About the Religious Freedom Project

The Religious Freedom Project (RFP) at Georgetown University’s Berkley Center for Religion, Peace, and World Affairs began in January 2011 with the generous support of the John Templeton Foundation. The RFP is the nation’s only university-based program devoted exclusively to the analysis of religious freedom, a basic human right restricted in many parts of the world. Our team of interdisciplinary scholars examines different understandings of religious liberty as it relates to other fundamental freedoms; its importance for democracy; and its role in social and economic development, international diplomacy, and the struggle against violent religious extremism. Our target audiences are the academy, the media, policymakers, and the general public, both in the United States and abroad. For more information about the RFP’s research, teaching, publications, conferences, and workshops, visit http://berkleycenter.georgetown.edu/rfp.

Conference Supporters

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The Religious Freedom Project would also like to thank the following organizations for their support in promoting the conference: International Association for the Defense of Religious Liberty, Religions for Peace, “Centro Pro Unione” Ecumenical Studies Library, Pontifical Institute for Arabic and Islamic Studies, Evangelical Alliance, University of Rome “Tor Vergata”, Pontifical Gregorian University, Pontifical University of St. Thomas Aquinas, Pontifical Athenaeum “Regina Apostolorum”, Pontifical University of the Holy Cross, Pontifical North American College, John Paul II Center for Interreligious Dialogue, Russell Berrie Foundation, Chavara Institute of Indian and Interreligious Studies, St. Lawrence Student Center of Rome, Lay Centre at Foyer Unitas, Ethical Movement for the International Defense of the Crucifix.
This event features discussion and debate among some thirty leading international scholars on the contributions of Christians and Christian ideas to freedom (political, civic, economic, and religious) historically and in the contemporary world. While Christianity’s record on freedom and human rights is mixed, its positive contributions to civic, economic, religious, and political life, in interaction with other religious and secular traditions, have not received the scholarly and public attention they deserve. Our Rome gathering coincides with the 1700th anniversary of the Edict of Milan, which granted an early form of religious freedom throughout the Roman Empire. The conference is particularly timely given the ongoing persecution of Christians and other religious minorities around the world. This persecution not only constitutes a massive violation of human rights, it also threatens social, economic, and democratic development in the countries involved, and should therefore be a matter of pivotal concern for their governments and citizens.
AGENDA

JOHN PAUL II AUDITORIUM, PONTIFICAL URBANIANA UNIVERSITY

FRIDAY, DECEMBER 13, 2013

9:30-10:00 a.m. | Welcoming Remarks
Thomas Farr, Welcome from the Religious Freedom Project at Georgetown University
Archbishop Dominique Mamberti, Christians and Religious Freedom
Marcello Pera, Why We Should Call Ourselves Christians (Even if We Aren’t)

10:00-11:15 a.m. | Panel 1: The Terrible Facts: What is Happening to the World’s Christians?
Moderator: Kirsten Powers
Paul Marshall, Who Persecutes Christians—and Why?
Todd Johnson, How Many Christians Are Persecuted?
Mariz Tadros, Where and How are Christians Persecuted?: Spotlight on Egypt and the Middle East

11:15-11:30 a.m. | Coffee Break

11:30 a.m.-12:45 p.m. | Panel 2: The First Thousand Years: Christianity’s Early Relationship to Freedom (as Persecuted and as Persecutor)
Moderator: Timothy Samuel Shah, Theological and Secular Arguments for Religious Freedom in Early Christian Thought
John Rist, Augustine on Religious Freedom and Religious Coercion
Elizabeth DePalma Digeser, Lactantius’ Doctrine of Religious Freedom and Its Influence on Constantine
Ian Christopher Levy, Tolerance and Freedom in the Age of the Inquisition
1:00-3:00 p.m. | Lunch

3:00-4:15 p.m. | Panel 3: Christian Views on Dignity, Slavery, Proselytism, and Democracy
Moderator: William Inboden
Kyle Harper, *Christianity and the Roots of Human Dignity*
Robert Woodberry, *Protestant Missionaries: Cultural Imperialists or Agents of Democracy?*
Donald Miller, *Where the Spirit Leads: Pentecostalism and Freedom*
Daniel Philpott, *Christianity: A Straggler on the Road to Liberty?*

4:15-4:30 p.m. | Coffee Break

4:30-5:45 p.m. | Panel 4: Religious Freedom in the Lion’s Den?
Anthony O’Mahony, *The Contributions of Ancient Christian Communities to the Contemporary Middle East*
Duane Alexander Miller and Philip Sumpter, *Between the Hammer and the Anvil: Palestinian Christians in the Holy Land*
Elizabeth Prodromou, *Orthodox Christian Contributions to Freedom*

6:00-7:30 p.m. | Keynote Address
Rémi Brague, *God and Freedom: Biblical Roots of the Western Idea of Liberty*

**SATURDAY, DECEMBER 14, 2013**

9:30-10:00 a.m. | Opening Remarks
Ken Starr, *Religious Liberty in the United States: The Promise and the Challenge*

10:00-11:15 a.m. | Panel 5: Christians Among the Most Vulnerable: Empowering Women and the Poor in Developing Societies
Moderator: Allen Hertzke, *Christian Contributions to the World’s Newest Nation*
Rebecca Shah, *Empowering Poor Women in Asia, Africa, and Latin America*
Richard Burgess and Danny McCain, *Christianity and Freedom in Central and Northern Nigeria*
Sara Singha, *The Challenge and Leaven of Christian Communities in Pakistan*
11:15-11:30 a.m. | Coffee Break

11:30 a.m.-1:00 p.m. | Panel 6: Christianity and Freedom in Asia
Moderator: Francesca Paci
Chad Bauman and James Ponniah, *Growth and Challenges for Christianity in India*
Fenggang Yang, *The Dynamism of Chinese Christianity*
Robert W. Hefner and Marthen Tahun, *Christianity and Religious Freedom in the World’s Largest Muslim Nation*
Reg Reimer, *Christianity in Vietnam: Contributions to Freedom Amidst Adversity*

1:00-3:00 p.m. | Lunch

3:00-4:15 p.m. | Panel 7: Would Europe or America Exist Without Christianity?
Moderator: Roger Trigg
John Witte, *Calvinist Contributions to Freedom in Early Modern Europe*
David Little, *Early Experiments in Religious Freedom in Colonial America*
Matthew Franck, *Christianity and Freedom in the American Founding*

4:15-4:30 p.m. | Coffee Break

4:30-5:45 p.m. | Panel 8: A Conversation on Christianity and Freedom in the Future of the West
Moderator: Matthew Franck
Participants: Roger Trigg, David Novak, Rémi Brague, John L. Allen, Jr.

6:00-7:30 p.m. | Keynote Address
Patriarch Louis Raphaël Sako, *What Middle Eastern Societies Will Lose If Christians Flee*
Rémi Brague is delivering a keynote address on *God and Freedom: Biblical Roots of the Western Idea of Liberty*, in which he traces the roots of Western liberty back to the Bible. According to Brague, free institutions hardly ever developed in places that were not influenced by Jewish and Christian ideas. Outside the Judeo-Christian tradition, it has been rare for thinkers to suppose that God endowed us with a nature of our own, that freedom is part of that nature, and that it is through the exercise of freedom—and the errors that inevitably stem from freedom—that we fulfill God’s plan. According to Lord Acton, “liberty is not a means to a higher political end; it is itself the highest political end.” That statement is an echo of voices that can be heard in all the sacred books of the Western tradition, from the Torah to St. Paul’s Epistles.

Louis Rafael I Sako, Chaldean Catholic Patriarch of Babylon and Head of the Chaldean Catholic Church

Patriarch Sako is delivering a keynote address on *What Will Middle Eastern Societies Lose if Christians Flee?*, in which he demonstrates that Christianity is integral to the Middle East and played a pivotal role in Arab civilization. It comprised the majority of the population before Islam, and in the centuries after made major contributions to education, science, commerce, and pluralism. Today the situation is dire, and yet the West does not comprehend the depth of the crisis. Anarchy in post-war Iraq has decimated the Christian churches, which have been targeted by militant Sunni and Shi’a groups often armed with outside military and financial support. Over 600 churches have been attacked, and many members and clergy have been killed, kidnapped, or tortured. Less than half of Iraq’s 1.2 million Christians remain. A similar fate confronts the community in Syria. Unless this tide is stemmed, the Middle East will lose its heritage as a region of diverse faiths and cultures—precisely what Islamist militants want. The loss of the region’s Christian
presence, therefore, imperils the moderate Muslim majority and all who strive for freedom. In response, Sako calls on the region’s governments to guarantee security and rule of law; Muslim moderates to raise their voices against the assault against Christians; the international community to act in unison; and Christian leaders to inspire hope and courage in the faithful.

KEN STARR, President, Baylor University

Judge Starr is delivering an address on Religious Liberty in the United States: The Promise and the Challenge, in which he argues that American democracy has been inextricably linked to the idea and ideals of religious liberty. The eighteenth century founding of America’s constitutional democracy not only jettisoned ancient traditions of monarchical rule but also insisted on popular sovereignty. “We the People” as ultimate sovereign demanded, in turn, protection of human rights deemed inherent in religiously-shaped ideals of the dignity of each individual. This constellation of human rights was given expression by the First Congress in the inaugural amendments to America’s Constitution, including the First Amendment’s protection of what became the textually primary freedom—that of religious freedom. The American experience has largely been shaped by a legal and cultural commitment to what the Supreme Court has called—in the context of vindicating religious-based objections to compulsory government practices—“the freedom of the mind.” This unwavering legal and cultural commitment has flowed out of a recognition that Americans “are a religious people whose institutions presuppose a Supreme Being.” Even with secularism’s ascendancy in twenty-first century America, the nation’s historic embrace of religious liberty remains a vibrant assurance of continued human flourishing in the New World.
MODERATOR—KIRSTEN A. POWERS


Marshall provides a broad analysis of the global scene that highlights the predominant causes and patterns underlying anti-Christian persecution. He finds that persecution against Christians is massive, widespread, increasing, and underreported. In probing the underlying patterns, Marshall finds four principal sources: (1) communist regimes (China, Vietnam, Laos, North Korea, and Cuba); (2) South-Asian religious nationalism; (3) the Muslim-majority world; and (4) authoritarian and national security states. He also examines a fifth threat to Christian freedom: Western secularism. While milder than the other categories, restrictions and hostilities in a number of countries in the West are growing and a cause for alarm. Marshall offers a penetrating theological explanation that unites the disparate sources of persecution. Because Christianity denies that the state is the ultimate arbiter of human life, it challenges all attempts to impose a single authority in state and society. Thus, one of the major factors in contemporary persecution of Christians is the association of Christianity with freedom and pluralism.

