

ESSAY

The *Journal of Law and Religion*—Second Life

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Abstract

After its initial founding by the Council on Religion and Law at Harvard, the *Journal of Law and Religion* had its first life at Hamline University School of Law beginning in 1983. This essay is a history of its second life—from 1987/1988 to 2013—describing the vision and the people who pursued that vision through the journal in those years and some of the roundtables and symposia it published.

Keywords: *Journal of Law and Religion*; church and state; Islamic Law; Jewish law; law and politics; religious lawyering; truth commissions

Since its founding, described in Thomas Porter’s essay in this issue, the *Journal of Law and Religion* has grown into an internationally recognized venue for the best scholarly work in law and religion, a field of study and debate that was barely recognized at its founding.¹ As I briefly sketch, many devoted their time and expertise to this growth, inspired by the vision for a new and yet old way of talking about how law and religion challenge, support, and even echo each other in the conversation about human existence.²

The Vision and the Spirit of the Journal

The founders of the *Journal of Law and Religion* had a clear vision for its purpose. Bucknell theologian Douglas Sturm, one of the editorial board chairs, once wrote about the human paradox at the center of the questions considered by law and religion:

Perhaps more than we can ever fully discern, our lives are but expressions, albeit creative expressions, of a communal matrix that sustains us, inspires us, and constitutes the origin

¹ For Porter’s essay, see Thomas Porter, *History of the Founding and Early Years of the Journal of Law and Religion*, 40 *JOURNAL OF LAW AND RELIGION* (2025) (this issue). In volume 24, issue 2 (2008), we published papers from a dialogue between board members Miner Ball and Douglas Sturm plumbing the question whether law and religion belong together. See Howard J. Vogel, *Speaking of Law and Religion: Why Law, Why Religion?* 24 *JOURNAL OF LAW AND RELIGION* 365 (2008); Milner S. Ball, *Why Law, Why Religion?—A Conversation Between a Lawyer and a Theologian*, 24 *JOURNAL OF LAW AND RELIGION* 367 (2004); Douglas Sturm, *Why Law, Why Religion?—A Conversation Between a Lawyer and a Theologian*, 24 *JOURNAL OF LAW AND RELIGION* 373 (2008).

² For the journal’s full archive, visit <https://www.cambridge.org/core/journals/journal-of-law-and-religion/all-issues>. The *Journal of Law and Religion* and Cambridge University Press converted the full back catalogue to digital on April 24, 2015.



of our dreams and yearnings, our obligations and our rights. We are members of each other. We belong together. That is the source of our joy in life, although that is, as well, the source of the tragedies of life, the dark side of our history that, on all too many occasions, makes us shudder. I do not mean this initial comment, please understand, as sheer sentimentality. It is, instead, both a political affirmation and a religious declaration, and it provides an opening for further reflections on ... a vision of justice as solidarity.³

Sturm also led in developing and keeping the board and staff grounded in the vision for the journal, which we ultimately described through six characteristics of the journal's work—the historical, the theoretical, the ethical, the global, the professional, and the spiritual (the last added at the suggestion of board member Emily Hartigan). Those characteristics were reflected in the “Statement of Perspective,” a piece that was printed in many of the early issues of the journal. The statement read as follows:

The Journal of Law and Religion was initiated in 1982 as a collaborative effort of the Council on Religion and Law and the Hamline University School of Law. It was born of a sense of historical malaise. The modern age with its strong propensity toward the secularization of all areas of life, while not without merit in its liberating effects, nonetheless has its dark side.

We live, some say, in a time of profound historical crisis. Domestically and globally, we confront massive issues which force us to reconsider, in fundamental ways, the shape and quality of our common life. Yet many of the disciplines of thought and practice that should be a rich resource in such a time are found wanting—among them, law and religion. Law, a discipline presumably devoted to the ways of justice, has all too often become a set of complex, technical tools without concern for higher purpose. Religion, presumably given to the all-embracing promises and prescriptions implied in the sense of the sacred, has all too often become privatized and neglectful of our public life.

The Journal of Law and Religion is dedicated to a fundamental reappraisal of the disciplines of law and religion as they impinge on each other, might instruct each other, and taken in their conjunction, might offer a constructive response to the major issues of our times. As such its concerns are sixfold.

<i>Historical</i>	The <i>Journal</i> intends to encourage the examination of historical developments, movements, thinkers, and issues to enrich our understanding of how law and religion have, in various ways, been mutually influential.
<i>Theoretical</i>	The <i>Journal</i> intends to promote constructive work in religious and legal thought about fundamental theological and jurisprudential questions pertaining to professional practice and the structures of our public life.
<i>Ethical</i>	The <i>Journal</i> intends to support explorations into the foundations of ethical judgment and normative critiques of our social life, particularly as they draw upon resources from the life of law and religion.
<i>Global</i>	The <i>Journal</i> intends to be encompassing in its reach, seeking out voices from all the religious and legal traditions throughout the world and bringing them into conversations with each other.
<i>Professional</i>	The <i>Journal</i> intends to stimulate collaboration between jurists and religious leaders given their respective commitments, as professionals, to the common good of all peoples.
<i>Spiritual</i>	The <i>Journal</i> recognizes that human existence is grounded in the spiritual, which is represented in many forms and expressions.

³ Douglas Sturm, *A Vision of Justice as Solidarity*, 13 JOURNAL OF LAW AND RELIGION 5, 5 (1996).

The *Journal* is thus a forum within which the disciplines of law and religion might together consider with utmost seriousness their joint responsibility for the creation of a civilization of genuine peace and justice. Within the compass of that purpose, the *Journal* intends to be open-minded and non-prejudicial; it is receptive to submissions from all persuasions and perspectives.

Each of these commitments was critically important to producing work that not only advanced knowledge but challenged the very assumptions with which those working in the field operated. The emphasis on the historical challenged the forgetfulness of the twentieth century—the overlooking of centuries of experience that had gone before—not only in the understanding of how religion could contribute to creating a just world but also in the understanding of the deep human need for engagement with the divine and with others in a realm beyond the material. Most specifically, it challenged the modern forgetfulness that once, these two disciplines—law and religion—were not adversaries of each other, nor strangers who spoke the cacophony of languages neither understood. Rather, they were siblings in the enterprise of understanding the full and complex nature of the human experience, siblings who could fight with each other about what was important to know and to say and to believe, but who could never forget that they came from the same womb and the same family.

The commitment to the theoretical was not to deride the material, practical, or commonplace. It was to recognize that for the journal to make a difference, it had to go beyond presentation of legal doctrine and application, and beyond analysis and elaboration of texts, two of the most common practices in academic work in law and in religion when the journal was founded. Rather, as the “Statement of Perspective” notes, even typical jurisprudential and theological analysis had to be aimed at fundamental questions of the structure and practice of law and of religion and what that meant for the flourishing of humanity and furthering the common good.

The inclusion of the ethical perhaps goes without saying. But I think that most of the journal community understood that the very purpose of the enterprise of law and religion was to understand our ethical relationship, in Emmanuel Levinas’s terms, to the one standing over us in her need.⁴ Similarly, the recognition that many involved with the journal have been motivated to be in community with others, even radically different others, in the spirit of inquiry has been a key to the continued success of the journal. This is best illustrated by a story. At one of the evening dinners that our board had before meetings, we invited two members of our advisory committee to speak with us. Ze’ev Falk, an Orthodox Jewish rabbi and lawyer from Jerusalem and Amina Wadud, an African American Muslim feminist theologian, led us in spiritual exercises and prayer despite all of the differences in the room over religion.

It was important to the journal community that the journal speak not only to academics and intellectuals but also to lawyers, judges, pastors, imams, rabbis, and those who worked in the fields hungry for an understanding of what their work meant and how they should go about it: thus, the emphasis on professional and the numerous articles the journal published about the challenges confronted by professionals.

