (Jewish – Reform); Reverend Mike Irwin, Senior Minister, Center for Spiritual Living, Kansas City, MO (New Thought); Rabbi Debbie Israel Dubin, Rabbi, Congregation Emeth, Watsonville, CA (Jewish – Reform); The Reverend Paula M. Jackson, Rector, Church of Our Saviour/La Iglesia de Nuestro Salvador, Cincinnati, OH (Episcopal Church); Reverend Brian Jackson, Pastor, Randall Memorial United Methodist Church, Fort Washington, MD (United Methodist Church); Rabbi Ellen Jaffe-Gill, Rabbi, Tidewater Chavurah, Virginia Beach, VA (Jewish – Reconstructionist); Reverend Kevin Jagoe, Minister, BuxMont Unitarian Universalist Fellowship, Warrington, PA (Unitarian Universalist Association); Reverend/Immedia Vonnie James, Pastor, Grenada Baptist Association, St. George’s, FL (Southern Baptist); Reverend Abhi Janamanchi, Senior Minister, Cedar Lane Unitarian Universalist Church, Bethesda, MD (Unitarian Universalist Association); Reverend Johanna Janssen, Sr. Minister, Center for Spiritual Living, Graham, NC (New Thought); Reverend Dr. Cari Jackson, Clergy-In-Residence, Religious Coalition for Reproductive Choice, Washington, DC (United Church of Christ); Mr. Michael Jasper, Ruling Elder, First

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Presbyterian Church of St. Joseph, Saint Joseph, MO (Presbyterian Church USA); Reverend Nan Jenkins, Retired, Reverend, Saint Andrews, Round Rock, TX (Presbyterian Church USA); The Reverend Ms. Madeline Jervis, Retired, Parish Associate, First Presbyterian Church of Arlington, VA, Falls Church, VA (Presbyterian Church USA); Reverend Beth Jewett, Senior Minister, San Antonio Center for Spiritual Living, Spring Branch, TX (New Thought); Reverend Sandi John, Spiritual Director and Pastoral Counselor, First Baptist Church, Chico, CA (Alliance of Baptists); Reverend Sharri Johnson, Senior Minister, One Heart Retreat Center, Marshall, AR (New Thought); Reverend Michael Johnson, Spiritual Director, United Methodist Church, Mont Clare, PA (United Methodist Church); Reverend Allan B. Jones, Retired, Reverend, Christ Church United Methodist, Santa Rosa, CA (United Methodist Church); Pastor Angela T. Jones-Ramirez, Pastor, Vision of Hope, MCC, Baltimore, MD (Metropolitan Community Church); B. Watt Jorck, Ruling Elder, First Presbyterian Church of Columbus, Indiana, Columbus, IN (Presbyterian Church USA); Elizabeth Kaeton, Interim Rector, Christ Episcopal Church, Long Neck, DE (Episcopal Church); Rabbi Mark Kaiserman, Rabbi, The Reform Temple of Forest Hills, Forest Hills, NY (Jewish – Reform); Reverend Eric Kaminetzky, Senior Minister, Edmonds Unitarian Universalist Congregation, Edmonds, WA (Unitarian Universalist Association); The Reverend Dr. Norman J. Kansfield, Retired, President, New Brunswick Theological Seminary, East Stroudsburg, PA (Reformed Church in America); Rabbi Greg Kanter, Rabbi, KKBE,

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Mt. Pleasant, SC (Jewish – Reform); Michael Karban, Deacon, Sunshine Cathedral, Fort Lauderdale, FL (Metropolitan Community Church); Reverend Jessie Karpf, Deacon, Trinity Church, Portland, CT (Episcopal Church); Reverend Karen Kaser-Odor, Spiritual Care Chaplain, Hospice of Stanly & the Uwharrie, Concord, NC (United Methodist Church); Mrs. Karen Kavey, Elder, The Presbyterian Church of Mt. Kisco, Chappaqua, NY (Presbyterian Church USA); Reverend Myra Kazanjian, Parrish Associate, Sixth Presbyterian, Bethel Park, PA (Presbyterian Church USA); Mrs. Karen Keady, Elder, Westminster Presbyterian Church, Eugene, OR (Presbyterian Church USA); Reverend Robert Keithan, Minister of Social Justice, All Souls Church Unitarian, Washington, DC (Unitarian Universalist Association); Reverend Dr. Matthew Kelley, Extension Ministry, Tennessee Conference of the United Methodist Church, Louisville, KY (United Methodist Church); Rabbi Richard Kellner, Rabbi, BT, Worthington, OH (Jewish – Reform); Reverend Dr. Scott Kenefake, Interim Senior Minister, First Presbyterian Church, Concord, NC (Presbyterian Church USA); Reverend Katherine Keough, Retired, Bishop, ECC Diocese of the Pacific Northwest, Shelton, WA (Catholic, not Roman Catholic); Elder George Kerr III, Clerk of Session, Westminster Presbyterian Church, Washington, DC (Presbyterian Church USA); Reverend David Key, Founding Pastor, Lake Oconee Community Church, Athens, GA (Southern Baptist); Dr. Jonathan Kimball, Ruling Elder, First Presbyterian Church of Rolla, Rolla, MO (Presbyterian Church USA); Rabbi Jules King, Rabbi, Desert Outreach

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Synagogue, Palm Spring, CA (Jewish – Other); Reverend Dr. Dan King, Assistant Minister, First UU Church of Houston, Houston, TX (Unitarian Universalist Association); Professor Karen King, Hollis Professor of Divinity, Harvard Theological School, Cambridge, MA (Episcopal Church); Reverend Waveland King, Pastor, Mineral County Parish of United Methodist Church, Superior, MT (United Methodist Church); Reverend Debbie King Quale, Elder, Caledonia, Hokah, South Ridge United Methodist Church, Caledonia, MN (United Methodist Church); Rabbi Paul Kipnes, Rabbi, Congregation Or Ami, Calabasas, CA (Jewish – Reform); Rabbi Beth Klafter, Senior Rabbi, Temple Beth David, Commack, NY (Jewish – Reform); Rabbi Jonathan Klein, Executive Director, Beth Chayim Chadashim, Los Angeles, CA (Jewish – Reform); Rabbi Marc Kline, Rabbi, Monmouth Reform Temple, Tinton Falls, NJ (Jewish – Reform); Rabbi Myriam Klotz, Spiritual Direction Programming Supervisor, Hebrew Union College-Jewish Institute of Religion, Bala Cynwyd, PA (Jewish – Reconstructionist); Ann Knipfer, Sister, Religious Sister of Mercy, St. Louis, MO (Roman Catholic); Reverend Harry Knox, Retired, Reverend, Pastor and Justice Advocate, Cordele, GA (Metropolitan Community Church); Reverend Tim Kobler, Director/Chaplain, Wesley Foundation at the University of Michigan, Ann Arbor, MI (United Methodist Church); Rabbi Debra Kolodny, Executive Director and Rabbi, As the Spirit Moves Us and Portland's UnShul, Portland, OR (Jewish Renewal); Rabbi Elisa Koppel, Director of Lifelong Learning, Congregation Beth Emeth, Wilmington, DE (Jewish – Reform); Reverend