PRESENTER—TODD JOHNSON, *How Many Christians Are Persecuted?*

Johnson provides quantitative demographic data on the magnitude and location of recent anti-Christian persecution and anticipates likely future trends around the world. He concludes that more than one of every five Christians in the world lives in states where they are likely to face persecution. This amounts to some 500 million Christians. By 2020, Johnson predicts, this figure will rise to 600 million, or nearly a quarter (23.5%) of the world’s Christian population. Indeed, persecution against Christians persists in more nations (139) and affects more people than any other religious community. Some of the fastest-growing traditions in global Christianity—such as Pentecostal and Independent churches—find themselves under increasing risk of persecution.
Tadros assesses both the danger Coptic Christians face in post-Mubarak Egypt and their crucial role in supporting and sustaining Egyptian civil society and democratic accountability. Based on dozens of interviews with Christians and Muslims who have been directly involved in Egypt’s dramatic political upheavals over the past three years, she provides a firsthand account of Coptic contributions to civil and religious freedom in the largest and most influential Arab country. For more than 1,000 years, the Copts have contributed to Egypt’s political thought, enriched its culture, and strengthened its economy. Copts played a pioneering role in developing indigenous secular thinking, and participated en masse in emancipatory revolutions from 1919 to the present day. However, between January 2011, with the onset of the revolutionary protests against Mubarak, and today, in the aftermath of the ouster of President Morsi, Egypt has witnessed the worst anti-Coptic backlash in modern history. At the same time, it has also experienced some of the highest levels of interreligious solidarity. Tadros marshals original qualitative and quantitative research to clarify the rising challenges Copts have faced, as well as how they are likely to shape Egypt’s future. In addition, she discusses similar challenges—and opportunities—experienced by Christian communities in Syria, Iraq, and Palestine.
PANEL 2: THE FIRST THOUSAND YEARS: CHRISTIANITY’S EARLY RELATIONSHIP TO FREEDOM (AS PERSECUTED AND AS PERSECUTOR)

MODERATOR/PRESENTER—TIMOTHY SAMUEL SHAH, *Theological and Secular Arguments for Religious Freedom in Early Christian Thought*

Shah analyzes arguments for religious freedom in three early Christian thinkers: Tertullian, Lactantius, and Gelasius. He emphasizes that these thinkers deployed varied arguments for religious freedom: some were recognizably Christian, others were based on secular appeals to common human reason. Tertullian coined the phrase “freedom of religion” (*libertas religionis*) and was the first to argue that religious freedom belongs to all people as a matter of natural right. Lactantius develops Tertullian’s arguments and underscores that all religion by its nature—Christian or otherwise—must be voluntary to be authentic. Though Tertullian and Lactantius draw on Christian ideas, many of their arguments for religious freedom are secular—not least because they were designed to persuade Christianity’s pagan persecutors. Gelasius also played a pioneering role in conceptualizing religious freedom by arguing that church and state must be free from the other’s undue interference. Church-state separation is often assumed to be a modern, secular idea, but for Gelasius it is rooted in the biblical and Christological claim that Christ is the true and eternal “priest-king,” and, therefore, no single human institution can carry out the priestly and political functions that only Christ has the authority to combine.

PRESENTER—ROBERT LOUIS WILKEN, *The Christian Roots of Religious Freedom*

Wilken argues that the roots of the idea of religious freedom as a natural and universal right are not in the eighteenth century Enlightenment but in the early church fathers of the second, third, and fourth centuries. Furthermore, Wilken highlights previously undiscovered links between early Christian thought and the American founding. The roots of religious freedom are to be found in the early
church fathers, most notably two Latin apologists: Tertullian at the beginning of the third century and Lactantius at the beginning of the fourth century. Their ideas were passed on in later Christian writers and in the Western Middle Ages. Notably, in the wake of the Reformation, some Protestant thinkers mounted arguments in defense of religious freedom that drew deeply on earlier Christian tradition, including the early Latin church fathers. The most significant were the English Baptists. While it is often assumed that religious freedom as understood in the West was the product of the eighteenth century Enlightenment, the most original thinking on the subject was developed in the early seventeenth century by these and other Christian groups who were victims of persecution. Though it is not possible to draw a straight line from the eighteenth century back to the early Church and the scriptures, ideas about freedom of religion as a natural right and religious conviction as a matter of the will—and hence free and not subject to coercion—have their ultimate roots in early Christian thought.

**PRESENTER—ELIZABETH DEPALMA DIGESER, Lactantius’ Doctrine of Religious Freedom and Its Influence on Constantine**

Digeser examines the impact of early Christian thinkers such as Lactantius on the so-called Edict of Milan, which officially granted religious freedom throughout the Roman Empire for the first time. She explores how and why Lactantius proposed a policy of religious freedom to the Emperor Constantine, and how Constantine drew on Lactantius as he gradually gained sole control over the Roman empire. Drawing on the writings of Tertullian, Lactantius’ political and theological treatise, *The Divine Institutes*, called for official tolerance toward Rome’s Christians during the Great Persecution (303-311 CE) and argued for a policy of religious concord as a pillar of a future Christian state. Making these arguments to Constantine and his court in Trier—Rome’s northwestern imperial capital—Lactantius persuaded the emperor that religious repression was antithetical to government under Christian law. Where the emperor Diocletian’s persecution strove for religious conformity through violence, Lactantius’ contribution to Western political thought was his argument that states could achieve religious conformity only through voluntary conversion to religious truth.
Rist sympathetically reconstructs the influential views of St. Augustine on religious freedom and religious coercion, but also subjects them to a new internal critique that draws on Augustine’s own theological principles. First, Rist emphasizes that, as a fifth century bishop, Augustine believed that God expected him to facilitate the well-being of human souls as much as possible, not least in view of their ultimate destiny in heaven or hell. This belief led Augustine to support the limited use of religious coercion, particularly to compel heretics to rejoin the Catholic Church. Second, however, Rist identifies Augustinian arguments against Augustine’s attitude to religious coercion. One is that if it is God’s will that human beings exist in his image, one feature of such a state must be their capacity and freedom to accept or reject God’s grace. Therefore, religious coercion offends God’s will for human nature. Another argument is that Augustine—like virtually everyone else in antiquity—fails to recognize that religious coercion distorts and therefore endangers the nature and divine image of the coercer, however just his motives may be.

Levy challenges conventional wisdom by identifying previously overlooked articulations of religious freedom and liberty of conscience in medieval theology and canon law. While he recognizes the differences between modern and medieval ideas of religious freedom, he argues that medieval ideas of religious dissent and natural rights formed an early basis for our modern understanding of religious freedom and rights of conscience. Contrary to popular perception, the medieval Christian West permitted a certain degree of religious non-conformity and could be considered “tolerant,” even if its particular form of toleration diverges from modern Western models. More importantly, medieval Western society was committed to the principle that all human beings—Christian and non-Christian alike—possessed a set of inviolable natural rights that could not be lawfully infringed by ecclesiastical or secular authorities. In that regard, the medieval West anticipated some modern conceptions of “human rights,” even though it grounded such rights in an eternal divine order. In fact, much of what the modern West holds dear in matters of conscience, individual liberty, and the just ordering of society is at least partly a legacy of late medieval thought.
Where do human rights come from? Harper tackles this question by tracing their origin to the period of late antiquity, when Christianity for the first time became an empowered rather than minority religion. He argues that modern human rights are fundamentally Kantian—that is, they derive ultimately from the view that human beings are incomparably worthy creatures with moral ends and that they cannot be used as instruments of collective good in ways that do not acknowledge their value. In short, human rights derive from a high view of human dignity. By looking at concrete examples—slavery, sexual coercion, and poverty—Harper documents how Christianity modeled and propelled this new conception of human dignity in the late Roman era. Ultimately, Enlightenment views on human rights were erected on a bedrock of human dignity that would be inconceivable without Christianity. No Constantine, no Kant.

Some contemporary scholars and activists suggest that the right of conversion is not a crucial element of religious liberty, and many criticize religious proselytism as a dangerous form of cultural imperialism. However, Woodberry demonstrates historically and statistically that proselytizing or conversionary Protestant missionaries heavily influenced the rise and spread of stable democracy around the world. He argues that such missionaries were a crucial catalyst initiating the development and spread of religious liberty, mass education, mass printing, newspapers, voluntary organizations, and colonial reforms, thereby creating the conditions that made stable democracy more likely. Statistically, the historic prevalence of Protestant missionaries explains about half the variation in democracy in Africa, Asia, Latin America, and Oceania and removes the impact of most variables that dominate current statistical research about democracy.
PRESENTER—DONALD E. MILLER, *Where the Spirit Leads: Pentecostalism and Freedom*

Miller explores how Pentecostalism empowers Christians to engage with their communities and press for religious freedom, even in the face of strong political pressures. He demonstrates the vitality and resourcefulness of Pentecostal and charismatic congregations. With one-quarter of the world’s Christians, this movement represents a pivotal force in global Christianity, fueled by religious zeal, bold vision, adaptability to local context, and non-hierarchical organization. Miller documents the widely varied initiatives of Pentecostal and Charismatic Christians in numerous communities of Latin America, Africa, and Asia. These include the provision of food and clothing for the impoverished, youth programs, high-quality schools in slums, medical clinics, blood banks, alcohol and drug rehabilitation, and mental health programs. Miller finds that those who embrace the conservative moral ethic of Pentecostalism experience upward mobility and a sense of agency.