And though it was physically located in the Midwestern heart of the United States, with an initial community of board members and authors that was composed largely of American Christians and Jews, the journal also hoped to transcend law review practice of the previous decades in focusing largely on American law, American religion, and American politics. In

⁴ EMMANUEL LEVINAS, *TOTALITY AND INFINITY: AN ESSAY ON EXTERIORITY* 199–200 (Alphonso Lingis trans., Duquesne University Press, 1969). For my own understanding of how Levinas’s views relate to our very modern legal problems such as immigration, see Marie A. Failinger, *Recovering the Face-to-Face in American Immigration Law*, 16 *SOUTHERN CALIFORNIA REVIEW OF LAW AND SOCIAL JUSTICE* 319 (2007).

this way, by committing to the global, the journal community also recognized that we are knit together on the earth, something that now most people who follow the news realize in a daily way that was not the case when the journal first began. Finally, the later inclusion of spiritual was not an afterthought; it came from the growing realization that when this community spoke and wrote to each other, sometimes in the pages of the journal and sometimes in the symposia that the journal and other organizations sponsored, there was a spirit in the back-and-forth of writer/reader and speaker/audience that could neither be defined nor denied.

This vision of the journal never wavered over the years, even as members of the editorial board came and went and the scholarly field expanded in the United States. The journal, as one of the few consistent voices in this field, was joined by other journals in the field,⁵ along with law school-based centers that were publishing blogs and other work and hosting conferences in law and religion.⁶ The work of law and religion scholars, especially those writing beyond church-state and constitutional issues, became more welcome in both specialty and mainstream law reviews. Scholarship, conferences, institutes, and organizations for those interested in that dialogue proliferated,⁷ and both elite and non-elite law schools added courses and specialists in the field of law and religion to their faculties.⁸

The People Who Made It Happen

As the journal moved into its second life, beginning in the 1987–1988 school year and ending when the journal moved to Emory in 2013, many of those who did the hard work of making the journal come alive moved on to different work. Stephen B. Young resigned as the dean of Hamline Law School, and after some years became global executive director of the Caux Round Table for Moral Capitalism.⁹ Wilson Yates, one of the original co-editors, focused on his work as president of United Theological Seminary, serving the seminary until 2005. Michael Scherschligt, the other co-editor, remained on the Hamline faculty and the journal's board, and served as a mentor to the new editors of the journal.¹⁰ Scherschligt began to introduce the new editors to the work of the journal with volume 6, and then relinquished his responsibilities with volume 7, issue 2.

⁵ The *Rutgers Journal of Law and Religion* was founded in 1999, followed by the *Oxford Journal of Law and Religion* and the *Journal of Law, Religion and State*, both in 2012. The *Journal of Church and State* is perhaps the oldest in this field, beginning publication in 1959.

⁶ The International Consortium on Law and Religion Studies maintains a list of institutions, publications, and other online resources for the study of law and religion at <https://iclars.org/links.html>. In 2012, John Witte catalogued the growth of the field, especially in the United States, including the creation of new centers, publications, and other resources. John Witte Jr., *The Study of Law and Religion in the United States: An Interim Report*, 14 *ECCLESIASTICAL LAW JOURNAL* 327 (2012). Witte updated this report in 2021. John Witte Jr., *The Educational Values of Studying Law and Religion*, in *FAITH, FAMILY, AND FREEDOM: NEW STUDIES IN LAW AND RELIGION* (NORMAN DOE & GARY HAUKE eds. 2021).

⁷ As just one example of the volume of scholarship and conferences that were being held, see the 2019 newsletter of the Association of American Law Schools' Section on Law and Religion, <https://www.aals.org/app/uploads/2018/10/2019-Annual-Law-and-Religion-Newsletter.pdf>.

⁸ For example, see the following programs: *Area of Interest: Law and Religion*, HARVARD LAW SCHOOL, <https://hls.harvard.edu/areas-of-interest/law-religion/> (last visited July 3, 2024); *Law and Religion*, GEORGETOWN UNIVERSITY, BERKLEY CENTER FOR RELIGION, PEACE AND WORLD AFFAIRS, <https://berkeleycenter.georgetown.edu/topics/law-and-religion> (last visited July 3, 2024).

⁹ Young recounted his experience in helping to found the journal in a recent editorial. Stephen B. Young, *Founding the Journal of Law and Religion: A Reflection Forty Years On*, 38 *JOURNAL OF LAW AND RELIGION* 183 (2023).

¹⁰ Stephen Young is executive director of the Caux Round Table for Moral Capitalism, <https://www.cauxroundtable.org/staff-board/>. Wilson Yates is professor emeritus of religion, society, and the arts at United Theological Seminary of the Twin Cities, <https://www.unitedseminary.edu/faculty/wilson-yates/>; Michael Scherschligt is emeritus professor of law at Mitchell Hamline School of Law, <https://mitchellhamline.edu/biographies/person/michael-scherschligt>.

Responsibility for the journal then passed into new hands. Taking Wilson Yates's place as the theologian editor, Patrick Keifert, who taught at Luther Seminary in St. Paul and founded the nonprofit Church Innovations, largely recruited theological authors and occasionally advised on the selection of manuscripts. I was primarily responsible for selecting and editing manuscripts. Howard Vogel, also a professor at Hamline Law, who had an MA from United Seminary, primarily focused on the technical side of the journal.¹¹ Working with a small team of law students and the journal's production manager, Vogel's meticulous care in ensuring that citations were properly checked and proofreading was flawless contributed to the journal's growing reputation as the premier journal in this field.

In its second life, the journal was decidedly a shoestring operation. The editors were producing the journal as a voluntary overload to their full-time faculty jobs. I remember reading and editing countless manuscripts at my daughters' athletic practices or when they were on the playground, and Howard Vogel spent many evening hours talking with students about the manuscripts they were checking.

In later years, Mary Dunnewold, Stephen Liebo, and Beth Honetschlager, legal writing faculty members at Hamline, took over some of Vogel's responsibilities supervising students in checking citations and proofreading. The three of them spent considerable time teaching law students the technical aspects of citing, verifying, and occasionally even supplying the complex references in sources from ancient Jewish and Muslim manuscripts to modern human rights treaties.¹²

In addition, the journal recruited book review editors from prominent scholars in law and religion who, sometimes with my help, decided what books should be reviewed, recruited reviewers, and often edited book review manuscripts. Edward Gaffney, an early board member and former dean and faculty member at Valparaiso University School of Law, became the first of these book review editors. Another well-known scholar, Steven Smith, a professor at Notre Dame and most recently the University of San Diego, served as book review editor from 2002 to 2004. Leslie Griffin, a professor of law at University of Nevada, Las Vegas, and a prominent law and religion scholar, served as book review editor from 2005 to 2010. Perry Dane, from Rutgers Law School, was book review editor from 2011 to 2012. Finally, M. Christian Green from Emory served as book review editor in the last years of the journal at Hamline and continued on as a co-editor of the journal when it moved to Emory.¹³ Howard Vogel also took up the responsibility of book reviews for brief periods over these years.

¹¹ Patrick Keifert is professor emeritus at Luther Seminary, and president of Church Innovations, <https://www.luthersem.edu/faculty/keifert/>. Marie Failing is emerita professor of law at Mitchell Hamline School of Law, <https://mitchellhamline.edu/biographies/person/marie-failing/>. Howard Vogel is emeritus professor of law at Mitchell Hamline School of Law, <https://mitchellhamline.edu/biographies/person/howard-vogel/>.

¹² Mary Dunnewold is currently a Title IX investigator and adviser to colleges on sexual misconduct issues, <https://www.marydunnewold.com>. Stephen Liebo retired from Mitchell Hamline after serving both William Mitchell and Hamline law schools beginning in 1987. Beth Honetschlager is emerita professor of law, Mitchell Hamline School of Law, <https://mitchellhamline.edu/biographies/person/beth-honetschlager/>.