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Kathleen Korb, Retired, Reverend, Unitarian Universalist Fellowship, Pinellas Park, FL (Unitarian Universalist Association); Dr. Mark Kraai, Professor of Theology Emeritus, New Brunswick Theological Seminary, New Brunswick, NJ (Reformed Church in America); Reverend Jack Kraaz, Reverend, United Church of Christ, Ripon, WI (United Church of Christ); Reverend Melissa Kraus, Pastor, United Methodist Church, Summerville, PA (United Methodist Church); Rabbi Marc Kraus, Rabbi, Temple Emanuel, Virginia Beach, VA (Jewish – Conservative); Rabbi Jennifer Lader, Rabbi, Temple Israel, West Bloomfield, MI (Jewish – Reform); Rabbi Susan Laemmle, Dean of Religious Life Emeritus, University of Southern California, Los Angeles, AZ (Jewish – Reform); Rabbi Howard Laibson, Retired, Rabbi, Congregation Shir Chadash, Seal Beach, CA (Jewish – Other); Reverend Darcey Laine, Parish Minister, Unitarian Universalist Church of Athens and Sheshequin, PA & UU Church of Cortland, NY, Ithaca, NY (Unitarian Universalist Association); Reverend Dr. Darrell Lance, Professor Emeritus, Colgate Rochester Crozer Divinity School, Rochester, NY (American Baptist Church); Reverend Tina Lang, Executive Associate Pastor, First United Methodist Church, Madison, WI (United Methodist Church); Reverend Marc Laponce, Assistant Minister, North Hollywood Church of Religious Science, Sherman Oaks, CA (New Thought); Rabbi David Lazar, Rabbi, Or Hamidbar, Palm Springs, CA (Jewish – Other); Reverend Erica Lea-Simka, Pastor, Albuquerque Mennonite Church, Albuquerque, NM (Mennonite); Reverend Megan LeCluyse, Campus Minister and Director, The

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Christian Association at the University of Pennsylvania, Philadelphia, PA (Presbyterian Church USA); Reverend Charlotte Lehmann, Minister, Bull Run Unitarian Universalists, Manassas, VA (Unitarian Universalist Association); Rabbi Allan Lehmann, Associate Dean, Hebrew College Rabbinical School, Newton, MA (Jewish – Conservative); Reverend Marnie Leinberger, Pastor, Milagro Christian Church (Disciples of Christ), Pueblo, CO (Disciples of Christ, Christian Church); Reverend Dr. Melissa Lemons, Co-Pastor, Unity Church ELCA, Wilmington, DE (Lutheran – ELCA); Reverend Roy Lenington, Associate Pastor, Spirit of Peace NWA, Prairie Grove, AR (Nondenominational); Rabbi Michele Lenke, Chaplain Resident, Children’s Hospital Los Angeles, Sherman Oaks, CA (Jewish – Reform); The Reverend Fred Lentz, Pastor, St. Andrew Lutheran Church, Nutley, NJ (Lutheran – ELCA); Rabbi Darah Lerner, Rabbi, Congregation Beth El, Bangor, ME (Jewish – Reform); Reverend Dr. Kristen Leslie, Professor of Pastoral Theology and Care, Eden Theological Seminary, Webster Groves, MO (United Methodist Church); Reverend Ardis Letey, Retired, Reverend, Trinity United Methodist Church, Seal Rock, OR (United Methodist Church); Reverend David Lewicki, Co-pastor, North Decatur Presbyterian Church, Decatur, GA (Presbyterian Church USA); Reverend Karin Lewis, Senior Co-Minister, New Vision Center for Spiritual Living!, Scottsdale, AZ (New Thought); Rabbi Elias Lieberman, Rabbi, Falmouth Jewish Congregation, East Falmouth, MA (Jewish – Reform); The Reverend Mark Lingle, Rector, St. Francis Episcopal Church, Stamford, CT (Episcopal

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Church); Rabbi David Lipper, Rabbi, Temple Kol Tikvah of Lake Norman, Mooresville, NC (Jewish – Reform); Rabbi Janet Liss, Rabbi, North Country Reform Temple, Glen Cove, NY (Jewish – Reform); Rabbi Joshua Lobel, Rabbi, Temple B’nai Israel, Palm Harbor, FL (Jewish – Reform); Reverend Candyce Loescher, Rector, St. Mark’s Episcopal Church, Louisville, KY (Episcopal Church); Reverend Catherine Long, Assistant Minister, Columbus Center for Spiritual Living, Columbus, OH (New Thought); Rabbi Emily Losben, Rabbi, Temple of Israel, Wilmington, NC (Jewish – Reform); Rabbi Michael Lotker, Community Rabbi, Jewish Federation of Ventura County, Camarillo, CA (Jewish – Other); Reverend Edith Love, Community Minister, Unitarian Universalist Fellowship Of Centre County, Memphis, TN (Unitarian Universalist Association); Most Reverend George Lucey, Presiding Bishop and Chancellor of the American National Catholic Theological Institute., American National Catholic Church, West Orange, NJ (Catholic, not Roman Catholic); Reverend Mark Lukens, Pastor, Bethany Congregational United Church of Christ, East Rockaway, NY (United Church of Christ); Reverend Tracy Lunquist, Congregation President, Mosaic Unitarian Universalist Congregation, Lake Mary, FL (Unitarian Universalist Association); Reverend Brad Lutz, Interim Pastor, Church of the Palms United Church of Christ, Delray Beach, FL (United Church of Christ); Reverend Alka Lyall, Pastor, Broadway United Methodist Church, Chicago, IL (United Methodist Church); Reverend Patterson Lyles, Pastor, Kanawha United Presbyterian Church, Charleston, WV (Presbyterian Church USA);