PRESENTER—DANIEL PHILPOTT, *Christianity: A Straggler on the Road to Liberty?*

Philpott documents the influential activism of Christian advocates of liberal democracy in Western countries over the last two centuries—including France, Belgium, Germany, England, the US, and Italy—and concludes that many of these advocates were more politically progressive than many secular modernizers. He challenges the conventional wisdom that Christianity was on the wrong side of history—or a latecomer at best—in the struggle for freedom in the modern West in the eighteenth, nineteenth, and twentieth centuries. While some Christian leaders and groups opposed democracy, defended slavery, and worked to reinstate traditional monarchies, many Christian also challenged these anti-democratic agendas. He concludes that these Christians were innovators, not laggards, in the historical development of freedom.
MODERATOR/PRESENTER—MARIZ TADROS (see Tadros’s research summary under Panel 1)

PRESENTER—ANTHONY O’MAHONY, *The Contributions of Ancient Christian Communities to the Contemporary Middle East*

O’Mahony analyzes the unique contributions of ancient Christian communities to the Middle East in the context of growing threats to their survival, particularly in Iraq and Syria. Based on years of first-hand research, O’Mahony argues that the world has failed to appreciate that the loss of these communities would forever change both the Middle East and Christianity. Christianity has its origins in the Middle East and remains an indigenous and integral part of the region. Its rich ecclesial context includes Latin, Oriental Orthodox, Eastern Orthodox, “Assyrian” Church of the East, Oriental and Eastern Catholic, Anglican, and Protestant expressions. Between the eighth and eleventh centuries, about half the world’s Christians lived in the Middle East; that figure today is barely one percent. Syria remains the last bastion of Eastern Orthodoxy in the region, and its future is especially precarious. At the same time, O’Mahony objects to the conventional characterization of the Middle East as “the Muslim world” because doing so renders ancient Christian communities alien. Ironically, the Christian population is growing in the Gulf States and Saudi Arabia, where millions of guest workers are Christians, though they are prevented from practicing their faith openly.

CO-PRESENTERS—DUANE ALEXANDER MILLER AND PHILIP SUMPTER, *Between the Hammer and the Anvil: Palestinian Christians in the Holy Land*

Miller and Sumpter show that Palestinian Christians live a precarious existence, caught between constrictive Israeli policies in the West Bank and rising Islamist pressures in Palestinian society. Emigration is a crucial problem, as young people seek economic opportunity abroad. Christian churches have responded to the challenge of sustaining the next generation by providing housing for young families and promoting economic development, of-
ten drawing upon transnational denominational support. Another strategy of survival has been the operation of Christian schools that appeal to Muslim youth and counter militancy with tolerance and charity. Field research in the West Bank uncovered how Palestinian Christians navigate the challenges of their dual identity through a two-level discourse that affirms Palestinian solidarity on the public level but in private insists that growing Islamist antagonism threatens their presence and freedom.

**PRESENTER—ELIZABETH PRODROMOU, Orthodox Christian Contributions to Freedom**

In the face of growing religious repression and communal violence that are combining to cleanse Christians from the contemporary Middle East, Prodromou discusses how these Christians promote ideas about human freedom, war and peace, and legal regimes for regulating religious pluralism. Paradoxically, today’s existential threats to Orthodox Christians—who were the majority communities in the territories that once comprised the Byzantine Empire—have prompted political scientists and others to rediscover the historical geography of Eastern Christianity. In this geographical and cultural space, Orthodox ideas and practices figured prominently and continue to exercise an important influence. The present moment provides an opportunity to retrieve innovative and distinctive Orthodox ideas about individual freedom, communal rights, and justice in war, which have been largely overlooked in conventional narratives of Christianity and freedom.
Hertzke explores Christian contributions to the struggle of the southern Sudanese people for freedom and independence. South Sudan represents the unique case of a new nation born of transnational religious advocacy and now sustained by enduring Christian contributions. Hertzke documents how Christian activists and their Jewish allies championed the cause of the African peoples of southern Sudan, who were victims of slavery and a genocidal assault by Khartoum’s Islamist regime. This campaign led to a negotiated peace in 2005 and subsequent referendum for independence in 2011. The new nation is fragile, devastated by two decades of war, bereft of infrastructure, afflicted by internal tribal strife, weakened by government corruption, and beset by continued military pressure on its border with Sudan. Based on field research in South Sudan, Hertzke shows how indigenous Christian leaders and international Christian NGOs are playing a pivotal role in challenging corruption, providing education and opportunity, healing broken lives, building civil society, promoting reconciliation, and fashioning a national identity for the vulnerable people of South Sudan. If this fledgling nation prevails, it will owe its success to this remarkable Christian influence.

Based on more than a thousand new interviews, Shah explores the empowering role Christian beliefs and small face-to-face communities play in the lives of poor women in Asia, Africa, and Latin America. Focusing on female converts to Christianity in India from “untouchable” backgrounds, she finds that their new faith often enhances their dignity, agency, and hope for the future. Shah also finds that participation in small Christian communities provides access to networks of support and accountability that yield significant economic
and social benefits. For example, Shah demonstrates that women who participate in these faith-based networks are more likely to report domestic abuse, more able to involve community leaders in solving family problems—including domestic violence—and more able to save money to meet the needs of their families, including their children’s education.

**CO-PRESENTERS—RICHARD BURGESS AND DANNY MCCAIN, Christianity and Freedom in Central and Northern Nigeria**

Burgess and McCain examine the status and role of Christian communities in central and northern Nigeria in the face of violence and discrimination. In the northern states where sharia law is enforced, Christians face severe restrictions on religious practice and vigilante violence. In the border region, they confront widespread destruction of church property and extensive killings at the hands of Boko Haram. While these attacks have led some Christian youth to carry out reprisals against Muslims, Christian leaders have also undertaken creative initiatives of conflict prevention, interfaith dialogue, and peacemaking. In addition, churches remain extensively involved in assisting widows and orphans and providing development, skills training, and micro-enterprises. Repression and violence have generally sparked increasing political engagement by Christians, though severe insecurity has diminished the Christian presence in some contexts.

**PRESENTER—SARA SINGHA, The Challenge and Leaven of Christian Communities in Pakistan**

Singha outlines the challenges facing contemporary Christian communities in Pakistan, including the deteriorating socio-political climate and growing limits on religious freedom. Pakistani Christians are addressing these challenges through the re-imagination of their history and identity and through their continuing investment in educational institutions, healthcare, and social justice organizations. Building on new fieldwork, Singha argues that Christians have played a vital role in Pakistan’s formation. They strongly supported the effort of Pakistan’s founder, Muhammad Ali Jinnah, to establish the country as a pluralistic democracy. Today, Christians run orphanages, hospitals, clinics, women’s centers, and social work agencies across the nation. They run the country’s top-ranked educational system, attracting the children of many elite Muslim families. However, over time, Pakistan’s governments have embraced exclusionary policies that undermine Jinnah’s vision and threaten the ability of Christians to contribute to Pakistani society. While Christians are increasingly fearful, Singha shows that they are also increasingly active and assertive players in Pakistan’s public life.
Bauman and Ponniah examine the significant contributions of Indian Christians to civil society and social welfare even in the face of increasing hostility and persecution. While only about four percent of the population, Christians have made substantial and disproportionate contributions to Indian civil society, especially in education, healthcare, poverty amelioration, and human rights. However, Bauman and Ponniah show that Christianity’s appeal to low-caste and tribal peoples has provoked fear among the guardians of traditional Indian society, resulting in attempts—sometimes violent—to limit the freedom of Christians. And yet the Christian community’s growing experience of harassment and violence has not led it to withdraw from civil society. On the contrary, Bauman and Ponniah conclude that Christians have increased their investment in India’s people. They are forming partnerships not only with other minority communities experiencing oppression, including Muslims, but also with secular-minded Hindus and human rights activists.

Drawing on original field research by a team of scholars, Yang documents the deep heritage of Christianity in China and charts its status and role today. The growth of Christianity, particularly Protestantism, has been stunning, particularly in light of policies of state repression. Today at least five percent of China’s population is Christian, and China may be second only to the United States in the size of its Protestant community. Christianity’s growth has moved from rural to urban areas, from marginalized to middle class professionals, and toward greater diversification and indigenization. Yang demonstrates Christianity’s historic role in promoting
modern medicine, mass education, human rights, and religious freedom. He documents the proliferation of house churches, and how increasing numbers are moving aboveground. He also charts the rise of Christian entrepreneurs and business networks, the conversion of exiled leaders of the 1989 democracy movement and the ongoing conversion of Chinese students, and the prominence of Christian lawyers in the defense of human rights. While Christianity remains under pressure, fragile, and fragmented, it presses for the rule of law, freedom of expression, constitutional democracy, and social welfare.

CO-PRESENTERS—ROBERT W. HEFNER AND MARTHEN TAHUN, 
Christianity and Religious Freedom in the World’s Largest Muslim Nation

Led by Hefner and Zainal Abidin Bagir, Executive Director of CRCS, an international team of Muslim and Christian scholars (including Marthen Tahun) finds that Christians in Indonesia—the world’s largest Muslim country—are making constructive political contributions despite rising threats to their freedom and security. Christians comprise nearly ten percent of Indonesia’s population, and they have made crucial contributions to its culture, education, and independence struggle. However, major Christian leaders interviewed in 2013 argue that conditions for Christians have deteriorated since the fall of Suharto 15 years ago. Christians report more frequent attacks on churches and schools as well as efforts to marginalize them socially and politically. Despite this climate, Christians continue to participate in Indonesia’s formal framework of cooperation between the government and religious institutions, but they are also pressing authorities to do more to guarantee their freedom and security.