¹³ Edward McGlynn Gaffney retired as a professor of law from Valparaiso University School of Law in 2017, shortly before the school announced its impending closure. In 2019, Gaffney wrote an essay for the final issue of the *Valparaiso University Law Review*, offering an academic memoir both for himself and the school. Edward McGlynn Gaffney, *Divergent Paths and Making a Difference: Reflections on a Journey to, in, and from Valparaiso*, 53 VALPARAISO UNIVERSITY LAW REVIEW 899 (2019). Leslie Griffin is the William S. Boyd Professor of Law at the University of Nevada, Las Vegas, <https://law.unlv.edu/faculty/leslie-griffin>. Steven Smith is the Warren Distinguished Professor of Law, co-executive director of the Institute for Law & Religion, and co-executive director of the Institute for Law & Philosophy at the University of San Diego, https://www.sandiego.edu/law/about/directory/biography.php?profile_id=2763. Perry Dane is professor of law at Rutgers University, <https://law.rutgers.edu/directory/view/dane>. M. Christian Green is a senior fellow in Center for the Study of Law and Religion at Emory University, special content editor and co-editor of the *Journal of Law and Religion*, associate editor of *Canopy Forum*, and editor and publications manager for the African Consortium for Law and Religion Studies, <https://mchristiangreen.com>.

The production and business end of the journal, including word processing, subscriptions, dealing with our printer, authors, and budgets originally rested with Hamline Law's faculty secretaries, Gail Schroer and Mary Diedrich, who performed this work as part of their faculty support duties. This responsibility was passed on to a production manager/faculty secretary JoAnne Matson and others who served briefly in this capacity. Ultimately, it became virtually a full-time job for Linda Berglin, our last production manager.

Editor Howard Vogel also took on the drudgery of supervising financial aspects and legal filings of the journal. Hamline Law School generously provided the salary for the production manager. In many years, the law school also provided a financial supplement to cover the difference between the costs of production (layout, printing, postage) and the income from subscriptions. For many of these years, the subscription price was very modest: \$15 per volume for individuals, \$25 per volume for institutions. The journal also had access to a generous founding gift made by Harold Berman. However, the cost of production exceeded income. In many years, the law school did not ask for a contribution to expenses from the journal's subscription money, which was kept in a separate bank account, allowing the journal to accumulate significant assets over these years.

Once the journal's editorial board decided to create a nonprofit, hoping that this move would assist the board in fund-raising for the journal, additional legal responsibilities for securing 501(c)(3) status and state and federal reporting responsibilities also fell into Vogel's lap. Unfortunately, the board's hopes that an endowment could be raised for the journal were unrealized: not only did the journal not have the staffing to devote significant time to fund-raising, but its primary audiences—institutional libraries and scholars in law or in religion—were not well suited to contribute money for an endowment, though over the years, some journal devotees gave occasional gifts. The corpus of the journal's money, which primarily consisted of the accumulated subscription money, was later distributed by the Council on Religion and Law, the original Harvard name for the group that the *Journal of Law and Religion* nonprofit re-assumed after the journal moved to Emory.

The journal's editorial board in its second phase was not only a working board of directors but also a community of spiritual support and intellectual inquiry consistent with its Statement of Perspective. It is true that at its yearly meeting, the board did the important work of evaluating content, planning issue themes, and assessing the budget and organization. But that was not all, for the board was made up of brilliant and courageous thinkers who for the most part defied the conventional wisdom of their disciplines and communities.

Our board presidents over those years included Bucknell professor Douglas Sturm and Thomas Porter, a Boston lawyer and mediator who participated as a Harvard student in the founding of the journal and was a president of the first Council on Religion and Law. Betty Mensch of the State University of New York's University at Buffalo chaired the board for a brief time, teaching us all about how gentleness and graciousness can help even in contentious academic debates. In its last years at Hamline, José (Beto) Juárez, former St. Mary's law professor and former dean of the University of Denver Sturm College of Law and now dean of the Nova Southeastern University Shepard Broad College of Law chaired the board and guided the organization in selecting a new home for the journal, helping to navigate the legal, financial, and practical steps in the transition.¹⁴

¹⁴ Douglas Sturm retired from Bucknell University as Presidential Professor of Religion and Political Science in 1995 and passed away in 2014. Sturm's obituary is available at <https://www.cronrathgrenoblefuneralhome.com/obituary/Douglas-Sturm>. Thomas Porter is lecturer and co-director of the Program on Religion and Conflict Transformation, retired, at Boston University, <https://www.bu.edu/sth/profile/thomas-w-porter-jr/>. For a short bio and interview with Betty Mensch, see Betty Mensch, *A Teacher's Teacher: Professor Mensch Looks to Children's Advocacy in Retirement*, 20 UNIVERSITY AT BUFFALO LAW FORUM 14 (2008). José R. (Beto) Juárez is dean of the Shepard Broad College of Law and professor of Law, Nova Southeastern University, <https://law.nova.edu/faculty/administration/juarez-jr-jose-beto.html>.

The journal's editorial board was a very diverse group of theological and legal academics and practicing lawyers. We had spirited debates between our passionate Catholic board members, St. Mary's Law School's Emily Hartigan, who explored the spiritual mystery of the law, and Ed Gaffney, part of whose life's work has been devoted to exposing the cruelty of the Holocaust and other totalitarian pasts.¹⁵ The board had the benefit of the careful, nuanced, reflective thoughts of Jewish scholars like Hamline religion professor Earl Schwartz and Rutgers law professor Perry Dane, who could bring whole intellectual worlds out of single texts. We were graced with clear-eyed and straight-talking Protestants with profound commitments to ethical reflection and action on matters like Frank Alexander, who has spent much of his professional life on affordable housing and community development; and Medgar Evers theologian Darryl Trimiew and Georgetown law professor Anthony Cook, whose work has centered on race and justice for the marginalized. We were graciously pushed toward difficult thinking on conflict resolution by Macalester theologian Paula Coeey, who wrote on theological responses to conflict, disruption and assimilation, and University of Hawai'i at Mānoa's Kathleen Sands, who contributed much-needed humanities perspectives on religion in public life to our conversations.¹⁶

Some of our board members devoted themselves to thinking about the meaning of a life in the law and the many conflicts that can arise when a lawyer tries to be faithful to his profession and to his faith, like Tom Porter and Fordham law professors Amy Uelmen and Russ Pearce. Colorado's Deborah Cantrell introduced us to a Buddhist perspective and an ethics of self-reflection on the issues we tackled. Tennessee attorney and judge Nancy Miller-Herron brought practical and gracious observations to our discussion of the theoretical. Others made important contributions to our discussion, as well as to the scholarship, on issues such as the role of religious arguments and ethics in public life, like Emory's Michael Perry, Southern Methodist University theologian Robin Lovin, Notre Dame's Cathy Kaveny, and University of Toronto's Anver Emon.¹⁷

¹⁵ See, e.g., Emily Hartigan, *Law and Mystery: Calling the Letter to Life Through the Spirit of the Law of State Constitutions*, 6 JOURNAL OF LAW AND RELIGION 225 (1988); Emily Hartigan, *Practicing and Professing Spirit in Law*, 27 TEXAS TECH LAW REVIEW 1165 (1996). For Gaffney's work on the Holocaust, see especially his film, *EMPTY BOXCARS: MURDER AND RESCUE OF BULGARIA'S JEWS IN WORLD WAR II* (2008).

¹⁶ Earl Schwartz retired from the Hamline University religion faculty, where he directed Hamline's Social Justice Studies program. Among his scholarly works are EARL SCHWARTZ, *MORAL DEVELOPMENT: A PRACTICAL GUIDE FOR JEWISH TEACHERS* (1993); EARL SCHWARTZ AND BARRY CYTRON, *WHEN LIFE IS IN THE BALANCE: LIFE AND DEATH DECISIONS IN LIGHT OF THE JEWISH TRADITION* (1983); and EARL SCHWARTZ AND BARRY CYTRON, *WHO RENEWS CREATION* (2009). Frank S. Alexander is Sam Nunn Professor of Law Emeritus and founding director of the Center for the Study of Law and Religion, Emory University, <https://law.emory.edu/faculty-emeritus/alexander-profile.html>. Darryl Trimiew is professor emeritus of Religion at Medgar Evers College, City University of New York, <https://prabook.com/web/darryl.trimiew/3754770>. Anthony E. Cook is Reynolds Family Endowed Service Professor and special advisor to the dean for community and justice at Georgetown University, <https://www.law.georgetown.edu/faculty/anthony-e-cook/>. Paula Coeey, who died in 2023, was Margaret W. Harmon Professor of Religious Studies Emerita, Macalester College, <https://www.mcalester.edu/religiousstudies/facultystaff/paulacoeey/>. Kathleen Sands is professor of American studies at the University of Hawai'i at Mānoa, https://manoa.hawaii.edu/amst/portfolio_page/kathleen-m-sands/.