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Sister Donald Mary Lynch, Transition Coordinator, Sisters of Mercy of the Americas, St Louis, MO (Other); Kae Madden, Pastor, Church of the Beloved Ecumenical Catholic Community, Westminster, CO (Catholic, not Roman Catholic); Carole Maddux, Archdeacon, Diocese of Atlanta, Roswell, GA (Episcopal Church); Rabbi Dana Magat, Senior Rabbi, Temple Emanu-El, San Jose, CA (Jewish – Reform); Reverend Dr. Sue Magidson, Affiliated Community Minister, Unitarian Universalist Church of Berkeley, Berkeley, CA (Unitarian Universalist Association); Reverend Kristin Maier, Minister, Unitarian Universalist Fellowship of Northfield, Northfield, MN (Unitarian Universalist Association); Rabbi Laurence Malinger, Rabbi, Temple Shalom of Aberdeen, Aberdeen, NJ (Jewish – Reform); Rabbi Nina Mandel, Rabbi, Congregation Beth El-Sunbury, PA, Sunbury, PA (Jewish – Reconstructionist); Rabbi Harry Manhoff, Rabbi Emeritus, Temple Beth Shalom, Berkeley, CA (Jewish – Reform); The Reverend John Manwell, Minister, Unitarian Universalists of Gettysburg, Gaithersburg, MD (Unitarian Universalist Association); Rabbi Paula Marcus, Senior Rabbi, Temple Beth El, Aptos, CA (Jewish – Reform); Rabbi Bonnie Margulis, President of the Board, Wisconsin Faith Voices for Justice, Madison, WI (Jewish – Reform); Reverend Lyn Marshall, Minister of Lifespan Faith Development, Unitarian Universalist Church of Concord, NH, Concord, NH (Unitarian Universalist Association); Reverend Stan Martin, Pastor, First, Centralia, IL (Presbyterian Church USA); Reverend Eva Martin, Retired, Reverend, St. Mark's UMC, Carmichael, CA (United Methodist Church); Jody Mask, Associate

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Pastor, Markham Woods Presbyterian Church, Winter Park, FL (Presbyterian Church USA); Reverend Anne Mason, Senior Minister, First Parish Lexington, Lexington, MA (Unitarian Universalist Association); Reverend Dr. Selma Massey, Pastor, Whosoever Ministry United Church of Christ, Detroit, MI (Church of Christ); Reverend Dr. Mark Mast, Minister, Reformed Church of New Paltz, New Paltz, NY (Reformed Church in America); Tiare Mathison, Pastor, Wallingford Presbyterian Church, Seattle, WA (Presbyterian Church USA); Reverend Rick Mawson, Retired, Reverend, First Congregational Church UCC, Greeley, CO (United Church of Christ); Elder Nancy Maxwell, Elder, Metropolitan Community Churches, Kansas City, MO (Metropolitan Community Church); Reverend Lisa May, Pastor, Shiloh UMC, Goshen, KY (United Methodist Church); Rabbi Gary Mazo, Rabbi, Temple Adath B'nai Israel, Newburgh, IN (Jewish – Reform); Reverend Bruce McBurney, Pastor, Community Presbyterian Church, Torrington, WY (Presbyterian Church USA); Reverend Doctor Richard McCarty, Senior Pastor, Community United Church, Erie, PA (United Church of Christ); Reverend Dr. Jill McCrory, Pastor, Twinbrook Baptist Church, Rockville, MD (Alliance of Baptists); Reverend Rodger McDaniel, Pastor, Highlands United Presbyterian Church, Laramie, WY (Presbyterian Church USA); The Reverend Mark McDaniel, Senior Pastor, Salem United Church of Christ, Bedford, IN (United Church of Christ); Reverend Maureen McElligott, Co-minister, Idyllwild Center for Spiritual Living, Idyllwild, CA (New Thought); Kyla McKay, Elder, A Community of the Servant-Savior

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Presbyterian Church, Pasadena, TX (Presbyterian Church USA); Reverend Patrick McLaughlin, Minister, Unitarian Universalist Church of Manchester, Manchester, NH (Unitarian Universalist Association); Reverend Ian McPherson, Associate Pastor, United Church of Chapel Hill, Chapel Hill, NC (United Church of Christ); Reverend Mark Meeks, Minister, Capitol Heights Presbyterian Church, Bailey, CO (Presbyterian Church USA); Pastor George M Melby, Retired, Pastor, First Baptist Church (Dissolved), Kansas City, KS (American Baptist Church); Reverend David Meredith, Pastor and Director of Urban Ministry, Clifton United Methodist Church and Ohio River Valley District, Cincinnati, OH (United Methodist Church); Reverend Chris Mereschuk, Pastor, Faith United Church, Northampton, MA (United Church of Christ); Reverend Gary Metzenbacher, Pastor, New Creation MCC, Groveport, OH (Metropolitan Community Church); Reverend Dr. Renee Meyer, Pastor, First Presbyterian Church, Murray, KY (Presbyterian Church USA); Reverend Timothy Meyer, Pastor, UCC, Rochester, NY (United Church of Christ); Reverend Barbara Meyers, Affiliated Community Minister, Mission Peak Unitarian Universalist Congregation, Fremont, CA (Unitarian Universalist Association); Father Lawrence Mick, Chaplain, St. Leonard Faith Community, Dayton, OH (Roman Catholic); Reverend Joanne Miles, Deacon in Full Connection UMC, St. Luke UMC – Bryn Mawr & Havertown, PA (United Methodist Church); Reverend Marilyn Miller, Sr. Minister, Center for Spiritual Living, Ojai, CA (New Thought); Dr. Don Miller, Interim Minister, Community UCC, Carbondale, KS (United

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Church of Christ); Reverend David Miller, College Minister, Union College, Barbourville, KY (United Methodist Church); Reverend George Miller, Pastor, Emmanuel United Church of Christ, Sebring, FL (United Church of Christ); Reverend Thomas Miller, Pastor, Parkview UMC, Oakwood, OH (United Methodist Church); The Reverend Sarah Gibb Millspaugh, Reverend, Unitarian Universalist Association, San Diego, CA (Unitarian Universalist Association); Dr. Leslie Miner, Ruling Elder, First Presbyterian Church of Grapevine, Grapevine, TX (Presbyterian Church USA); Reverend Gail Minnick, Pastor, Holy Redeemer Metropolitan Community Church, Herndon, VA (Metropolitan Community Church); Reverend Emily Misfeldt, Chaplain, WVU Medicine, Ruby Memorial Hospital, Morgantown, WV (Presbyterian Church USA); Rabbi Michelle Missaghieh, Rabbi, Temple Israel of Hollywood, Los Angeles, CA (Jewish – Reform); Reverend Patricia Mitchell, Pastor, First Congregational Christian United Church of Christ, Midlothian, VA (United Church of Christ); Reverend Doug Mitchell, Emeritus, Westminster Presbyterian Church, Minneapolis, MN (Presbyterian Church USA); Reverend Marsha Mitchiner, Fellowship Minister, First Existentialist Congregation of Atlanta, Atlanta, GA (Unitarian Universalist Association); Reverend Carolyn Mobley-Bowie, Minister of Music, Breath of Life Spiritual Center, MCC, Saginaw, MI (Metropolitan Community Church); Rabbi Jack Moline, President, Interfaith Alliance, Washington, DC (Jewish – Conservative); The Reverend Joel Lynn Monahan, Spiritual Director, theSpiralWay.org, Oakland, CA (United Church of