PRESENTER—REG REIMER, Christianity in Vietnam: Contributions to Freedom Amidst Adversity

Though marginalized and perennially suspect in the Communist state, Christians represent growing, productive communities deeply embedded in the national cultures of Vietnam. Reimer shows that Christianity contributed to Vietnam’s modernization, including the universally used writing script that enabled higher literacy. While comprising ten percent of the population, Christians play an outsized role in education, health, aid to the poor, and human rights promotion. With particular appeal to stigmatized ethnic minorities, the Christian “good news” that every person is created in God’s image and possesses great worth acts as a liberating force for
Witte demonstrates that early-modern Calvinism played a critical role in the development of religious and civil freedoms in the West. In the sixteenth century, Genevan reformer John Calvin developed arresting new teachings on authority and liberty, duties and rights, and church-state relations that remained axiomatic for the hundreds of Calvinist communities that sprang up on the European continent, and in Great Britain, North America, and Africa in the next three centuries. In a series of crisis moments, major Calvinist figures emerged who modernized Calvin’s original teachings and made them the basis of major legal and political reform. In France, Theodore Beza developed a Christian governmental contract theory that countenanced revolution against tyrants. In the Netherlands, Johannes Althusius developed a covenantal system of constitutional law and a detailed theory of religious and political rights. And in England, John Milton used the biblical image of each person as a prophet, priest, and king to defend the fundamental freedoms of speech, religion, and democratic rule. By 1650, Calvinists had built a religious theory of natural rights and covenantal politics that grounded the secular theories of human rights and political contracts later taught by the Enlightenment.
Little compares two early American experiments in religious freedom—Rhode Island and Pennsylvania—in order to understand the differences in perspective and enduring implications of these pioneering efforts to protect religious liberty for people of diverse religious beliefs. Although American colonialists “invented modern constitutionalism and bequeathed it to the world,” only a few of the colonies protected religious freedom in their early constitutions. Two were Rhode Island and Pennsylvania. Their respective leaders, Roger Williams and William Penn, though sharing some similar commitments, had different outlooks and played different roles in trying to secure religious freedom. Whatever the differences, however, these colonial enterprises helped to launch the religious freedom protections that came to characterize modern constitutionalism.

In a fresh and synthetic treatment, Franck uses metaphors drawn from the art of textile weaving to characterize the relationship between Christianity and the American founding. In the American founding, he contends, Christian elements of historic belief, diverse practice, and common moral norms formed the warp of the nation’s fabric (the threads first stretched on the weaver’s loom), while the woof (the threads woven through the warp at right angles) was a set of mostly complementary but sometimes contrasting political ideas of secular, modern, and occasionally heterodox origin. Like any metaphor, this one can strain if overused, but Franck’s central argument is that the American fabric of a free constitutional republic is created from a Christian moral warp and a secular political woof. In some places, the colors and texture of that fabric will be subtle and smooth; in others, loud and lumpy. But to privilege the secular over the Christian, or vice-versa, is to threaten the fabric’s integrity and to render it threadbare and subject to tearing.
“Christianity and Freedom” Research Not Presented In Rome

AMANEY JAMAL AND MICHAEL HOFFMAN, New Hope: Arab Muslim Attitudes Towards Religious Minorities

Using new and unique data from the second wave of the Arab Barometer, Jamal and Hoffman examine perceptions towards religious minorities in ten Arab countries. They find that in this region—often portrayed in the media as a hotbed of religious conflict—tolerance of religious minorities is actually quite high. While considerable differences exist both within and across countries, citizens of the Arab world are for the most part highly supportive of political and religious rights for non-Muslims, including Christians, and believe that religious minorities should be welcome in Muslim states. Majorities of Muslims in every country included in this survey support equal political rights for non-Muslims, would be willing to have a non-Muslim as a neighbor, and believe that religious differences are not a reason to doubt a fellow citizen’s patriotism. These hopeful findings cast doubt on common claims that religion—and particularly, Islam—is an intractable source of division in the Middle East.
RÉMI BRAGUE, Ludwig Maximilian University and the Sorbonne University, Emeritus

Rémi Brague is professor emeritus of Medieval and Arabic Philosophy at the University of Paris. He also holds the Romano Guardini Chair at the Ludwig Maximilian University in Munich. Educated primarily at the Sorbonne, Brague began his career as a student of Greek philosophy. From there, he was led to study Hebrew in order to read the Old Testament. Finally, he turned to a study of Arabic. Accordingly, most of his work has taken place at the intersection of the three Abrahamic religions as they developed out of the ancient world, formed themselves in dialogue with one another, and eventually gave rise to modernity. He is the author of numerous books on classical and medieval intellectual history, religion, national identity, literature, and law. Among his books are Eccentric Culture: A Theory of Western Civilization (originally published in French as La voie romaine in 1992) and The Law of God: The Philosophical History of an Idea (2008). Brague was awarded the 2012 Ratzinger Prize by Pope Benedict XVI. At the “Christianity and Freedom” conference, Rémi Brague is delivering a keynote address on God and Freedom: Biblical Roots of the Western Idea of Liberty, in which he traces the roots of Western liberty back to the Bible. On the second day of the conference, Brague is also participating in “A Conversation on Christianity and Freedom in the Future of the West.”

LOUIS RAPHAËL I SAKO, Chaldean Catholic Patriarch of Babylon and Head of the Chaldean Catholic Church

Louis Raphaël I Sako is the newly elevated patriarch of the Chaldean Church. He holds a doctorate in Eastern Patristics from the Pontifical Oriental Institute and in History from the University of Paris-Sorbonne.
He held the office of rector of the Patriarchal Seminary before being elected as archbishop of Kirkuk in 2003. As archbishop, Sako promoted religious tolerance and cooperation along with other religious leaders in Kirkuk. At the “Christianity and Freedom” conference, Patriarch Sako is delivering a keynote address on “What Will Middle Eastern Societies Lose if Christians Flee?,” in which he demonstrates that Christianity is integral to the Middle East and played a pivotal role in Arab civilization.

KEN STARR, President, Baylor University

Judge Ken Starr is the president of Baylor University, a position he has held since 2010. He also holds the Louise L. Morrison Chair of Constitutional Law and is a member of the faculty at Baylor Law School. Starr has argued 36 cases before the US Supreme Court, including 25 cases during his service as Solicitor General of the United States. Starr was appointed to serve as independent counsel for five investigations. He is the author of numerous publications, including First Among Equals: The Supreme Court in American Life (2002). Starr earned his B.A. from George Washington University in 1968, M.A. from Brown University in 1969, and J.D. from Duke University Law School in 1973. He is admitted to practice in California, the District of Columbia, Virginia, and the US Supreme Court. At the “Christianity and Freedom” conference, Judge Starr is delivering an address on Religious Liberty in the United States: The Promise and the Challenge, in which he argues that American democracy has been inextricably linked to the idea and ideals of religious liberty.

DOMINIQUE FRANÇOIS JOSEPH MAMBERTI, Secretary for Relations with States, Vatican Secretariat of State

Archbishop Dominique François Joseph Mamberti is the secretary for relations with states, a position he was appointed to by Pope Benedict XVI in September 2006. Previously, he was appointed by Pope John Paul II to be titular archbishop of Sagona, apostolic nuncio to Sudan, and apostolic delegate to Somalia. Born in Marrakesh, Morocco, Archbishop Mamberti went on to earn academic degrees in civil and canon law and was ordained a priest of the Diocese of Ajaccio, France in 1981. During his career in the diplomatic service of the Holy See, he has worked in Algeria, Chile, Lebanon, and the United Nations in New York. Archbishop Mamberti is a leading authority on Latin America, the UN, Africa, the Middle East, and Islam.
MARCELLO PERA, University of Pisa and the Pontifical Lateran University

Marcello Pera is an Italian philosopher, senator, and former president of the Italian Senate (2001-2006). His expertise is in the areas of the philosophy of science, modern political philosophy, liberalism and religion, European public life, and epistemology and rhetoric. He is the author of *Why We Should Call Ourselves Christians: The Religious Roots of Free Societies* (2011), *Without Roots: The West, Christianity, and Islam* (2007) (with then Cardinal Joseph Ratzinger), and *The Discourses of Science* (1994). Pera has pursued his research interests internationally, serving as a visiting fellow at the University of Pittsburgh, at MIT, and at the London School of Economics. He studied philosophy at the University of Pisa, where he began his academic career, and in 1992 he became professor of the philosophy of science at the University of Pisa.

PROJECT LEADERS

TIMOTHY SAMUEL SHAH, Associate Director, Religious Freedom Project at the Berkley Center for Religion, Peace & World Affairs, Georgetown University

Timothy Shah is the principal investigator and project leader for Georgetown’s “Christianity and Freedom” initiative. He is a political scientist specializing in the relationship between religion and political freedom in theory, history, and contemporary practice. He has written widely about the historical and contemporary contributions of Christian ideas and actors to political and religious freedom. He is author of *Religious Freedom: Why Now? Defending an Embattled Human Right* (Witherspoon Institute, 2012), co-editor of *Rethinking Religion and World Affairs* (Oxford University Press, 2012), and co-author, with Monica Toft and Daniel Philpott, of *God’s Century: Resurgent Religion and Global Politics* (W.W. Norton, 2011). He is also editor of an Oxford University Press series on “Evangelical Christianity and Democracy in the Global South” that has so far generated three volumes. His articles on religion and global politics have appeared in *Foreign Affairs, Foreign Policy, the Journal of Democracy, the Review of Politics*, and elsewhere. For the “Christianity and Freedom” initiative, Shah is writing an essay on *Theological and Secular Arguments for Religious Freedom in Early Christian Thought* and a book on how Christian ideas and institutions contributed to the origins and development of the idea of religious freedom as a universal human
right. At the “Christianity and Freedom” conference, Shah is also moderating the panel on “The First Thousand Years: Christianity’s Early Relationship to Freedom (as Persecuted and as Persecutor)”.