¹⁷ Amy Uelmen is a lecturer, special advisor to the dean, and director for mission and ministry at Georgetown University Law Center, <https://www.law.georgetown.edu/faculty/amelia-j-uelmen/>. Russ Pearce is professor of law and Edward and Marilyn Bellet Chair in Legal Ethics, Morality, and Religion at Fordham University, <https://www.fordham.edu/school-of-law/faculty/directory/full-time/russell-pearce/>. Deborah Cantrell is professor of law at the University of Colorado, Boulder, <https://lawweb.colorado.edu/profiles/profile.jsp?id=262>. Nancy Miller-Heron is a partner in the firm Herron Law, https://www.royherron.com/?page_id=9. Michael J. Perry is Robert W. Woodruff Professor of Law Emeritus at Emory University, <https://law.emory.edu/faculty/faculty-emeritus/perry-profile.html>. Cathleen Kaveny authored a tribute to Perry in the journal upon the occasion of his 2022 retirement from Emory and the journal's board. M. Cathleen Kaveny, *Michael Perry: A Pioneer Integrating Traditions in Law and Religion*, 37 JOURNAL OF LAW AND RELIGION 217 (2022). Robin

On the board, we had wonderful feminist Muslim challengers to modern secular and religious orthodoxies, like the indomitable Richmond law professor Azizah al-Hibri, who paved the way for our embrace of Islamic thought, and itinerant and iconoclastic theologian Amina Wadud. We benefited from the probing questions of Wisconsin law professor Asifa Quraishi-Landes and the evocative storytelling of Syrian-Canadian intellectual Afra Jalabi. We were joined by our most religious of agnostics in the religious lawyering movement, University of Pennsylvania's Howard Lesnick.¹⁸

Occasionally, we would also consult with our prestigious advisory committee, whose traditions and interests spanned the globe. That list would be lengthy, but it included both practitioners and scholars from Christian, Jewish, Muslim, Buddhist, Hindu, and Native traditions and from countries around the world from South Africa to Germany, New Zealand to Pakistan and Israel.¹⁹

The board also gathered together in person yearly, usually at Hamline University but also at Fordham and other places, to do the board's work. As Tom Porter has said, this gathering truly was a community, a place where we could reflect on our professional and personal journeys over the year, and how we saw the wider society evolving. Among the unforgettable moments: Doug Sturm leading us in songs from the union movement; the ecumenical moment when our board members Amina Wadud, castigated for arranging women-led Muslim prayers, and Ze'ev Falk, the faithfully challenging Orthodox Jewish rabbi and lawyer, led us in text study and prayer together; in the midst of post-9/11 anti-Muslim sentiment in the United States in 2001, Azizah al-Hibri asking us if we would stand in solidarity with Muslims and taking us to Friday prayers at a local mosque; Frank Alexander, inspiring us with the saints who had gone before, among them Bill Stringfellow and Harold Berman; the many Hamline law and religion symposia that were born out of those meetings—symposia that broadened the circle of community to include a moving feast of lawyers, theologians, ministers, rabbis, imams, activists, law enforcement personnel, and teachers, as well as academics from local and global communities.

We created the Journal of Law and Religion Achievement Award to recognize the courage of those who dared to dream about a new way for law and religion to work together. At the awards dinner, we recognized some of the giants in our field, among others, icons of American law and religion Tom Shaffer (the first recipient of the award), Milner Ball, and Ed Gaffney. Among others, we also recognized Barbara Aldave, working to mold a Latinx Catholic law school at St. Mary's; Abdullahi Ahmed An-Na'im, who

Lovin is Cary M. Maguire University Professor of Ethics Emeritus at Southern Methodist University, <https://s3.smu.edu/des/registrar/RetiredFaculty/?a=bio&pid=36&name=Robin%20Lovin>. M. Cathleen Kaveny is Darald and Juliet Libby Millennium Professor at Boston College and a co-editor of the *Journal of Law and Religion*, <https://www.bc.edu/bc-web/schools/law/academics-faculty/faculty-directory/cathleen-kaveny.html>. Anver Emon is professor of law and history, Canada Research Chair in Islamic Law and History, and director of the Institute of Islamic Studies at the University of Toronto, <https://www.law.utoronto.ca/faculty-staff/full-time-faculty/anver-emon>.

¹⁸ Azizah al-Hibri is professor emerita at the University of Richmond, <https://azizahal-hibri.com>. Amina Wadud continues to publish and teach widely, <https://aminawadud.com/>. Asifa Quraishi-Landes is professor of law at the University of Wisconsin–Madison, <https://law.wisc.edu/profiles/aquraishi@wisc.edu>. Afra Jalabi is now vice-president of Tastakel Organization and a board member of The Day After (<https://www.baytna.org/afra-jalabi>). Howard Lesnick was the Jefferson B. Fordham Professor of Law Emeritus at the University of Pennsylvania. He died in 2020. In 2021, the journal published a remembrance of Lesnick. Amelia J. Uelmen, *In Memoriam: Howard Lesnick (1931–2020)*, 36 *JOURNAL OF LAW AND RELIGION* 1 (2021).

¹⁹ The advisory committee was a large and diverse group. Many were former authors, reviewers, and book reviewers. For an example of each year's advisory committee, see the front pages of any volume between 1986 and 2013, where the names of these members can be found. Over these years, other scholars also served on the journal's editorial board for brief periods.

conjoined religious piety and religious freedom; and Howard Zehr, the father of the restorative justice movement in the United States.²⁰

Significant Publication Projects

Many of the issues of the journal in its second life held a potpourri of articles submitted by their authors for review.²¹ However, we also hosted the symposia of other organizations and embarked on some major publication projects and themes over this time, which are worth briefly cataloguing.

Our first Muslim board member, Azizah al-Hibri, from the University of Richmond Law School and the founder of Karamah, served as guest editor of our first issue devoted to Islamic jurisprudence, which was circulating amid the turmoil of September 11, 2001.²² Thanks to a grant from the Lilly Endowment, the journal was able to send that issue to scholars throughout the world. The lead article in that issue was a stunning visionary article on the Islamic vision of peace and justice by Jawdat Said, a Syrian dissident jailed for his defense of human rights.²³ Thereafter, as Muslims experienced harassment, violence and discrimination in the wake of 9/11, the journal published a roundtable dedicated to the testimonies of Muslims who had undergone these experiences and articles about the

²⁰ Thomas Shaffer was Robert and Marion Short Professor Emeritus of Law at the University of Notre Dame. Shaffer passed away in 2019. For more on his work, see the *Journal of Law and Religion* symposium honoring him as the first recipient of the journal's achievement award, in volume 10, issue 2 (1993). Milner Ball was the Caldwell Chair in Constitutional Law at the University of Georgia, and he died in 2011. For more on his life, see Pete McCommons, *Milner Ball's Fierce Drive for Social Justice Lifted All*, FLAGPOLE (June 24, 2020), <https://flagpole.com/featured/2020/06/24/milner-balls-fierce-drive-for-social-justice-lifted-all/>. Barbara Aldave was the Loran L. Stewart Professor of Business Law Emerita at the University of Oregon. She died in 2023. For a remembrance, see *Oregon Law Mourns the Loss of Professor Emerita Barbara Bader Aldave*, University of Oregon School of Law, <https://law.uoregon.edu/oregon-law-mourns-loss-professor-emerita-barbara-bader-aldave>. Abdullahi An-Naim is Charles Howard Candler Professor of Law Emeritus at Emory University, <https://law.emory.edu/faculty/faculty-emeritus/annaim-emeritus-profile.html>. Howard Zehr is co-director of the Zehr Institute for Restorative Justice, <https://zehr-institute.org/staff/howard-zehr/>.