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Christ); Reverend Dr. Lee Montgomery, Vicar, St. Jude's Episcopal Church, Cedar City, UT (Episcopal Church); Reverend Natalie Moon-Wainwright, Pastor, United Christian Parish, Lakeport, CA (Presbyterian Church USA); Dr. David Moore, Pastor, Church for the Nations, Santa Barbara, CA (Pentecostal); Reverend Amy Moore, Interim Pastor, Lake Highlands Presbyterian Church, Dallas, TX (Presbyterian Church USA); Michael Moore, Pastor, Presbyterian Community Church of the Rockies, Estes Park, CO (Presbyterian Church USA); Reverend Mary Moore, Interim Senior Minister, Unitarian Universalist Church of Bloomington-Normal, Bloomington, IL (Unitarian Universalist Association); Reverend David Moorman, Pastor, International Lifeline Ministries, LLC, Del City, OK (Non-denominational); Mr. Chris Morehouse, Deacon, Shepherdstown Presbyterian Church, Shepherdstown, WV (Presbyterian Church USA); Reverend Larry Morris III, Pastor, Communion Christian Church, Henderson, NV (Disciples of Christ, Christian Church); Reverend Zachary Morton, Head Pastor, First Presbyterian Church, Morgantown, WV (Presbyterian Church USA); Rabbi Sheldon Moss, Rabbi, Temple Beth Shalom of the North West Valley, Surprise, AZ (Jewish – Reform); The Reverend Dr. Marcia Mount Shoop, Senior Pastor, Grace Covenant Presbyterian Church, Asheville, NC (Presbyterian Church USA); Judith Moyer, Elder, First United Presbyterian Church of Troy, Poestenkill, NY (Presbyterian Church USA); Reverend Deniray Mueller, Deacon, Diocese of Southern Ohio, Columbus, OH (Episcopal Church); Reverend Pamela Muise, Pastor, Remnants Church, Myrtle

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Beach, SC (Cooperative Baptists); Reverend Audrey Myers, Retired, Reverend, Memorial United Methodist Church, Elizabethtown, KY (United Methodist Church); Rabbi Robin Nafshi, Rabbi, Temple Beth Jacob, Concord, NH (Jewish – Reform); Rabbi Mara Nathan, Senior Rabbi, Temple Beth-El, San Antonio, TX (Jewish – Reform); Rabbi Doctor Fred Natkin, Rabbi and Chief Spiritual Officer, Mateh Chaim, Palm Bay, FL (Jewish – Reform); Reverend Robert Newells, Associate Minister, Imani Community Church, Oakland, CA (American Baptist Church); Father Michael J. Nicosia, Vicar of the Presiding Bishop, Rocky Mountain Region of the Ecumenical Catholic Communion, Aurora, CO (Catholic, not Roman Catholic); Rabbi David Novak, Interim Rabbi, Temple Dor Dorim, Weston, FL (Jewish – Reform); The Reverend Craig Nowak, Minister, Brookfield Unitarian Universalist Church, Kensington, CT (Unitarian Universalist Association); The Reverend Alice O'Donovan, Interim Pastor, Church of the Good Shepherd, Tolland, CT (United Church of Christ); Reverend Doctor Margaret Oget, Professor, Austin Presbyterian Theological Seminary, Austin, TX (Presbyterian Church USA); Reverend Sarah Oglesby-Dunegan, Minister, Unitarian Universalist Fellowship of Topeka, Topeka, KS (Unitarian Universalist Association); Reverend Doctor Claudene Oliva, Affiliate Minister, Unitarian Universalist Church of Bowling Green, Bowling Green, KY (Unitarian Universalist Association); David Oliver-Holder, Pastor, First Presbyterian Church, Urbana, IL (Presbyterian Church USA); Bishop Karen Oliveto, Bishop, The Mountain Sky Conference of The United Methodist Church, Centennial,

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CO (United Methodist Church); Donna Olsen, Pastor, Hope 4 All UHM Interfaith Community, Grand Forks, ND (Interfaith); Reverend Charity Omartian, Pastor, Webster United Church of Christ, Ann Arbor, MI (United Church of Christ); Very Reverend Father Albert J. Oneto, Parochial Administrator, St. Frances Xavier Cabrini Mission, Boston, MA (Catholic, not Roman Catholic); The Reverend Randy Orso, Founder and Moderator, The Interfaith LGBTI Clergy Association, Hawley, PA (Other); Reverend Doctor Kenneth Orth, Healing Worship Minister, Old South Church in Boston, Boston, MA (United Church of Christ); Reverend Susan Overland, Associate Minister, Center for Spiritual Living San Jose, San Jose, CA (Other); Pastor Kori Pacyniak, Pastor, Mary Magdalene Apostle Catholic Community, San Diego, CA (Catholic, not Roman Catholic); Reverend Jane Page Minister, Unitarian Universalist Fellowship of Statesboro, Statesboro, GA (Unitarian Universalist Association); Rabbi Andrew Paley, Senior Rabbi, Temple Shalom, Dallas, TX (Jewish – Reform); Reverend Kayla Parker, Minister of Congregational Life, All Souls Unitarian Church, Indianapolis, IN, (Unitarian Universalist Association); The Reverend Dennis James Sagun Parker, Priest Associate, Hospice Chaplain, St. David of Wales, Portland, OR (Episcopal Church); Reverend James Parrish, Minister, Unitarian Universalist Fellowship, Fayetteville, AR (Unitarian Universalist Association); Cameron Partridge, Rector, St. Aidan’s Episcopal Church, San Francisco, CA (Episcopal Church); Reverend Alison Patton, Pastor, Saugatuck Congregational Church, Westport, CT (United Church of Christ); Reverend

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Jessica Paulsen, Pastor, First Presbyterian Church, Corning, IA (Presbyterian Church USA); Reverend Rebecca Dunger Peak, Senior Pastor, Court Street United Methodist Church, Fulton, MO (United Methodist Church); Reverend Doctor Stephen Peck, Priest, Free Radical Ministries; Catholic Universalist Church, Washington, WV (Catholic, not Roman Catholic); Reverend Jennifer Peek, Consulting Minister, Pocatello Unitarian Universalist Fellowship, Pocatello, ID (Unitarian Universalist Association); Reverend Duffy Peet, Minister, Unitarian Universalist Fellowship of Bozeman, Bozeman, MT (Unitarian Universalist Association); Reverend Benjamin Perry, Deputy Director of Communications and Marketing, Union Theological Seminary, New York, NY (Presbyterian in America); Reverend Lisa Perry-Wood, Senior Minister, First Parish in Brookline, Lexington, MA (Unitarian Universalist Association); The Reverend Clare Petersberger, Minister, The Towson Unitarian Universalist Church, Lutherville, MD (Unitarian Universalist Association); Reverend Thomas Peterson, Retired, Pastor, St. Paul Evangelical Lutheran Church, Pompano Beach, FL (Lutheran – ELCA); Rabbi Julie Pfau, Rabbi, Temple B’nai Abraham, Bordentown, NJ (Jewish – Reconstructionist); Reverend Dustin J. Pickett, Campus Minister, Christian Diversity and Ecumenical Ministry, University of Dayton, Dayton, OH (National Baptist); The Reverend Dorothy Pierce, Deacon, Episcopal Diocese of Central New York, Whitney Point, NY (Episcopal Church); Rabbi Daniel Plotkin, Rabbi, Temple Isaiah, Baltimore, MD (Jewish – Reform); Reverend David Plummer, Ecclesiastical Endorsing Executive, The