**ALLEN HERTZKE, David Ross Boyd Professor of Political Science, University of Oklahoma**

Allen Hertzke is co-Chair of the “Christianity and Freedom” initiative’s steering committee. He is one of America’s most distinguished scholars of religion and politics. He has written extensively on religious advocacy in politics, and, in particular, faith-motivated activism in foreign policy. He is the author of *Freeing God’s Children: The Unlikely Alliance for Global Human Rights* (2004), which describes the movement behind the International Religious Freedom Act and the struggle for its passage. He is also editor of *The Future of Religious Freedom: Global Challenges* (Oxford University Press, 2013). For the “Christianity and Freedom” initiative, Hertzke is writing an essay on *Christian Contributions to the World’s Newest Nation*, in which he explores Christian contributions to the successful struggle of the southern Sudanese people for freedom and political independence. At the “Christianity and Freedom” conference, Hertzke is also moderating the panel on “Christians Among the Most Vulnerable: Empowering Women and the Poor in Developing Societies”.

**THOMAS F. FARR, Director, Religious Freedom Project at the Berkley Center for Religion, Peace & World Affairs, Georgetown University**

A former American diplomat, Farr was the first director of the State Department’s Office of International Religious Freedom. A leading authority on international religious freedom, Farr has many publications, including “Diplomacy in an Age of Faith” in *Foreign Affairs* (March/April 2008), and *World of Faith and Freedom: Why International Religious Liberty is Vital to American National Security* (Oxford University Press, 2008). His most recent publications are “A Charge to Keep: Christian Responsibility amid a Global Crisis in Religious Freedom” (a speech at Baylor University, September 30, 2013), and “Our Failed Religious Freedom Policy,” in *First Things* magazine (November 2013). Farr writes and speaks widely about anti-Christian persecution as well as the contributions of the Christian tradition to freedom and democracy.
BYRON JOHNSON, Director, Institute for Studies of Religion and Distinguished Professor of Social Sciences, Baylor University

Byron Johnson is a leading authority on the scientific study of religion, the efficacy of faith-based organizations, domestic violence, and criminal justice. Before joining the faculty at Baylor University, Johnson directed research centers at Vanderbilt University and the University of Pennsylvania. Recent publications have examined the impact of faith-based programs on recidivism reduction and prisoner reentry. He is the author of *More God, Less Crime: Why Faith Matters and How It Could Matter More* (Templeton, 2011), and numerous articles in journals of religion, sociology, and criminal justice. He is currently working with the Gallup Organization on studies exploring global religion and spirituality. He is a member of the “Christianity and Freedom” initiative’s steering Committee.

CONFERENCE PANELISTS & MODERATORS

JOHN L. ALLEN JR., Correspondent

John L. Allen Jr. is the senior correspondent for the *National Catholic Reporter* and the senior Vatican analyst for CNN. He’s the author of nine best-selling books on the Vatican and Catholic affairs, and writes frequently on the Church for major national and international publications. He’s also a popular speaker on Catholic affairs, both in the United States and abroad. Allen’s latest book is *The Global War on Christians: Anti-Christian Persecution around the World* (Image, 2013). John divides his time between Rome and his home in Denver, Colorado. He grew up in Western Kansas, and holds a Master’s degree in Religious Studies from the University of Kansas. At the “Christianity and Freedom” conference, Allen is participating in the last panel of the conference, “A Conversation on Christianity and Freedom in the Future of the West”.

CHAD BAUMAN, Associate Professor of Religion, Butler University

Chad Bauman is an expert on religion and society in India. His earliest research focused on the interaction of low-caste Christians and Hindus in colonial Chhattisgarh, a state in India where he lived for several months in 2004. He has published articles on the
topic in the *Journal of Hindu-Christian Studies* and elsewhere. His book, *Christian Identity and Dalit Religion in Hindu India, 1868-1947* (Eerdmans, 2008), won the prize for Best Book in Hindu-Christian Studies, 2006-2008, from the Society for Hindu-Christian Studies. Bauman is currently at work on a book about Hindu-Christian violence with support from a grant from the Center for Religion and Civic Culture at the University of Southern California and the Templeton Foundation. For Georgetown’s “Christianity and Freedom” initiative, Bauman is co-authoring (with James Ponniah, below) an essay on *Growth and Challenges for Christianity in India*, which examines the significant contributions of Indian Christians to civil society and social welfare even in the face of increasing social hostility and persecution.

**RICHARD BURGESS**, Research Fellow, Centre for Pentecostal and Charismatic Studies, University of Birmingham, UK

Richard Burgess is an expert on global Pentecostalism, with a specialization in the study of Nigerian Pentecostalism. He is currently the principal investigator on a project entitled “Pentecostal Spirituality, Inter-religious Relations and Civic Engagement: A Comparative Study of Nigeria and Zambia,” which is part of the Pentecostal and Charismatic Research Initiative, funded by the University of Southern California’s Center for Religion and Civic Culture and the John Templeton Foundation. He is the author of *Nigeria’s Christian Revolution: The Civil War Revival and its Pentecostal Progeny (1967-2006)* (Regnum Press, 2008). For Georgetown’s “Christianity and Freedom” initiative, Burgess is co-authoring (with Danny McCain, below) an essay on *Christianity and Freedom in Central and Northern Nigeria*, which explores Christian political engagement in northern Nigeria in the face of the establishment of sharia law and growing Islamic militancy.

**ELIZABETH DEPALMA DIGESER**, Department Chair and Professor of History, University of California, Santa Barbara

Elizabeth Depalma Digeser is one of the world’s leading authorities on early Christian thought. Her focus is on the intersection of religion and philosophy with Roman politics and the process of religious conversion in late antiquity. Digeser is the author
of *The Making of a Christian Empire: Lactantius and Rome* (Cornell, 2000) and, most recently, *A Threat to Public Piety: Christians, Platonists, and the Great Persecution* (Cornell, 2012), which explores the interactions of Platonist philosophers and Christian theologians leading up to the Great Persecution of 303-311 CE. For Georgetown’s “Christianity and Freedom” initiative, Digeser is writing an essay on *Lactantius’ Doctrine of Religious Freedom and Its Influence on Constantine*, which examines the impact of early Christian thinkers such as Lactantius on the so-called Edict of Milan, which officially granted religious freedom throughout the Roman Empire for the first time.

**MATTHEW J. FRANCK**, Director, William E. and Carol G. Simon Center on Religion and the Constitution, Witherspoon Institute  

Matthew J. Franck is an expert on the US Constitution and the American founding. He is professor emeritus of political science at Radford University, where he taught constitutional law, American politics, and political philosophy from 1989 to 2010. He is author of *Against the Imperial Judiciary: The Supreme Court vs. the Sovereignty of the People* (University Press of Kansas, 1996); co-editor/co-author with Richard G. Stevens of *Sober As a Judge: The Supreme Court and Republican Liberty* (Lexington, 1999); and contributor to *Ourselves and Our Posterity: Essays in Constitutional Originalism* (Watson, ed., Lexington, 2009). Franck is also the author of the forthcoming *Strict Scrutiny: Sense and Nonsense on the Supreme Court* (Rowman & Littlefield). For Georgetown’s “Christianity and Freedom” initiative, Franck is writing an essay on *Christianity and Freedom in the American Founding*, which examines the interweaving of Christian and secular beliefs in the founding of the American constitutional republic. At the “Christianity and Freedom” conference, Franck is also moderating the panel discussion, “A Conversation on Christianity and Freedom in the Future of the West”.

**KYLE HARPER**, Senior Vice Provost and Director, Institute for the American Constitutional Heritage, and Associate Professor in Classics and Letters, University of Oklahoma  

Kyle Harper is an accomplished scholar of religion and society in the late Roman world. He is the author of a groundbreaking work on ancient slavery, *Slavery in the Late Roman World, AD 275-425*.
(Cambridge University Press, 2011), which was awarded the James Henry Breasted Prize by the American Historical Association. His latest book, *From Shame to Sin: Christianity and the Making of Western Sexuality* (Harvard University Press 2013), highlights changes to sexual morality brought by the development of Christianity. For Georgetown’s “Christianity and Freedom” initiative, Harper is writing an essay on *Christianity and the Roots of Human Dignity*, in which he traces the origin of human dignity and human rights to the period of late antiquity, when Christianity for the first time became an empowered rather than minority religion. By looking at concrete examples—slavery, sexual coercion, and poverty—Harper documents how Christianity modeled and propelled a new conception of human dignity in the late Roman era.

**ROBERT W. HEFNER, Professor of Anthropology and Director, Institute on Culture, Religion, and World Affairs, Boston University**

Robert W. Hefner is among the world’s most distinguished scholars of the culture, anthropology, and politics of Muslim societies. He is professor of anthropology and director of the Institute on Culture, Religion, and World Affairs at Boston University. Hefner has coordinated interdisciplinary research and public policy programs on religion, pluralism, and world affairs and organized multidisciplinary research projects on politics, public ethics, and citizenship in Muslim-majority and Christian-majority societies. Hefner has authored or edited sixteen books. Among the most recent are *Shari‘a Politics: Islamic Law and Society in the Modern World* (Indiana University Press, 2011) and *Muslims and Modernity: Culture and Society Since 1800* (Cambridge University Press, 2010). For Georgetown’s “Christianity and Freedom” initiative, Hefner is co-authoring (with Zainal Abidin Bagir, below) an essay on *Christianity and Religious Freedom in the World’s Largest Muslim Nation*, which provides a firsthand account of Christianity’s recent contributions to Indonesia’s culture, education, and transition from autocracy to democracy in the midst of growing social pressures and attacks on Christian institutions.