²¹ Volume 24, issue 1 (2008) is a typical issue of the journal with a diverse set of topics and authors. See Jewel Amoah and Tom Bennett, *The Freedoms of Religion and Culture under the South African Constitution: Do Traditional African Religions Enjoy Equal Treatment?*, 24 JOURNAL OF LAW AND RELIGION 1 (2008); Roshan Danesh, *Church and State in the Bahá'í Faith: An Epistemic Approach*, 24 JOURNAL OF LAW AND RELIGION 21 (2008); Yehiel S. Kaplan, *Child Custody in Jewish Law: From Authority of the Father to the Best Interest of the Child*, 24 JOURNAL OF LAW AND RELIGION 89 (2008); Joshua C. Tate, *Christianity and the Legal Status of Abandoned Children in the Later Roman Empire*, 24 JOURNAL OF LAW AND RELIGION 123 (2008); Hasnil Basri Siregar, *Lessons Learned from the Implementation of Islamic Shari'ah Criminal Law in Aceh, Indonesia*, 24 JOURNAL OF LAW AND RELIGION 143 (2008).

²² The Islamic jurisprudence issues, volume 15, issues 1 and 2 (2001) included a symposium on women's rights in Islam and a symposium on nonviolence and peacebuilding in Islam. The journal also published a fatwa relating to the controversy over the image of Mohammed in the Supreme Court. See Taha Jaber al-Alwani, "Fatwa" Concerning the United States Supreme Courtroom Frieze, 15 JOURNAL OF LAW AND RELIGION 1 (2000–2001). The articles on women's rights include Sandra Day O'Connor, *The Legal Status of Women: The Journey Toward Equality*, 15 JOURNAL OF LAW AND RELIGION 29 (2000–2001); Azizah Yahia al-Hibri, *Muslim Women's Rights in the Global Village: Challenges and Opportunities*, 15 JOURNAL OF LAW AND RELIGION 37 (2000–2001); and Ghada G. Qaisi, *A Student Note: Religious Marriage Contracts: Judicial Enforcement of "Mahar" Agreements in American Courts*, 15 JOURNAL OF LAW AND RELIGION 67 (2000–2001). The symposium "Non-violence, Peacebuilding, Conflict Resolution and Human Rights in Islam" included Amr Abdalla, *Principles of Islamic Interpersonal Conflict Intervention: A Search within Islam and Western Literature*, 15 JOURNAL OF LAW AND RELIGION 151 (2000–2001); Ebrahim Moosa, *The Dilemma of Islamic Rights Schemes*, 15 JOURNAL OF LAW AND RELIGION 185 (2000–2001); Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam*, 15 JOURNAL OF LAW AND RELIGION 217 (2000–2001); David Cole, *Secrecy, Guilt by Association, and the Terrorist Profile*, 15 JOURNAL OF LAW AND RELIGION 267 (2000–2001); Hilmar Krüger, *The Study of Islamic Law in Germany: A Review of Recent Books on Islamic Law*, 15 JOURNAL OF LAW AND RELIGION 303 (2000–2001); Delfina Serrano Ruano, *Spanish Research on Islamic Law, 1990–1999*, 15 JOURNAL OF LAW AND RELIGION 331 (2000–2001).

²³ Jawdat Said, *Law, Religion and the Prophetic Method of Social Change*, 15 JOURNAL OF LAW AND RELIGION 83 (2000–2001).

meaning of this dark moment in American history.²⁴ The commitment to encouraging and publishing Islamic scholarship was furthered by the outreach of al-Hibri and our other Muslim board members, University of Wisconsin's Asifa Quraishi, Anver Emon from the University of Toronto, and Afra Jalabi, an independent scholar and the niece of Said. In subsequent issues, we explored issues from Islamic finance to human rights from an Islamic perspective.²⁵

The journal also devoted considerable space to the work of emerging scholars on Jewish law, including comparative work on Jewish and American law and Jewish scholarly takes on emerging issues in public life, some of which emanated from the Section on Jewish Law of the Association of American Law Schools, a project facilitated Samuel Levine from Touro.²⁶ As part of Ed Gaffney's major project to compile reviews of the best books of the 1990s in law and religion, we published a bibliography on Jewish law books in volume 17.²⁷

The journal attempted to respond to global crises and ethical issues that transcended American politics. One of its early issues was devoted to the aftermath of the end of apartheid in South African and the liberation theology flowing from the difficult politics in that country.²⁸ Later, as the world was trying to grapple with the aftermath of the Rwandan genocide and efforts by various countries to come to grips with internal and sometimes ethnically charged violence in their nations, we published a lengthy bibliography

²⁴ This symposium, "American Muslims and Civil Rights: Testimonies and Critiques," published in volume 19, issue 1 (2004), included the following: Azizah al Hibri, *Opening Remarks*, 19 JOURNAL OF LAW AND RELIGION 59 (2004); *Testimonies* 19 JOURNAL OF LAW AND RELIGION 63 (2004) (contributions by Kareema Altomare, Gazala Ashraf, Meredith McEver, Aysha Nudrat Unus); *Critiques*, 19 JOURNAL OF LAW AND RELIGION 81 (2004) (contributions by Elisa Massimino, Joseph Onek, and Eric Treene). Related articles in that issue included John G. Douglass, *Raiding Islam: Searches that Target Religious Institutions*, 19 JOURNAL OF LAW AND RELIGION 95 (2004); and Jonathan K. Stubbs, *The Bottom Rung of America's Race Ladder: After the September 11 Catastrophe Are American Muslims Becoming America's New N.... s?*, 19 JOURNAL OF LAW AND RELIGION 115 (2004).

²⁵ See, e.g., Noor Mohammed, *Principles of Islamic Contract Law*, 6 JOURNAL OF LAW AND RELIGION 115 (1988); Anver M. Emon, *Natural Law and Natural Rights in Islamic Law*, 20 JOURNAL OF LAW AND RELIGION 351 (2005).

²⁶ Volume 23, issue 1 (2007) and volume 23, issue 2 (2008) included papers from the Jewish Law section of the Association of American Law Schools along with other articles on Jewish law and book reviews. See Samuel J. Levine, *Emerging Applications of Jewish Law in American Legal Scholarship: An Introduction*, 23 JOURNAL OF LAW AND RELIGION 43 (2007); Chaim Saiman, *Jesus' Legal Theory—A Rabbinic Reading*, 23 JOURNAL OF LAW AND RELIGION 97 (2007); Adam S. Chodorow, *Biblical Tax Systems and the Case for Progressive Taxation*, 23 JOURNAL OF LAW AND RELIGION 51 (2007); David A. Skeel, Jr., *What Were Jesus and the Pharisees Talking About when They Talked About Law?*, 23 JOURNAL OF LAW AND RELIGION 141 (2007); David M. Cobin and Earl Schwartz, *The Encrypted Sermons of Sabato Morais*, 23 JOURNAL OF LAW AND RELIGION 147 (2007); Amihai Radzyner, *Between Scholar and Jurist: The Controversy over the Research of Jewish Law Using Comparative Methods at the Early Time of the Field*, 23 JOURNAL OF LAW AND RELIGION 189 (2007); Samuel J. Levine, *Emerging Applications of Jewish Law in American Legal Scholarship, Part II: A Preface*, 23 JOURNAL OF LAW AND RELIGION 375 (2008); Aaron Levine, *Aspects of the Lemons Problem as Treated in Jewish Law*, 23 JOURNAL OF LAW AND RELIGION 379 (2008); Shahar Lifshitz, *Oppressive-Exploitative Contracts: A Jewish Law Perspective*, 23 JOURNAL OF LAW AND RELIGION 425 (2008).