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Coalition of Spirit-filled Churches, Newport News, VA (Nondenominational); The Reverend Cecil Prescod, Minister of Faith Formation, Ainsworth United Church of Christ, Portland, OR (United Church of Christ); Julie Prey, Hospice Chaplain, Federation of Christian Ministries, Wallingford, PA (Mennonite); Rabbi Sally Priesand, Rabbi Emerita, Monmouth Reform Temple, Asbury Park, NJ (Jewish – Reform); Reverend Tamara Puffer, Minister, Grace Covenant Presbyterian Church, Asheville, NC (Presbyterian Church USA); Reverend Elizabeth Putnam, Affiliate Community Minister, Fourth Universalist Society, New York, NY (Unitarian Universalist Association); Doctor Chuck Queen, Pastor, Immanuel Baptist, Frankfort, KY (Cooperative Baptists); Father Frank Quintana, Pastor, St. Oscar Romero Catholic Community, Albuquerque, NM (Catholic, not Roman Catholic); The Reverend Rebecca Ragland, Rector, St Paul’s Episcopal Church, St. Louis, MO (Episcopal Church); Reverend Elder Benita Ramsey, Senior Pastor, Unity Fellowship Church Movement, Ontario, CA (Unity Fellowship); Reverend Donald Randall, Community Minister, Unitarian Universalist Fellowship of Athens, Watkinsville, GA (Unitarian Universalist Association); Rabbi Rayzel Raphael, Rabbi, Darkaynu, Melrose Park, PA (Jewish – Reconstructionist); Reverend Patricia Raube, Pastor, Union Presbyterian Church, Endicott, NY (Presbyterian Church USA); Reverend NaDine Rawls, Member, First Church United Church of Christ, Douglasville, GA (United Church of Christ); The Reverend Tamara Razzano, Pastor, First Presbyterian Church, Little Falls, NY (Presbyterian Church

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USA); Reverend Bradley Redeker, Chaplain, Spectrum Health, Wyoming, MI (Reformed Church in America); Rabbi Esther Reed, Senior Associate Director, Rutgers Hillel, New Brunswick, NJ (Jewish – Other); Rabbi Rebecca Reice, Rabbi and Director of Education, Congregation Shir Ami, Austin, TX (Jewish – Reform); The Reverend Wilma Reichard, Retired, Reverend, United Church of Christ, Redwood City, CA (United Church of Christ); Reverend TJ Remaley, Minister of the Word and Sacrament, St. Giles Presbyterian Church, Taylors, SC (Presbyterian Church USA); Reverend Robert F. Renjilian, Interim Associate Minister, First Unitarian Church of Rochester, Rochester, NY (Unitarian Universalist Association); Reverend Sarah Richards, Minister, Carbondale Unitarian Fellowship, Murphysboro, IL (Unitarian Universalist Association); Reverend Doctor Mark Richardson, Senior Pastor, First United Methodist Church of Santa Barbara, Santa Barbara, CA (United Methodist Church); Bishop Reg Richburg, Presiding Bishop, Christ Catholic Church, Briarwood, NY (Catholic, not Roman Catholic); Reverend Jessica Rivera-Walker, Pastor, Good Shepherd Lutheran Church, Holland, MI (Lutheran – ELCA); Rabbi Stephen Roberts, Rabbi, Temple of the High Country, New York, NY (Jewish – Reform); Susan Robertson, Deacon, Shepherd of the Hill Presbyterian Church, Eden Prairie, MN (Presbyterian Church USA); Doctor Lisa Robinson, Reverend, Ridgeview Congregational Church, White Plains, NY (United Church of Christ); Deneen Robinson, Reverend, Living Faith Covenant Church, Dallas, TX (Nondenominational); Reverend Esther Robinson, Pastor, Pasadena Community

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Church, St. Petersburg, FL (United Methodist Church); Mary Rocklage, Sister, Religious Sister of Mercy, St. Louis, MO (Roman Catholic); Reverend Trever Rook, Reverend, Neighbors Church, Lincoln, NE (United Methodist Church); Pastor Don Rose, Parish Pastor, Mansfield and United Lutheran Churches, Albert Lea, MN (Lutheran – ELCA); Rabbi Brigitte Rosenberg, Rabbi, United Hebrew Congregation, Chesterfield, MO (Jewish – Reform); Rabbi Adam Rosenwasser, Associate Rabbi, Temple Sinai, Washington, DC (Jewish – Reform); Reverend Craig Rubano, Co-Minister, Unitarian Universalist Congregation of Monmouth County, Lincroft, NJ (Unitarian Universalist Association); Reverend Doctor Sue Rubin, Minister Emeritus, Center for Spiritual Living, Westlake Village, CA (Other); Reverend Carol Rudisill, Retired, Reverend, Church of the Larger Fellowship, Aptos, CA (Unitarian Universalist Association); The Reverend Can Susan Russell, Associate Rector, All Saints Church, Pasadena, CA (Episcopal Church); Reverend Nathan Ryan, Associate Minister, Unitarian Church of Baton Rouge, Baton Rouge, LA (Unitarian Universalist Association); Rabbi Doctor J.B. Sacks, Rabbi and Educator, Congregation Am HaYam and de Toledo High School, West Hills, CA (Jewish – Conservative); Reverend Doctor Bill Salisbury, Assistant Minister, Hemet Center for Spiritual Living, San Juan Capistrano, CA (New Thought); Pastor Cindy Salo, Lead Pastor, Central Lutheran Church, Seattle, WA (Lutheran – ELCA); Reverend Doctor Joan Saniuk, Pastor, Metropolitan Community Church Sacred Journey, Hendersonville, NC (Metropolitan Community