**WILLIAM INBODEN, Associate Scholar, Religious Freedom Project, and Associate Professor at the LBJ School of Public Affairs, University of Texas at Austin**

William Inboden is an eminent diplomatic historian. He serves as executive director of the Clements Center for History, Strategy,
and Statecraft at the University of Texas-Austin, and as distinguished scholar at the Strauss Center for International Security and non-resident fellow with the German Marshall Fund of the United States. Previously he served as senior vice president of the Legatum Institute and as senior director for strategic planning on the National Security Council at the White House. Inboden also worked at the Department of State as a member of the Policy Planning Staff and a special advisor in the Office of International Religious Freedom. He is the author of *Religion and American Foreign Policy, 1945-1960: The Soul of Containment* (2008) and serves as a contributing editor at *Foreign Policy* magazine. Inboden received his Ph.D., M.Phil., and M.A. degrees in history from Yale University, and his A.B. from Stanford University. At the “Christianity and Freedom” conference, Inboden is moderating the panel on “Christian Views on Dignity, Slavery, Proselytism, and Democracy”.

**TODD JOHNSON**, Director and Associate Professor of Global Christianity, Center for the Study of Global Christianity (CSGC), Gordon-Conwell Theological Seminary

Todd Johnson is the world’s leading expert on religious demography in general and Christian demography in particular. He has produced several major publications, including *The World Christian Encyclopedia* (Oxford University Press, 1982, 2001) and *The Atlas of Global Christianity* (Edinburgh University Press, 2009). For Georgetown’s “Christianity and Freedom” initiative, Johnson is writing an essay on *How Many Christians Are Persecuted?*, in which he provides a new analysis of quantitative demographic data on the magnitude and location of recent anti-Christian persecution and anticipates likely future trends around the world.

**IAN CHRISTOPHER LEVY**, Professor of Historical Theology, Providence College

Levy is writing an essay on *Tolerance and Freedom in the Age of the Inquisition*, in which he challenges prevailing conceptions of the medieval Christian world by identifying previously overlooked articulations of religious freedom and liberty of conscience in medieval theology and canon law. While he recognizes the differences between modern and medieval ideas of religious freedom, he argues that medieval ideas of religious dissent and natural rights formed an early foundation of our modern understanding of religious freedom and rights of conscience.

**DAVID LITTLE,** Research Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University

David Little is a leading authority on the history of religious freedom, ethics and human rights, and religion and conflict resolution. Little retired in 2009 as T.J. Dermot Dunphy Professor of the Practice in Religion, Ethnicity, and International Conflict at Harvard Divinity School, and as an associate at the Weatherhead Center for International Affairs at Harvard University. Until the summer of 1999, he was senior scholar in religion, ethics, and human rights at the United States Institute of Peace (USIP). From 1996 to 1998, he was member of the Advisory Committee to the State Department on Religious Freedom Abroad. Little is the author or co-author of several volumes in the USIP series on religion, nationalism, and intolerance, as well as editor of *Religion and Nationalism in Iraq: A Comparative Perspective* (2007), with Donald K. Swearer, and *Peacemakers in Action: Profiles of Religion in Conflict Resolution* (2007). For Georgetown’s “Christianity and Freedom” initiative, Little is writing an essay on *Early Experiments in Religious Freedom in Colonial America*, which explores Protestant contributions to religious liberty in colonial America before the American founding, with a focus on Roger Williams and William Penn.

**PAUL MARSHALL,** Senior Fellow, Center for Religious Freedom, Hudson Institute

Among the world’s leading scholars of religious freedom, Paul Marshall played a pivotal role in directing the world’s attention to the modern crisis of Christian persecution. Marshall is the author and editor of more than twenty books on religion and politics, especially religious freedom, including more recently, *Persecuted: The Global Assault on Christians* (2013), *Silenced: How Apostasy Laws and Blasphemy*
For Georgetown’s “Christianity and Freedom” initiative, Marshall is writing an essay on Who Persecutes Christians—and Why?, in which he analyzes the predominant causes and patterns underlying global anti-Christian persecution.

**DANNY MCCAIN, Founder and International Director-at-Large, International Institute for Global Scholars**

Danny McCain is a scholar and practitioner who provides a grassroots perspective of Christian contributions to life in Nigeria. He is the founder and international director-at-large of the International Institute for Christian Studies (now Global Scholars) and also professor of biblical theology in the Department of Religion and Philosophy, University of Jos, in Nigeria where he has lived for the past 25 years. He served as the University of Jos project director of the recently concluded Nigeria portion of the Pentecostal and Charismatic Research Initiative funded by the John Templeton Foundation and directed by the Center for Religion and Civic Culture of the University of Southern California. He has worked with the Ministry of Education in Nigeria developing joint Christian-Muslim faith-based HIV/AIDS projects. He has also been involved in peace-making efforts between Christians and Muslims at the grassroots level in Jos through dialogue and active cooperation on various projects. For Georgetown’s “Christianity and Freedom” initiative, McCain is co-authoring (with Richard Burgess, above) an essay on Christianity and Freedom in Central and Northern Nigeria, which explores Christian political engagement in northern Nigeria in the face of the establishment of sharia law and growing Islamic militancy.

**DUANE ALEXANDER MILLER, Lecturer in Church History and Theology, Nazareth Evangelical Theological Seminary, Israel**

Duane Alexander Miller is an expert on the Arab Christian communities of Israel and Palestine, past and present. His research interests include church history and mission studies. With Phil-
ip Sumpter, he is currently co-editing a book on Protestant and Evangelical Christians in Israel-Palestine. He received his B.A. from the University of Texas at San Antonio, an M.A. in Theology from St. Mary’s University, and his Ph.D. from the University of Edinburgh. His dissertation focuses on the unique status and theology of Christian ex-Muslims. For Georgetown’s “Christianity and Freedom” initiative, Miller is co-authoring (with Philip Sumpter, below) an essay entitled *Between the Hammer and the Anvil: Palestinian Christians in the Holy Land*, which offers an original analysis of the societal contributions of Arab-speaking Christian communities in Israel and the West Bank and their creative responses to intense pressures that threaten to squeeze them out of their homeland.

**DONALD E. MILLER**, Firestone Professor of Religion and Executive Director of the Center for Religion and Civic Culture, University of Southern California

Donald Miller is a scholar of religion whose research focuses on global religious trends, new patterns of religious practice, and genocide. He is the author or editor of numerous books, including *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press, 2007), *Finding Faith: The Spiritual Quest of the Post-Boomer Generation* (Rutgers University Press, 2008), and *GenX Religion* (Routledge, 2000). Currently, he is overseeing a Templeton Foundation-funded research initiative on global Pentecostalism and is the editor of an Oxford University Press series on Pentecostal and charismatic Christianity. For Georgetown’s “Christianity and Freedom” initiative, Miller is writing an essay on *Where the Spirit Leads: Pentecostalism and Freedom*, in which he explores how Pentecostal religious renewal empowers Christians to engage with their communities—and press for religious freedom—even in the face of strong political pressures.

**DAVID NOVAK**, Associate Scholar, Religious Freedom Project, and J. Richard and Dorothy Shiff Chair of Jewish Studies and Professor of the Study of Religion, and Professor of Philosophy, University of Toronto

David Novak is a member of the Centre for Ethics, a part of the Joint Centre for Bioethics at University College. From 1997 to 2002 he also was director of the Jewish studies program. In 2006 he received the Dean’s Award for Excellence. From 1989 to 1997 he was the Edgar M. Bronfman Professor of Mod-
ern Judaic Studies at the University of Virginia. Previously he taught at Oklahoma City University, Old Dominion University, the New School for Social Research, the Jewish Theological Seminary of America, and Baruch College of the City University of New York. From 1966 to 1969 he was Jewish Chaplain to St. Elizabeth's Hospital, National Institute of Mental Health, in Washington, DC. From 1966 to 1989 he served as a pulpit rabbi in several communities in the United States. Novak has authored 16 books and more than 200 articles in scholarly journals. His book *Covenantal Rights: A Study in Jewish Political Theory* (Princeton University Press, 2000) was named best book in constructive religious thought by the American Academy of Religion in 2000. At the “Christianity and Freedom” conference, Novak is participating in “A Conversation on Christianity and Freedom in the Future of the West”.

**ANTHONY O’MAHONY, Reader in Theology and the History of Christianity, Heythrop College, University of London**

Anthony O’Mahony is among the world’s leading scholars of Middle Eastern Christianity. He was founding director of the Centre for Christianity and Interreligious Dialogue and now serves as director of the Centre for Eastern Christianity. His numerous publications include *Christianity in the Middle East: Studies in Modern History, Politics and Theology* (Melisende, 2008) and the co-edited volumes *Eastern Christianity in the Modern Middle East* (Routledge, 2009), *Christianity and Jerusalem: Studies in Theology and Politics in the Modern Holy Land* (Gracewing, 2010), and *The Catholic Church in the Contemporary Middle East* (Melisende, 2010). For the “Christianity and Freedom” initiative, O’Mahony is writing an essay on *The Contributions of Ancient Christian Communities to the Contemporary Middle East*, in which he analyzes the unique contributions of ancient Christian communities to the Middle East in the context of growing threats to their survival, particularly in Iraq and Syria.