²⁷ Volume 17, issue 2 was devoted to book reviews of Jewish law books of the 1990s. The issue also included three articles: David Benatar, *Obligation, Motivation and Reward: An Analysis of a Talmudic Principle*, 17 JOURNAL OF LAW AND RELIGION 1 (2002); Hanina Ben-Menahem, *Maimonides on Equity: Reconsidering the Guide for the Perplexed—III: 34*, 17 JOURNAL OF LAW AND RELIGION 19 (2002); Richard H. Hiers, *Biblical Social Welfare Legislation: Protected Classes and Provisions for Persons in Need*, 17 JOURNAL OF LAW AND RELIGION 49 (2002).

²⁸ A Valparaiso University School of Law symposium, "Perspectives on South African Liberation," held October 28–31, 1987, was published in volume 5, issue 2 (1987), with guest editor Lawrence G. Albrecht. Among the several articles in that issue, which included contributions with economic, sociological, and political perspectives as well as those of law and religion: Albert Pero, *The Relationship of the Christian Faith to the Events in South Africa*, 5 JOURNAL OF LAW AND RELIGION 285 (1987); Peter Walshe, *The Evolution of Liberation Theology in South Africa*, 5 JOURNAL OF LAW AND RELIGION 299 (1987); Bonganjalo Goba, *The Kairos Document and Its Implications for Liberation in South Africa*, 5 JOURNAL OF LAW AND RELIGION 313 (1987); Gordon J. Spykman, *Afrikanerdom and Apartheid: Churches in Turmoil*, 5 JOURNAL OF LAW AND RELIGION 275 (1987).

on transitional justice and truth commissions compiled by South Africans working on restorative justice in their country.²⁹

Another simmering issue during this period focused on the beginning and the end of life. In response, the journal published a symposium of articles unpacking Jewish and Buddhist approaches to assisted suicide, euthanasia, and problems of patient autonomy.³⁰

The work of the lawyer was also a constant in the journal. The journal published essays from the Fordham Center on Religion's symposium "Law and the Lawyer," which focused on the religious lawyering movement, pulling together lawyers and legal academics from a wide variety of religious traditions to think about the role of law and lawyers from the perspective of these traditions.³¹ Over the years, the journal published many articles that explored how lawyers of faith navigate their professions consistently with their identities and what it means to be a person of faith and a lawyer.

Perhaps the most predominant theme of the symposia and roundtables that the journal published was that of religion and politics. Indeed, the first issue of the journal, volume 1, issue 1 (1983), was created in order to publish selected speeches from the Harvard symposium "Religion, Law, and the Political Process Today."³² The second issue was likewise devoted to two related themes, the role of religion in public life and the role of religious leaders in speaking out about public issues.³³ In 1987, the journal published a Catholic

²⁹ Volume 16, number 1 (2001), included Charles Villa-Vicencio, *Truth Commissions and Transitional Justice: A Selected Bibliography on the South African Truth and Reconciliation Commission Debate*, 16 JOURNAL OF LAW AND RELIGION 69 (2001); Tyrone Savage, Barbara Schmid & Keit A. Vermeulen, *Truth Commissions and Transitional Justice: A Select Bibliography on the South African Truth and Reconciliation Commission Debate*, 16 JOURNAL OF LAW AND RELIGION 73 (2001). This issue also included articles on truth commissions, justice and punishment, Donald W. Shriver, Jr., *Truth Commissions and Judicial Trials: Complementary or Antagonistic Servants of Public Justice?*, 16 JOURNAL OF LAW AND RELIGION 1 (2001); John Steele, *A Seal Pressed in the Hot Wax of Vengeance: A Girardian Understanding of Expressive Punishment*, 16 JOURNAL OF LAW AND RELIGION 35 (2001).

³⁰ Volume 13, issue 2 (1998) on assisted suicide included the following articles: Elliot N. Dorff, *Assisted Suicide*, 13 JOURNAL OF LAW AND RELIGION 263 (1998); Steven H. Resnicoff, *Jewish Law Perspectives on Suicide and Physician-Assisted Dying*, 13 JOURNAL OF LAW AND RELIGION 289 (1998); Daniel Sinclair, *The Obligation to Heal and Patient Autonomy in Jewish Law*, 13 JOURNAL OF LAW AND RELIGION 351 (1998); Ze'ev W. Falk, *Jewish Perspectives on Assisted Suicide and Euthanasia*, 13 JOURNAL OF LAW AND RELIGION 379 (1998); Damien Keown, *Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective*, 13 JOURNAL OF LAW AND RELIGION 385 (1998); Peter Harvey, *A Response to Damien Keown's "Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective,"* 13 JOURNAL OF LAW AND RELIGION

407 (1998); R. E. Florida, *A Response to Damien Keown's "Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective,"* 13 JOURNAL OF LAW AND RELIGION 413 (1998).

³¹ Volume 21, issue 2 (2006) included the following papers on the religious lawyering movement that were delivered at the Section on Professional Responsibility during the 2006 annual meeting of the American Association of Law Schools: Russell G. Pearce and Amelia J. Uelmen, *Religious Lawyering's Second Wave*, 21 JOURNAL OF LAW AND RELIGION 269 (2006); Bruce A. Green, *The Religious Lawyering Critique*, 21 JOURNAL OF LAW AND RELIGION 283 (2006); Susan R. Martyn, *Commentary: The Lawyer in the Religious Traditions: A Lutheran Finds Commonality*, 21 JOURNAL OF LAW AND RELIGION 299 (2006); Thomas L. Shaffer, *Roman Catholic Lawyers in the United States of America*, 21 JOURNAL OF LAW AND RELIGION 305 (2006).

³² Those speeches included the following: Edward McGlynn Gaffney, Jr., *Biblical Religion and American Politics: Some Historical and Theological Reflections*, 1 JOURNAL OF LAW AND RELIGION 171 (1983); Lynn Buzzard, *The Evangelical Rediscovery of Law and Politics*, 1 JOURNAL OF LAW AND RELIGION 187 (1983); Max L. Stackhouse, *An Ecumenical Perspective on Neoevangelical Politics*, 1 JOURNAL OF LAW AND RELIGION 203 (1983); David Saperstein, *Jewish Perspectives on the Role of Religion in the Political Process*, 1 JOURNAL OF LAW AND RELIGION 215 (1983); Joseph M. Boyle, Jr., *A Catholic Perspective on Morality and the Law*, 1 JOURNAL OF LAW AND RELIGION 227 (1983).

³³ Volume 2, issue 2 (1984), with Robin W. Lovin as guest editor, focused on religion and American public life and the religious leader and public policy: Richard J. Hoskins, *The Original Separation of Church and State in America*, 2 JOURNAL OF LAW AND RELIGION 221 (1984); Robin W. Lovin, *Equality and Covenant Theology*, 2 JOURNAL OF LAW AND RELIGION 241 (1984); James W. Fowler, *Pluralism, Particularity, and Paideia*, 2 JOURNAL OF LAW AND RELIGION 263 (1984); Douglas Sturm, *Crisis in the American Republic: The Legal and Political Significance of Martin Luther King's "Letter from a Birmingham Jail,"* 2 JOURNAL OF LAW AND RELIGION 309 (1984); Franklin I. Gamwell, *Religion and Reason in American Politics*, 2 JOURNAL OF LAW AND RELIGION 325 (1984); John A. Coleman, *Catholic Human Rights Theory: Four Challenges to an Intellectual Tradition*, 2 JOURNAL OF LAW AND RELIGION 343 (1984); Joseph Cardinal Bernardin, *Role of the Religious Leader in the Development of Public Policy*,

University Law School's symposium on the religious foundations of civil rights law;³⁴ and in 1989, the journal published a Georgetown symposium on contemporary church and state issues.³⁵ In 2010, we also published a collection of articles on the problem of religious belief as believers confront the state.³⁶

The most far-reaching of the journal's publication projects was put together by Ed Gaffney, who was involved with the signing of the Williamsburg Charter, a document signed by more than a hundred prominent American public leaders, including former presidents Jimmy Carter and Gerald Ford, Justice William Rehnquist, and legal and theological academics. The charter both celebrated the role of religious freedom in American life and warned of threats to it. Ed buttonholed a host of well-known political and academic voices to rethink the place of religious freedom in contemporary American life. This volume brought together all of the signing documents of the charter³⁷ along with speeches made by participants and papers from the First Liberty forums that followed it.³⁸

2 JOURNAL OF LAW AND RELIGION 369 (1984); Martin E. Marty, *Response*, 2 JOURNAL OF LAW AND RELIGION 379 (1984); Arlin M. Adams, *Response*, 2 JOURNAL OF LAW AND RELIGION 383 (1984).