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Church); Reverend Kathy Scharmer, Assistant Minister, Center for Spiritual Living, Peninsula, Redwood City, CA (New Thought); Rabbi Simone Schicker, Rabbi, Temple B'nai Israel, Kalamazoo, MI (Jewish – Reform); Bernard Schlager, Executive Director, Center for LGBTQ and Gender Studies in Religion, Pacific School of Religion, Berkeley, CA (Roman Catholic); Reverend Christian Schmidt, Senior Co-Minister, Unitarian Universalist Church of Berkeley, Berkeley, CA (Unitarian Universalist Association); Sister Sharon Schmitz, Sister, Mercy of the Americas, St. Louis, MO (Roman Catholic); Rabbi Howie Schneider, Retired, Rabbi, Chadeish Yameinu, Aptos, CA (Jewish Renewal); Reverend King Schoenfeld, Assistant Pastor, Historic Trinity Lutheran, Saint Louis, MO (Lutheran – Missouri Synod); Reverend Bob Schoenhals, Minister, First United Methodist Church of Ferndale, Ferndale, MI (United Methodist Church); Reverend Heidi Schuler-Jones, Minister, United Church of Christ, Ellijay, GA (United Church of Christ); Rabbi Laura Schwartz Harari, Retired, Rabbi, Temple Rodef Sholom, Laguna Woods, CA (Jewish – Reform); The Reverend Leslie Scoopmire, Priest, St. Martin's Episcopal Church, Ellisville, MO (Episcopal Church); Reverend Cathy Scott, Deacon, Holy Family Episcopal Church, Indianapolis, IN (Episcopal Church); Bishop John Selders, Pastor, Amistad United Church of Christ, Hartford, CT (United Church of Christ); Reverend Michelle Sevig, Associate Pastor, Holy Trinity Lutheran Church, Chicago, IL (Lutheran – ELCA); Rabbi Scott Shafrin, Associate Rabbi, Kol Rinah, St Louis, MO (Jewish – Conservative); Rabbi Jaimee Shalhevet,

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Rabbi, North Shore Synagogue, Syosset, NY (Jewish – Reform); Pastor Michael Shannon, Pastor, Chapel Hill Christian Church, Chapel Hill, NC (Disciples of Christ, Christian Church); Reverend Doctor Rina Shere, Affiliated Community Minister, Unitarian Universalist Congregation of Cleveland, Cleveland, OH (Unitarian Universalist Association); Reverend Susan Sherwood, Pastor, United Church of Christ, St. Petersburg, FL (United Church of Christ); Martha Shiverick, Pastor, Riviera Presbyterian Church, Miami, FL (Presbyterian Church USA); Reverend Marcia Shoemaker, Retired, Reverend, St. Paul’s United Methodist, Tulsa, OK (United Methodist Church); Reverend Doctor Joseph Shore-Goss, Pastor, Federated Church of Marlborough, Marlborough, NH (United Church of Christ); Reverend Doctor Candace Shultis, Senior Pastor, King of Peace Metropolitan Community Church, St. Petersburg, FL (Nondenominational); Reverend David Sickelka, Senior Minister, Urbandale United Church of Christ, Des Moines, IA (United Church of Christ); Reverend Jane Siebert, President, Swedenborgian Church of North America, Wichita, KS (Other); Rabbi Jodie Siff, Rabbi, The Reconstructionist Synagogue of the North Shore, Port Washington, NY (Jewish – Reconstructionist); Rabbi/Cantor Meeka Simerly, Rabbi, Temple Beth Tikvah, Wayne, NJ (Jewish – Reform); Reverend Doctor Donna Simon, Reverend, St. Mark Hope and Peace Lutheran Church, Kansas City, MO (Lutheran – ELCA); The Reverend Elizabeth Simpson, Deacon, St. Matthew’s Episcopal Church, Mexico, MO (Episcopal Church); Reverend Ellen Sims, Pastor, Open Table United Church of Christ, Mobile, AL (United Church of

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Christ); Bishop River Sims, Director, Temenos Catholic Worker, San Francisco, CA (Anglican Church in North America); Rabbi Suzanne Singer, Rabbi, Temple Beth El, Riverside, CA (Jewish – Reform); Reverend Doctor William Sinkford, Senior Minister, First Unitarian Portland, Portland, OR (Unitarian Universalist Association); Rabbi Raina Sirotky, Rabbi, Congregation Gemiluth Chassodim, Alexandria, LA (Jewish – Reform); Reverend Cynthia Skripak, Pastor, Yardley United Methodist Church, Yardley, PA (United Methodist Church); Reverend Marc Smith, Priest Associate, Episcopal Church of the Holy Communion, Clayton, MO (Episcopal Church); Reverend Kelly Smith, Pastor, Mifflin Avenue United Methodist Church, Pittsburgh, PA (United Methodist Church); Father D. Gregory Smith, Assistant Rector, St. James Episcopal Church, Bozeman, MT (Episcopal Church); Reverend Daniel Smith, Pastor/Minister, West Hollywood United Church of Christ, West Hollywood, CA (United Church of Christ); Pastor Nathan Sobers, Organizing Pastor, Stonewall Ministries, Cathedral City, CA (Presbyterian Church USA); Rabbi Myra Soifer, Rabbi Emerita, Temple Sinai, Reno, NV (Jewish – Reform); Reverend Derek Solberg, Senior Pastor, Emmanuel Lutheran Church, Bethesda, MD (Lutheran – ELCA); Rabbi Alyson Solomon, Rabbi, Beth Chayim Chadashim, Los Angeles, CA (Jewish – Reform); Reverend Marti Soper, Reverend, Northaven United Methodist Church, Richardson, TX (United Methodist Church); Lauren Sotolongo, Co-Director, Brave Commons, Washington, DC (Other); Reverend Scott Spence, Senior Minister, First Congregational United Church of Christ, Waterloo, IA

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(United Church of Christ); Jeffrey Spencer, Senior Pastor, Niles Discovery Church, Fremont, CA (United Church of Christ); Rabbi Scott Sperling, Rabbi, Beth El Congregation, Winchester, VA (Jewish – Reform); Reverend Marcia Stanard, Minister, Unitarian Universalist Congregation at Willamette Falls, Oregon City, OR (Unitarian Universalist Association); Rabbi Sonya Starr, Congregational Rabbi, Columbia Jewish Congregation, Columbia, MD (Jewish – Reconstructionist); Reverend Doctor Scott Stearman, Pastor, Metro Baptist Church of New York City, NY, NY (Cooperative Baptists); Rabbi Eleanor Steinman, Rabbi, Temple Beth Hillel, Los Angeles, CA (Jewish – Reform); The Most Reverend Ronald Stephens, Presiding Bishop, Catholic Apostolic Church in North America, Warrenton, VA (Catholic, not Roman Catholic); Reverend Melissa Sternhagen, Chaplain, Kindred Hospice, Ames, IA (United Church of Christ); Rabbi Kaya Stern-Kaufman, Rabbi, Rutland Jewish Center, Rutland, VT (Jewish – Other); Marsha Stevens-Pino, Ministry Leader, Balm Ministries, Brentwood, TN (United Methodist Church); Elder Matthew Stewart, Pastor, Primitive Baptist Universalist Fellowship, White Pine, TN (Other); Rabbi Emeritus Jeffrey Stiffman, Rabbi Emeritus, Congregation Shaare Emeth, St. Louis, MO (Jewish – Reform); Reverend Jerald Stinson, Senior Minister Emeritus, First Congregational Church of Long Beach, California, Long Beach, CA (United Church of Christ); Right Reverend Janine Stock, Administrative Bishop, Communion of Conciliar Catholic Churches, Carlsbad, CA (Catholic, not Roman Catholic); Rabbi Ariel Stone, Congregational Rabbi,