**FRANCESCA PACI, Foreign Correspondent, La Stampa**

Francesca Paci is an Italian print and broadcast journalist. She is currently a foreign correspondent with *La Stampa*, covering the Middle East. Paci is the author of a widely acclaimed book on the global persecution of Christians, *Dove muoiono i cristiani: Dall’Egitto all’Indonesia, viaggio nei luoghi in cui il cristianesimo è una minoranza perseguitata* (Where Christians are Dying: From Egypt to Indonesia, a Journey in Places Where
Christianity is a Persecuted Minority), published by Mondadori in 2011. The book provides a firsthand account of suffering Christians in Baghdad, North Korea, the Amazon, Nigeria, and several points beyond. At the “Christianity and Freedom” conference, Paci is moderating the panel on “Christianity and Freedom in Asia”.

DANIEL PHILPOTT, Professor of Political Science, Kroc Institute for Peace Studies, University of Notre Dame

Daniel Philpott is a political scientist specializing in the relationship between religion and politics and an expert on Catholicism’s contributions to freedom and democracy. He has also participated in faith-inspired reconciliation efforts in some of the world’s worst conflict zones, including Kashmir and the Great Lakes region of Africa. Philpott is the author or editor of several books, including Just and Unjust Peace: An Ethic of Political Reconciliation (Oxford University Press, 2012); God’s Century: Resurgent Religion and Global Politics (W.W. Norton, 2011), co-authored with Monica Toft and Timothy Shah; The Politics of Past Evil: Religion, Reconciliation, and Transitional Justice (Notre Dame, 2006); and Revolutions in Sovereignty: How Ideas Shaped Modern International Relations (Princeton, 2001). For Georgetown’s “Christianity and Freedom” initiative, Philpott is writing an essay entitled Christianity: A Straggler on the Road to Liberty?, in which he documents the influential activism of Christian advocates of liberal democracy in Western countries over the last two centuries—including France, Belgium, Germany, England, the United States, and Italy—and concludes that many of these advocates were more politically progressive than many secular modernizers.

JAMES PONNIAH, Dean of the Faculty of Philosophy and Associate Professor in the Department of Indian Studies, Jnana Deepa Vidaypeeth University, India

James Ponniah focuses on popular religious movements in India. Ponniah published The Dynamics of Folk Religion in Society in 2011. He has also written numerous articles about popular religious movements in India. For Georgetown’s “Christianity and Freedom” initiative, Ponniah is co-authoring (with Chad Bauman, above) an essay on Growth and Challenges for Christianity in India, which examines the significant contributions of Indian Christians to civil society and social welfare even in the face of increasing social hostility and persecution.
KIRSTEN A. POWERS, Columnist

Kirsten Powers is an American political pundit and columnist. She began her career as a Democratic Party operative with the Clinton-Gore presidential transition team in 1992 followed by an appointment as Deputy Assistant US Trade Representative for Public Affairs in the Clinton administration from 1993 to 1998. She subsequently worked in various roles including press secretary, communications consultant, and Democratic Party consultant. She currently serves as a contributor to USA Today, a columnist for Newsweek and The Daily Beast, and a political analyst for the Fox News cable TV channel. Her articles have appeared in USA Today, Elle, the New York Observer, Salon, the Wall Street Journal, and Christianity Today. At the “Christianity and Freedom” conference, Powers is moderating the first panel, on “The Terrible Facts: What is Happening to the World’s Christians?”. 

ELIZABETH PRODROMOU, Affiliate Scholar, Center for European Studies, Harvard University, and Director of International Affairs, Hellenic American Leadership Council

Elizabeth Prodromou is a prominent political scientist whose research interests center on religion and security, democracy, human rights, and religious freedom. Currently affiliated with Harvard University’s Center for European Studies (CES), she co-chairs the Southeastern Europe Study Group and the Muslims in Democratic Politics Study Group, both at CES. Prodromou served as vice chair of the US Commission on International Religious Freedom from 2004–2012, and she is currently a member of the US Secretary of State’s Religion and Foreign Policy Working Group. Formerly a professor of international relations at Boston University, Prodromou is a regional expert on Southeastern Europe and the Near East. She has published widely in academic journals, including the European Journal of Political Research, Social Compass, and the Journal of Democracy. She also co-edited Thinking Through Faith: New Perspectives from Orthodox Christian Scholars (2008). For Georgetown’s “Christianity and Freedom” initiative, she is writing an essay on Orthodox Christian Contributions to Freedom, in which she analyzes the vital contributions of embattled Eastern Orthodox communities to political freedom and human rights across history and in the present day.
Reg Reimer is an expert on Evangelical Protestant Christianity in Vietnam, having served there as a missionary from 1966 to 1975, and having completed some 100 missions to Vietnam since 1980. He has carefully documented political and social restrictions on religious freedom in the country over the last several decades. Fluent in spoken and written Vietnamese, Reimer has acquired and translated many key documents concerning religious freedom, particularly in relation to Protestant churches. In 2000 he was invited to brief President Bill Clinton on the eve of his historic visit to Vietnam. Reimer also served as the first president of World Relief Canada, responsible for implementing faith-based relief and development projects in more than 30 countries. He is the author of the acclaimed book, *Vietnam's Christians: A Century of Growth in Adversity* (William Carey, 2011). For Georgetown’s “Christianity and Freedom” initiative, Reimer is authoring an essay on *Christianity in Vietnam: Contributions to Freedom and Flourishing Amidst Adversity*, which explores how Christian communities in Vietnam have over four centuries responded to religious repression by promoting civil liberties and working to undermine social hostility to religion by acting as agents of positive social change.

John Rist holds the Father Kurt Pritzl, O.P., Chair in Philosophy at the Catholic University of America. His areas of interest include ancient philosophy, neoplatonism, patristics, and ethics. He is the author of numerous books, including *What is Truth? From the Academy to the Vatican* (Cambridge University Press, 2008), *Real Ethics: Reconsidering the Foundations of Morality* (Cambridge University Press, 2001), and *Augustine: Ancient Thought Baptized* (Cambridge University Press, 1994. His latest book is *Plato’s Moral Realism: The Discovery of the Presuppositions of Ethics* (2012). For Georgetown’s “Christianity and Freedom” initiative, Rist is writing an essay on *Augustine on Religious Freedom and Religious Coercion*, in which he sympathetically reconstructs the influential views of St. Augustine on religious freedom and religious coercion but also subjects them to a new internal critique that draws on Augustine’s own theological principles.
REBECCA SAMUEL SHAH, Research Fellow, Berkley Center for Religion, Peace, and World Affairs, Georgetown University

Based at Georgetown’s Berkley Center, Rebecca Samuel Shah is the project leader of a research initiative on religion, entrepreneurship, and economic development in the modern world, entitled Holy Avarice: Religion and the Re-enchantment of Modern Capitalism, which is funded by the Religion and Innovation in Human Affairs program of the Historical Society in Boston. Shah is also the principal investigator for a research project on the effects of tithing and thrift on the enterprising poor in Bangalore, India, funded by the John Templeton Foundation. In 2011, she conducted groundbreaking empirical research on the role of Pentecostalism among Dalit women in India. Her essay “Pentecost Amid Pujas: Charismatic Christianity in the Lives of Dalit Women in 21st Century Bangalore” has just appeared in Robert W. Hefner, ed., Global Pentecostalism in the 21st Century (Indiana University Press, 2013). For Georgetown’s “Christianity and Freedom” initiative, Shah is writing an essay on Empowering Poor Women in Asia, Africa, and Latin America, which explores the empowering role Christian beliefs and small face-to-face communities play in the lives of poor women in Asia, Africa, and Latin America.

SARA SINGHA, Doctoral Candidate in Theology, Georgetown University

Originally from Karachi, Sara Singha is an emerging scholar of religion and society in Pakistan and the rest of South Asia. Singha does comparative research on Christianity and Islam, and she is writing her dissertation on religion and politics in South Asia. At Georgetown's Berkley Center for Religion, Peace & World Affairs, she has worked on the Undergraduate Learning and Interreligious Understanding Project. For Georgetown’s “Christianity and Freedom” initiative, Singha is writing an essay on The Challenge and Leaven of Christian Communities in Pakistan, which outlines the challenges facing contemporary Christian communities in Pakistan, including the deteriorating socio-political climate and growing limits on religious freedom. Pakistani Christians are addressing these challenges through the re-imagination of their history and identity and through their continuing investment in educational institutions, healthcare, and social justice organizations.
PHILIP SUMPTER, Independent Researcher

Formerly a lecturer and research associate at Nazareth Evangelical Theological Seminary in Israel, Philip Sumpter is an emerging scholar of Middle Eastern Christianity. He is receiving his Ph.D. from the University of Gloucestershire. His current research focuses on Protestant Christianity among Palestinians and Arab Israelis. With Alexander Miller, he is currently co-editing a book on Protestant and Evangelical Christians in Israel-Palestine. For Georgetown’s “Christianity and Freedom” initiative, Sumpter is co-authoring (with Alexander Miller, above) an essay entitled *Between the Hammer and the Anvil: Palestinian Christians in the Holy Land*, which offers an original analysis of the societal contributions of Arab-speaking Christian communities in Israel and the West Bank and their creative responses to intense pressures that threaten to squeeze them out of their homeland.