³⁴ In volume 5, issue 1 (1987), the journal published the Columbus Law School and the Catholic University of America's symposium, "The Religious Foundations of Civil Rights Law," which was dedicated to Yale Law professor Robert M. Cover, who died at the age of forty-two in 1986. One of his major articles, was published in this issue: Robert M. Cover, *Obligation: A Jewish Jurisprudence of the Social Order*, 5 JOURNAL OF LAW AND RELIGION 65 (1987). Some of the other articles included the following: William Joseph Wagner, *Reflections on the Symposium: An Ordered Inquiry into the Relation of Civil Rights Law and Religion*, 5 JOURNAL OF LAW AND RELIGION 5 (1987); Robert A. Destro, "The Religious Foundations of Civil Rights Law" and the *Study of Law and Religion in an Interdisciplinary Framework*, 5 JOURNAL OF LAW AND RELIGION 39 (1987); Richard John Neuhaus, *Nihilism Without the Abyss: Law, Rights, and Transcendent Good*, 5 JOURNAL OF LAW AND RELIGION 53 (1987); Lisa Sowle Cahill, *The Catholic Tradition: Religion, Morality, and the Common Good*, 5 JOURNAL OF LAW AND RELIGION 75 (1987).

³⁵ In volume 7, issue 2 (1989), the journal published the following essays from the Georgetown Symposium on Church and State and Society and Law: Thomas J. Curry, *Church and State in Seventeenth and Eighteenth Century America*, 7 JOURNAL OF LAW AND RELIGION 261 (1989); John H. Garvey, *A Comment on Church and State in Seventeenth and Eighteenth Century America*, 7 JOURNAL OF LAW AND RELIGION 275 (1989); Edwin B. Firmage, *Free Exercise of Religion in Nineteenth Century America: The Mormon Cases (281–313)*; Carol Weisbrod, *Comments on Curry and Firmage Articles*, 7 JOURNAL OF LAW AND RELIGION 315 (1989); Stephen Pepper, *A Brief for the Free Exercise Clause*, 7 JOURNAL OF LAW AND RELIGION 323 (1989); Willam P. Marshall, *The Case Against the Constitutionally Compelled Free Exercise Exemption*, 7 JOURNAL OF LAW AND RELIGION 363–414; John H. Yoder, *Response of an Amateur Historian and a Religious Citizen*, 7 JOURNAL OF LAW AND RELIGION 415 (1989).

³⁶ In volume 26, number 1 (2010) included the following: Dohrman W. Byers, *The Morality of Human Rights: A Secular Ground*, 26 JOURNAL OF LAW AND RELIGION 1 (2010); Jeffrey M. Lipshaw, *Can There Be a Religion of Reasons? A Response to Leiter's Circular Conception of Religious Belief*, 26 JOURNAL OF LAW AND RELIGION 43 (2010); Adam S. Hofri-Winogradov, *A Plurality of Discontent: Legal Pluralism, Religious Adjudication and the State*, 26 JOURNAL OF LAW AND RELIGION 57 (2010); Caleb E. Mason, *What Is Truth? Setting the Bounds of Justiciability in Religiously-Infllected Fact Disputes*, 26 JOURNAL OF LAW AND RELIGION 91 (2010); Ahmed Elewa and Laury Silvers, "I Am One of the People": A Survey and Analysis of Legal Arguments on *Woman-Led Prayer in Islam*, 26 JOURNAL OF LAW AND RELIGION 141 (2010).

³⁷ See volume 8, issue 1–2 (1990), which included the charter and basic documents from the signing ceremony: *The Williamsburg Charter*, 8 JOURNAL OF LAW AND RELIGION 5 (1990); *Signers of The Williamsburg Charter*, 8 JOURNAL OF LAW AND RELIGION 23 (1990); *The Williamsburg Charter Summary of Principles*, 8 JOURNAL OF LAW AND RELIGION 213 (1990); Eric Severeid, *Signing Ceremony: Remarks of Master of Ceremonies*, 8 JOURNAL OF LAW AND RELIGION 189 (1990); Benjamin L. Hooks et al., *Remarks of Signers*, 8 JOURNAL OF LAW AND RELIGION 193 (1990) (contributions from Benjamin L. Hooks, Mark O. Hatfield, Robert P. Dugan, Arnie Brouwer, James Dunn, Thomas Gallagher, Leonid Kishkovsky, Samuel Rabinove, Elder Dallin H. Oaks, Imam Wareeth Deen Muhammad, Alonzo L. McDonald, William J. Flynn).

³⁸ Among the thirty-two articles published in volume 8, issues 1–2 (1990) discussing free exercise issues relating to the Williamsburg Charter were the following: Os Guinness, *Tribespeople, Idiots or Citizens? Religious Liberty and the Reforging of the American Public Philosophy*, 8 JOURNAL OF LAW AND RELIGION 33 (1990); Arlin M. Adams and Charles J. Emmerich, *William Penn and the American Heritage of Religious Liberty*, 8 JOURNAL OF LAW AND RELIGION 57 (1990); J. Bryan Hehir, *Responsibilities and Temptations of Power: A Catholic View*, 8 JOURNAL OF LAW AND RELIGION 71 (1990); Dean. M. Kelley, *The Intermeddling Manifesto, or the Role of Religious Bodies in Affecting Public Policy in the United States*, 8 JOURNAL OF LAW AND RELIGION 85 (1990); Douglas Laycock, *The Supreme Court's Assault on Free Exercise, and the Amicus Brief That Was Never Filed*, 8 JOURNAL OF LAW AND RELIGION 99 (1990); Richard John Neuhaus, *Contending for the Future: Overcoming the Pfefferian Inversion*, 8 JOURNAL OF LAW AND RELIGION 115 (1990); Samuel Rabinove, *How—and Why—American Jews Have Contended for Religious Freedom: The Requirements and Limits of Civility*, 8 JOURNAL OF LAW AND RELIGION 131 (1990); William Bentley Ball,

The journal also honored the body of work of several of the important founders and thinkers in the field of law and religion, sometimes in conjunction with the achievement awards that the journal bestowed and other times because of scholarly interest in reviewing the life's work of a scholar at his retirement or death. Among those we honored was James Luther Adams, a Harvard professor and Unitarian-Universality minister who was one of the founders of the Council on Religion and Law, which became the *Journal of Law and Religion*.³⁹ Robert Rodes, the Notre Dame scholar whose work ranged from English ecclesiastical law to liberation theology to what he called pilgrim law, was recognized in these pages at the end of his career.⁴⁰ Another was Douglas Sturm, the chair of the journal board and one of the early theologians to employ process theology in service of confronting issues in law and religion, particularly those with themes of oppression and solidarity.⁴¹

Catholic scholar and judge John Noonan, who received the journal's achievement award, was another scholar whose work was considered in the journal.⁴² Michael Perry, whose work has been seminal to the discussion about the propriety of religious argument in matters of secular public life, both nationally and globally, also was honored with a symposium about his work.⁴³ A roundtable from a conference focused on Franklin

What's Not Wrong with the Williamsburg Charter, 8 JOURNAL OF LAW AND RELIGION (1990); John M. Swomley, *What's Wrong with the Williamsburg Charter*, 8 JOURNAL OF LAW AND RELIGION 161 (1990); George Weigel, *Achieving Disagreement: From Indifference to Pluralism*, 8 JOURNAL OF LAW AND RELIGION 175 (1990); Billy Graham, *The Political and Moral Threat to Religious Liberty*, 8 JOURNAL OF LAW AND RELIGION 205 (1990).