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Congregation Shir Tikvah, Portland, OR (Jewish – Other); Reverend Barry Stopfel, Vicar Emeritus, St. Anne’s, Myrtle Beach, SC (Episcopal Church); The Reverend Doctor Anna Pinckney Straight, Pastor, Old Stone Presbyterian Church, Lewisburg, WV (Presbyterian Church USA); Reverend Doctor Gail Stratton, Community Minister, Unitarian Universalism, Abbeville, MS (Unitarian Universalist Association); Reverend Nita Strauss, Minister, Unity Spiritual Center of Peace, Tucson, Tucson, AZ (Unity); The Reverend Don Stribling, Pastor, New Hope Presbyterian Church, Wichita Falls, TX (Presbyterian Church USA); Reverend Doctor Roland Stringfellow, Senior Pastor, Metropolitan Community Church of Detroit, Detroit, MI (Metropolitan Community Church); The Reverend Doctor Aune Strom, Retired, Priest, Episcopal Church in the Diocese of Missouri, Rolla, MO (Episcopal Church); Reverend Monica Styron, Interim Pastor, First Presbyterian Church, Baldwinsville, NY (Presbyterian Church USA); Reverend Clare Sulgit, Pastor, St. Mary’s United Methodist Church, St. Mary’s, WV (United Methodist Church); Reverend Doctor Trish Sullivan Vanni, Pastoral Director, Charis Ecumenical Catholic Community, Eden Prairie, MN (Catholic, not Roman Catholic); Reverend Emily Swan, Co-pastor, Blue Ocean Church Ann Arbor, Ann Arbor, MI (Nondenominational); Kay Sylvester, Rector, St. Paul’s Episcopal Church, Tustin, CA (Episcopal Church); Reverend Rachel Taber-Hamilton, Rector, Trinity Episcopal Church, Everett, WA (Episcopal Church); Reverend Jayne Taggart, Senior Pastor, Eureka Center for Spiritual Living, Eureka, CA (New Thought); The Reverend

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Linda Taupier, Deacon, Christ Church Cathedral, East Longmeadow, MA (Episcopal Church); Reverend Julie Taylor, Senior Director of Contextual Ministry, Meadville Lombard Theological Seminary, Chicago, IL (Unitarian Universalist Association); Reverend Diane Teichert, Elected Leader, Chesapeake Unitarian Universalist Ministers Association, University Park, MD (Unitarian Universalist Association); Reverend Abbey Tennis, Lead Minister, First Unitarian Church of Philadelphia, Philadelphia, PA (Unitarian Universalist Association); Reverend Tami Terpstra, Interfaith Chaplain, Denver Health Medical Center, Evergreen, CO (Other); Christina Terry, Minister, HeartSpace Spiritual Center, Richardson, TX (New Thought); Rabbi David Teutsch, Senior Consultant and Professor Emeritus, Reconstructionist Rabbinical College, Philadelphia, PA (Jewish – Reconstructionist); Linda Theophilus, Pastor, Emmanuel Lutheran Church, Pittsburgh, PA (Lutheran – ELCA); Reverend Mary Martha Thiel, Director of Clinical Pastoral Education, Hebrew SeniorLife, Brookline, MA (United Church of Christ); Robert Thomas, Priest, St. Peter's Episcopal Church, Seward, AK (Episcopal Church); Reverend Patricia Thompson, Pastor, United Methodist Church, Wolcott, VT (United Methodist Church); Pastor Debra Trakel, Pastor, Adoration Lutheran, Menomonee Falls, WI (Lutheran – ELCA); Mister Eric Travis, Missioner for Youth and Young Adults, The Episcopal Diocese of Michigan, Detroit, MI (Episcopal Church); Reverend Doctor Joanna Truelson, Roman Catholic Woman Priest, Namaste Inclusive Catholic Community, Walnut Creek, CA (Roman Catholic); Reverend Gayle

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Tucker, Reverend, Congregational Church of Jefferson Park United Church of Christ, Chicago, IL (United Church of Christ); Mike Tupper, Pastor, Gull Lake United Methodist Church, Lawrence, MI (United Methodist Church); Reverend Doctor Myrna Tuttle, Retired, Reverend, United Church of Christ, Santa Barbara, CA (United Church of Christ); Reverend Lindasusan Ulrich, Assistant Minister, First Unitarian Universalist Congregation of Ann Arbor, Ann Arbor, MI (Unitarian Universalist Association); Reverend Tom Uphaus, Retired, Reverend, First Congregational United Church of Christ, La Crescent, MN (United Church of Christ); Rabbi Victor Urecki, Rabbi, Congregation B'nai Jacob, Charleston, WV (Jewish – Conservative); Rabbi David Vaisberg, Rabbi, Temple Emanu-El, Metuchen, NJ (Jewish – Reform); Reverend Carol Van Buskirk, Minister of Spiritual Formation, Old South United Methodist Church, Reading, MA (United Methodist Church); Reverend Doctor David Van Dyke, Pastor, First Presbyterian Church, Stamford, CT (Presbyterian Church USA); Reverend Doctor John Van Nuys, Pastor/Head of Staff, Wabash Avenue Presbyterian Church, Crawfordsville, IN (Presbyterian Church USA); Reverend James VanderWeele, Interim Minister, Northlake Unitarian Universalist Church, Bellevue, WA (Unitarian Universalist Association); Reverend Ruth Vann Lillian, Minister, Unitarian Universalist Congregation of Tuscaloosa, Tuscaloosa, AL (Unitarian Universalist Association); Reverend Doctor David Vasquez-Levy, President, Pacific School of Religion, Berkeley, CA (Lutheran – ELCA); Reverend Doctor Rob Vaughn, Lead Pastor,