MARIZ TADROS, Research Fellow, Institute of Development Studies, University of Sussex

Mariz Tadros is a political scientist specializing in the politics and human development of the Middle East, with a focus on democratization, Islamist politics, gender, sectarianism, human security and religion and development. Previously, she was an assistant professor of political science at the American University in Cairo, and served as a journalist for the English-language newspaper *Al-Ahram Weekly*, in which she published more than 300 articles on civil society, women in Egypt and the Arab world, poverty, and social justice. She is the author of *Copts at the Crossroads: The Challenges of Building Inclusive Democracy in Egypt* (The American University in Cairo Press, 2013) and *The Muslim Brotherhood in Contemporary Egypt: Democracy Redefined or Confined?* (Durham University Press, 2012). For Georgetown’s “Christianity and Freedom” initiative, Tadros is writing an essay on *Where and How are Christians Persecuted?: Spotlight on Egypt and the Middle East*, in which she assesses the danger Coptic Christians face in post-Mubarak Egypt and the crucial role they are playing in supporting and sustaining Egyptian civil society and democratic accountability, as well as discusses the similar challenges and opportunities experienced by Christian communities in Syria, Iraq, and Palestine. At the “Christianity and Freedom” conference, Tadros is also moderating the panel on “Religious Freedom in the Lion’s Den?”.
MARTHEN TAHUN, Researcher, Center for Religious and Cross-Cultural Studies, Gadjah Mada University, Indonesia

Marthen Tahun is a member of the coordinating team for researching the growing Pentecostal and Charismatic movements in Indonesia, a two-year research project in five different cities in Indonesia. In August 2010, he became a research staff member of the Center for Religious and Cross-Cultural Studies (CRCS) at Gadjah Mada University in Yogyakarta, Indonesia, and he is a research partner on Indonesia for the Christianity and Freedom Project at the Berkley Center. He received his M.A. from the CRCS, a graduate school of Gadjah Mada University. For Georgetown’s “Christianity and Freedom” initiative, Tahun is part of an international research team led by Robert Hefner and Zainal Abidin Bagir, that is producing an essay on Christianity and Religious Freedom in the World’s Largest Muslim Nation, which provides a firsthand account of Christianity’s recent contributions to Indonesia’s culture, education, and transition from autocracy to democracy in the midst of growing social pressures and attacks on Christian institutions.

ROGER TRIGG, Associate Scholar, Religious Freedom Project and Senior Research Fellow in the Ian Ramsey Centre, University of Oxford

Roger Trigg is a distinguished philosopher who is a member of Oxford University’s faculties of philosophy and of theology and religion. From 2007 to 2011, he served as principal investigator (with Justin Barrett) in a major research project on the cognitive science of religion, based in Oxford. He is professor emeritus of philosophy at the University of Warwick. Trigg has been president of the British Society for Philosophy of Religion (1993-1996) and chaired the National Committee for Philosophy (1997-2003) and the British Philosophical Association (2003-2004). He has also served as president of the European Society for Philosophy of Religion. In addition, he holds membership in the Council of the European Society for Science and Religion and International Society for Science and Religion. His recent publications include Morality Matters (2004), Religion in Public Life: Must Faith be Privatized? (2007), and Equality, Freedom and Religion (2011); he is also the author of a 2010 report “Free to Believe? Religious Freedom in a Liberal Society,” published by Theos. His book,
Religious Diversity: Philosophical and Political Dimensions, is forthcoming with Cambridge University Press. At the “Christianity and Freedom” conference, Trigg is participating in the last panel of the conference, “A Conversation on Christianity and Freedom in the Future of the West” (Day 2), and is also moderating the panel on “Would Europe or America Exist Without Christianity?”.  

**ROBERT LOUIS WILKEN**, William R. Kenan, Jr. Professor of the History of Christianity (Emeritus), University of Virginia, and Distinguished Fellow, St. Paul Center for Biblical Theology

Robert Wilken is a highly distinguished scholar of early Christianity. He is the author of numerous books, including *The First Thousand Years: A Global History of Christianity* (Yale, 2012), *The Spirit of Early Christian Thought: Seeking the Face of God* (Yale, 2005), *The Christians as the Romans Saw Them* (Yale, 2003), and *Remembering the Christian Past* (Eerdmans, 1995). For Georgetown’s “Christianity and Freedom” initiative, Wilken is writing an essay on *The Christian Roots of Religious Freedom*, in which he argues that the roots of the idea of religious freedom as a natural and universal right are not in the eighteenth century Enlightenment but in the early church fathers of the second, third, and fourth centuries. Furthermore, Wilken highlights previously neglected links between early Christian thought and the American founding.

**JOHN WITTE JR.**, Jonas Robitscher Professor of Law and Director of the Center for the Study of Law and Religion, Emory University

John Witte is among the world’s leading experts on religion and law and also a scholarly authority on Calvinist contributions to freedom. His research focuses on religious liberty, marriage and family law, human rights, and legal history. Witte is the author of many volumes, including *Religion and the American Constitutional Experiment* (Westview Press, 2005), *The Teachings of Modern Christianity on Law, Politics and Human Nature* (two volumes with F.S. Alexander; Columbia University Press, 2006), and *The Reformation of Rights: Law, Religion, and Human Rights in Early Modern Calvinism* (Cambridge University Press, 2008). For Georgetown’s “Christianity and Freedom” initiative, he is writing an essay on *Calvinist Contributions to Freedom in Early Modern Europe*, in which he examines major seventeenth and eighteenth century Cal-
vinist reformers who emerged from early modern repression and persecution to lead movements for religious freedom. According to Witte, these figures helped to inaugurate an age of “democratic revolution” that permanently altered Western concepts of personal freedom, constitutional rights, and the interrelationship of church and state.

ROBERT WOODBERRY, Associate Professor of Political Science and Director of the Project on Religion and Economic Change (PREC), National University of Singapore

Robert Woodberry is a sociologist specializing in the impact of religion on political development and economic change. For well over a decade, Woodberry has analyzed the long-term social, political, and economic impact of Protestant missionary activity in Asia, Africa, and Latin America. A recent fruit of this research was a seminal article, “The Missionary Roots of Liberal Democracy,” which appeared in the flagship journal of American political science, the American Political Science Review, in May 2012. The article won the American Political Science Association’s 2013 Luebbert Best Article Award given for the best article in the field of comparative politics published in the previous two years. For Georgetown’s “Christianity and Freedom” initiative, Woodberry is writing an essay on Protestant Missionaries: Cultural Imperialists or Agents of Democracy?, in which he explores the role of Protestant missionaries in contributing to democracy and religious freedom in Asia, Africa, Latin America, and Oceania.

FENGGANG YANG, Professor of Sociology and Director, Center on Religion and Chinese Society (CRCS), Purdue University

Fenggang Yang is among the world’s leading scholars of religion in China and of immigrant religion in the United States. He has authored or co-edited numerous books, including Religion in China: Survival and Revival under Communist Rule (Oxford University Press, 2011), Social Scientific Studies of Religion in China: Methodology, Theories, and Findings (with Graeme Lang; Brill, 2011), Confucianism and Spiritual Traditions in Modern China and Beyond (with Joseph Tamney; Brill, 2011), State, Market, and Religions in Chinese Societies (with Joseph Tamney; Brill, 2005), Asian-American Religions: The Making and Remaking of Borders and Boundaries (with Tony Carnes; New York
University Press, 2004), and *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities* (Penn State University Press, 1999). For Georgetown’s “Christianity and Freedom” initiative, Yang is writing an essay on *The Dynamism of Chinese Christianity*, which explores the ability of grass-roots Christian churches to build freedom and autonomous community even in the midst of ongoing state repression of religion.

“CHRISTIANITY & FREEDOM” SCHOLARS NOT PRESENT AT THE ROME CONFERENCE

**ZAINAL ABIDIN BAGIR**, Executive Director, Center for Religious and Cross-Cultural Studies, Gadjah Mada University, Indonesia

Zainal Abidin Bagir specializes in philosophy of religion, religion and science, and religion and ecology. He received a bachelor’s degree in Mathematics from the Bandung Institute of Technology, Indonesia; a master’s degree in Islamic Philosophy from the International Institute of Islamic Thought and Civilization, Malaysia; and a doctorate in the History and Philosophy of Science from Indiana University. His book, *Science and Religion in the Post-colonial World: Interfaith Perspectives*, was published by Australian Theological Press. For Georgetown’s “Christianity and Freedom” initiative, Bagir is co-authoring (with Robert Hefner, above) an essay on *Christianity and Religious Freedom in the World’s Largest Muslim Nation*, which provides a firsthand account of Christianity’s recent contributions to Indonesia’s culture, education, and transition from autocracy to democracy in the midst of growing social pressures and attacks on Christian institutions.

**MICHAEL HOFFMAN**, Ph.D. Candidate in Politics, Princeton University

Michael Hoffman is a third-year Ph.D. Candidate in the Department of Politics at Princeton University, specializing in the study of comparative politics. He graduated in 2010 from the University of Notre Dame with a B.A. in Political Science and Arabic. His senior thesis, “Religion, Conflict, and Regimes: A Two-Branch Model of Non-Democracy,” won the 2010 Helen Kellogg Institute Prize for Best Senior Thesis in Comparative Politics at the University of Notre Dame. His current research interests include po-
political behavior, religion and politics, democratization and regime change, Middle Eastern politics, Lebanese politics, and survey experiments. For Georgetown’s “Christianity and Freedom” initiative, Hoffman is co-authoring (with Amaney Jamal, below) an essay entitled *New Hope: Arab Muslim Attitudes Towards Religious Minorities*, which offers a new analysis of Arab public opinion on issues of religious freedom, religious discrimination, and the status of Christian and other religious minorities in the Middle East.

**AMANEY JAMAL, Associate Professor of Politics, Princeton University**

Amaney Jamal is a distinguished political scientist specializing in democratization and the politics of civic engagement in the Arab World. She extends her research to the study of Muslim and Arab Americans, examining the pathways that structure their patterns of civic engagement in the United States. Among Jamal’s books are *Barriers to Democracy: The Other Side of Social Capital in Palestine and the Arab World* (Princeton, 2007), winner of the American Political Science Association’s Best Book Award in Comparative Democratization; *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects* (Syracuse University Press, 2008), co-edited with Nadine Naber; and *Of Empires and Citizens: Pro-American Democracy or No Democracy at All?* (Princeton, 2012). For Georgetown’s “Christianity and Freedom” initiative, Jamal is co-authoring (with Michael Hoffman, above) an essay entitled *New Hope: Arab Muslim Attitudes Towards Religious Minorities*, which offers a new analysis of Arab public opinion on issues of religious freedom, religious discrimination, and the status of Christian and other religious minorities in the Middle East.