³⁹ The contributions published in volume 12, number 1 (1995) in honor of James Luther Adams include Stephen C. Mott, *Memorial to James Luther Adams*, 12 JOURNAL OF LAW AND RELIGION 1 (1995); Max Stackhouse, *James Luther Adams: A Memorial Address*, 12 JOURNAL OF LAW AND RELIGION 3 (1995); Milton Konvitz, *Civil Disobedience: Reflections on the Contribution of James Luther Adams*, 12 JOURNAL OF LAW AND RELIGION 9 (1995).

⁴⁰ Volume 22, issue 2 (2007) included the following articles about or by Robert Rodes: Robert E. Rodes, Jr. *Bibliography*, 22 JOURNAL OF LAW AND RELIGION 401 (2007); M. Cathleen Kaveny, *Erastian and High Church Approaches to the Law: The Jurisprudential Categories of Robert E. Rodes, Jr.*, 22 JOURNAL OF LAW AND RELIGION 405 (2007); Richard P. Church, *Engaging Robert Rodes*, 22 JOURNAL OF LAW AND RELIGION 433 (2007); Amelia J. Uelmen, *Traveling Light: Pilgrim Law and the Nexus Between Law, Politics and Catholic Social Teaching*, 22 JOURNAL OF LAW AND RELIGION 445 (2007); Emily Albrink Hartigan, *Pilgrim to Nowhere—The Mysterious Journey of Robert Rodes*, 22 JOURNAL OF LAW AND RELIGION 481 (2007); Vincent D. Rougeau, *Pilgrim Law: Overcoming False Consciousness through the Witness of London's Economic Migrants*, 22 JOURNAL OF LAW AND RELIGION 489 (2007); Richard W. Garnett, *Pluralism, Dialogue, and Freedom: Professor Robert Rodes and the Church-State Nexus*, 22 JOURNAL OF LAW AND RELIGION 503 (2007); Robert E. Rodes, Jr., *On Professors and Poor People—A Jurisprudential Memoir*, 22 JOURNAL OF LAW AND RELIGION 527 (2007).

⁴¹ Articles by Douglas Sturm that were reprinted in his honor in volume 13, issue 1 (1996) include the following: Douglas Sturm, *A Vision of Justice as Solidarity*, 13 JOURNAL OF LAW AND RELIGION 5 (1996); Douglas Sturm, *The Opening of the American Mind: On the Constitutional Right to Education*, 13 JOURNAL OF LAW AND RELIGION 17 (1996); Douglas Sturm, *A Prospective View of the Bill of Rights: Toward a New Constitutionalism*, 13 JOURNAL OF LAW AND RELIGION 27 (1996); Douglas Sturm, *Human Rights and Political Possibility: A Religious Inquiry*, 13 JOURNAL OF LAW AND RELIGION 43 (1996). See also Thomas Porter, *Douglas Sturm: A Tribute to a Friend and Mentor*, 13 JOURNAL OF LAW AND RELIGION 1 (1996).

⁴² In volume 12, issue 2 (1995), Noonan's scholarship and work on the bench was celebrated: Robert E. Rodes, Jr., *An Overview of the Scholarship in Law and Religion of Judge John T. Noonan, Jr.*, 12 JOURNAL OF LAW AND RELIGION 533 (1995); Sophie H. Pirie, *John T. Noonan as Judge: What Can Empathic Judging Mean for Women?*, 12 JOURNAL OF LAW AND RELIGION 541 (1995); Patrick M. Brennan, *The Standard (of Review) in Judge Noonan's Judging*, 12 JOURNAL OF LAW AND RELIGION 553 (1995).

⁴³ The contributions to the Perry symposium in volume 14, issue 1 (1999) include Eric Blumenson, *Who Counts Morally?*, 14 JOURNAL OF LAW AND RELIGION 1 (1999); Lisa Sowle Cahill, *Rights as Religious or Secular: Why Not Both?*, 14 JOURNAL OF LAW AND RELIGION 41 (1999); Jean Bethke Elshtain, *The Dignity of the Human Person and the Idea of Human Rights: Four Inquiries*, 14 JOURNAL OF LAW AND RELIGION 53 (1999); Natan Lerner, *Review Essay a Secular View of Human Rights*, 14 JOURNAL OF LAW AND RELIGION 67 (1999); Jean Porter, *From Natural Law to Human Rights: Or, Why Rights Talk Matters*, 14 JOURNAL OF LAW AND RELIGION 77 (1999); Max Stackhouse, *Reflections on "Universal Absolutes,"* 14 JOURNAL OF LAW AND RELIGION 97 (1999); R. George Wright, *Michael Perry, Peter Singer, and Quasimodo: Persons with Disabilities and the Nature of Rights*, 14 JOURNAL OF LAW AND RELIGION 113 (1999); Michael J. Perry, *A Few Words of Gratitude*, 14 JOURNAL OF LAW AND RELIGION 161 (1999).

Gamwell's 1995 book, *Religious Freedom, Modern Democracy and the Common Good*, was also published in the journal.⁴⁴

The journal also published work to enable scholars to identify important resources in law and religion. To jump-start the journal's return to publishing book reviews, Ed Gaffney pulled together scholars from a wide variety of fields to produce a two-issue volume of the journal devoted completely to book reviews on law and religion scholarship in the decade of the 1990s.⁴⁵ We twice called on religious liberty scholar Carl Esbeck to catalogue the Supreme Court's recent religious liberty cases and provide his perspective on the import of those cases.⁴⁶

There is so much more to say about the thoughtful and provocative articles that the journal has been fortunate to publish over its second life.⁴⁷ None of my words can fully do justice to the quality and diversity of scholarship that appeared in its pages, nor to the work of editors, staff, authors, reviewers, book reviewers, board members, and advisory committee members who devoted their attention to creating this publication year after year. Nor would I try to begin to describe what Doug Sturm called solidarity in the commitment of all of these people to the search for the truth in service of our fellow human beings in all of their religious, political, national, ethnic, and intellectual diversity. Howard Vogel said more simply what this communal experience with the journal has meant to many of us: "My work and association with all involved in bringing to life and keeping the JLR going taught me that Justice is a form of Love."⁴⁸

Acknowledgments and Citation Guide. *The author is a former editor of the Journal of Law and Religion. This essay is cited according to The Bluebook: A Uniform System of Citation, 21st edition.*

⁴⁴ In volume 12, issue 2 (1995), the contributions from a conference on Gamwell's book at Eden Theological Seminary in St. Louis, "Religious Freedom, Modern Democracy, and the Common Good," included the following: Philip E. Devenish, *Religious Freedom, Modern Democracy, and the Common Good: Conference Papers*, 12 JOURNAL OF LAW AND RELIGION 565 (1995); George L. Goodwin, *Gamwell's Geometry* 12 JOURNAL OF LAW AND RELIGION 567 (1995); Steven D. Smith, *Religion, Politics, and the Claims of Reason*, 12 JOURNAL OF LAW AND RELIGION 573 (1995).

⁴⁵ See this book review issue, volume 16, issue 2 (2002) and Edward McGlynn Gaffney, Jr., *Guest Editor's Introduction: The Making of Many Books*, 16 JOURNAL OF LAW AND RELIGION XXIX (2002).

⁴⁶ Carl H. Esbeck, *1987 Survey of Trends and Developments on Religious Liberty in the Courts*, 6 JOURNAL OF LAW AND RELIGION 145 (1988); Carl H. Esbeck, *Table of United States Supreme Court Decisions Relating to Religious Liberty 1789–1994*, 10 JOURNAL OF LAW AND RELIGION 573 (1993); Carl H. Esbeck, *1993 Survey of Trends and Developments on Religious Liberty in the Courts*, 10 JOURNAL OF LAW AND RELIGION 543 (1993).

⁴⁷ Indeed, we published two poems in this period: Lydia Johnson-Hill, *Three of My Sisters*, 12 JOURNAL OF LAW AND RELIGION 25 (1995); Irina Ratushinskaya, *Poems of a Prisoner of Conscience*, 8 JOURNAL OF LAW AND RELIGION 191 (1990).

⁴⁸ Howard Vogel, email to the author, April 18, 2023.

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