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Community of Faith United Methodist Church, Herndon, VA (United Methodist Church); Reverend Deborah Vaughn, Assistant Minister, Twinbrook Baptist, North Potomac, MD (Alliance of Baptists); Michael Vazquez, Founder & Co-Executive Director, Brave Commons, Durham, NC (Nondenominational); Reverend Laura Viau, Transitional Minister, First Presbyterian Church, Orlando, FL (Presbyterian Church USA); The Reverend Britt Vickstrom, Pastor, Evangelical Lutheran Church of America, Davenport, IA (Lutheran – ELCA); Reverend Anna Voinovich, Associate Pastor, Downers Grove First United Methodist Church, Downers Grove, IL (United Methodist Church); Rabbi Jessica Wainer, Director of Congregational Learning, Northern Virginia Hebrew Congregation, Reston, VA (Jewish – Reform); Chaplain James Gibbons Walker, Minister, Unitarian Universalist Fellowship of Southern Maryland, Leonardtown, MD (Unitarian Universalist Association); Reverend Jerrell Walls, Senior Pastor, Christ Chapel Los Angeles, North Hollywood, CA (Nondenominational); Reverend Mark Walz, Minister, Unitarian Universalist Village Church, Hot Springs Village, AR (Unitarian Universalist Association); Deacon Troy Faith Ward, Deacon, Christ the Servant Lutheran Church, Bellingham, WA (Lutheran – ELCA); Rabbi Pamela Wax, Spiritual Care Coordinator, Westchester Jewish Community Services, White Plains, NY (Jewish – Other); Reverend David Weasley, Pastor for Youth, Young Adults, & Mission, First Congregational Church of Bellingham, Bellingham, WA (American Baptist Church); The Reverend Sally Weaver, Priest Associate, St. Martin’s Episcopal

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Church, Eureka, MO (Episcopal Church); Pastor Preston Weaver, Executive Pastor, St. Paul United Methodist Church-Dallas, Dallas, TX (United Methodist Church); Reverend Amy Carol Webb, Minister, River of Grass Unitarian Universalist Congregation, Sunrise, FL (Unitarian Universalist Association); Reverend Nancy Webb, Retired, Elder, Grace United Methodist Church, Baltimore, MD (United Methodist Church); Rabbi Stephen Weisman, Rabbi, Temple Solel, Bowie, MD (Jewish – Reform); Reverend Audrua Welch Malvaez, Associate Pastor, Plymouth Park United Methodist Church, Dallas, TX (United Methodist Church); Reverend Doctor Petra Weldes, Co-Senior Minister, CSLDallas, Dallas, TX (New Thought); Reverend Kimberleigh Wells, Pastor, New Hope Presbyterian Church, Asheville, NC (Presbyterian Church USA); Reverend Paul Werner, Pastor, St. Andrew United Church of Christ, Sarasota, FL (United Church of Christ); Pamela Werner, Pastor, St. James Lutheran Church, Folsom, NJ (Lutheran – ELCA); Reverend Doctor Traci West, Professor, Drew Theological School, Morris Plains, NJ (United Methodist Church); Reverend Kate West, Pastor, First Congregational United Church of Christ, Belle Plaine, IA (United Church of Christ); Reverend Brian Wharton, Pastor, First United Methodist Church Hawkins, Hawkins, TX (United Methodist Church); The Reverend Julia Whitworth, Rector, Trinity Episcopal Church, Indianapolis, IN (Episcopal Church); Reverend Jim Williams, Transition Pastor, First Congregational United Church of Christ, Bay City, MI (United Church of Christ); Jonathan Williams, Lead Pastor, Forefront Church,

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Brooklyn, NY (Nondenominational); Reverend Sandy Williams, Retired, Reverend, Founders Metropolitan Community Church, Covina, CA (Metropolitan Community Church); Elder Gerard Williams, Pastor, Unity Fellowship Church, Buffalo, NY (Unity Fellowship); Vanecia Wills-Leufroy, Assistant Minister, Center for Spiritual Living, Las Vegas, NV (Spiritual not religious); Julie Wilson, Deacon of Outreach and Service, Calvary United Methodist Church, Emmitsburg, MD (United Methodist Church); Reverend Doctor Nancy Wilson, Retired, Moderator, Metropolitan Community Churches, Bradenton, FL (Metropolitan Community Church); Reverend Jaime Wirth, Pastor, Sardinia United Methodist Church, Sardinia, OH (United Methodist Church); Father Jeffrey Wittig, Prison Minister, United Catholic Church, North Little Rock, AR (Catholic, not Roman Catholic); Reverend Kristin Wolf, Senior Pastor, Covenant Christian Church, Urbandale, IA (Disciples of Christ, Christian Church); Reverend Doctor Janet Wolfe, Retired, Reverend, First Presbyterian, Marshfield, WI (Presbyterian Church USA); Reverend Ms. Shirley Wooden, Retired, Reverend, Faith Center Church, Rockford, IL (Presbyterian Church USA); Reverend Doctor Robert Woodruff, Pastor, Second Presbyterian Church, Albuquerque, NM (Presbyterian Church USA); Reverend Doctor Moses Woodruff Junior, Pastor, Faith United Methodist Church, Riverdale, GA (United Methodist Church); Reverend Susan Worrell, Ministry Director, Hope Christian Counseling, United Methodist Church of the Open Door, Kennett Square, PA (United Methodist Church); Reverend

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Mike Wright-Chapman, Doctor of Ministry Candidate, Brite Divinity School, Arlington, TX (United Church of Christ); Reverend Emily Wright-Magoon, Minister, Unitarian Universalist Church of Midland, Midland, TX (Unitarian Universalist Association); Reverend Doctor Darrell Yeane, Pastoral Associate, Trinity Presbyterian Church, Scotts Valley, CA (Presbyterian Church USA); Rabbi Marina Yergin, Assistant Rabbi, Temple Beth-El, San Antonio, TX (Jewish – Reform); Reverend Lynn Young, Pastoral Care and Education Leader, Grace United Church of Christ, Walkerton, IN (United Church of Christ); Reverend Doctor William Young, Assistant Pastor, Metropolitan Community Church of Austin, Manor, TX (Metropolitan Community Church); Lora Young, Hospice Chaplain, Visiting Nurse and Hospice Care of Santa Barbara, Santa Barbara, CA (Unitarian Universalist Association); The Reverend Doctor Karen-Marie Yust, Rowe Professor of Christian Education, Union Presbyterian Seminary, Richmond, VA (United Church of Christ); Ms. Mary Zabawa Taylor, Spiritual Director, Deaconess Anne House of the Episcopal Service Corps, St. Louis, MO (Episcopal Church); Reverend Katherine Zakutansky, Co-Pastor, Community of the Living Spirit, Wauwatosa, WI (Interfaith); Reverend Katey Zeh, Executive Director, Religious Coalition for Reproductive Choice, Apex, NC (Alliance of Baptists); Rabbi Brian Zimmerman, Rabbi, Beth El, Fort Worth, TX (Jewish – Reform); Reverend Anastassia Zinke, Senior Minister, All Souls Unitarian Church, Indianapolis, IN

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(Unitarian Universalist Association); Rabbi Sara Zober, Rabbi, Temple Sinai, Reno, NV (Jewish – Reform).
